

# The Northern Assemblies.

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"Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace."—I. COR. XIV. 29, 30.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—EPH IV. 11, 12.

No. 1.]

JANUARY 1, 1873.

[PRICE ONE HALFPENNY.]

## INTRODUCTORY REMARKS.

IN issuing the first number of *The Assemblies* we cannot do better than reprint as much of the circular already issued, as may be adapted to our present purpose.

"It is proposed that there should be closer fellowship between the various gatherings that are sound in doctrine and free from evil.

"The objects in view are—greater purity of communion—more thorough oneness in Gospel work—more manifest separation from all known evil—more exact discipline—more unity of prayer for any one specified object—baptisms—additions—deductions and expulsion from church fellowship.

"It is very desirable that all the gatherings thus united should be esteemed as having the one and same Lord's table—and that no Believer should be received into fellowship from any other gathering excepting from these, until after an enquiry, it is found that the gathering from which such a believer comes is clean in doctrine and discipline.

"For these and other purposes, it is desirable there should be one half sheet printed on the first of every month—not for the public, but for the various gatherings thus united only. The usefulness of such a paper, to be called 'THE ASSEMBLIES,' among the believers who have taken their place outside the camp, cannot be doubted, provided it be spiritually conducted—and that the various gatherings, when they have anything to report will send their regular

monthly communications. Grumbling communications from irresponsible persons will be rejected.

"These are perilous times—the more careful and quickly evil of all kind is judged and expelled the better.

"All letters marked 'Assemblies, Private,' in connection with this, and addressed to 9 Schoolhill, Aberdeen, will be attended to. It is facts that are wanted. All letters for printing must be written on one side of the paper only."

From this circular, the objects in view may be seen, and no doubt all who wish to walk in the truth will agree with us that the matters therein referred to, are of vast importance—of course we need not explain that all creeds are by us repudiated, excepting the Bible only.

We insert monthly communications from the various gatherings, and at the same time, wish it to be distinctly understood, that the matter hereinafter printed is meant only for private circulation.

Let the gatherings, or assemblies as such, order through their own accredited mediums, as many copies as will afford one to all in fellowship.

On the other hand we will charge for it at first One Half-penny per copy only. This will not pay for its expenses, owing to the small number required as yet, and we mean to charge for it at that same rate until it covers its own expenses. Whenever that takes place, the subscribers will receive it at the lowest figure at which it is possible to produce it.

Now we take the liberty of asking all the Gather-

ings to which this little paper will find its way, for prayers that *The Assemblies* may be a means of blessing to the church which He hath purchased by His own blood.

*The Editor.*

P. S.—By gatherings we mean the *assemblies outside* only.

### “THE CHURCH OF GOD.”

HER PECULIAR AND EXALTED POSITION “IN THE AGES WHICH ARE COMING ON.”

THE mode in which the epistle to the Romans is concluded, is suggestive; for there is a hint there in a singular way appended, concerning the revelation of some mystery, and which, it is stated, had hitherto been kept secret, ever since the world began. What can this mystery be? Undoubtedly, something most blessed; for God's invariable way with us is to keep the best till the last. Then, where shall we turn for further instruction in this matter? Doubtless to the epistles to the Ephesians and Colossians. Ephesians continues the subject just where Romans drops it. For in Romans the glory of the Lord Jesus is never treated of beyond what His resurrection shows, except once incidentally and briefly. But since the glorification of the church depends on the glory of her Head, so we must turn elsewhere, if we would survey the unfoldings of His glory in connexion with His ascension to God's right hand.

Our justification depends on His resurrection. So, too, does His kingdom. But verily, neither our complete discharge from all that was against us, nor yet a place in His kingdom, can in any wise be said to express all that is ours in Him. Then what is our peculiar blessing? To ascertain this, observe what follows consequent on His ascension, namely, the gift of the Holy Ghost. This is the essential blessing of the dispensation, and peculiar to it. But by the Holy Ghost all who believe are now baptized into one body (1 Cor. xii. 12), of which the Lord Jesus in heaven is the Head. Hence, the church is united to Christ, and united to Him *there*. Certainly the Old Testament believers were not united to Christ, for two most evident reasons: firstly, the Holy Ghost had not come down personally from heaven, BY whom they could be united; neither again was there a risen Head in Heaven TO whom they could be

united. Is a Christ exalted and enthroned there in glory, nothing, or a mere trifle? Is the Holy Ghost's personal descent from heaven, and presence here on earth a secondary matter? Was there, earlier than nineteen centuries ago, a man in God, or the Holy Ghost so given, as are the case now? No, indeed. Then union to that glorified Head is also a new thing, and only wrought by the “exceeding greatness of God's power.” (Eph. i.)

There was no union with Christ before he had died. So He Himself testifies in John xii. 24. Read also the last few verses of Eph. i., together with the first few verses of Eph. ii. Then it will be evident that our being quickened, and raised, and seated in the heavenlies, are all “together with Christ,” and that His empty grave is our starting-point. Likewise in Col. i. 18. Only “as Firstborn from the dead He is Head of the church.” Christ was declared to be the Son of God with power By His resurrection. This His Sonship is not the theme of the Old Testament. There the eye is pointed to Him as the Seed of the woman. But it is on Christ as the risen, and so human, yet divine Son of God, that the church is being built. Hence it is, that in Mark's and Luke's account of Peter's confession of Christ, because they omit the words “Son of God” from that confession; so, too, do they accordingly omit that the Lord replied, that on that Rock of His Sonship He would build His church. Whilst Matthew, who gives us Peter's confession in its entirety, records also the Lord's words about His church. The future tense, “I *will* build,” &c., is also fraught with instruction.

Not even when the church had begun to exist as a matter of fact at the ascension of Christ and consequent descent of the Holy Ghost, was the doctrine about it immediately revealed, nor for several years afterwards; that is to say, not until Paul received his apostolic commission. After the Holy Ghost came down, His first testimony of Christ through the Twelve was as Israel's Messiah raised from the dead and glorified. But when Israel persisted in their refusal of Christ, as well in resurrection as before when He had been on earth, and consummated their refusal in the murder of Stephen, then He sat down. And now came forth that testimony in full as to the exceeding greatness of His person, and to the infinite delight of God in His finished work. For Paul now raised up, at once begins to preach that Christ is “the Son of God.” (Ac'ts ix. 20.) The word Son

in the earlier places in the Acts is quite another word, and for contrast had better been translated *Servant*, as in iii. 26; iv. 27. Then the little remnant in Israel who had believed in Christ would at last begin to learn God's deeper counsels of grace. Now the word church began to leak out. The word "church" in Acts. ii. 47 is an interpolation. The right reading there is, "the Lord added together daily such as should be saved." Thus, by the bye, it is clear that the Christians had no idea at the beginning of coming together on the ground of the one Body; but on the ground of the living Christ. They were, indeed, that one Body; but if they knew it not, as certainly at first they did not, they could not possibly so assemble. But when Paul subsequently was converted, he heard the Son of God in heaven first own His afflicted people to be His members, and even call them ME." (Acts ix. 4.) It is not denied here that the mere word "church" had been used for other purposes. Thus it is applied to Israel whilst in the wilderness, as it is likewise thrice applied to the tumultuous assemblage of the heathen rabble at Ephesus in Acts xix. It is the one, the grand, the heavenly reality, that should be kept in view.

Hence, it appears that Paul was called, not only to preach the gospel; but another ministry was entrusted to him besides. In Col. i. 23, we read that he was a minister of the gospel; but in verses 24, 25, it is added that he was a minister of the church, by the revelation of which great mystery the word of God is at length completed (*πληρωσαι*) verse 25. By so much then did Paul's ministry transcend that of the Twelve. Their testimony was of Him who had been with them from the beginning, and whom God had raised from the dead. But Paul's does in a manner begin where Stephen's leaves off. He was made a minister of the things which he had seen. (Acts xxii. 15, and xxvi. 16.)

What is this great reality, then? What this last and wondrous mystery? It is that a body is being slowly formed for that risen and glorified Head by the Holy Ghost. It is that one Living Spirit dwells in each and all the members, as in the Lord Himself. Here are the words of God: "The mystery of the Christ was not made known in other ages as it is now revealed to His apostles (though not "by" them, but by Paul only), that the Gentiles should be heirs together, and a body together, and partakers together of God's promise in the Christ." (Eph. iii.) So far

from this being the same thing as before was the fact, we know that Judaism positively depends on the distinction of Jew and Gentile. But Christ has now made these two one, by welding both of them through the Holy Ghost into Himself, making of all one new man, of which He is the Head and we are the members. In the millenium, again, when this mystical body shall have been completed, the distinction between Jew and Gentile will again obtain.

Here, then, is the mystery, and not in the mere bringing in of Gentiles into blessing. That of itself was no mystery or secret at all. God had abundantly throughout the Old Testament predicted that, as Paul declares in Romans xv., where he cites many passages in proof. But that all that Christ is and has should be ours, save His own essential Deity, by which He is ever the more blessed Giver, and we the happy receivers—that whatever else is true of Him the Head, is equally true of all and each of us His members, and this in virtue of oneness with Him, oneness effected by the personal indwelling of the Holy Ghost; verily this was a mystery. Not a word about it will you find from Genesis to Malachi. Types there had been, which now we behold the beauty of, as of Eve taken from Adam whilst he slept; as of Joseph and Moses marrying strangers whilst rejected by their brethren; and of that much-enjoyed one, Rebecca, escorted by Eliezer the servant to the unseen wealthy and only son.

Four chief comparisons of this Church are found in Scripture. Three of these seem to indicate her standing Godwards, and the fourth, Creationwards. These are a temple in which GOD may dwell; a Bride for CHRIST; a Body, with the Lord as its Head, and filled throughout with the HOLY GHOST. Then in Rev. xxi. she is presented to us as a city, the New Jerusalem, as if to teach us her relation to Creation. As a temple we behold how God will finally rest with delight in His love of us, and pour out His glory on us. And by comparing what He says of her in this character with His tabernacle of old, we perceive how God has had the end in view from the beginning. This wondrous end is a living palace composed of living souls, each one instinct with divine life. Yea, each one of these stones is also a temple of God, a complete miniature of the whole thing. So Eph. ii. 21, where, for "all the building," read "every building." For each such stone or temple is full of divine life; each is built immediately on Christ; each has

God indwelling in it; each stone or temple, like the costly pictures in a nobleman's hall, has a wondrous history connected with it; and is designed to exhibit the riches of its owner. Who but God could build such a temple, each stone a living, glowing *fac simile* of the entire building? Man's proud motto is, "The greatest benefit to the greatest number." God's way is patiently and laboriously to work upon each several one. Hence, in John's gospel, how often Christ is beheld dealing with individual cases. Even His invitation there is in the singular: "Him that cometh," &c. As a Bride, we are reminded of Christ's love thereto, and notably in Ephesians v. in seven particulars. First, He loved the Church. Secondly, He gave Himself for it. Thirdly, He sanctifies, or separates it to God. Fourthly, He cleanses it from evil by the application of the Word. Fifthly, He nourishes it. Sixthly, He cherishes, or comforts it. Then lastly, as God brought Eve to Adam; so will He present it to Himself, *glorious*,—THE CHURCH (so it should be translated.) As a Body, the Holy Ghost, flowing down from a glorified Christ, unites the *living* souls to an unseen Head in heaven, and in God. (John xiii. 32). So much so, that not only does the Spirit flow from Christ personally, but also, through Christ, "out of the belly," as it were of His believing people. For God not only washes us in the laver of regeneration; but sheds upon us, and that "abundantly," the Holy Ghost. So foolish are we, as well as naughty, when we grieve the Spirit in us; so that we are not full of the Holy Ghost to overflowing. Then lastly, Creationwards, she, as the New Jerusalem, is described in Revelation as "having the glory of God," and with her light (*κρυσταλλίζοντι*) crystalizing, beautifying creation. In like manner does the material sun above our heads make all nature bright, and the sky beautiful. So too the Church being blest of God, is then a blessing in the new creation. "Hereunto are we called that we should inherit the dispensing of blessing," (*ευλογιαν*) 1 Peter iii. 9, and compare James iii. 10.

Meanwhile, whilst we await the Lord's return, when his wonderful work for us and in us will be uncovered, and the oneness effected shall be so manifested, that the world shall know that God sent Christ, we should seek to manifest this oneness, which is already real, and depending on God alone, by oneness "of heart and soul," before the world. It should be our endeavour that we all speak the same thing, and "be perfectly joined together in the same mind, and in the same judgment." It is by the obscuring or denial of this oneness, that the foe essays to touch in the most tender part, the glory of the Lord. Therefore, in no way can we serve Him better, Who has loved us so very much, than by manifesting this holy oneness with each other and with Him through the Holy Ghost, and thus testify of Him and of His great glory there.

## ABERDEEN GOSPEL HALL.

January 1, 1873.

THE Meeting on Tuesday Evening was prolonged till One or Two this morning. It was specially for prayer.

The Social Gospel Meeting in the evening was attended by about 500 persons. The largest proportion of this number were believers.

The Meeting was profitable to both saint and sinner. We heard of three conversions.

Addresses were delivered by Ritchie, Aberdeen; Mason and Allan, Footdee; Reith, Aberdeen; and Ross, Aberdeen.

The people were admitted by tickets—which were given gratis by the believers in fellowship with the gathering, and a box was placed at the door for believers helping to pay the expenses.

## INVERURIE.

January 1, 1873.

THE three Meetings arranged for New-Year's Day were (it is said) both profitable in truth and successful in numbers.

Such Meetings are clearly calculated to be useful—and may become eventually very common. There is, however, one danger to be guarded against; we see it distinctly, as breakers a-head, viz., *The substitution of truth for power*. To be well acquainted with the Bible is one thing—to be walking in fellowship with God, which is power, is another thing.

## DUFFTON.

December 31, 1872.

THERE were three meetings at Duffton, in the Town-hall.

The first at 11 A.M. This was specially a Conference. It is said there were present about 80 persons—among whom were Messrs. Rae, Elgin; Ritchie, Aberdeen; Campbell, Nairn; Adam, Kinnethmont; Scott, Pitcairnie; Davidson, Gowanwell; and Ross, Aberdeen. All these took part, and we doubt not, the meeting was both profitable and pleasant.

A Bible Reading took place at 4 P.M., and there would be present about 30.

Then the Social Meeting took place at 7 P.M. There were present about 400, or near that number. The addresses were both pointed and useful. The speakers already mentioned took part, and in addition, Messrs. John and James Smith, and Cheyne, gave addresses. Three things must be noticed—

1. Fruit was gathered on the spot; there were conversions; thanks be to God.
2. The order of the people, and of all the arrangements, were something better than common.
3. There were present a large number of believers, and of these the vast majority were converted within the last 4 years.

Let us thank God for the favourable weather He gave, and the clear success which attended these meetings.

## OLD RAYNE GATHERING.

FIFTY-NINE Members in fellowship.

GOSPEL WORK.—The Gospel is preached every Lord's day evening in Hall, Inch, and occasionally at other places in the locality wherever a door is open, by some of the brethren.

PRAYER IS REQUESTD.—That the Lord would make a breach amongst a number of young men who attend the gospel meetings, but upon whom the truth has had no effect, and who are still scoffers, that some of them may be saved, and made burning and shining lights.

GEORGE TAYLOR.

Notices for the February number not later than the 20th of January.

All communications connected with the Editorial Department, to be addressed TO THE EDITOR OF THE "ASSEMBLIES," (marked) "Private," 9 Schoolhill, Aberdeen.

All communications connected with the Business, Orders, &c., to be addressed TO THE MANAGER, Bible and Tract Room, 9 Schoolhill, Aberdeen.

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No. 2.]

FEBRUARY 1, 1873.

[PRICE ONE HALFPENNY.]

## WORSHIP MEETINGS.

WE are gathered on Lord's day morning to worship—not to preach or pray—not to see or be seen—not to sects or parties. We repudiate all distinctions and shibboleths—are gathered together out to the name of Jesus only. (See Acts xv. 14.) Perhaps there are few truths more difficult for people to learn than this one truth. Of course there are various reasons for it, such as—

That many who are now outside, were once in fellowship with one or other of the sects, in which the designation—as "Free Church," "Wesleyan Body," "Congregational Body," "Baptist Body;" or the minister's name—as "Spurgeon's Tabernacle," "Kid's Kirk," "M'Kenzie's Chapel"—becomes the bond of union or of fellowship, and Jesus' name becomes submerged altogether in the sect or in the servant; hence, persons who have been entangled in this manner coming out, invariably carry with them remnants of the former shackles.

Another cause producing a difficulty in receiving the above truth is, that the most of God's people don't know what worship is, and this because they have never seen in God's light *what they now are*, where they now are, and how the change was brought about. The result, as might be expected, is either they are occupied during the meeting with some one teaching them or tickling their fancy with some new theory of truth, or with their own wants, and consequently would make the worship meeting a prayer meeting,

or perhaps they are taken up with some nice hymn and a lively tune, or perhaps with "who are present and who are absent."

In this manner many worship meetings are spoiled, as already stated, by some believers carrying with them the kirk habits, viz., *some one expected to do for them*—or, if this be entirely cast aside, then they often think that they themselves must be doing, singing, praying, preaching.

Doing! Doing! Doing! .

Another evil must be adverted to, viz., sometimes there are present on the Lord's day morning, strangers from the sects. It may be they are come "to spy out the land," or to satisfy curiosity, or they may have got dissatisfied with the spiritual death in the kirk, and before leaving it, would like to see whereto (not like Abraham, who went out not knowing whither he went) and whether God be with the few folk who manage without a man-made minister. This stranger present at the meeting is all eyes and ears, waiting patiently for the sermon, not having any idea of what worship is. By and by a young brother discovers the restlessness of the stranger, and desirous of keeping up the credit of the gathering, takes up the Bible, reads a few verses, and then attempts to preach a "bit sermon," which, as might be expected, is a miserable failure, it has neither the polish of a literary production, nor the truth of a theologian, and worse than all, it has not the freshness and reality of the Spirit. No wonder, the promptings to do it came not from God but from a fleshly mind. The result is

the very opposite of what was intended, and the stranger believer is disgusted and injured. The believers in fellowship are injured also. They are dragged down to the level of the speaker.

A third evil is Democracy. One says, "I am not pleased, such-and-such does almost all that is done, I am determined I'll not put up with it." During the week John meets James, and complains of what he calls the unfairness of Mr. So and so doing so much. A pact is made—John is to pray and give out a hymn, and James is to read a chapter and give an address. By and by George is fallen in with, and a nice story is poured into his ear, he agrees to *give thanks*. Lord's day comes, and finds the three all in their places. The first has his hymn book marked, the second has his Bible marked, and a sheet of paper stuck into it, fixed with a pin, and the third looks unusually important. Eventually the proceedings begin, and all in the gathering are doomed to bear the infliction of all this carnal fleshly service. The result is, injury to the brethren, and the virtual denial of Christ's supremacy in the assembly. Our title to worship is that in which we are alike, the responsibility to minister flows from that in which we differ. (Rom. xii. 6.) Having their gifts *differing*, according to the grace that is given us.

A fourth evil is the Diotrephes in the assembly. This gentleman is the person who looks on himself as the *sine qua non*. During the week he has been poring over some books, &c., and most assiduously has prepared an address, which must of course be duly fired off. He who is spiritual discerneth that—

1. It lacks reality, and has not been learned in God's school, nor has it been lived by *the speaker*. It is a fanciful theory.

2. It is garnished all over with long-nibbed words, too large for both speaker and hearers.

3. It feels, smells, and tastes as if it was pumped up, and is so artificial as to be pithless, toothless, and gripless. No wonder it is got up, instead of got down, and

4. It does not savour of secret holy fellowship with God. In a word, this is an injury and a calamity. To a child of God this is as uninteresting as an artificial flower to a bee.

A sixth evil to be mentioned is, some of the older brethren insist on doing something at every meeting, as if it were a disgrace to them if they did not, whether they are in the spirit or not; moreover,

some of the younger brethren often grieve the Spirit by resisting His promptings. Both are in error. One person may get a message from God one day, who never may, again for twelve months, and another may do something at every worship meeting for the same period of time, without ever once doing it in the power of the Spirit. Indeed, *absolute silence is much preferable to any thing said or done not in the Spirit. Silence for its own sake cannot be too much deprecated. It may become as complete a form as anything else. But silence is better than what is said or done to break the silence, and, that no one else is doing any thing at the time is not a sufficient warrant to take part in the meeting. Neither correct nor incorrect forms can ever make up for the want of God.*

If persons wish to pray for themselves or friends, the Lord's Table is not the proper place for it, but let a prayer meeting be held for that purpose, or, let such betake themselves to their closets—would that there were more secret prayer.

If any wish to air their crotchets or nostrums, the Lord's Table is not the place. Halls for that purpose may be hired, and due intimation of that fact may be given, and no doubt a "discriminating public" will be able to appreciate gifts where they exist, but it is not easy to appreciate gammon, substituted for truth in the Holy Ghost.

The hymns to be sung, if any, ought to be worship hymns only. The Holy Spirit never suggested any other but appropriate hymns. Let nothing whatever come between the eye and Jesus.

It is no doubt true, alas! that many of God's people come up to such meetings not in a state to worship. The heart is encrusted with worldliness or with something else. They come to get, not to give. This surely is very wrong indeed.

Dear fellow believers, the writer of these lines cannot press strongly enough on fellow believers, that Godliness is the principal thing. When the Lord's people are assembled in the name of the Lord, they ought to be like the *Æolian harp*, on which the winds of heaven play sweet music—the Holy Ghost playing sweet music on their soul to the glory of God, and His grace; or like the garden where Christ gathers sweet fruit; or like the spouse giving there her love to Him, and He giving her His love. "My beloved is mine and His desire is towards me"

## CHRISTIAN CONFERENCE AT INSCH,

15th Jan., 1873.

(Bird's eye view of the truth brought out.)

**A**FTERNOON Meeting about forty present. Subject, worship. Worship is from man to God, and is a willing giving back to God, what we have received from himself, as Abraham offering his son Isaac. God is to be worshipped for his goodness. (II. Chron. v. 13, 14.) Wise men worship Christ.

Worship under the Jewish dispensation could only be acceptable when offered by priests. (Heb. v. 1-4.) In the church all believers are holy priests to offer spiritual sacrifices (I. Peter ii. 5), and this through our High Priest, Jesus Christ. (Heb. x. 19.) Acceptable worship must be in *spirit* and in *truth*. (John iv. 23, 24.)

Nature of Worship—An alabaster box of ointment poured on Christ's head is accepted of him. (Mark xiv. 3.)

Nature of Praise to God for his wisdom and knowledge in redemption. (Rom. xi. 33; xvi. 27.)

Nature of Praise to Christ for redemption through his blood, and deliverance from our sins. (Rev. i. 5, 6.)

Heavenly worship. (Rev. v. 9, 10; 12, 13.)

Believers can only worship acceptably with a purged conscience. (Heb. x. 19, 20, 21, 22.)

Unbelievers cannot worship God. (I. Cor. x. 20.)

At Evening Meeting over one hundred present. Subject, Ministry and Gifts is from God to the church, and is distinct from worship. (Eph. iv. 11.) He gave some prophets and some apostles, &c., for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ. A gift is conferred by Christ on the church, not an office filled by patronage or popular election (I. Cor. xii. 28), and God hath sent some in the church diversity of gifts. (I. Cor. xii. 4.) The gift of tongues was not for the church but for the world, and the gift of prophecy was not for the world, but for the church. Prophecy here does not mean the fortelling of future events, but simply speaking for the edification of the church. (I. Cor. xiv. 22.)

An unsaved person cannot be edified by that which edifies the church, as it is not food that is needed by the dead, but life; and a believer is not edified by tongues, as it is not life that a living person needs, but bread.

When the church meets for breaking bread, it is right that there should be exhortation (Heb. x. 25), but in such an assembly, preaching the gospel is out of place. (I. Cor. xiv. 22, 23.) Indeed, the presence of unsaved persons in such a meeting is spoken of as exceptional (I. Cor. xiv. 24), and yet such a one may be saved when the church is under the influence and guidance of the Holy Spirit. (I. Cor. xiv. 25.)

Every first day of the week is the proper interval for observing the Lord's Supper, not once a month, or once in six months, or yearly.

Pastors or Elders are to be recognized by their gifts, but are not to receive money for their labour. (Acts xx. 33, 34, 35; I. Peter v. 2, 3.)

Evangelists are to be sustained by the church. (I. Cor. ix. 14; III. John v. 6, 7.)

The church in the present day fails in its mission through many of its members being out of place, and in connection with evil. Thus the oneness of the body is not manifested to the world, and the service of such is lacking in the edifying of the church, which is built up by that which every joint supplieth. At these meetings, God's people who were *in the spirit*, were much refreshed. Heated metal easily yields to the artificer's tools; cold iron is not readily hammered into shape.

N.

## BOOK OF REVELATION

**I**N looking through this blessed book of Revelation, however hastily, we cannot fail to notice how often Christ is brought before us as THE LAMB. The importance of this is very obvious, for the believer proves in his own experience that truth itself, apart from Christ, is calculated rather to amuse the *intellect*, than to warm the heart. This also shews us that God's way of teaching prophecy is not by the arrangement of events in chronological order, but by representing everything in relation to Christ Himself. In this wonderful Book, the Lamb is the centre around which all else is clustered, the foundation on which all else is built, the nail on which all hangs, the object to which all points, and the spring from which all blessing proceeds. The Lamb is the light, the glory, the life, the lord of heaven and earth, from whose face all defilement must flee away, and in whose presence all fulness of joy is known. Hence we cannot go far in the study of Revelation without seeing the Lamb-like direction posts along the road, to remind us that He who did by Himself purge our

sins, is now highly exalted, and that to Him every knee must bow and every tongue confess. If the saying of another be true—

“They flourish as the watered herb,  
Who keep the Lamb in sight.”

Then this one feature of this inspired Book should be enough to engage our hearts, and fill as large expectations of blessing. And, if the frequent contemplation of the precious blood keeps down the needs of our flesh, nourishes the inner man, and is the wine that cheers both God and man, we may be assured of gathering much profit from the frequent and prayerful reading of this Book, when the Lamb as it had been slain, is so prominently set forth, and where we are so often reminded of the sufferings of Christ, and the judgments and glories that follow.

AN EXTRACT.

#### CARLISLE.

IT is quite true that many Believers have left Mr. Reid's Church and are breaking bread in Morton Street Room—all the Messrs. Carr have left, and many others—I believe about 50. It was all brought about on Sunday when Mr. Reid was ill. We expected to have Mr. Daniel, from Edinburgh; however, he could not come, and a Mr. Morrison, an engine driver, preached (he is one of the congregation). Then, because he was *not a priest*, we could not have the breaking of bread. The result is as I have stated, and everything seems in a commotion.”

X. Y.

#### FORT-WILLIAM.

MR. A. Allan is at present on a visit to this place. The prayers of the Lord's people are requested for a blessing on his labours.

#### BANCHORY.

PRAYER is requested for Banchory, that God would take a saving dealing with the scoffing young men whose hearts are hard as the nether millstone, and the Gospel seems an idle tale to them. It may be glad news to our Brethren in other places, to state that a few of God's dear ones have come outside, and meet on the first day of the week to commemorate the death and dying love of the Lord Jesus. Brethren, pray for us, that more may be added to our number, and that we would be able to say with that beautiful hymn—

See our numbers how they swell;  
Zion stretches out her borders,  
Triumphs o'er the powers of hell,  
Praise ye the Lord.

WILLIAM THOMSON.

#### RHYNIE.

D. ROSS is at this time having a series of meetings in Rhynie, and last Lord's day the Lord's Table had been spread. There sat at it—believers. There are some more believers likely to come at. Pray for the new gathering at Rhynie.

AN “ORRA” ONE.

#### ROTHES.

SINCE last issue of the *Assemblies*, the Lord's Table has been spread at Rothes in Mr. Younie's. There were at it the first time, six Believers, and this number is now augmented; it is likely to become more so. J. and J. Smith have been visiting some in that district, and down by Fochabers and Rothes. There were both conversions and baptisms.

Y.

#### HUNTLY.

SEVERAL of the Young Believers who were converted when the *Northern Evangelists* were here, are away now, and connected with other gatherings; a few, only a very few, have gone back to the kirk again. At this we are not astonished, for the persecution was, and is, something dreadful, and a few remain steadfast. These break bread every Lord's day, and have been baptized. They are about twelve.

It has been reported that hundreds have been brought to the Lord since the Evangelists left. Whether this be true or not, one thing is clear, those converts manage to keep marvellously out of our way. We hereby truthfully declare, we have not met as yet with one clear conversion case through the opposition meetings. They may or may not exist.

The annoyance given us at our Gospel Meetings in this town, is, we are led to believe, without any parallel, even among Roman Catholics in Ireland. If the Lord should tarry for thirty years, and that matters should go on at the present rate of ungodliness, Huntly will be as full of infidels—in proportion to its size—as Paris.

Brethren, pray for us at Huntly. Few no doubt of the readers of these lines have any idea of our trials.

ONE ALIVE FROM THE DEAD.

#### DUMBLADE.

THERE is no gathering in this parish as yet. But the Lord is opening up doors of entrance to the people. This is very curious, seeing that the Free Church minister (a converted man no doubt), is the only one who had brass enough to oppose the Evangelists in the Public Hall, Huntly. Well, the Lord as already stated, has opened doors through the people themselves. George Masson and D. Ross have been addressing meetings, first at the upper part of the parish in the neighbourhood of (H. McIntosh's parish) Gartly, and at these there were present a variety of communicants, deacons, and elders, &c. The meetings were begun in Mr. White's, though they removed to Mr. Grant's. Two professed to be converted. Another door was opened down in the neighbourhood of both Old and Free Kirks. Through a Mrs. Simpson, her husband's work shop has been opened for meetings, and they are at present in progress.

X.

#### KEMNAY GATHERING.

WE have had Brother Campbell, Evangelist, with us for a few days, and had some very profitable meetings with God's people (as those outside do not care for coming near us). We were seeking the mind of God about his own house, and the order therein, and were much profited. We have had this month 3 baptisms, 2 added in fellowship, and 1 converted to God—a very clear case; our number in fellowship at this date is 38, and God is with us. Since we left the System of men, and taken God's orders, we have in our ignorance erred oftentimes, but as we are learning God's mind, we are getting more and more knit together as we go along with God.

A. D.



# The Northern Assemblies.

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—ACTS ii. 41, 42.

"Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."—ACTS ix. 31.

"Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace."—I. COR. xiv. 29, 30.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—EPH iv. 11, 12.

No. 3.]

MARCH 1, 1873.

[PRICE ONE HALFPENNY.]

## CANONS FOR THE CHURCH OF GOD.

### CANON I.

*Explanatory of the Principle by which the Church of Christ is constituted; and therefore a Guide to any part of it in the Reception of Members.*

"Other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11.)

"To whom coming as unto a living stone; disallowed indeed of men, but chosen of God and precious. Ye also, as lively stones, are built up a spiritual house." (1 Pet. ii. 4, 5.)

"There is one body, and one Spirit, even as ye are called in one hope of your calling." (Ephes. iv. 4.)

"He that is joined unto the Lord is one Spirit." (1 Cor. vi. 17.)

"For by one Spirit we are all baptized into one body; whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." (1 Cor. xii. 13.)

"Therefore if any man be in Christ, he is a new creature." (2 Cor. v. 17.)

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature; and as many as walk according to this rule, peace be on them and mercy." (Gal. vi. 15, 16.)

"Except a man be born again, he cannot see the kingdom of God." (John iii. 3.)

"To as many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 12, 13.)

Jesus died, "not for the Jewish nation only, but that also He should gather together in one, the children of God that were scattered abroad." (John xi. 52.)

"And I, if I be lifted up from the earth, will draw all men unto me." (John xii. 32.)

"If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on Him shall not be ashamed." (Rom. x. 9, 10, 11.)

"For the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved." (Rom. x. 12, 13.)

"He that *believeth* and is baptized shall be saved." (Mark xvi. 16.)

"Neither pray I for these alone, but for them also which shall *believe on me through their word*; that they all may be one; as thou Father art in me, and I in thee, that they may be one in us." (John xvii. 20, 21.)

"They that gladly *received his* [the Apostle Peter's] *word* were baptized; and the same day there were added unto them about three thousand souls." (Acts ii. 41 to end.)

"Howbeit many of them which heard the word *believed*; and the number of the men was about five thousand. And the multitude of them that *believed* were of one heart and of one soul." (Acts iv. 4, 32.)

"And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, *preaching the Lord Jesus*. And the hand of the Lord was with them, and a great number *believed*, and *turned unto the Lord*." (Acts xi. 20, 21.)

"And it came to pass that they [Barnabas and Saul] assembled themselves with the *Church* at Antioch, and taught much people." (Acts xi. 26.)

"Now when Paul and his companions came to Thessalonica, Paul opened and alleged that Jesus was the Christ. "And some of them *believed* and *consorted* with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few." (Acts xvii. 1-4.)

"Paul, Silvanus, and Timotheus, unto the Church of the Thessalonians." (1 Thess. i. 1). See also Acts xviii. 7, 8; 1 Cor. i. 1, 2; Acts xvi. 14; Rev. ii. 18; Acts xvi. 31-34; Phil. i. 1.

"Him that is weak in the faith receive ye, but not to doubtful disputations." (Romans xiv. 1.)

"Wherefore receive ye one another, as Christ also received us, to the glory of God." (Rom. xv. 7.)

"Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but Him that sent me." (Mark ix. 37.)

"Whoso shall offend one of these little ones which *believe* in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

"Take heed that ye despise not one of these little ones." (Matt. xviii. 6, 10.)

## CANON II.

*The place and office the Church holds on earth, both toward God and the world.*

"Ye also, as lively stones, are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. ii. 5.)

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and all that are in authority." (1 Tim. ii. 1, 2.)

"I say unto you, that if two of you agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my

name, there am I in the midst of them." (Mat. xviii. 19, 20.)

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye ask of the Father in my name He may give it you." (John xv. 16.)

"I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John xv. 15).

"It is written, Eye hath not seen, nor Ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. Now, we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. For who hath known the mind of the Lord, that He may instruct Him? *But we have the mind of Christ*." (1 Cor. ii. 9-16.)

"Ye are bought with a price; be not ye the servants of men." (1 Cor. vii. 23.)

"Brethren, let every man, wherein he is called, therein abide with God." (1 Cor. vii. 24.)

"For none of us liveth to himself, and no man dieth to himself. For whether we live, *we live unto the Lord*, and whether we die, we die unto the Lord; whether *we live therefore*, or die, *we are the Lord's*: for to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and the living." (Rom. xiv. 7-9.)

"Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. iii. 16, 17.)

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." (1 Cor. vi. 19, 20.)

"What agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Cor. vi. 16.)

"They are not of the world, even as I am not of

the world. As thou hast sent me into the world, even so also have I sent them into the world." (John xvii. 16, 18.)

"Ye are a chosen generation, a royal priesthood, a peculiar people; that ye should *shew forth* the praises of Him who hath called you out of darkness into His marvellous light." (1 Peter ii. 9.)

"Blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." (Phil. ii. 15, 16.)

"For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light . . . . Whatsoever doth make manifest is light." (Ephesians v. 8-13.)

"Ye are the salt of the earth . . . . Ye are the light of the world; a city that is set on an hill cannot be hid . . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Mat. v. 13-16.)

"He that saith he abideth in Him ought himself also so to walk, even as He walked . . . . because the darkness is past, and the true light now shineth." (1 John ii. 6-8.)

"If I depart I will send the Comforter unto you [the Church], and when He is come, He will reprove the world [by the life and testimony of the Church] of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." (John xvi. 7-11.)

"The Church of the living God, the pillar and ground of the truth." (1 Tim. iii. 15.)

(To be continued.)

### DECLENSION.

IT has been often observed that a flower, without any apparent cause, has withered and lost its freshness. On removing it from its place, a worm was found at its root. Beloved Brethren, gatherings where God in the past has been manifesting His power in blessing precious souls, through His people living in fellowship with Him, often get into a dry and withered state, and rendered useless, though no apparent evil is seen. Yet the want of power betokens sin somewhere, and those who are spiritual very soon discern the loss, though the form be kept up. In rectifying this, God's dear people often make mistakes, and, instead of getting the soul right with God, they begin to work—in short, they *do* instead of *confess*.

It is comparatively easy for one to go through a routine of duties, but for to judge one's self before God, and repent, and do his first works (*viz.*, let the Lord have the whole undivided heart) is what one, only subject to, and knowing what fellowship with the Lord is, will do.

Two or three things suggest themselves to us as the reasons of declension amongst the Assemblies of the Lord's people, "Out unto Him."

1st.—Occupied with truth without living in fellowship with Him, in so far as truth is known, substituting truth about Jesus for living on Jesus; hence the soul gets withered, and Satan gets the advantage by making us think we are something, and therefore puffed up, which often ends in "striving about words to the subverting of the hearers." It has been well remarked by one, "the clearest night is the coldest," so you will find generally that those who know most of God's Word, if not walking in communion with Him, become most frigid and crotchety; hence the Word of God requires us to come in subjection to the Holy Spirit, to be led and guided into all truth by Him, or else the Lord's dear people become often a positive hindrance to the Lord's work and the welfare of the Assembly.

2nd.—Declension does not begin only when some open sin is committed. Nay, often the child of God may be going on apparently as earnest and active as before, "yet the eye of Him whose eyes are as a flame of fire," detects the want of *love*, and His blessed word comes with power, not complaining for want of work, nay, but for want of love. I have somewhat against thee, thou hast left thy first love. May each child of God really search and see if this be true of them, and seek to give the Lord, first the heart, then the hand. "Love first," then service. Secret fellowship with God alone will alone enable God's people to testify and be of service to him while he delays his coming. "Son, daughter, give me thine heart." Then go work to-day in my vineyard. Enoch walked with God, and he had this testimony, that he pleased Him. May each child of God covet this precious testimony so that we may be more separated, as unto the Lord, that the line of demarkation may be more manifest. Dear child of God, remember Lot, how he declined—nearer and nearer Sodom he went until he was in and occupying the place of an elder in it, and had to be saved, yea, dragged out of Sodom, and all his works burned up.

3rd.—Failing to recognise practically our relationship to one another as members of the one body, and of one another, hence how sad to see or hear God's people talking disparagingly of one another, if any little offence has been given. Beloved Brethren, if any one member of our natural bodies suffer are not all the rest in sympathy with it, and if so, how much more should we with that body of which Christ is the head. "If one suffer, all suffer with it," and instead of talking about them to others, may we bear them on our

hearts before the Lord, and ask Him to bless them and fill them with His mind. This one thing, viz., speaking evil of God's children does more damage to the Lord's work and alienates the hearts of God's people from one another, than any device the devil ever invented. May we, beloved brethren, be each so filled with God that all we see in our brethren or sisters, not according to the mind of God, may be confessed to God as our own, and be enabled to deal with them in faithfulness and love, and so defeat the devil in his wiles to separate God's dear children.

May we, beloved brethren, understand the secret of power with God, and so live in fellowship with Him, that we may carry about with us the savour of Christ in whatever we do, and especially may the honour of God be our chiefest desire, and so long as God's dear people honour Him, He will honour them. What we need, is not simply truth, but truth taught us by the Holy Ghost, and then it will be in us a living word, made useful to all we come in contact with. May the Lord's dear people be much alone with God, and if that were the case, much more power would be seen, souls saved, God's people blessed, and Christ glorified.

J. C. R.

#### ABERDEEN.

**B**ELIEVERS meet in the Gospel Hall, 4 St. Paul's Street, where all who love the Lord and are walking in His walk are welcome. There is one body and one Spirit. Lord's Day—Breaking of Bread at 11 o'clock A.M.; Exposition of the Word at 2.30. P.M.; Gospel Preached at 6 P.M.; other days at 8 P.M. Scripture Reading—Wednesday, 8 P.M. Gospel Preached at Bothwell Court every night; also at Woodside every night.

JOHN RITCHIE.

#### INVERURIE.

February 12, 1873.

**W**E have had a few cases of conversion of late, and one, a special case, on the first Lord's day in February. There occupied our back seats a well-faced cheerful-looking servant girl, the play on the countenance manifested no small degree of interest in a few people taking their seats around. Nothing visible but bread and wine, but no sooner did the Holy Ghost take his place in guiding the assembly in its worship of God, through Jesus, than we had also evidence that he was there convincing this dear girl that she was a lost soul, but amid her convulsive sighs and tears, we worshipped God according to 1st Cor., 14th chapter, we neither preached the gospel nor prayed for the unsaved, but allowed God to do His own work, and it was done effectually. After the meeting was through, Brother Watt in an adjoining house presented the gospel, and God blessed it. She has been rejoicing in Jesus since. Some of her neighbours think we did something unaccountable to her, and others would have much rather preferred her as she was before; but God is working at the farm. Two lads have professed to find Jesus since.

Our Assembly as a rule is growing in the mind of God, both in worship and gospel work. No small difficulty has been experienced by some to part with the Lord's people in Babylon, but some five cases of late have left, all for the name of Jesus. Some we have had to part from, others have gone back to the Sects, but most are abiding faithful. Many of our dear brethren in the Sects would willingly run a bargain with us only to speak of the gospel, and then we could work together, but no allowance to build with many others. The only subjects we are permitted to approach is either business, health, or the weather. The world, and carnal believers are combined against Jesus only.

P.

#### DRUMBLADE.

**I** HAVE no doubt you will be glad to hear from us. We have good meetings. On Lord's day evenings there will be 100 to 150, or even more; on week nights, 60 to 70; and, praise God, there has been a few good cases of conversion. Could not say how many—the Lord knows them that are his. Such as wish to see, may if they choose, the great change on some of the people.

Was down five miles below this last week. Had two meetings, they were very precious. God was with us in power; two received Jesus. One of them was here at the meeting last night, filled with joy and peace in believing, and others were troubled very much. Was sorry to leave, but as I had meetings intimated here, could not remain. One man prayed, but I thought it wanted the ring (you know what I mean). So after the meeting, I asked him if he was saved. He answered he did not know, and got into a rage. Some of God's people were ashamed of their praying man.

There are many open doors, and the number is increasing. The people are begun to see through the preachings against us. Pray for us.—Yours in a risen Christ,

G. R. MASSON.

#### MERRYTON TOLL, NAIRN.

February 10, 1873.

**T**HE gathering has been small, and will now be still smaller as one dear soul is leaving for Glasgow, and one has been expelled from Church fellowship.

This case has been borne patiently with for a considerable time. At length, however, clear evidence has been brought forward proving that the person in question professed conversion, and also came out from system, for wholly another object than for Jesus. In that case it cannot be then wondered at that the walk and conversation did not become the gospel of Christ. This is the first case of the kind here, and ought to be a warning to all insincere professors. "Be sure your sin will find you out." It is wonderful how the Lord cleared up this matter—praise His name for it.

We have some precious meetings here, but few of those who are in sect care to come near us. We ask the prayers of the brethren that we may get a more convenient place to meet in, and that the word which we are enabled to preach on the street may be blessed for the conversion of souls.

JAS. M'INTOSH.

#### TAYPORT (Fifeshire).

**A** SERIES of meetings for preaching the Gospel have been held, and there has been a blessing. Some professors lost their religion and got Christ instead, and some who were Christians have been asking the question, "What are we to do, we cannot go back to the ministers again." There is no doubt of the result—The breaking of bread, and the gathering in the name of Jesus, will eventually take place.

#### DUMBARTON GATHERING.

**T**HERE are twenty-six believers in fellowship—two admitted during the month of February. There were seven baptised on the 16th, most of them have been converted in our Gospel Hall. Thanks be unto God for such tokens of his approbation. Prayer is requested, as we have much opposition. Brethren, pray for us.

A SAVED MAN.

# The Northern Assemblies.

"Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—ACTS ii. 41, 42.

"Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."—ACTS ix. 31.

"Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace."—I. COR. xiv. 29, 30.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—EPH iv. 11, 12.

No. 4.]

APRIL 1, 1873.

[PRICE ONE HALFPENNY.]

## CANONS FOR THE CHURCH OF GOD

### CANON III.

*On the Supremacy of the Lord Christ in the Church.*

"This is my beloved Son, in whom I am well pleased; *hear ye Him*." (Mat. xvii. 5.)

"Ye have heard that it hath been said by them of old time, An eye for an eye, and a tooth for a tooth. *But I say unto you, that ye resist not evil,*" &c. (Mat. v. 38 to end.)

"Be not ye called Rabbi; *for one is your Master, even Christ*, and all ye are brethren. Neither be ye called Masters; *for one is your Master, even Christ*." (Mat. xxiii. 8-10.)

"Ye call me Master and Lord, and ye say well; *for so I am*." (John xiii. 13.)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever *I have commanded you*; and lo! *I am with you always, even unto the end of the world*." (Mat. xxviii. 19, 20.)

"There is one Lawgiver, who is able to save and to destroy." (James iv. 12.)

"Christ, as a Son, over His own House, whose house are we." (Heb. iii. 6.)

"Paul, an Apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead." (Gal. i. 1, as likewise the headings of the other Epistles.)

"Unto every one of us is given grace, according

to the measure of the gift of Christ; wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men; and He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv. 7-12.)

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." (Acts ii. 33.)

"This do, in remembrance *of me*." (Luke xxii. 19.)

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread," &c. (1 Cor. xi. 23, 24.)

"If I forgave anything, to whom I forgave it, for your sakes forgave I it *in the person of Christ*." (2 Cor. ii. 10; 1 Cor. v. 4, 5, also.)

"I saw seven golden candlesticks, and in the midst of the seven candlesticks, one like unto the Son of Man, clothed with a garment down to the foot . . . and He had in His right hand seven stars, and out of His mouth went a sharp two-edged sword. . . . The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the Angels of the seven Churches; and the seven candlesticks which thou sawest are the seven Churches." (Rev. i. 12, 20.)

"Unto the Angel of the Church of Ephesus write,

These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks."

"To the Angel of the Church of Pergamos write, These things saith He which hath the sharp sword with two edges," &c. (Rev. ii. 1, 12, as also all the messages to the seven Churches.)

### NON-ETERNITY.

**WE** are glad to find that several of God's people are getting alive to the necessity of entire separation from all unsound doctrines, as far as they know them.

There are two extremes to be equally avoided.

1. The above, and such as old believers fall into, when they are out of fellowship with God, and are more anxious for something *new* and *curious* than they are to heed—John xiii. 17—If ye know these things happy are ye if ye do them.

The Holy Ghost says, 2. John x.—If any bring not the doctrine of Christ, receive him not into your houses, and bid him not God speed. Gal. i. 8-9—But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. Rom. xvi. 17—Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 2. Thes. iii. 6, 14, 15—Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.

2. The magnifying of the "Church," in making the relationship of each member to one another the ground of fellowship, instead of making their individual relationship to Christ the condition—the first grows out of this as the outcome.

The first of these two extremes is the result of the present unhallowed liberality so very popular, and the second is Roman Catholicism somewhat modernised. The cry is the same—the church, the church.

S. O. R.

### APPEAL TO THE BRETHREN.

**D**EAR BRETHREN,—Have we all given due consideration to the subject, so clearly and practically laid before us by "a Crucified Man" in the February number of the *Assemblies*. If so, why is there still so much deviation from the real thing. For my own part, although I have been in Christ nearly twenty years, it is not half that number of months since I had any idea of what worship really meant. I used to think it was all worship, all gospel, and all everything, being accustomed to such phrases as going to the house of God, to a place of worship to hear the gospel, &c.; all identified as one and the same thing, and until very lately I thought that a gospel hymn, or prayer for the unsaved, could never be out of place, but now I feel that anything which would divert the eye of faith from beholding the "Lamb Slain" is out of place in a "worship meeting." Dear Brethren, let us be wholly taken up with Jesus, let nothing come between us and Him when we surround His table to remember his dying love; let the Holy Ghost preside, and man be out of sight. I was glad to find that our Brethren of Inverurie had the proof of God's approval, when one that was an unbeliever came in. Let us all take God's way, and we will be useful and happy.

Yours in Jesus,

A DELIVERED SOUL.

### A WORD TO ASSEMBLIES.

**I**N receiving strangers unto fellowship, it is very desirable that Assemblies should keep in view the difference between receiving believers from the sects, and receiving believers from outside Assemblies. The first of these may be walking according to their light, and truly anxious to do the right, and ought to be received at once, when their conversion and walk are clearly established. The latter class may be connected with Assemblies where unsound doctrine, such as "non-eternity," is cherished. There are a few such Assemblies, only a very few; or they may be connected with Tables set up by the disaffected, or by believers on whom the judgment of the Church is abiding—hence the necessity that stranger believers should be well known, or have a note of introduction; this for purity is absolutely needful.

But very lately a person, under the righteous judgment of the Assembly meeting in the Aberdeen Gospel Hall, has represented himself elsewhere as in full fellowship, and was received accordingly, until the matter had been cleared up by an explanatory note from Aberdeen. Others also (only two or three) under the judgment of a Church, have and do set up fresh Tables in opposition. There is one incident of this, even in Aberdeen. The conclusion from all this is, that believers representing themselves in fellowship with gatherings, ought not to be received unless they have a note of introduction, or until enquiry is made of the proper persons concerning them, *i.e.*, unless they are well known. There are of course some believers so well known that this is not needed.

Spirituality of mind, purity of doctrine, consistency of conduct, and devotedness to Jesus, are indispensable, in order that an Assembly be successful for a testimony, or directly in conversions.

THE EDITOR.

### A MISREPRESENTATION.

**A** GATHERING of carnal believers, fighting and squabbling among themselves about trifles, and letting the devil have his own way all round them, straining at gnats and swallowing camels.

The writer of these lines can speak from experience of this, and must say, that a miserable gathering of the above kind, has repelled him from leaving the kirk for years. A spiritual assembly draws to it, a carnal one repels.

Kirk believers look for and expect greater spirituality among believers outside the camp, than among themselves. They calculate by results. Let us not be false witnesses, but faithful.

S. S. O. R.

### ORTON.

(Copy Extracts from Letter to J. & J. Smith.)

**D**EAR BRETHREN IN THE LORD,—Your welcome note came to hand. We were all glad to hear from you. We do like to get letters now about Jesus and his work. I'm astonished I lived so long without him. You will be glad to hear I have got outside the camp with a rejected Christ. I was at the breaking of bread last two Lord's days at Rothes, and truly Jesus was in our midst; the people do stare at us, as we have to pass the Free Kirk to Mr. Younie's. The Lord bring out his people from the snare to Himself, for oh, it is precious to have no head but Christ, and no one to guide our worship but the Holy Ghost; you see the public cannot worship with us. "Let us begin the public worship of God," how unholy. The Free Kirk minister in F—— was

preaching against baptism, saying that there was no more scripture for it than for purgatory or penance. He has preached out Mrs. W. She has left, and is decided to be baptised. Praise the Lord, He can make the wrath of man to praise him. We have begun meetings amongst ourselves for prayer and reading our Father's Word (the devil will let us ready any thing but our Bibles). The converts are all getting on well, and send their love in Christ. The man who professed in the last meeting is happy in Jesus. The enemy is still holding the lies going (but he is a liar from the beginning). He is trying to make out that nobody can know whether they are saved or not, by saying that "He that believeth on the Son *hath* everlasting life," is not right translated or that it is bad grammar, but praise God, we are saved and we know it. (1 John v. 13.) Do pray for us that we may be kept honest, and living for Jesus only.—Yours in Jesus,

J. R.

### DUMFRIESSHIRE.

HOLMFOOT, CANOBIE, Feb. 11, 1873.

**D**EAR BROTHER ROSS,—This is to inform you that a meeting for the breaking of bread has been begun in the village of Lowthertown. Six believers are now meeting around Jesus, acknowledging no other head but Him only. Some of them have come out from the Free Kirk and some from the Independents. I laboured in that village and Dornock combined, for five weeks, and the Lord "added to the Church" such as should be saved. Others are likely to come too, but they are standing at present aloof to see how the little gathering may get on. Brethren in Jesus, pray for such like gatherings.

U.

### KINNETHMONT.

7th March, 1873.

**M**Y DEAR BROTHER IN THE LORD,—No doubt you will be interested to know what is doing in Rhyndie. Well, there appears to be real blessing just now. There have been no conversions that we know of for some nights, but God's people are getting their eyes opened to *truth* versus *tradition*.

Some weeks ago, some of the young converts, but more especially restored backsliders, began to get disturbed about Baptism. A Rev. Gentleman who proffered friendship about the commencement of the meetings took alarm, well knowing that his power and position are based upon the ignorance and superstition of his flock, and he endeavoured, with a zeal worthy of a better cause, to throw dust in the inquirers' eyes, but in this, as often happens, he seems to have outwitted himself, and the efforts put forth to keep God's people in darkness, and consequently in bondage, instead of deadening their desire to know the truth, only served to intensify it, and the result has been that, on Wednesday evening, 5th March, nine believers were buried with Christ in baptism, and on the following evening other four followed; and we have no doubt, if God's people walk in fellowship with Himself, more will soon follow. Brother Scott is there, along with Murray, and God evidently is with them in power. There appears to be a real work among the children—a few of them profess to have trusted Jesus, and more are anxious. Some of the old believers are at their wits' end to know what to make of it. It is, indeed, very painful to hear of some Christian parents who were once a *light* in the place, but have become so withered and blind to the things of God and eternity, that they are far more concerned about the safety of an unscriptural religious system—the dignity and position of the man they call their

*minister*—than they are about the eternal well-being of their dear children; they appear to be better pleased, to have their own flesh and blood going on in a respectable way down to hell, than have them brought to the Lord and saved for all eternity, through an instrumentality that is not exactly according to their mind. God pity their poor children! Oh! God, arise and plead Thine own cause. Awaken Thine own people to the awful fact that they are helping the devil to ruin souls. G. A.

P.S.—Another writes:—In compliance with Heb. x. 25, a few saints have stately, on the first day of the week, "been gathered together in the name," and in the "power of our Lord Jesus Christ," to "break bread" in His name; and we have found the promise in *Matt. xviii. 20*, to be a divine glorious truth, and its consequences a divine blessed reality. The number that met last Lord's day was 15. The Lord hath done great things for us, whereof we are glad. Glory, glory, glory, to His Name.

### HUNTLY.

(Extract Letter.)

PERHAPS you have heard of our case about our old tormentors, the scoffers. We determined a week past Wednesday to give over nine of the worst to the police. On Saturday, a court was held before our town's magistrates. — were there as witnesses. Mrs. — was the first called in to swear, but she declined, and said, I read—"Swear not at all," in the Word. The other witness did the same; then, they had been asked if they were Jews or "Quakers?" They answered, "No, but simple Christians." Eventually then, simple affirmation was taken, and some ringleaders were fined 5s. each; three, 2s. 6d. each; and two got off. The Lord bless them. We hope this will secure us quietness for a while, that we may have peace to read God's Word, and to read and pray for poor perishing souls. Pray for Huntly.

M.

### MERRYTON TOLL, NAIRN.

10th March, 1873.

DOORS are being opened here, for the preaching of the Gospel. The people are opening their houses to those who are really willing to work, and we have now three regular meetings in the (indoors) week, besides street preaching.

Pray that the word may be in power. There was a baptism on the 18th of February, and the person is now suffering much persecution for Jesus.

The Lord is with us. Brethren, pray for Nairn.

JAS. M'INTOSH.

### DUFFTON.

MR. JOHN DAVIDSON, Gowan-wells, has been in Duffton, and the visit resulted in blessing to Saints, and the conversion of some sinners.

### TAYPORT, FIFE.

ON Lord's day, March 9th, the Lord's Table was spread here. There were present in all 12 believers, and the Lord was very near in conscious fellowship. It has been a blessed day. In the evening there was blessing in the Gospel Meeting, held in the Gospel Room.

Some of the Kirkified Believers were scandalized, as might be expected, others are hanging between two opinions.

A large number of our Scotch Believers are so accustomed to the "bony thing," that they cannot hear plain honest truth, and surely many preachers have much to answer for in pandering (for their own purposes) to lukewarm saints. Alas! alas!

### OLD RAYNE.

MR. G. B. MASON has been here at Old Rayne, and profited the people who heard his preaching.

### FORT-WILLIAM.

MR. A. ALLAN has left and gone to OBAN; here he at present is, and desires prayer, that his visit may be greatly blessed to saints and sinners.

### JARROW GATHERING.

THERE are above seventy members in fellowship, four have been received during the month and seven were baptised on Lord's Day the 9th, the most of them just lately converted, and praise be to God for a few conversions also this month. The Gospel Meetings are not well attended on week nights, but on Lord's night we generally get a good meeting in the open air, also in the schoolroom. We request the prayers of our Brethren for the thousands in Jarrow who know not Jesus.

J. C.

### LONGHAVEN (Cruden.)

BROTHER M'Gaw, who is now in better health, is labouring here with success. There are several conversions, and there is appearance of a gracious work of God.

### KNOCKANDO (Morayshire.)

MESSRS. Murray and Scott are labouring here at present, and there are several cases of conversion, and good appearance of more.

### ABERDEEN (Fast Day.)

THERE will be two meetings (D.V.) in the Gospel Hall on that day, one an open meeting for Believers at 11 a.m., and the other at 6 p.m., for preaching the Gospel.

We expect some Believers from the country into these meetings, and we hereby give them an invitation.

D. R.

### GLASGOW HALF-YEARLY MEETINGS.

THE usual MEETINGS of CHRISTIANS will be held, D.V., on GLASGOW FAST-DAY, 3rd April, 1873, as follows:—

At 11 A.M., in the GOSPEL HALL, 12 Hutcheson Street, for Mutual Edification, Exhortation, and Comfort in dependence upon God to guide by His Spirit.

At 6 P.M., in HOPE HALL, 61, Renfrew Street, ADDRESSES will be given by various Brethren on important subjects connected with Christian life and behaviour.

REFRESHMENTS will be provided, as formerly, for Strangers in the Hall, 12 Hutcheson Street, at the close of the Forenoon Meeting, after which HOPE HALL will be found open for the reception of both Strangers and others desirous of Christian intercourse.

TEA WILL BE SERVED FROM 4.30 TO 5.30 P.M.

SPECIAL Preliminary Meeting for PRAYER in HOPE HALL on WEDNESDAY EVENING, 2nd April, at 8 p.m., when all interested in the Fast-Day Meetings are particularly requested to attend.

[These Meetings have in the past, been both profitable and spiritual; we commend them to believers who can afford it.—ED.]

Notices for the May number not later than April 20th.

All communications for the Editorial Department marked Private and addressed to 9 Schoolhill, Aberdeen.

ABERDEEN, 1st April, 1873.—Printed by A. King & Co., 2 Upperkirkgate, Aberdeen, and Published by D. Ross, at the Northern Bible and Tract Room, 9 Schoolhill, Aberdeen.



# The Northern Assemblies.

"Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—ACTS ii. 41, 42.

"Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."—ACTS ix. 31.

"Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace."—I. COR. xiv. 29, 30.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—EPI iv. 11, 12.

No. 5.]

MAY 1, 1873.

[PRICE ONE HALFPENNY.]

## CANONS FOR THE CHURCH OF GOD.

### CANON IV.

*Christ's new commandment the bond of the Church.*

"A NEW commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one toward another." (John xiii. 34, 35.)

"This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down His life for His friends. Ye are my friends, if ye do whatsoever I command you." (John xv. 12-14.)

"Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." (1. John iii. 16.)

"And this commandment have we from Him, that He who loveth God love his brother also." (1. John iv. 21.)

"And above all these things put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts, to the which also ye are called in one body." (Col. iii. 14, 15.)

"And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins." (1. Pet. iv. 8.)

This Love is fully described in 1. Cor. xiii.; Rom. xiv. 15-21; 1. Cor. viii. 11-13.

### CANON V.

*On receiving the Lord's Supper.*

"With desire I have desired to eat this passover with you before I suffer . . . And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; *this do in remembrance of me*: likewise also the cup, after supper, saying, This cup is the New Testament in my blood, which is shed for you." (Luke xxii. 15-20; also Matt. xxvi. 26.)

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come . . . *Wherefore, my brethren, when ye come together to eat, tarry one for another.* And if any man hunger, let

him eat at home; that ye come not together unto condemnation." (1 Cor. xi. 23-34).

"The cup of blessing which we bless, it is not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." (1 Cor. x. 16, 17.)

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." (Acts xx. 7.)

### CHARITY! CHARITY!

**T**HIS word to be found so very frequently in the mouths of many saints, has to the minds of many a very suspicious meaning attached to it. This doubtless arises from particular attention having been paid to the parties making use of the *cry*, and who as a rule are found to belong to a class of persons whose surroundings cannot bear strict examination.

An unsaved man cries for *charity* to come to his aid when told—"verily verily I say unto you, except a man be born again he cannot see the kingdom of God" (John iii. 3.), as if we were warranted to come to different conclusions from what the written Word asserts.

A believer hears Mark xvi. 16. He that believeth and is baptized shall be saved, and he that believeth not shall be damned; and if he is unwilling to endure the cross, at once he cries charity! charity! as if the people of God were in possession of discretionary power to receive or refuse as much of the written Word as might be convenient.

Another believer is living in fellowship with one who holds non-eternity, and other similar unholy theories. He hears another believer quoting 2nd John 9 and 10—"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into *your* house, neither bid him God speed." O charity! charity! brethren. No brother. God's word allows no modification (Rev. xxii. 19).

A leader in another meeting wishes to get a personal friend introduced into fellowship, conversion is of course enquired after, but at best there is a modified testimony only raised, a Christian—yes, a Christian surely—but may not be one of your—(cough a little). When was he converted? Well, he was—(sneezes). But you see we must be charitable. "Charity you see, covereth a multitude of sins." Quite true, but my charity as you call it, is not the standard. "Thus saith the Lord," is the end of all theological controversy.

### ONE BODY.

**T**HE minds of God's dear people who have separated themselves from the denominations, and gone out unto Him, are often disturbed by an insinuation about us not being gathered on the ground of the One Body, an expression not found at all in Scripture, but only held up to simple or unsuspecting believers, to snare them into the meshes of a sect more rigid than even the systems from which by the grace of God we have come out from, and who, exercising undue authority, over those in fellowship with them. We have only to look at the Word of God and see what it teaches concerning the body of Christ, and those who compose it. (1 Cor. xii. 12, 13, 14; 1 Cor. i. 2; Eph. v. 30, iii. 3, 6; Col. i. 24.)

It is sad when the Lord's children are so blinded by the doctrines of men, as to imbibe all they hear without testing it by the infallible Word of God, and so are carried about with every word of doctrine. "Prove all things, hold fast that which is good." Another false assertion is that we have not judged evil, and that we act in independency. What they mean is, that because we do not subscribe to the discipline exercised by them, viz., excommunicating gatherings wholesale, and refusing fellowship with persons who are walking equally according to the Word of God as they are, which things have for years rent the Church of God, and caused much sorrow and heart-burnings among dear brethren. The Word of God tells us that the fornicator and such like were to be put away (1 Cor. v. 13); also those bringing not the doctrine of Christ were not to be received into one's house. (John ii. 10.) But with reference to one who did not hold the doctrines, yet in the assembly where some held it, the Lord teaches this

that he will fight against the teachers of false doctrine. (Rev. ii. 16.) There were those in the Assembly, viz., at Corinth, who denied the resurrection of the dead, yet we do not find the Apostle warning any of the other Churches against receiving believers from Corinth. The action of one Assembly is not binding upon another, but in so far as it is according to the Word of God. Beloved Brethren, a most blessed truth it is that there is one body. But as to keeping the unity of the Body, such a thing we are never told in Scripture; but "with all lowliness and meekness, with long-suffering, forbearing one another in love, are we to endeavour to keep the unity of the spirit in the bond of peace." Such phrases as *gathering on the ground of this one Body, keeping the unity of the Body*, or arrogating that they only are maintaining the right ground, is contrary to Scripture, and saying what was said of old—"We are the people, wisdom shall die with us." Let us mark them which cause divisions, and avoid them. (Rom. xvi. 17.) Let us receive one another as Christ received us to the glory of God. (Rom. xv. 7.)

Aberdeen.

J. C. R.

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"I WAS daily His delight." Let not this slip from my mind. Oh, how blind and wicked I have been, in seeking or making vain substitutes for this blessed portion both of God and man!

It is a duty to cultivate a holy cheerfulness, hopefulness, and trustfulness. It is not easy, and it is not common among good people. But it is surely right, and it is possible. Sorrowful, yet always rejoicing: that, I suppose, is the joy of the humble, yet hearty believer.

I NEVER noticed till to-day the *negative* character of the commands regarding the Holy Ghost. Resist *not*; quench *not*; vex *not*; grieve *not*; seeming to imply, that if we do not restrain and force Him away, it is His blessed disposition to abide, and spring up as a well of living water.

LIVING near the Lord is the secret of peace. Why should we walk among briars, and get entangled and torn, when we might mount as on eagle's wing? Sometimes we have not the wing, and then it is sad enough. But I believe that if we wait quietly and thankfully on the Lord, He will soon pity us, and send from above, and take us, and draws us out of all our troubles.

## GOOD SAYINGS.

THE husks of emptiness rustle in every wind; the full corn in the ear holds up its golden fruit noiselessly to the Lord of the harvest. Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.

"When men are cast down, then thou shalt say, 'There is lifting up;' and He shall save the humble person." The Apostle Paul knew what it was to be let down in a basket, as well as to be caught up to the third heaven.

If we thoroughly examine we shall find that pride, policy, and power, are the three principal ingredients in all the disturbance of churches.

A helping word to one in trouble is often like a switch on a railroad track—but one inch between wreck and a smooth rolling. If men would but hate themselves as they do their neighbours, it would be a good step toward loving their neighbours as they do themselves. During distress God comes; and when he comes it is no more distress.

Endeavour to take your work quietly. Anxiety and over-action are always the cause of sickness and restlessness. We must use our judgment to control our excitement, or our bodily strength will break down. We must remember that our battle is to be won by strength not our own. It is a battle that does not depend upon the swift and strong.

There are four kinds of pride of which we should beware: race pride, pride in our ancestors. Face pride, pride in our beauty. Place pride, pride in our position. Grace pride, pride in our religion. There is more bitterness following from sin's ending, than ever there was sweetness from sin's acting. You that see nothing but weal in its commission, will suffer nothing but woe in its conclusion. You that sin for your profit, will never profit by your sins. Nothing can be plainer than that ignorance and vice are two ingredients absolutely necessary in the composition of free-thinkers, who, in propriety of speech, are no thinkers at all.

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HE redeems with His blood. He became a sacrifice, a curse; was made under the law. What should I be for Him; and what should I be willing to do and suffer for His elect's sake, which is the Church?

**FAST-DAY—ABERDEEN.**

ON this day it was intended to have a Conference, similar to that which took place at Inverurie last year, but the Glasgow Fast happening at the same time, it was judged inexpedient. A local conference then took place. The subjects taken up were of great value. They were three—

1st. How is it that so many believers who preach the Gospel, never get the converting power?

2nd. How is it that so many of them, as once had it, lost it, and got withered, useless, and dry?

3rd. How is it that so many of God's people manifest a lack of oneness in love, sympathy, and aim?

To these questions, several answers were given; all of them converged to one point, viz., "*want of God.*"

All dwelling in God possess power in their special line of service.

**ABERLOUR.**

GOD has been, in saving power, in our midst again, and we are praising Him for it. Brothers Scott and Murray were with us on last Lord's day. We had a Gospel Meeting in the Hall at night; a good attendance, especially young men and women. God was with us in power. Two or three professed through it. We had them again on Tuesday night, on the street; a great multitude heard, and paid great attention to the Word, and the Word was with power—it was very solemn. God is moving amongst the people. Our Brethren have left for Archiestown and district, where God has been using them to gather a great many souls to Jesus. Praise ye the Lord.

Some of God's people ask God to save sinners, and when efforts are put forth, and souls are saved, the very people who prayed for their salvation stand aloof, because every thing is not done in their way. May God open their eyes to see that God is a sovereign God, and will only work in his own way.

Brother Allan has come to Craigellachie, and the people are turning out well to the meetings. Some are anxious. We ask the prayers of God's people, that His visit among us may be blest to saints and sinners. M.

**CUMINESTONE.**

MESSRS. JOHN & JAMES SMITH are at present having a series of meetings in the Hall, with success. There have been conversions.

**INSCH.**

M. R. GEO. R. MASSON is at present having meetings here; and there are cases of conversion also.

**CRAIGELLACHIE.**

M. R. A. ALLAN is at present holding forth here. The meetings are both well attended and profitable. There are conversions.

**KNOCKANDO.**

MESSRS. SCOTT & MURRAY are having successful meetings in the parish of Knockando, Morayshire.

**SOUTH SHIELDS.**

THE Lord's people, meeting in the name of Jesus, in the above Hall, had a Social Tea Meeting on Friday, the 11th (Good Friday). Several of the Brethren, from Jarrow and Gateshead were present. After tea, a meeting was held in the Market

Place, which was addressed by our dear brother, John Campbell, evangelist, and other brethren. A large crowd listened to the word of life. The scoffers were present, of which there are large numbers here. After the meeting outside, there was a meeting in the Hall, which was intended as a believers' meeting, but many unsaved being present, altered the arrangement. The meeting was addressed by Brother Campbell, who spoke with effect. The greatest enemies we have in Shields, who oppose the work, *secretly*, are the professing; likewise parsons of the Establishment, and "ministers" of the dissent. Six weeks ago, the Town Council passed a resolution to stop the meetings in the Market Place, on Lord's days, and issued placards to that effect; however, we have gone forth in the strength of Jesus, and preached the truth to thousands, and shall continue doing so, if the Lord will. Brethren, pray for us. L.

**INVERURIE.**

MY Dear Brother, it is now over a twelvemonth since I left the Systems of Men's Wisdom, and have since, in all good conscience, sought to maintain the name of Jesus. True there has been much failure in bringing every thought into obedience to Jesus, but my desire has ever been with Paul to know nothing among men save Jesus Christ and him crucified, and simply as a disciple on the first day of the week to break bread in his name. I have from time to time been told that I am not on the right ground, that I do not maintain the unity of the body, and thus in error. I invariably ask what part of the Word of God I am disobeying, but, I as often fail to receive an answer (perhaps there is none), but that I am associated with great evil. And prayer is to be offered that my eyes may be opened. These perplexing thoughts are being sown broad cast among God's dear saints; would that we saw many as anxious to bring souls to Jesus as they are to maintain what they call the unity of the body. From the pride of orthodoxy, and as dear H. Groves says, the very moment a truth fails to humble, it becomes a tool in the Devil's hand; the abomination of all abominations is using God's truth to puff up the empty heart with the devil's pride. Church standing and our position in Christ has become virtually something to puff up in an empty knowledge that is as sounding brass and as a tinkling cymbal.

WILLIAM PETERS.

**OUR OWN PUBLICATIONS ARE FOUR.**

THE NORTHERN INTELLIGENCER, which contains truth for Believers as such. Sold at 1d.

The twelve *Intelligencers* for 1872 are bound up with the *Evangelists* for the same period, in a beautiful cover, same as previous year, and sold for 1s. 10d. by post, free.

THE NORTHERN EVANGELIST contains the Gospel for the Unsaved. Sold at 1d.

THE NORTHERN ASSEMBLIES, which contains truth for Assemblies only as such, and information concerning them, and the work of the Lord amongst them. Sold at 1d.

THE NORTHERN YOUTH, published on the first of every month. The first number on the 1st of June. Price 1d.

All the three are published on the first of every month, at the Northern Bible and Tract Room, 9 Schoolhill, Aberdeen, Scotland.

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ABERDEEN, 1st May, 1873.—Printed by A. King & Co., 2 Upperkirkgate, Aberdeen, and Published by D. Ross, at the Northern Bible and Tract Room, 9 Schoolhill Aberdeen.

# The Northern Assemblies.

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"Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."—ACTS IX. 31.

"Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace."—I. COR. XIV. 29, 30.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—EPH. IV. 11, 12.

No. 6.]

JUNE 1, 1873.

[PRICE ONE HALFPENNY.]

## CANONS FOR THE CHURCH OF GOD.

### CANON VI.

#### *On Public Prayer.*

"I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 19, 20.)

"The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." (John iv. 21-24.)

"I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority. . . . I will, therefore, that men pray everywhere, lifting up the holy hands, without wrath and doubting; in like manner also, that women adorn themselves in modest apparel," &c. (1 Tim. ii. 1-9.)

"Is any sick? let him call for the elders of the Church, and let them pray over him. . . . And the prayer of faith shall save the sick." (Jas. v. 14, 15.)

"I will pray with the spirit, and I will pray with the understanding also." (1 Cor. xiv. 15.) [In the public Assembly.]

### CANON VII.

#### *On Singing Psalms and Hymns in Assemblies of Christians.*

1st. The example of the Lord and His Apostles when together eating the last supper.—"And when they had *sung an hymn*, they went out into the Mount of Olives." (Mark xiv. 26.)

"And at midnight Paul and Silas prayed, *and sang praises* to God; and the prisoners heard them." (Acts xvi. 25.)

The practice in the Church proved (though in disorder), in the Church at Corinth—"I will *sing* with the spirit, and I will *sing* with the understanding also. . . . How is it, brethren, when ye come together, every one of you hath a *psalm*, hath a doctrine? Let all things be done unto edifying." (1 Cor. xiv. 15, 26.)

"Be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord." (Ephes. v. 18, 19.)

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." (Col. iii. 16.)

"Is any merry? let him sing psalms." (James v. 13.)

"Having the harps of God," &c. (Rev. xv. 2, 3.)

## CANON VIII.

*On Reading the Holy Scriptures in the Assembly.*

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be *perfect*, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

"Till I come, give attendance to *reading*, to exhortation, to doctrine." (1 Tim. iv. 13.)

"Blessed is he that *readeth*, and they that hear the words of this prophecy." (Rev. i. 3.)

"When this Epistle is *read* among you, cause that it be *read* also in the Church of Laodiceans, and that ye likewise *read* the Epistle from Laodicea." (Colos. iv. 16.)

"I charge you by the Lord that this Epistle be *read* unto all the holy brethren." (1 Thess. v. 27.)

"And when they had gathered the multitude together, they delivered the Epistle, which, when they had read, they rejoiced for the consolation." (Acts xv. 30; 31.)

Also the example of the Lord, and His Apostles, when opportunity was given them—

"And, as His [the Lord's] custom was, He went into the synagogue on the Sabbath day, and stood up for to read: and there was delivered unto Him the book of the prophet Esaias; and when He had opened the book, He found the place where it was written," &c. (Luke iv. 16, 17.)

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." (Acts xvii. 2.)

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ASSEMBLIES.

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SOME Gatherings made up of a few Believers, and meeting in the precious name of the Lord Jesus, are continually being shepherded, pleased, and pandered to. The leader or leaders say, "Now is not that a neat, clean, and an orderly affair." Such Gatherings may well be compared to a pretty keepsake, or to a beautiful fern covered with a glass-shade, and attended to only to be admired. True enough, Believers living in separation from certain kinds of evil are a beautiful sight; but UNLESS ASSEMBLIES DO GOD'S WILL, THE DEVIL WILL GIVE THEM PLENTY WORK WHICH THEY MUST DO FOR THEIR VERY EXISTENCE.

This is no doubt one source of the difficulties Assemblies have to encounter.

A few Suggestions to Saints who meet simply in the name of the Lord Jesus for the Breaking of Bread, on the First Day of the Week.

1. MAKE it a *special* point (if possible) always to be in the place of meeting in due time; better to be a few minutes before the time, and to spend them in secret prayer, praise, or meditation, as it tends to distract the minds of those gathered by coming in late. (Luke xxii. 14; 1 Cor. xiv. 40.)

2. Be occupied with "Jesus only," as He who died and rose again from the dead; who ascended, and who is coming again. Do not speak to each other, except really needful; do not turn over the leaves of your Bible or Hymn-book except when necessary. (1 Cor. xi. 23, 26.)

3. Remember that *each* one gathered at the Table, either helps or hinders in blessing; therefore the need that *each* saint there be in realized fellowship with God. (1 Cor. x. 17, and xi. 28.)

4. Remember that the Holy Spirit is present to guide in worship and ministry. Let the brethren see that in leading in worship or ministry, that it is in the Spirit; for only as worship and ministry are in the Spirit can it be pleasing to God, and profitable to those gathered. (John iv. 23, 24; 1 Cor. xii. 3-13, and xiv. 15; Rom. viii. 8.)

5. Remember that all gathered together are in the same position as worshippers, blood-bought sinners saved by the sovereign grace of God (Eph. ii. 4, 5); but not so with regard to ministry: some are special gifts given by Christ, the living Head, for the edifying of the body; but there is also a general ministry, in which every member of the body has their place. (Eph. iv. 11-16.)

6. Any brother leading in worship or ministry, should read and speak so loud and distinct that all present can hear well, and give due time to those gathered to find the hymn, or portion to be read, before beginning. (1 Cor. xiv. 9, 12.) "Let all things be done unto edifying." (1 Cor. xiv. 26.)

7. When you miss any from the meeting, visit them if you can, and learn the reason; if in trouble, help them if you can. (1 Cor. xii. 26; Gal. vi. 1-3.)

8. Take heed not to condemn or hinder a weak or young brother in the exercise of his gift, however small; try rather to encourage and help him; but do not shew love at the expense of truth, both are to be exercised together; and each member in the body has its own special place. (Rom. xiv. 10, 19.)

9. Do not put off the breaking of the bread till the *end of the meeting*; remember this is what you are specially gathered to attend to, and just in proportion as this is kept in mind, and what it shews forth, will the praise, or teaching, or exhortation, be profitable. (Acts ii. 42, and xx. 7; 1 Cor. xi. 23, 31.)

10. Be kind and courteous to strangers who come amongst you; bear and forbear one with another. Love each saint for Jesus' sake. If the flesh be manifested in any one, pray for that one, speak lovingly to that one, and remember that the flesh is also in you. (Heb. xiii. 1-3; Rom. xii. 9-10.)

11. Do not be vexed or angry if others do not shew love to you; let this rather lead you to shew love to them. Manifesting thus the mind of Jesus, you will enjoy his love, and draw out their love. (Rom. xii. 21; Eph. iv. 20, 32.)

12. If any one offend you, be sure to take the Scriptural way of dealing with that one; speak to that one personally first; go in the spirit of prayer and forgiveness; pray together over the point first, if possible. (Matt. xviii. 15, 25.)

13. If you find your interest in Gospel work abating, be sure that something is wrong; go to God at once about it in prayer and supplication. (1 Tim. vi. 10, 11; 2 Tim. iv. 10; Phil. iv. 6, 7.)

14. Remember that each saint has an individual responsibility to God, and that we must all appear before the judgment seat of Christ. (Rom. xiv. 10; 2 Cor. v. 10.)

15. Keep the coming of the Lord Jesus continually upon your hearts. (1 Thess. iv. 14-18; Titus ii. 13-14; Rev. xxii. 20.)

16. Let none be brought into fellowship except with the full approval of all gathered; and if any has not full confidence in the one proposed, mention it at the time, or to those who have the rule, and who watch for souls. (Acts ix. 26; Heb. xiii. 17.)

17. In giving for the poor saints, or the Lord's work, give cheerfully, as the Lord hath prospered you. If you have little, the Lord only expects little; if much, the Lord expects much. Beware of covetousness, which is idolatry. (Col. iii. 5.) He gave Himself for you. (2 Cor. viii. 9; xii. 15.)

18. As stewards, each has their individual responsibility to God, as well as their responsibility as gatherings. Remember those whom you have full confidence in as sent of God to preach His Gospel, not *only* when labouring *beside you*, but also when they are labouring in the Gospel in the "*regions beyond.*" (Phil. iv. 10, 19.)

19. Do not be ashamed or backward to take your stand beside the Lord's servants who preach the word in the open air. (2 Tim. i. 16, and iv. 16, 18; Phil. i. 27, 30; Acts xvii. 17, 22.)

20. In speaking to anxious souls, point them to what Jesus says in His word. (Acts xvi. 30, 34.)

Lerwick, May 8, 1873.

W. G. S.

### CRAIGELLACHIE.

May 3, 1873.

MY DEAR BROTHER,—The Lord is with me in saving power. There are a good few souls brought to Jesus, and the meetings are still getting larger; I suppose there was in the meeting last night, a hundred. Three souls professed to get Jesus—it was, indeed, precious. The first young man that got Christ had been going to the *Chapel*, and was confirmed. They were going to make a Curate of him, but the Lord Jesus washed him, and make him a king and a priest to serve our God for ever and ever. Praise ye the Lord. I see the Bishop has come to-day. They try to get him over again, but he has much of God in him just now. The Lord make the dear lad the means of leading others to Jesus. Nothing is too hard for our God to do; He can convert Bishops, or any one, if He pleases. The Lord has saved a few fine young men—praise be to His name; and He is begun in the school. A few of the scholars, from ten years old to fourteen, have got Jesus, and the school is in an uproar. It is only yet being made known round about. Oh to be kept hanging on God, and we shall prevail.

There is one thing I have been much exercised with for the last three weeks, *i.e.*, that we who have come out to the name of Jesus, and away from sham, have been too much taken up with the unity of the body, more so than with the salvation of souls; and unity of the body is not promised in the word of God till Jesus comes; it is only to the overcomer. I think it is of the Devil, in order to stop people from being saved. Another thing, *preaching believers' truth*, when there are kirk believers and unsaved present—I mean the truth, that many of God's people are so unwilling to hear it, and such as are yet in the sham. When these truths are preached in a mixed crowd, there are two things seen, kirk believers get offended, and then they set the ungodly against hearing the Word, and the door becomes

shut. Would it not be better to have some nights to teach Church truth to those that are out for Jesus, and by their life of separation, and preaching Jesus to the unsaved, and then we would get at the kirk believers. You are aware there are many of God's people just needing milk; strong meat chokes them, and we see no more of them. Now, dear brother, write, and let me know what you think of it.

I trust you are getting souls to Jesus wherever you are. Oh, it is fine to be at the birth of children. I have found that whenever I would speak believers' truth, there is a hardness that moment. I was very much struck with these words, "Becoming all things to all men, that I may save some." Oh for more of the wisdom of God. My prayer is to be guided by the Holy Ghost, and to know God's mind in the matter.

I am your Son in the Gospel till He comes,

ANDREW ALLAN,

Evangelist.

### ABERLOUR.

May 14, 1873.

WE have had great reason for thanksgiving and praise to our God, since I last wrote you. The Lord has been working graciously at Craiggellachie where Brother Allan is labouring, and a great many have been converted. Several young men are now praising God for the salvation of their precious souls; also a good many young boys and girls. It really is fine to hear them singing the hymns; how heartily they praise God; the most are very fine cases. The Devil has been trying in his foot amongst the young converts already, to lead them away and make them useless. May the Lord open their eyes to all his devices, and keep them by His power.

If the Lord tarry till the first day of the week, several are to be Baptised. A few have already been with us at the breaking of bread. Praise the Lord.

This is little to what our Father can do; and may He save us from being content with what has been done; only let it increase our thirst for more.

We have also had a series of Bible Readings in the Hall here, which have been very instructive for God's people. They were pretty well attended.

Praise, brethren, praise!

M.

### LERWICK (SHETLAND).

THE Lord has been doing His own work here. Mr. Sloan is at the present time labouring here, and A. Boswell is in Orkney preaching.

### BANCHORY.

SEVERAL Meetings were held here lately by Messrs. Cheyne and John Smith. Three Believers were buried with Christ in Baptism.

### ABERDEEN GOSPEL HALL.

THERE are Baptisms here every week. The Lord make His own people willing to see that baby-sprinkling is a snare and a curse to many.

## THE NORTHERN SECOND ANNUAL CONFERENCE

Will (D.V.) take place this year in the

GOSPEL HALL, ST. PAUL STREET, ABERDEEN, ON

THURSDAY, 10TH JULY,

First Meeting at 7 P.M., which is expected to last till about 10.

FRIDAY, 11TH JULY,

At 11 A.M., to continue till 4 P.M.

At 7 P.M., to continue till 10 P.M.

SATURDAY, 12TH JULY,

At 4 P.M., till about 6 P.M.

At 7 P.M., till about 10 P.M.—Gospel.

SUNDAY, 13TH JULY,

At 11 A.M.—Breaking of Bread.

2 30 P.M.—For Believers.

At 6 P.M.—Gospel.

More particulars in next.

### PENRITH.

THERE are between 60 and 70 Believers in fellowship. The Lord's Day Morning Meetings are held in a room scarcely fit to hold 50, and the Evening Gospel Meetings are held in a large room connected with one of the hotels in town. These Sunday Evening Meetings average an attendance of about 150, and the word is blessed. There is no place to rent in the town. The Believers therefore have reluctantly resolved to build a room that will accommodate 300 or 400 people. The sum wanted is about £600. The building is not to be begun till sufficient is promised to meet the expense. The prevalence of Ritualism makes it desirable."

We commend the above to our readers, and to Assemblies. Reference is made—

H. Y. GROVE, Esq., Kendal.

T. BOXALL, 33 Graham Street,

C. H. GRAHAM, Wordsworth Street, } Penrith.

### NOTICE TO OUR SUBSCRIBERS.

THIS is the Sixth Number of THE ASSEMBLIES for 1873, sold at 3d. per copy. Copies sent post free, to Members in Fellowship only.

Our Subscribers who have settled for Six Months only, to save confusion and vexatious trouble, should forward their orders for next six months, accompanied by remittances. Others who have not settled for the past, will oblige by doing so as soon as convenient.

Our publishing schemes, though necessary for our work, do not as yet cover outlay, therefore punctuality is all the more needed. We take the liberty of asking each one of our Subscribers to secure another. Every Believer in Fellowship ought to have a monthly copy.

OUR FOUR MONTHLY PUBLICATIONS, viz.:—

1 INTELLIGENCER—For all Believers,

1 EVANGELIST—For the Unsaved,

1 ASSEMBLIES—For Believers in Fellowship only,

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No. 7.]

JULY 1, 1873.

[PRICE ONE HALFPENNY.]

## CANONS FOR THE CHURCH OF GOD.

### CANON IX.

*On the mode of Ministry in the assembly of saints,  
each person exercising his gifts.*

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. x. 25.)

"We have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation." (Rom. xii. 4-8.)

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man ministers, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." (1 Pet. iv. 10, 11.)

"Now there are diversities of gifts, but the same Spirit; and there are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all." (1 Cor. xii. throughout.)

"For ye may all prophecy one by one, that all may learn, and all may be comforted." (1 Cor. xiv. 31.)

"When He ascended up on high, He led captivity captive, and gave gifts unto men; and He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv. 8-12.)

"Preach the word; be instant, in season out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. iv. 2.)

"All these worketh that one and the self-same Spirit, dividing to every man severally as He will." (1 Cor. xii. 11.)

### THE TESTIMONY.

WE do not mean either to *unchristianize* others, or to forego our relationship with any member of the household of God (Eph. ii. 19); but unite together solely in the name of Christ, and as brethren who have boldness to enter into the holiest by the blood of Jesus. (Heb. x. 19.) Being made priests unto God (Rev. i. 6), to offer up *spiritual* sacrifices (1 Pet. ii. 5), we neither need any man appointed as leader of our worship, nor any help for our infirmities, but the Spirit (Rom. viii. 26, 27), knowing also that Christ maketh intercession for us (verse 34); nor can we recognize any gift or qualification for office except it cometh from above. (James i. 17; Eph. iv. 8; 1 Cor. xii. 4.)

We do not reject Christian Ministry, but accept it thankfully in its widest extent, whether in rule or pastoral care, teaching, exhortation, preaching, or ministering to the Saints in any way, even the cup of cold water (Acts xx. 28; Rom. xii. 7, 8; Eph. iv. 12; 2 Cor. viii. 4; Matt. x. 42), believing that every joint supplies strength and ministers nourishment to the body, unto the edifying of itself in love. (Eph. iv. 16; Col. ii. 19.) Having then gifts differing according to the grace that is given to us (Rom. xii. 6), we desire that there may be perfect liberty for their exercise. In our meetings for worship, we are prepared to receive portions of Scripture, an exhortation, &c., from any brother, or to unite, as the Lord may enable us, with any brother who can pray or sing with the Spirit (1 Cor. xiv. 15, 26, 31; Eph. v. 19); but, conscious of the weakness and folly of the flesh, we would entreat our dear brethren to be "slow to speak," and to wait humbly for the Spirit of truth to lead them according to the written word of God in all they may utter.

In an assembly of believers, gathered together on Scriptural principles, we believe we have room to hope there will be such as can speak to edification, and exhortation, and comfort (1 Cor. xiv. 3), since THE SPIRIT, who divideth to every man severally as He will (1 Cor. xii. 11), *abideth ever* as Ruler, Guide, and Comforter, in the Church of Christ on earth till He comes again. (John xiv. 16, xvi. 14; 2 Cor. iii. 17.) According to the Word of God (1 Cor. xiv. 24, 25), when an unbeliever comes into such an assembly, he will not be deceived by being called to join in a service which he cannot perform (Rom. viii. 8); but the secrets of his heart being made manifest, he will report that God is *in you* of a truth. We come together the first day of the week to break bread (Acts xx. 7), only desiring that all who are partakers of that *one bread*, should indeed manifest that they are *one body* (1 Cor. x. 17); *heavenly* in character, because the LORD, the head of the Body, the Church, is risen. (1 Col. iii. 12; Eph. ii. 6.) Moreover, we desire to withdraw ourselves from every brother that walketh disorderly (2 Thess. iii. 6), seeing we are required to judge those that are within. (1 Cor. v. 12; Heb. xii. 15.) By the grace of God, we would cleave to the simplicity that is Christ, not only in outward matters, but in spiritual things; avoiding "strifes of words," yet earnestly contending for the faith once delivered to the Saints (Jude 3); and building up ourselves only on that. (Jude 20.) And thus we would assume

a position where the whole Church of God *may* meet, and the world *cannot*. We hold that no difference of judgment or experience ought to hinder communion and visible unity amongst those who love our Lord Jesus Christ in sincerity, since He would have His people to be one, that the world might know the Father had sent Him as His *message of love*. (John xvii. 23, and xiii. 35.) In simple obedience, we make prayers, &c., for all men (1 Tim. ii. 1); and, according to our ability, preach the Gospel to every creature.

Acknowledging our own exceeding weakness, yet deeply lamenting the apostacy of the professing Church (in which we all have been involved), we conceive that the way of repentance, rough, thorny, and bitter to the flesh as it may be, is to *turn away* from every sect or party having the form of godliness, but denying the power thereof. (2 Tim. iii. 5.) *This cannot be schism*. We mark those which cause divisions and offences *contrary* to the doctrine which we have learned, and *avoid them*. *This cannot be schism*. (Rom. xvi. 17.) There are separatists *approved* by the Spirit's testimony as sons and daughters of the Lord Almighty (2 Cor. vi. 18); amongst these we heartily desire to be numbered. There are separatists *condemned* by the Spirit's testimony as sensual, not having the Spirit (Jude 19): such as serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple. (Rom. xvi. 18.) God forbid that we should be followers of such!

Finally, we earnestly desire that *all* that, in *every place*, call upon the name of our Lord Jesus Christ, both *theirs* and *ours* (1 Cor. i. 2) should know that they are welcome partakers of that *cup of blessing* which we bless, and of the bread which we break (1 Cor. x. 16); and we entreat them for the Lord Jesus Christ's sake, and for the love of the Spirit, to see that they are steadfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayer, and thus openly to shew that there is no fellowship, communion, concord, part, or agreement between believers and unbelievers. (2 Cor. vi. 14-16; Acts ii. 42.)

#### SECTARIAN EXCLUSIVENESS.

(COPY EXTRACT LETTER, IN ANSWER TO ANOTHER.)

MY DEAR BROTHER,—I am in receipt of your note in reference to our conversation. I know the tract you propose to send me very well, and if you were free to revise your judgment in the question,

the same tract would show the fallacious assumption on which the whole system is built.

It is simply this,—a person, be he ever so holy personally, who breaks bread with one who holds, *e.g.*, non-eternity, is necessarily thereby leavened with non-eternity, and consequently to be treated exactly as the holder of that error.

The one errs fundamentally on doctrine.

The other errs in judgment as to discipline.

You treat them *the same without scripture warrant.*

Hence the preposterous anomaly of persons in close intimacy of soul with the Lord owned and used by Him, yet regarded by you as so defiled, that you could not meet them at the *Lord's table.*

But I perceive the attractions of a position that cuts the knot and frees from the incessant exercise of soul consequent on abiding by the *word*, by substituting a humanly devised rule, never dreamt of by any simple ones, until brought in contact with it through *personal intercourse* or *tracts.* I feel that I am "alone" with no evil, but in constant contest with all evil; and to allow evil to force me into a sectarian position, be it ever so smooth, would be giving the adversary the victory.

The line of separation in these evil days can only be discerned by faith and in the spirit. He who is walking carnally is not competent to discern. The line drawn by you can be, and is apprehended, and contended for most eagerly by those who to my knowledge have no power whatever to discern grace or to appreciate the workings of God. But there are amongst you those who equally without a line of scripture, have gone back to the error which has from the earliest years wrought such havoc, *i.e.*, infant immersion. There are also those who teach that a man may be a believer and not have the spirit of God. There is also, as in cases that I have known too well, the leaven of malice and evil speaking. Yet to break bread with all this, is not necessarily to be leavened with it! But to break bread with those who never did to their knowledge have fellowship with a holder of fundamentally evil doctrine is a grievous sin!

Nevertheless, I am persuaded that the Exclusive position will assume greater proportions than heretofore, as it is the last division I believe among the saints, and therefore specially marked in John's third Epistle. *There I find it, and there only in the Word of God.*

I would fain hope you are yet free to reconsider your position, and to see that at the judgment seat of Christ, you must answer for excluding those whom the Lord would include.—Truly yours in Christ Jesus.

## "THOU GOD SEEST ME."

LIVE AS IN THE SIGHT OF GOD.

**T**HIS is what Abraham did:—he walked before God.—Gen. xxiv. 40.

"I am the Almighty God, walk before me, and be thou perfect."—Gen. xvii. 1.

This is what Enoch did:—he walked with God.—Gen. v. 24.

"Our fellowship is with the Father, and with His son, Jesus Christ."—1 John i. 3.

This is what heaven will be:—the eternal presence of God.

"He that sitteth on the throne shall dwell among them."—Rev. vii. 15.

Do nothing you would not like God to see.

"Do all to the glory of God."—1 Cor. x. 31.

Sing nothing that is not fit for God's ear.

"Singing and making melody in your heart to the Lord."—Eph. v. 19.

Say nothing you would not like God to hear.

"O Lord, keep the door of my lips."—Psalm cxli. 3.

Write nothing you would not like God to read.

"Thou understandest my thoughts afar off."—Psalm cxxxix. 2.

Go to no place where you would not like God to find you.

"Thou art acquainted with all my ways."—Psalm cxxxix. 3.

Read no book of which you would not like God to say, "What readest thou?"

"Turn away mine eyes from beholding vanity."—Psalm cxix. 37.

Never spend your time in such a way that you would not like God to say, "What art thou doing?"

"A voice came to him and said, What doest thou here."—1 Kings xix. 13.

"Who is sufficient for these things?"—2 Cor. ii. 16.

"My grace is sufficient for thee."—2 Cor. xii. 9.

### ABERDEEN.

**M**R. A. ALLAN is labouring—at present "excavating" successfully in Aberdeen. The Gospel Hall Meetings are going on as usual. Mr. A. Boswell has passed through on his way south from Orkney.

### SHETLAND.

**M**R. STACK and Mr. Sloan are at present labouring here.

### IRVINE.

**O**N the Fast-day, a large Meeting of Believers took place in the Temperance Hall. First, tea was served, then addresses were given by Messrs. Caldwell, Cochran; Stewart, Glasgow; and Ross, Aberdeen.

## G A R M O U T H.

I OUGHT to have informed you last month of the work here—but since I am now returned I can more correctly judge of those who professed when we were here.

The majority of them are young men—shipbuilders, farm servants, &c. &c., and they have to suffer for Jesus both at their work and their homes. Was much struck last night by their prayers for their mothers, who continually taunt them. Dear lads, they know the truth in Mat. x. 34-36; Rom. viii. 7.

There have been also a few females converted. They speak much for Jesus, but do not suffer the same amount of persecution as the tradesmen do.

There are a few old believers in the place, but instead of being a help to the young they rather ensnare them with world-mending schemes, and a worldly religion, &c. Many of God's own people are a *terrible snare*.

In engaging to do something the other day in imitation of an old believer, a young convert asked himself (1 Cor. x. 31), *Is this for the glory of God?* which soon helped him to see the thing was not right. Doubtless if God's people would always do this it would be both a blessing to themselves and to others.

Since I returned, a few professed to believe in Jesus, and four were buried in baptism—more are likely to follow. \* \* M.

## G L A S G O W.

I N Glasgow there has been for a length of time a considerable work in progress. There is now a tent erected, and in the summer season people will be far more ready to go under it than to a Hall. The coolness, novelty, and noiselessness, make it more inviting—and there are no stairs to ascend. Taking all circumstances in connection with it into consideration, it is fully believed to be better than any other available place.

Pray for a great blessing on this immense city.

## R O U G H R I G G (LANARKSHIRE).

S E V E R A L Believers have recently been baptized, and they now break bread in a brother's house.

## A R M A G H (IRELAND).

W I T H unfeigned pleasure and thankfulness, we recall to mind our late visit to Armagh. There was fruit to the glory the grace of God.

Several things struck us very forcibly, such as—

1. That the Believers in Ireland are more closely united together in sympathies than they are in Scotland. Doubtless this is the result of being in the presence of the common foe—Popery.

2. That if Protestants ceased trying to make Protestants only, it would be well, for many of the Protestants are quite as immoral as the R. C.'s, and rebel instead of convince.

Let such as try 'to do the Lord a work, keep at conversions in the first place, and after this let them supply the sincere milk of the Word.

## P E N R I T H.

"T H E R E are between 60 and 70 Believers in fellowship. The Lord's Day Morning Meetings are held in a room scarcely fit to hold 50, and the Evening Gospel Meetings are held in a large room connected with one of the hotels in town. These Sunday

Evening Meetings average an attendance of about 150, and the word is blessed. There is no place to rent in the town. The Believers therefore have reluctantly been compelled to resolve to build a room that will accommodate 300 or 400 people. The sum wanted is about £600. The building is not to be begun till sufficient is promised to meet the expense. The prevalence of Ritualism makes it desirable."

We commend the above to our readers, and to Assemblies. Reference is made—[E.D.]

H. GROVE, Esq., Kendal.  
T. BOXALL, 33 Graham Street,  
C. H. GRAHAM, Wordsworth Street, } Penrith.

THE NORTHERN  
SECOND ANNUAL CONFERENCE

Will (D.V.) take place this year in the  
GOSPEL HALL, ST. PAUL STREET, ABERDEEN, on

THURSDAY, 10TH JULY,

First Meeting at 7 P.M., for Believers.

FRIDAY, 11TH JULY,

At 11 A.M., for Believers.

At 7 P.M., do.

SATURDAY, 12TH JULY,

Bible Reading at 10 A.M.

At 3 P.M., for Believers.

At 7 P.M., Gospel.

SUNDAY, 13TH JULY,

At 11 A.M.—Breaking of Bread.

2:30 P.M.—For Believers.

At 6 P.M.—Gospel.

These meetings are quite Unsectarian. They are intended for the presentation of Bible Truth only.

All who love the Lord Jesus and able to be present, are hereby invited, and shall be welcomed.

The prayers of the Lord's people are requested for these meetings, that they may be a season of great blessing to the saints and that sinners may be converted.

It is God's truth in the power of the Spirit that is wanted. It is not pretty theories.

It is respectfully requested that these meetings be intimated to the various Assemblies, and that prayers be made for them. Brethren, pray for us.

## NOTICE TO OUR SUBSCRIBERS.

T H I S is the 7th Number of THE ASSEMBLIES for 1873, sold at 3d. per copy. Copies sent post free, to Members in Fellowship only.

Our Subscribers who have settled for Six Months only, to save confusion and vexatious trouble, should forward their orders for next six months, accompanied by remittances. Others who have not settled for the past, will oblige by doing so as soon as convenient.

Our publishing schemes, though necessary for our work, do not as yet cover outlay, therefore punctuality is all the more needed. We take the liberty of asking each one of our Subscribers to secure another. Every Believer in Fellowship ought to have a monthly copy.

OUR FOUR MONTHLY PUBLICATIONS, viz. :—

- 1 INTELLIGENCER—For all Believers,
- 1 EVANGELIST—For the Unsaved,
- 1 ASSEMBLIES—For Believers in Fellowship only,
- 1 YOUTH—For the Young,

Will be sent, post free, to any part of the Kingdom for 2½d.

ABERDEEN, 1st July, 1873. — Printed by A. King and Co., 2 Upperkirkgate, Aberdeen, and Published by D. Ross, at the Northern Bible and Tract Room, 47 George Street, Aberdeen.

# The Northern Assemblies.

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"Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."—ACTS ix. 31.

"Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace."—I. COR. xiv. 29, 30.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—EPH iv. 11, 12.

No. 8.]

AUGUST 1, 1873.

[PRICE ONE HALFPENNY.]

## TRAVELLERS AND NOTES OF INTRODUCTION TO ASSEMBLIES.

IT would be well that Christians "travelling" or removing should be furnished with Notes of *Introduction*. This would save all persons concerned from unpleasant suspicions, and in some respects close the mouths of those who are "vain talkers" and watching for a "cause" to justify "evil surmising." There are well-known responsible persons connected with each Assembly accredited for this business.

A case in point is:—Lately, a person had been received into fellowship by ——— gathering, but on account of improprieties was cast out. After all this had been the case, she having removed from the district, represented herself as in *fellowship* on three different and successive occasions, on the last of which *only* had she any semblance of success, and this only until the matter had been investigated.

Let us "pray for one another," and "walk worthy."

X.

## MEETINGS FOR MUTUAL EDIFICATION, ACCORDING TO THE PRACTICE OF THE EARLY CHURCH.

"Where two or three are gathered together in my name, there am I in the midst of them."—MATT. xviii. 20.

THE PRACTICE OF BELIEVERS IN ASSEMBLING THEMSELVES TOGETHER FOR MUTUAL EXHORTATION AND EDIFICATION IS OF DIVINE APPOINTMENT. "Exhort *one another* daily, while it is called to-day. (Heb. iii. 13.) "Let us consider

*one another* to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting *one another*." (Heb. x. 24, 25.) "I myself am persuaded of you, my brethren, that ye are able also to admonish *one another*." (Rom. xv. 14.) "Let the word of God dwell in you richly in all wisdom, teaching and admonishing *one another*." (Col. iii. 16.) "Seek that ye may excel to the edifying of the church." (1 Cor. xiv. 12.) "Wherefore comfort (*margin*, exhort) *one another* with these words." (1 Thess. iv. 18.) "Comfort yourselves together, and edify *one another* even as also ye do." (1 Thess. v. 11.) "Now we exhort you, *brethern*, warn them that are unruly, comfort the feeble-minded, support the weak." "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." "Ye may all prophesy one by one, that all may learn, and all may be comforted." (1 Cor. xiv. 3, 13.) Num. xi. 27-29; Jude 20; Heb. v. 12.

Even under the old dispensation, very many of the meetings were of this *social* character:—"They that feared the Lord spake often *one to another*." "Men and brethren, if ye have any word of exhortation, say on." (Acts xiii. 15; ix. 20; xiv. 1; xvii. 17; xviii. 4, 26; John xviii. 20.) Such was frequently the manner of meeting under the Law; and may not *we* who are delivered from that "yoke of bondage," and brought "into the glorious liberty of the children of God," enjoy the same privilege? Gal. v. 1, 13.

THE ABILITY OF THE MEMBERS TO EDIFY ONE ANOTHER

IS DERIVED FROM THE CHURCH'S HEAD, "From whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. xiv. 16.) "All these worketh that one and the self-same Spirit, dividing to every man severally as He will." (1 Cor. xii. 11.) 1 John ii. 27; 1 Cor. i. 4, 5.

CHRIST DOES NOT INTEND HIS GIFTS TO BE LAID UP IN A NAPKIN, BUT TO BE USED FOR THE BENEFIT OF HIS MEMBERS. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." (1 Pet. iv. 10, 11.) "Having, then, gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation." (Rom. xii. 6-8.) 2 Tim. ii. 21.

But it is a fact deeply to be lamented, that, for centuries past, the Divine injunction to forsake not the assembling of ourselves together for mutual exhortation, has been almost totally disregarded, and treated as if it were a dead letter. Under this sad state of things, what becomes the duty of each individual Christian? Surely to "ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN;"—with humble confession and earnest prayer to return at once to the path of obedience.

On their return from captivity, as Ezra and Nehemiah read to the people out of the Law, they found the command to keep the Feast of Tabernacles, which for a long period had been totally neglected. Immediately on hearing this, every one of the congregation went forth, in obedience to the word of the Lord, and made them booths. (Neh. viii. 14-17.) Well would it be for the Church in our day, were there more of this same spirit of simple, honest, obedient following of the word of the Lord; less conforming to mere hereditary notions and human traditions, and more earnest contending for the faith once delivered to the saints. "THUS SAITH THE LORD, STAND YE IN THE WAYS AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS."

#### DIRECTIONS GIVEN IN SCRIPTURE.

"If any man speak, let him speak on the oracles of God; if any man minister, let him do it as of the ability which God

in all things may be glorified through Jesus Christ. (1 Pet. iv. 11.) Isa. viii. 20.

"I say to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith." (Rom. xii. 3.) "Be not rash with thy mouth, and let not thine heart be hasty to utter any word before God." (Eccles. v. 2.) "Wherefore, let every man be swift to hear, slow to speak." (James i. 19.) Prov. x. 19.

"Let nothing be done through strife or vain-glory; but in lowliness of mind, let each esteem each other better than themselves." (Phil. ii. 8.) "In honour preferring one another." (Rom. xii. 10.) "Be courteous." (1 Pet. iii. 8.) Gal. v. 26; 1 Cor. xiii. 4-7; 1 Pet. v. 5; 3 John 9.

"Let all things be done decently and in order." (1 Cor. xiv. 40 and 33.)

"Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another." (Rom. xiv. 19.) "Let all things be done unto edifying." (1 Cor. xiv. 26; x. 33.)

"Helping together by prayer." (2 Cor. i. 11.) Matt. xviii. 19; James v. 16; Acts xii. 12; xvi. 13.

"Above all things, have fervent charity among yourselves." (1 Pet. iv. 8.) "By love serve one another." (Gal. v. 13.) "Forbearing one another in love." (Eph. iv. 2.) "The Lord make you to increase and abound in love one toward another." (1 Thess. iii. 12.)

#### STRAGGLING THOUGHTS ON CHURCH WORK.

THE preaching that pleases unconverted people cannot be of God; the testimony of the Word "that the carnal mind is enmity against God," is perfectly correct, hence the folly of supposing that the preaching which is attractive to the world can by any means be of the right sort. Equally unscriptural and foolish is the democracy of dissent, supposing that congregations composed of a few saved, and the mass unsaved could by any means choose a right preacher. Cold or backsliding Believers are also incapable of this. In 2 Peter i, we read they are blind and cannot see afar off, which ought to satisfy all willing to be led by the truth, that *dissenting democracy* is not of God, but a widening of the ecclesiastical franchise to keep hold of the people in these last times of "*vox populi*."

The preaching that will please everybody, is likely to do good to nobody. But in evangelistic work it is worse than useless, and like many of our tracts, clear as a bell in our way of acceptance with God, and well adapted to lead to peace, but useless in spoiling the peace of the unsaved—excellent *fomentations* and *plasters* if there were any wounds. Many well-meaning efforts in this line of things are often found, though pleasing, not profitable, toward this end. Hence the need for *ferrets*, *lances*, and *swords*, to wound and cause the unsaved to shake on their seats.

Boanergeses are greatly required. God send them to begin at the beginning—strip to clothe—convince of sin to lead to the precious Saviour.

Equally foolish is the thought that there is building up though there are no conversions. The two-edged truths which are used in pulling down by one *edge* are used of God to build up by the other edge; and not unfrequently is it found that the Believers most accustomed to what is called fine teaching are lean and as useless if not more so, than Believers who are cast entirely on God. Sailors coming ashore after long voyages are, in the writer's experience, as lively, as spiritual, and as energetic as any ever met. They are free from the influence of much rubbish that go under the name of theology. No believer so healthy as the one cast entirely on Jesus and the Word of His grace.

Many who once had the power but lost it, are now quite pithless in preaching. This sometimes happens through the suppression of inconvenient truths when preaching in Kirks, often through disobedience to truth once seen, and not unfrequently through indulgence of the flesh—living in the power of God is perpetual mortification to the flesh—and frequently the power of God is lost through modifying truth—adding to truth or deducting therefrom—in order not to be disagreeable. Thou shalt not plough thy fields with an ox and an ass.

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### SELF EXAMINATIONS.

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**T**HE Believer's privilege and duty are both one. What is right is right, and nothing else is right. There are right things, and any thing on either side of them is wrong.

Many years ago a servant had to take some things to a railway station for his master—there was no small anxiety to be early and punctual—for the things to be taken for the master might be required by him in the long journey. The result of this was that the servant squandered half-an-hour at the station that might be properly and profitably used elsewhere. When the master arrived, he asked, "How long have you been waiting here?" the answer was, "Fully half-an-hour." Then he asked, "Why?" The response was, "I have been so anxious to be right, that if there should be an error I was determined to err on the right side." To this he said, "If you

err at all, you err on the wrong side, for what is right, is right, and nothing else is."

If we apply this principle to ecclesiastical arrangements around, it will appear that what men approve, viz., "Liberality," is nothing more or less than indifference. One praises all other sects besides his own; another sings the glory of something else, and thus it is a sad fact that there is so much of *accomodation* manifested on all sides, that the right is lost sight of.

"Buy the truth and sell it not," said the wise man, that is, part with anything to arrive at the truth, and never part with it on any consideration whatever.

We find so many Sects, and Denominations, and they are become tolerant of one another, whether right or wrong. This is sad.

Regarding ecclesiastical polity, the various modes cannot be right. There is one only right; and regarding the various doctrinal systems, all cannot be right, and perhaps none of them are quite right—but there is a right one. There is a Unity in God, in His word, and among His saints.

Instead of all this babel confusion of sects, would it not be well if the Lord's people would honestly set themselves about discovering the *right*, and doing it by every means.

In many respects on this subject, we are afraid few of God's own people are thoroughly honest. But very lately we heard of a child of God and a servant of the Lord saying, "that in his denomination there was not room enough for all God's truth," and yet he sticks to it.

If in the year 1873 so many Believers will be preached out of the Kirks as has been in the year 1872, there can be no doubt at all that these old systems will find the new gatherings very formidable. Indeed, unconverted people and sleeping Believers will no doubt be quite content with the old things, and would rather give a few half crowns in the year to some one who would do all the "Religion" for them, and to whom they would consign the care of their own and other people's souls. This is doing things by Proxy.

To the Believer who reads these pages, the following questions may be applicable:—

1. Have you been the means of leading any to the Lord during 1872-73? To this you answer, may be, that you have not been idle, that you have used a variety of "means." But —. Stop please, could

you give the names and addresses of persons saved through your way of working? You may answer "that you hope so." But to be so exact is scarcely to your mind. Likely, if the Lord's people who believe they are serving Him, and serving Him successfully, were to come down to *details*, and truly seek to know as far as possible the extent of their success, we cannot doubt many would declare they had been firing blank cartridges all the days of their life.

2. Question to you Believer—has your life been personal consecration to your Lord during the past? (Rom. xii. 1, 2) that is, use your body as an instrument in the doing His will. Let service to Him be your business, and your temporalities but means to an end.

3. What about your benevolence for the Lord's poor? 2 Cor. viii. 2—"How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality." 1 Cor. xvi. 1, 2; Heb. xiii. 16; Gal. vi. 10; 1 Tim. vi. 17, 18, 19.

4. What about your company and associations? 1 Peter iv. 3, 4—"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you. Eccl. vii. 2, 3; Isaiah v. 11, 12; Eccl. xi. 9; Mal. iii. 16.

5. What about your business? Deut. xxv. 15, 16—"But if thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God." Rev. xx. 14; 1 Thess. iv. 11, 12; Rom. xii. 11-17, xiii. 8; Amos viii. 5.

6. What about your household? Amos vi. 1-4, 5, 6—"Woe unto them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came. That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; That chant to the sound of the viol, and invent to themselves instruments of music, like David; That drink wine in bowls, and anoint themselves with the chief oint-

ments: but they are not grieved for the affliction of Joseph."

7. What about your dress? 1 Peter iii. 3—"Whose adorning, let it not be that outward adorning of plating the hair, and of wearing of gold, or of putting on of apparel." 1 Tim. ii. 9; Isa. iii. 18-24.

8. What about your associates at the Lord's table? 1 Cor. v. 11, 12, 13—"But now I have written unto you not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are within God judgeth. Therefore put away from among yourselves that wicked person." 2 Thess. iii. 6; 2 John, 10, 11.

## A LOCAL CONFERENCE

WILL BE HELD AT

INVERURIE,

(D.V.),

ON 15TH, 16TH, AND 17TH AUGUST, 1873.

**FRIDAY, August 15.**

A MEETING FOR BELIEVERS, at 7 P.M.

**SATURDAY, August 16.**

A MEETING FOR BELIEVERS, at 10 A.M.

A BIBLE READING, - - - at 3 P.M.

A GOSPEL MEETING, - - - at 7 P.M.

**SUNDAY, August 17.**

BREAKING BREAD, - - - at 11 A.M.

A MEETING FOR BELIEVERS, at 2 P.M.

A GOSPEL MEETING, - - - at 7 P.M.

These meetings will be open for all Believers. The desire is, that all God's People may know their place and position in Christ. This can only be known by the Word of God, by the Holy Ghost.

*The Prayers of the Lord's People are requested for a blessing.*

ABERDEEN, 1st August, 1873.—Printed by A. King and Co., 2 Upperkirkgate, Aberdeen, and Published by D. Ross, at the Northern Bible and Tract Room, 47 George Street, Aberdeen.



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No. 9.]

SEPTEMBER 1, 1873.

[PRICE ONE HALFPENNY.]

## INVERURIE—LOCAL CONFERENCE.

FRIDAY Evening. — Preliminary Meeting for Prayer.

Saturday Forenoon. — Mr. Hopkins addressed believers when some precious practical truth relative to testimony and the way in which it was to be borne, instancing that often persecutions arose, not because of the truth solely, but the manner in which it was presented and the spirit in which it was spoken. All present seemingly appreciated what was being said and rejoiced in the truth.

Scripture Reading at 3 P.M.—About from 150 to 200 present from the various local gatherings.

Subject: Ministry, *specially* to the world in preaching the gospel; and what is the reason of so much preaching and so little fruit. No definite conclusions were come to, and as some had to go away by train, the meeting got unsettled and was finished rather abruptly.

Gospel preached in the open-air, and also believers spoken to inside, by Brother Adam, Kinnethmont.

Lord's Day.—Breaking Bread, when fully 200 sat down in fellowship together—precious meeting—the Lord was present, and believers were refreshed—how precious. We assemble to give, but in giving we get.

Afternoon.—Believer's meeting. Brother Peters addressed believers on Christ as the centre, and believers being separated to Him, not something

else, and *He* attached to it, but really being occupied with Him as our object in all things.

Brother Adams, Kinnethmont.—Various practical truths were presented, specially the necessity of keeping the conscience clean by the Word, also social prayer and communion with God as the only true source of power to enable us to contend with our spiritual enemies.

Brother Ritchie spoke from Numbers vi. The vow of the Nazarite, or separation involving certain conditions, not simply being occupied with being outside, but separated in heart by being in fellowship with God; and also as regards testimony being outside from that which dishonours the name of the Lord.

Not saying they were Nazarites, but fulfilling the conditions therein laid down, accepted them as such before the Lord.

Gospel preached in the evening, when Brothers Taylor, Huntly; M'Gaw, Newburgh; Watt, Inverurie; and Campbell, Nairn, spoke; some were evidently impressed—may the Lord fix the Word in their consciences.

## SERVICE IN THE HIGHLANDS.

(From a Special Correspondent.)

FRIDAY, July 25th.

AFTER meeting the Brethren, preached that evening in Old Rayne. On Saturday, 26th, preached at Insch, and then proceeded, by last train,

to Huntly. After Breaking of Bread, on 27th, there were two baptisms, and no disturbance. On Monday evening preached in Dufttown. On Tuesday evening at Craigellachie, in the pelting rain on the turnpike road. Next day tried to sow the seed in every street and lane, and in every other available place in Elgin; Mr. Dunbar helped in this service. Went back that same evening to Rothes, and preached both in the street and in the hall; remained all night, then left next morning for Forres, and found there was a series of meetings, under the auspices of the Young Men's Christian Association, in progress. Came that night on to Nairn, and preached on the street, after which we had a meeting in a house. Next day being the Nairnshire Cattle Show, devoted our time to sowing the precious gospel of God's grace; and at night preached on the Links. The evening was cold and rough. Many heard the Word. Afterwards proceeded by last train to Inverness. Passed the night in the Lorne Hotel—the proprietor of it seems able to write out the accounts. Saturday, proceeded by a very heavy train at 9:15 A.M., to Beaully.

At this station, after taking *Evangelists, &c.*, out of our large parcel, we left something to read at every house, hovel, and shop, in this little town, and was scoffed at by two young bakers. They refused tracts. Afterwards a Roman Catholic woman came after us with what we left, saying she did not need any of "your religious things." All else evidently received the truth respectfully. Having spent some hours visiting, and had a look at the "Volunteer Hall," which seems very convenient, and let at 20s. per night to *performers*. Saw an aged female seated on a log of wood, reading what had been given her. She had no *specs*, and her sight was too far gone to read with comfort. I offered to read it to her. She seemed to understand it, and to have passed through it, though like all others brought up in the North-east Highlands of Scotland, she would not in so many words own it. The poor people are really trained to hide the grace under the false excuse that telling it right out would savour of presumption, and might be "the dead fly in the apothecary's ointment." While parleying with this dear aged female, a well-dressed, short, thick, knowing-like person comes very near, and having supplied him also with something to read, he asked, did I think a man could believe of himself? Not wanting to enter on any speculations with him, I said the first

question to be settled is, "*Do you yourself believe?*" He answered, "*No.*" Then I said, you must be a very bad man to be making God a liar, just as if you knew his affairs better than Himself. Then said, "dear man, probably you and I would not differ very much on these matters, but do you think that such speculations are matters to profit, and at any rate if you are not born again, you are totally unfit to understand these things, at least so my Bible says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned." (1 Cor. ii. 14.) And another thing, friend, who do you think is responsible for your soul—if you perish, who do you think is to be punished." "All true," says he, making himself scarce as quick he could.

Went back to the station, took a railway ticket for Connon, told the stationmaster to forward the things by first train, and then proceeded to tramp it. Visited the people and their houses on to the Muir of Ord. Then came up to a group of children playing. Began to prattle with them. Asked about Jesus, not one of the group could tell me anything whatever of Him. Shortly a woman, nursing a child, came to their aid, but to no purpose. She felt quite ashamed, and called on a big boy, seemingly her own son, aged 14, who at a short distance was engaged chopping wood. Then the question was put to him, what did he know about Jesus. He could say nothing—at last he said, "He lives at Beaully." Then I suggested to him, "No, dear boy, did you ever hear of a person called Jesus who occasionally, at least, had been seen at Jerusalem?" "Yes," says the boy, "He lives at Jerusalem." I remarked to the mother that such ignorance was, to say the least, quite appalling in Ross-shire. Called at some more houses, and came on another group. Put the same question—several of the children cried out they never heard of Jesus; among them was one neatly dressed trim boy who evidently was watching the proceedings with astonishment. I put the question to him, and he answered me not only as to the person, but as to His work, and the treatment He did and does receive from men, as satisfactorily as ever I heard from anybody. Astonished at the contrast, He explained that he was there visiting an aunt, but that he came from the Muir of Highfield, and that he had been in Glasgow, and when there he learned these things in a "Brethren" Sunday School. At once

I was reminded of some things, first how a certain F. C. minister lamenting the extension of railways to the Highlands, for all the heresies of the south were doubtless to be transmitted by the iron horse. And how the very same gentleman described the REVIVAL as the smoke of Hell, and sudden conversions as like sea maws, feeding on the refuse of the herring; and young converts like balloons, that surely must fall ignominiously in some inconvenient place or other, after all the gas is exhausted. There is a school within 50 yards of the houses just referred to, and a Free Church within 150 yards.

Aug. 5th. Stayed at Cannon since Saturday, and had meetings, to some very profitably—at least so they say. Yet the ignorance among some of the people is somewhat dreadful. Visited from house to house in Maryburgh, Dingwall, Eventon, &c. By and by arrived at Thurso. Crossed to Stromness; the brethren there were desirous to stay with them some time, but proceeded to Kirkwall. Had some nice good and profitable meetings there. The people were very ready to hear the gospel, and no opposition whatever worth speaking of. There are a large number of lively believers in Orkney.

One thing was, and is very marked, viz., the difference between the religious state of Orkney, and that of Ross-shire, Sutherland, and Caithness. These three latter counties appear farther back than any other part of Great Britain. The people received our publications, tracts, &c., most thankfully. They also manifested a great anxiety for the Word. Of course this is partly attributable to their ministers not having had time to warn the people against the intrusion of *heresy*.

It is very much laid in our mind to see that during September, October, and November, if the Lord will, every house and family in these three counties will be visited. Besides, meetings will be held in every town and village, where the Lord may give an open door, and, God willing, a gospel tract and a *Northern Evangelist* will be left in every house.

For this purpose (as the population of Ross-shire is 82,093; of Sutherland, 23,292; and Caithness, 41,011—in all 56 parishes) we will require 30,000 *Northern Evangelists* and about other 30,000 tracts. We take the liberty of saying that if any Assembly or Believer wish to have fellowship with us in this service we will not object. Two persons are expected

to go together. We will not circulate any tracts or publications without knowing what they contain.

The impressions made by seeing things in these three counties are of the most painful character.

The prayers of the Assemblies and Believers are most earnestly requested for this work.

Orkney is like an oasis in the desert, compared with Scotland north of Elgin, or even Rothes.

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### LOVE AND SORROW NOT FAR APART.

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STILL in loving, still in giving, more than being loved, is joy,  
Here—there lurks no disappointment—here is peace without alloy;

Not in having or receiving, but in giving, there is bliss,  
He who has no other pleasure ever may rejoice in this.  
Be it health or be it leisure, be it skill we have to give,  
Still in spending life for others, Christians only really live;  
What in love we yield to others, by a charm we still retain,  
For the lover's acquisition is the lover's double gain;  
Yet we know in love's increasing, is increase of grief and care,  
For the pains of those around Him pained; the loving heart must bear,

Love and sorrow dwelt together in the blessed Saviour's heart;  
And shall we His lowly followers wish that they should be apart.  
Love and sorrow walk together o'er this sin be-clouded earth,  
Love and gladness sing together in the country of our birth;  
Wheresoever sorrow wanders love should go and raise her up;  
At the many wells of Marah love should stoop and bear the cup.  
Let the careless seek their pleasure, give, if e'er they give their self,

But the loving, truly loving, gives and loves to give himself,  
Happy if by his endeavour, by his suffering, others gain,  
If some comrade o'er his body, may a wished-for height attain.  
Secrets here of love and sorrow, if in meekness we shall learn;  
Secrets soon of joy and gladness we in heaven shall discern,  
In the light, so all-pervading, of the spirit's home above  
We shall trace the perfect meaning of the saying, God is Love,  
And transformed to His likeness we, O blessed thought, shall be  
Loved and loving, loved and loving, through a bright eternity.

E. W.

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### THE BREAKERS A-HEAD

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ARE Threefold.—1st, The imbibing of the doctrine promulgated by Dr. Thomas of America. 2nd, The becoming so exclusive as to attempt, by discipline, to make up for the want of God. Or, 3rd, Antinomianism, perpetually talking about standing—and loosing sight of the Epistle of James; in other words, the lukewarm Believers, unto whom the Bible is become a battle-ground for intellectual theories.

As to the first—it may, with some propriety, be called the Devil's Gospel to the lost. He adapts his things very carefully, and all, gradually by steps.

1. "God never made man to damn him—He is a merciful God." All true.

2. "There is no Hell but a man's own conscience." "The wicked shall be turned into hell." Does this mean a man's own conscience?

3. "If there be a hell, it is not eternal—it becomes destruction or annihilation." This is most delightful to a sinner afraid of being lost. It is the devil's hush to an unsaved person's conscience.

And let it be noticed that all this theory hangs on certain little words which men wrest, and distort from their plain and clear meaning. It is very wonderful, when men have a theory to support, how readily they get isolated words to support them.

In the second, we see a most assiduous effort to have a beautifully whitewashed house and nothing in it; an effort to keep in order a thing, the only usefulness of which seems to be its negativeness, a pretty orderly table and nothing on it; a beautiful religious trap where the devil has managed to silence many a dear worker, and an asylum where men have sought the communion they once had, but now is gone. This they did instead of turning to the Lord, and making a clean breast of all to Him. Persons out of fellowship with God are in danger from this trap.

In the third, we find men, and they are not a few, who perpetually talk about their **STANDING**, care for no truth unless it be something new, fresh, some new theory, and are nevertheless living in sin.

The writer of these few lines, at this moment knows personally some who would think no more of making a lie than of a dead fly, and alas! perhaps could put the hand into the ———— These are not conjectures, but realities.

It is very clear that no Believer in this country is so useless, crusty, unmanageable, and critical, as the person who once got truth in the Holy Ghost, and afterwards got out of communion with God. The Believer who got truth second-hand, that is from books instead of in fellowship with God, is perhaps the most useless Believer of any. Everything must be according to the *square* and *rule*, &c., else it cannot be correct.

Paul says of his own preaching, "Our gospel came unto you, not in *word* only, but in power in the Holy

Ghost, and in much assurance." The two gospels are very different indeed.

Beloved Believers look your whereabouts.

### KIRKWALL SPECIAL MEETINGS.

**A**RRIVED on Friday, Aug. 8. Messrs. Hopkins and Ross preached in the Gospel Hall. On the 9th, the former proceeded to Westray, where he remained till Tuesday morning the 12th. The latter remained in Kirkwall, and addressed the several meetings—which were largely attended, both outside and inside.

On Tuesday, the first of the market days, the preaching was begun on the Market Hill at Two P.M., and continued till Half-past Five. The weather was favourable—the attendance large. The Word was clear, there was no trouble (or next to nothing) with drunk people. Messrs. Johnston, Glasgow; Baikie, do.; Bain, Edinburgh; Hopkins, Ipswich; Ross, Aberdeen; Bews, Westray, Tulloch, Kirkwall, &c., took part.

At 6 P.M. tea was served in the Gospel Hall—the place was full. Addresses were given for believers by Messrs. Hopkins, Ross, and J. Johnstone. During the progress of this meeting rain began to fall in torrents; several who meant to return home after the meeting could not proceed, and not a few started in their journey of many miles amidst pelting rain and high winds.

On the following day the operations were very similar, and the speakers much the same, excepting that Mr. Sloan arrived from the south that morning, and helped. The hall was again crowded in the evening, and the Word was preached with great plainness of speech and in power. At the end of the meeting there were some anxious ones who remained to be spoken with.

On the Thursday a Bible reading took place at 11 A.M., and one professed conversion. In the afternoon, Mr. Hopkins went to Harray, and Ross to Westray.

### THE PERTH TENT.

**T**HE prayers of the Lord's people are requested for the meetings in the Tent. There has been a little blessing already.

JOHN C. RITCHIE'S Address (late of Aberdeen) is now 38 WEST HIGH STREET, Inverurie.

### OUR OWN PUBLICATIONS ARE FOUR.

THE NORTHERN INTELLIGENCER, which contains truth for Believers as such. Sold at 1d.

The twelve *Intelligencers* for 1872 are bound up with the *Evangelists* for the same period, in a beautiful cover, same as previous year, and sold for 1s. 10d. by post, free.

THE NORTHERN EVANGELIST contains the Gospel for the Un-saved. Sold at 3d.

THE NORTHERN ASSEMBLIES, which contains truth for Assemblies only as such, and information concerning them, and the work of the Lord amongst them. Sold at 3d.

THE NORTHERN YOUTH, published on the first of every month. The first number on the 1st of June. Price 3d.

All the four are published on the first of every month, at the Northern Bible and Tract Room, 47 George Street, Aberdeen, Scotland.

ABERDEEN, 1st September, 1873.—Printed by A. King and Co., 2 Upperkirkgate, Aberdeen, and Published by D. Ross, at the Northern Bible and Tract Room, 47 George Street, Aberdeen.

# The Northern Assemblies.

"Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—ACTS II. 41, 42.

"Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."—ACTS IX. 31.

"Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace."—I. COR. XIV. 29, 30.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—EPH IV. 11, 12.

No. 10.]

OCTOBER 1, 1873.

[PRICE ONE HALFPENNY.]

## A FEW HINTS TO THOSE MEETING IN THE NAME OF JESUS ONLY.

WHEN disorder arises in an Assembly, how apt we are to conclude, that it is *because the saints are gathered together on wrong ground*—at least, confusion in gatherings is too often used to further this idea. Now it is important to discern, that we may be most scripturally gathered (and this we ought to be), and yet, through being *carnal*, manifest the flesh; for just as an individual may have the clearest views of truth, and be separated *outwardly* from evil, and yet, through want of spirituality display the flesh, so an assembly of saints may be outwardly in a *position* of separation from evil, or, in plainer words, be gathered on what is termed, "*the divine principle of gathering*," and yet through being carnal, also display the flesh.

This was the case at Corinth, and Paul seeks to put the saints right, by declaring that, though scripturally gathered (1 Cor. v. 4; xi. 2), they yet walked *as men* (1 Cor. iii.), and were even saying, *there is no resurrection of the dead* (1 Cor. xv.); and he points out, what we do well to remember, that they, and not God, were responsible for all the disorder (1 Cor. xiv. 33), and in short, would seek to remedy the evil by seeking to commend them to God, and to restore them to walk in the Spirit, that so they might not manifest the flesh; so that no amount of disorder, looseness of walk, or even false doctrine, is any proof that *believers are gathered on wrong ground*, but

simply proves *they are not in a right state of soul*, whatever else may be wanting; and therefore, while fully admitting and seeking to mourn over much disorder in the Assemblies of those simply gathered unto "Jesus only," let us beware of concluding as some do, that therefore they are gathered on *wrong ground*. God's ground of gathering is one thing, *the saints' behaviour on that ground* quite another—for there may be perfection in one way (John xix. 31) and the stillness of death.

Spiritual power, in an individual or an Assembly, is *the result of communion*. We may, without this, have order by man's rule (an easy way out of the difficulty), even as it was much *easier* to bring the ark on a new cart by means of oxen (2 Samuel vi.), than in the way God appointed (Numbers iii. 30, 31, 32); yet as the letting out of water even in a small degree from a bank of earth leads to a fuller flow, so the smallest departure from *rule by the Word*, in yielding to fleshly plans, leads to presumption which calls down even judgment as in this case—so we learn from 2 Sam. vi., that God wrought confusion on man's way (verses 6, 7, 9), and while the mighty one failed, a weaker got the blessing (verse 11), and thus the ruler of Israel was brought through this means to *own, and act on God's way* (verse 13), Israel being also taught not to glory in man; a lesson which believers are now set down to learn, for just as Moses would seek to make eyes of Hobab (Numbers x. 31); and the Lord in jealousy of His name took the lead at once to do this work (verse 33), *the ark going*

before them, so alas have we not been making eyes of those well-up in truth, and the Lord has now and again suffered division to come in, thus removing many gifted ones, and has led His own little flock hitherto, by His Word and Spirit, through things that "are not" (having no reputation), that no flesh should glory in His presence. (1 Cor. i.)

Surely then, when an Assembly is carnal, better it should be manifest, that others may pray for them, than hidden under the mask of man's rule; better far that the church at Rome had ceased as an assembly when the light was gone, than that fleshly rule should keep the candlestick there, when not holding the Head—the oil was done—a candlestick without light! A mighty triumph of Satan's wiles! and just what his aim now is, by giving a rule that carnal ones may own, and keep together by, apart from spiritual power, and thus he keeps standing candlesticks without light, which the Lord has already disowned. (Rev. ii. 5.)

Many now-a-days affirm that the ground of gathering is "Separation from evil, and the ground of the one body," but it is a serious matter for such to call this the "divine principle of gathering," unless it can be proved to be so from the Word of God. Now it is manifest that we must distinguish between our responsibilities as servants of the Lord Jesus Christ, and our responsibilities as members of the body of Christ. Separation as servants is scriptural, but separation as members of Christ from our fellow-members, is simply an impossibility; just as impossible as for a member to separate from the Head; and we are called on either to manifest this oneness, in rejoicing together as in Acts ii., or in suffering and forbearing, as in Ephes. iv. 30, 31; v. 1, 2.

But separation as servants on the other hand is right and proper; and in this connection Joshua vii. is a case in point. There Israel are looked at as the Lord's servants, to do His work on Ai, but the Lord cannot sustain them in conflict, because of the evil in their midst; they must first put it away, that is, execute the Lord's judgment on the evil, but in all this, there is no call to separate from Israel. So in 2 Tim. ii. we are called on as servants to separate from vessels to dishonour, that so we may be vessels unto honour, sanctified, and meet for the Master's use, but the question of union with all the members of the one body is not touched.

We have arrived at a period, when the church, as the house of God, has failed—failed as the vessel to

manifest Him (not itself, which it tries to do), and, while we are, as individuals, to company with those only who call on the Lord out of a pure heart (2 Tim. ii. 22; compare Acts xv. 9), yet, our union one with another is as complete as formerly, for, "by one Spirit are we all baptised into one body, and we can never alter that relationship, or get away from the responsibility, to the Head and members which it involves. (See 1 Cor. xii. 12, 21; Rom. xii. 4, 5, 14, 15.) In this connection—Exodus xxxiii. is a case in point—Moses in faithfulness first acts in ver. 7th, and "every one"—no question of the nation—as a nation they had failed—but "every one that had a heart for the Lord went out unto Him." But did those who thus separated to the Lord, take the ground of Israel? (that which by their act they condemned, though the relationship they could never annul or disown.) No verily, for all of them, with the exception of Moses, were alike guilty, but they went out unto Him. Did Moses (type of the Lord Jesus) disown his relationship with Israel? Let chapter xxxii. 31 &c. answer. Had those who went outside taken the ground of Israel, the Lord would have dealt with them on that ground (verse 35); therefore, seeing that the Body of Christ includes the whole mass of Christians at any time in the world—to gather on the ground of the one body (though we are part of the body), would be like one who, instead of going out to the Lord in Exodus xxxiii., had set himself up to be Israel; hence the danger and sin of saying, I of Christ, or we of Christ. Is Christ divided? (1 Cor. iii.) Let us take care, lest in professing to separate from evil, we fall into greater sin.

But just as Israel ought to have been God's vessel, but had failed thus, and the Lord in grace called every one that sought Him, outside to Himself, the moving power being a heart for Him, and the ground of gathering, not Israel, but the place of atonement, and God acting in grace through intercession (Exodus xxxiii. 7; xxxii. 31); so now, the Church of God having failed, as the vessel of His grace, having departed from Him, having ceased to hold the Head, the Lord now, as in Exodus xxxiii., calls on individual souls to gather to Him, and all who have a heart for Christ will.

It is not to come out to manifest the one body, but it is individual responsibility, in the light of Matthew xviii. 20; 1 Cor. xi. 26; Hebrews x. 23-25. And while Acts ii. 44 is a blessed picture, and one we

long for, yet, Satan's power having come in to scatter, it is for us to seek His glory. In the light of Acts viii. 1-4, the members are scattered and divided, and while we own the mournful *fact*, we must individually do the Lord's will, seeking to serve His scattered members as He gives opportunity, just as Moses, while separated to *Him*, yet *never ignored them*. The manifestation, *in any degree*, of the unity of the Body of Christ, the honour of Christ's name, and holiness in God's Assembly, is the result, if attained, *not* of gathering "on the ground of the one body, and of separation from evil," but of the believers individually maintaining "*the unity of the Spirit*" in the bond of peace, established in *Himself* through the cross, and thus we are exhorted in Eph. iv. So that, just as each individual in an Assembly feeds on *Christ*, grows up into *Him*, owns *Him as Lord*, will they *unitedly* be manifested *as one with the Head*, having *the same life*, and looking for the same glory. But this is totally different from manifesting *the One Body*. To be so manifested, *all the members* must be united together in love (Coloss. ii. 2; Coloss. iii. 14; and John xiii. 35); and therefore what we have to seek, is not so much the ground of gathering, as the *more excellent way* of 1 Cor. xiii., and Ephes. iii. 9.

Eph. iv. 15, 16, also points in the same direction. The Body depends for nourishment on *every joint*, every member; the truth is to be *loved*, and spoken in love; the truth as it is *in Jesus*, and the element in which the joints and bands are *free to minister*, is love; we are built *together* in love, and so the supply from each joint *comes to all*; whereas, envy and strife hinder its flow to all whom they alienate. Now there is a tendency to *assume* what is *not true in fact*, and this tendency is peculiarly the portion of those who say they alone represent the Body of Christ in a given place, *because gathered on the ground* of the one body.

To be gathered in the name of the Lord Jesus (1 Cor. v. 4, Matt. xviii. 20) is to be gathered by *His authority*. We have His authority in 1 Cor. xi. 23, and other passages, for meeting together with His own, to remember His death till He come—then we are gathered *in His name*.

For instance, the Queen may issue a command for Parliament to assemble, and they, meeting *in virtue of Her command*, would be gathered *in Her name*. But if the same parties met in another place of *their own accord*, without Her authority, they would not be

met in Her name. So when a child of God follows the Word of God in daily life, whether he eats, or drinks, or whatsoever he does, he does *in the name* of the Lord Jesus, because by His word or authority. (Col. iii. 17.) Now to make the knowledge of the truth of the one body the ground of gathering, is to exclude babes. None of those in Acts ii. (though it is the only time unity was seen, and though they were by one Spirit baptised into Christ) knew what the body of Christ was—it was only revealed to Paul, and he was not converted then. Therefore the ground of the one body was not the ground on which the unity of the body was manifested in Acts ii. Now, the simple truth is this, that the Word of God reveals the mind of the Lord Jesus in 1 Cor. xi. 23, and the Spirit of God would lead us to observe His dying command, and we are thus gathered *unto Jesus*, with His sanction, His authority, and therefore gathered *in His name*. Now, two or three thus gathered are *not the body*, they are only a few feeble members of the body, but these two or three members, show *in obedience*, their owning of Him as *Lord and Head*, and there, says Jesus, *am I* in the midst. (Matt. xviii. 20.) Why? Because in Spirit we gather round *Him*, our worship is *through Him*, He is our altar, and so by Him we offer the sacrifice of praise and thanksgiving, that is, the fruit of our lips, *confessing His name*; but mark, *as members of the body*, we thus please Him, while looked at in relation to the whole body, we must ever remember we are one in all the sin, folly, and forgetfulness of the *one body*. No member can say, "the *sin* is not mine" (1 Cor. xii. 26); and so, holding thus *the Head* (not the body), but owning *the Body* in the light of Daniel ix. 4-19, we keep the unity of *the Spirit*—one body and one Spirit, even as ye are called in *one hope* of your calling; *one Lord, one faith, ONE BAPTISM, one God and Father* of all, who is above all, and through all, and in us all; but if we single out of this sevenfold *unity of the Spirit* one body, and make it a hobby, it is most likely that while we hold the *one body*, we may come to ignore the *one baptism*.

Many think that the moment an Assembly comes to a judgment on any matter, that judgment is the Spirit's judgment, and that all Assemblies are bound to recognise it and acquiesce in it. Oneness of mind and judgment depends on the spiritual state of each soul in an Assembly. Now, granting that through being carnal, as at Corinth an Assembly comes to a

wrong decision (which is quite possible in the light of Acts ii. 42, contrasted with Acts vi. 1, and 1 Cor. v. 2), is that judgment to be the judgment of all? *Such unity* is only possible under *carnal rule*; it would in short be Popery, that is, the Church's decision binding, *apart from the word*, through which the Lord rules.

Only as having the Lord on our side, through the *Word*, can an act be said to be in *His name*. And therefore, that Assembly would be right (though all others differed) which had the *Lord's Word* for its decision. And mark, in this light Assemblies are *independent*, for the Lord is represented, in Rev. i. 3, as in the midst of the seven *distinct* candlesticks, which in verse 20 are interpreted as the seven churches or assemblies; and in Rev. ii. and iii. these seven assemblies, are treated and judged as responsible to the Lord alone. The Lord thus walks in the midst of the assemblies, as well as dwells in each believer by His Spirit. This cuts at the root of man's idea of a "Confederation of Assemblies" in order to maintain unity of judgment and action, and this desire for confederation, on this ground, arises from confounding the "assembly" and the "body." The relation of the Head to the body is portrayed in 1 Cor. xii.; the acts of the Head to the body in such passages as Eph. iv. 11-16, and chap. v. 23-27. But the responsibility of the Assemblies to the Lord in Rev. 1st, 2nd, and 3rd chapters. And, therefore, while oneness down here as *members of the one body* depends as a result on *holding the Head*; our unity as Assemblies, in judgment and action, depends on each Assembly having its eye on the Lord, walking in the midst of the Assemblies as such, *i.e.*, in the fear of the Lord thus eyeing us, as well as in the comfort of the Holy Ghost in each one of us.

The manifestation to the world of the one body does not depend so much then on holding the *truth* of the one body (however important that is), but on *holding the Head*. For instance, an army is manifested as *one body*, not by holding the fact that it is one army, but by holding the head of the army; and just in proportion as each soldier, regiment, and battalion does so, will it be seen and felt to be one—it is one ruling mind directing and guiding that gives this result. Even so, the desire of His people and of our blessed Lord is that we may be seen as *one*; let us take then the warning given in Col. ii. 18, 19, and we will be nearer the result; but any Assembly which

asserts *itself*, as on the ground of the one body, and representing the Church of God in a given place, and yet excludes many members who cannot see eye to eye with them in regard to *the one body*, and other points, cannot represent the one body of Christ, animated by the the Spirit of Christ. (1 Cor. xii. 14-22.) Believers are not baptised unto the "*unity*" of the one body; but, *by one Spirit* are all baptised into one body, and are, *therefore*, all of the body.

Again, it is often said "the Holy Ghost cannot dwell in all the schisms of the professing Church." The proper statement would be, He has not liberty to *act* there. But mark, *wherever* two or three believers are gathered in the name of Jesus, *there* is the habitation of God through the Spirit; for, *He is in each one of them*, and has liberty to act by them; and we must beware of supposing that the knowledge of the one body or the *acknowledgment* of it, is essential to our recognising such a gathering as the Assembly of God; or even, that after the truth of the one body has been put before them, and they fail to see *this truth*, as the "ground or divine principle of gathering," as some put it, they are in any sense warranted in refusing to own the gathering. The judgment of an Assembly is with the Lord; while the oneness of the body is maintained by the Holy Ghost, so long as He dwells in believers, which is till Jesus comes. The judgment of the *House* of God (which *was* the Church of the living God (1 Tim. iii. 15), but now a *great House* (2 Tim. ii.), quite a different thing and distinct from the Church of the living God) is also with the Lord. Our responsibility is to company only with those who call on the Lord out of a pure heart (that is believers); but the moment such do anything calling for separation from them in turn, we must do so, *but*, it must be a separation *according to the Word*. And here, it may be remarked, we may make a hobby of "separation from evil," to the neglect of what the Lord as much requires, *owning* and *receiving*. "Separation from evil" is not a gathering principle, it should be held in view of God's use of it; "judgment is His *strange* act, but He *delighteth* in mercy." The very fact of being members of the one body lays us under the heaviest responsibility in both these respects (see Rom. xv. 1-7), where the danger of *pleasing ourselves*, and shirking the reproach which weak ones may bring us is brought out, and we are exhorted to receive one another as Christ received us, to the glory of God. The whole question



for us is, does the *Lord* own as His those with whom we are in fellowship? or, does the *Lord* in His word appoint their place outside, as in 1 Cor. v. We must own all whom the *Lord* owns, whatever be the shame or sorrow it may cost; we are *not to please ourselves*, but *our Lord*. So that, while thoroughly believing in separation from evil, whether personal or doctrinal (as exhorted in 1 Cor. v.; Titus iii. 10; 1 Tim, vi. 3, 4; Matt. xviii. 15-17), let us see our path (answering to that of Jesus) in Jude 22, 23, that is, to walk in all the judgment and hatred of sin, which pre-eminently was His, and yet to manifest that compassion, "which maketh a difference;" the opposite of that Spirit, which, without compunction, would cut off from fellowship individual saints, against whose walk no charge can be made, simply because *they see not as we do*; and fully persuaded are we that if all the energy we have lately seen displayed, in a zeal without knowledge, to get believers on to a supposed "right ground," were expended in cultivating the Spirit of Christ in our own souls, the results would be more to the *Lord's* glory and our own blessing. Let us remember that the only true ground of gathering is just the same as we have in Acts ii., viz., *the ground on which the disciples were gathered on the day of Pentecost*—manifesting the *unity of the Spirit*, though in ignorance of the *truth of the one body*. For is it not a fact that the Church which is His body, was formed on the day of Pentecost? while the *truth of the one body* (which some affirm to be *the ground of gathering*) was not a *revealed truth* until 17 years after Paul's conversion. (See Gal. i. 18, 19; Gal. ii. 1, 2; and Eph. iii.) What then was the purpose of the disciples in coming together, and the ground of their gathering together in the interval which elapsed between the day of Pentecost and the revelation of the one body 17 years after? Clearly they did not gather "on the ground of the one body, and representing the Church of God in a given place"—for the one body was not a revealed truth—and it is worthy of notice that on the only occasion the "unity" was manifested down here, they could not be gathered on the ground of the one body, seeing they were ignorant of the one body. But they kept the *unity of the Spirit*, that is, yielding themselves to the *One Spirit*; they were of *one* accord, of one mind, and *thus* they manifested the one body. Now, when divisions have come in, what to the early Christians was comparatively easy (if I may speak thus), to us has become

an *endeavour* (Ephes. iv.), and thus, while we are to walk in a path of separation to *God*, we are yet, "with all lowliness and meekness, with long-suffering, forbearing one another in love, to *endeavour* to keep the unity of the *Spirit*." Now long-suffering and forbearance presuppose something to *bear with*, and as Daniel, while walking in a path of separation, yet exercised this towards His people, and *confessed his oneness with them*, so must we, we cannot disown what *Jesus* owns. He owns His members wherever they are, and we must not, by saying, "*we* of Christ," disown them. On the other hand, as often stated, the *House* has been disowned by the *Lord*; but His own are the object of His heart, and He would have us nourish and cherish them after His perfect example. (John x.; Ephes. v. 25, 26; and Acts xx. 28.) Some say that now, "since the truth of the one body has been revealed," any other ground of gathering is unknown. Now it is evident from the Word (as Galatians ii.) that many believers of the circumcision did not at that time receive the truth of the one body, while those of the Gentile churches, under Paul's teaching, did, thus proving that even after the truth of the one body was revealed, it was not received nor acted on by all. Did Paul then do, as many now a-days, *cut them off*? No, verily, for *this truth* was not *the ground of gathering* in Paul's eyes, but "*Jesus only*." Hence, in 1 Cor. xi. 23, he assigns as a reason why saints were judged—not that they did not discern the one body, but that they did not discern the *Lord's* body; and Satan, in Rome's case, puts too much to the bread, while his present game is to occupy the saints with the one body, instead of their *Lord's*; for mark, the church in scripture is never termed the *Lord's* body, but the body of Christ. God judged those in His Assembly who discerned not *the Lord's* body (oh His patient grace here, for alas how oft we fail). So that, while it is the *Lord's* mind, we *should* discern the "one body," and act in accordance with that truth; it is neither the ground nor the object of gathering.

Evil in an Assembly is no reason for lightly turning our backs on it. How many gifted brethren are occupied pointing to evil, instead of endeavouring, so long as the door is open, to point to Christ; and thus weak ones, who would thankfully welcome all God-sent gifts, are left alone. This is neither the Spirit of Christ, nor Paul's way, see Galatians iv. 19, 20; 1 Cor. x. 32, 33. God never lays bare evil, but

as prepared to act in grace, toward those He exposes.

May the Lord lead those who meet in the name of "Jesus only," to gather round Himself; individually to walk in the Spirit, and to seek as Assemblies to own Him as *Lord*; taking heed, lest we make a truth, instead of *the* truth, our standard—for this is the cause of all schisms. Above all, let us beware of making truth in any shape or form the *door* into fellowship. *Christ* is the door. Let us be patient, and bear as far as our *Lord* bears; whatever grieves us in our brethren individually—or as Assemblies; receiving all, and *only* all, whom our Lord welcomes to His table, as well as cutting off *only* such, as He in His word declares should be so dealt with; and thus walking in the fear of the Lord, and in the comfort of the Holy Ghost, we shall be to His joy, in the dark night of His rejection.

T. C.

### APOSTACY.

THE "Christadelphian Ecclesia," or the "Church of the Christian Brethren," is the name adopted by the new sect founded by Dr. John Thomas of America. They are generally known by the name of "Thomasites," but the most suitable designation of them is MILLENARIAN UNITARIANS. They are generally intensely opposed to gospel meetings, and, indeed, to everything evangelical.

In some things their views of the Millenium are scriptural, though of course they make it a very carnal affair, as might be expected. However, what they do scripturally know of that subject may be so manipulated by them, as by it to introduce themselves to the unwary, and after points of unanimity are discussed cordially, the poison also may be infused at first in homœopathic doses, but eventually in all its awful blasphemies.

That the readers of the *Assemblies* may be aware of its atrocities, the following extracts are penned, not with the view of discussion, but for information:—

#### OF GOD THE FATHER.

They argue "that different forms of the same eternal essence or first cause, described in the Bible as 'Spirit,' which God is, and in scientific language, electricity." (How shocking, describing God as electricity!) "God is a material being residing at an unknown but head-centre." "Diety is a being of tangible existence." "In Him are assembled, *light,*

*heat, electricity, colour, substance,* not in disarray, but orderly marshalled and grouped under necessary laws." "The chief of these material agents is electricity, which is omnipotent in its operations."

#### JESUS

They say was "not co-eternal and co-equal with the Father, but was created of the Father by operation of Holy Spirit" (not *the* Holy Spirit) "upon Mary—a mortal man, partaker of flesh and blood, having no *pre-existence*; made in all respects like unto his brethren, yet, through the moral and intellectual energy derived from his paternity, without sin." "He was possessed of two natures, first, that of sinful or mortal flesh; secondly, his present one, which is *holy* or *spiritual* flesh." "He rose and was perfected and accepted by a spirit-birth, in the fulness of the God-head."

#### THE HOLY GHOST

Is by them described "as not a person, but the vehicular effluence of the Father." "The Spirit of God is matter." "Common spirit is possessed by animals, men—even the wicked possess it." "Common spirit differs from Holy Spirit, not in essence, but in its employ." "Spirit concentrated under the Almighty's will becomes *Holy Spirit*, as distinct from spirit in its free spontaneous form."

Mr. Robert's Trinity is as follows:—*The Father (electricity) is eternal and underived; the Son has His origin in the creative fiat of the Almighty, as Adam had; the Holy Ghost is the focalization of His will—power by means of His free Spirit which fills heaven and earth.* "The Spirit is the universal power principle of creation."

#### THE NEW BIRTH.

Of the new birth they say that "the righteous seed will be raised to a spiritual nature by a spirit birth in the fulness of the Christhead." (Dr. Thomas may have understood his own meaning with certainty, but it is believed none else does, unless it be a being "born again" at the resurrection of the just.)

#### BAPTISM.

Of it they affirm there is no salvation without immersion, and then they are baptised into the kingdom that is, or is to be.

Does not this look like what some others say, viz. "Baptised into the great house?"

#### ETERNITY.

"Rather than believe" the eternal existence of

the wicked, "He will reject the Bible altogether, and even dispense with God from his creed, and take refuge in the calm, if cheerless, doctrine of Rationalism."

#### THE SOUL.

"Know then that man is merely a *living body*, He has no soul or spirit distinct from his imagination." "All the great systems of religion that overspread the world are based upon the doctrine that man has within him a separable immaterial thinking entity, styled the immortal soul." (This they say is false.) "Brain organisation produces thought," &c.

#### OF DEATH.

Their view will be seen by the following extracts:—"Death invades a man's being and *robs* him of *existence*." "Since human existence depends upon material organic function, non-existence must ensue upon the interception of that function." "Death is a total *eclipse of being*, a complete obliteration of our conscious selves from God's universe." From this it will be seen that to all of them Death is a perfect blank until the resurrection. (A dreary view sure enough.)

First, they deny *the God, the Jesus, and the Holy Spirit* of the Bible; then they deny the existence of Satan and his evil spirits—from this rises also the denial of the intermediate state of souls, and the future eternal existence of men, and of heaven and hell. The connection is not difficult to trace. Dr. Thomas is denying the eternity of punishment as applied to men. But Dr. T. (we may suppose his opponent to say), you must admit the eternity of punishment as affecting the devil and his evil spirits, see Matt. xxv. 41. He then decides to deny the existence of Satan and evil spirits. Then Luke xvi. 23 is an obstacle in his way. So the existence of souls after death is denied.

#### THE DEVIL.

Mr. Roberts in his Fifth Lecture gives six explanations of what and who the devil is, or was. He says—

1. "The individual Serpent that was present at Adam's creation in the garden of Eden, but has long since *perished*, was the original devil and Satan."
2. "It is the world."
3. "It is persecuting rulers."
4. "Some great official of the Roman Empire, or possibly the Roman Emperor himself."

5. "The carnal mind, or spirit of the flesh."

6. "It is the personification of an evil principle."

(The unconverted may doubtless not know that much of what is done is through Satan's suggestions, for whenever the one makes a motion the other seconds it; but a child of God—Job—Jesus—and all opposed to him know to their cost there is a strong, crafty, wily, wicked, envious, personal devil. The Word and experience agree in this.

The above horrible blasphemous extracts will, it is hoped, forewarn persons; and it may be here stated that these views are greatly on the increase; many who are keeping up a profession of godliness hold them.

Surely the latter times are come.)

#### W A R N I N G.

DR. CHALMERS once spoke of Heresy-hunters. A few words may be spoken for a class of Christians who may be described as Fault-finders. It would seem to be a part of their nature to be snappish—find fault with every body and every thing—and nevertheless do but little themselves.

Other little and curious Christians are always out of sorts, and make keen friends for a time, only to be cast aside; after that they make other friends as keenly as ever, only to be cast aside; and thus the making and unmaking of friends may continue until the whole circle of Christians within reach become *made* and *unmade* friends. What is the end of this? Probably that all will shun them as unstable mischief makers. After this these Fault-finders may possibly *drown* themselves in a system where every body knows nobody. Here they can find fault and fling as much as they like, the machinery will go on all the same.

Often a believer, or a believer's house, of this factious kind, is found to be like a hot-bed of poison, spoiling all who come in contact with it!—a upas tree.

There are believers who spoil all with whom they keep company, and their houses become a perfect snare to young believers specially. In many instances backsliding and unholy walk may safely be traced back to such an origin.

The old prophet is too many for the young prophet. Beware of mischief-makers! Tell them to write down their complaints on a sheet of paper and then sign it, that *action* may be taken therein.

Dear believer, remember "*alone with God*" is the only safe plan.

### MODERN INVENTIONS.

THE Teetotallers and Good Templars are often said to be putting their hobby in room of the Gospel. Whether there be cause for this charge is not for us to say, but that unconverted "improvers" and "elevators" of society do it, we can readily believe, for they know not the "better way." Therefore they, seeing, feeling, and knowing, that there is something wrong, try to solder up the rents they see around them. They are "world menders," and to this genus belong all who try to improve the people of the world without conversion and regeneration.

But why should the Lord's people be associated with them; have they not in their own hand the better remedy, viz., that which makes the tree good, "The gospel of the grace of God?" And if power be needed, the way of prayer is open. To see the Lord's people associated with the ungodly in sashes, with flying banners, and marching to the sound of the drum and flute, is, to say the least, unscriptural. Why the ungodly are so anxious to have the countenance of the Lord's people in such things is not easily understood, unless it be with the view of getting a gloss of religion over their worldly schemes to satisfy their consciences. This looks very much like Protestant sentimental ladies *kissing the Pope's toe*, and getting his blessing.

No doubt there are many of the Lord's people like unstable Jehosaphet of old, who first made affinity with the wicked Ahab, then heard his four hundred prophets, then went along with him to war, and returned home in disgrace to be rebuked. (2 Chron. xix. 2.) "Shouldst thou help the ungodly and love them that hate the Lord? therefore is wrath come upon thee from the Lord," &c. Even after this rebuke, in the following chapter we read he again enters into partnership with another wicked king, Ahaziah, to be a "navigation company," and after their vessels were built, God broke them at Ezion-gaber. How kind of God!

Jesus says distinctly that He came to make a division, and the truth is that if God's people were accustomed to speak the truth, the ungodly would neither seek nor have their fellowship. And moreover, it is a disgrace to any believer to have his countenance solicited by worldly people, for before they do it, there is some kind of suspicion that there is a leaning in that direction.

We were not, however till recently, aware that Christian Teetotallers sat in judgment on Christ, and found fault with His Ordinance of the Supper, and for Wine substitute Raisin-tea or some other compound equally unscriptural. For the sake of stranger believers who may happen to visit these brethren, we suggest that to save deception, an inscription should be on all such Tables, such as "Teetotaller's Table," or "Improved Lord's Table," or "Raisin-tea Table," &c.

It is a very remarkable thing that this abomination and Arminianism go together. They are generally found together. No doubt the one leads to the other. If the believer is to depend on his own keeping power, no wonder. Our business, however, is to do what He wants, and He will keep us.

### BALLATER.

GOSPEL Meetings were held here lately, and Christians who know that district, are aware of the great need. In addition to that, the whole district was swarming with summer visitors from many parts of Britain. This is the case every summer since Royalty made the district fashionable. No doubt whatever that many strangers heard the gospel, but a far greater number carried home the Gospel in their pockets. Northern Evangelist Tracts, &c., were distributed extensively.

### PERTH.

THE Saints' Meeting in the name of Jesus at Perth, have the Lord's Day Meeting at 11 o'clock in the Good Templars' Hall.

### GLASGOW.

THE Gospel Tent has been removed from St. George's Road in the end of September, and the meetings during the winter will be held in Hope Hall, Renfrew Street, at 8 p.m., week-day evenings—and at half-past 2 and half-past 6 p.m. on Sundays.

### COATBRIDGE.

THERE are excellent meetings here at present, and many have been led to the Lord. There are nightly meetings in the open air and in a hall. Several of the Glasgow Brethren go out by afternoon trains and return by the late trains after the meetings are over. Mr. Daniel, Evangelist, had been here at the beginning of the work.

The prayers of the Lord's people are asked that the work may go on.

### PRAYERS ASKED.

By a Christian father for a worldly well-to-do son, a professor, but not a possessor.

By a converted and persecuted wife for her Roman Catholic husband, that the Lord may open his eyes.

For efforts (if the Lord will) about to be extended to the three Northern Counties of Scotland, that God may clear the way, and give an abundant entrance. And that the Word may not be in word only, but in power, and in the Holy Ghost, and in much assurance. (1 Thess. i. 5.)

Will believers help Christian parents in earnest prayer for a beloved daughter, now in a critical state of health, and greatly needing spiritual revival.

☞ THE ASSEMBLIES for October is double in size, and a large number of them are printed, in the belief they will be largely ordered.

# The Northern Assemblies.

"Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—ACTS II. 41, 42.

"Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."—ACTS IX. 31.

"Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace."—I. COR. XIV. 29, 30.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—EPH IV. 11, 12.

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[PRICE ONE HALFPENNY.]

## DISCIPLINE AND UNITY.

CHRISTIAN reader, the truth is as simple as possible. God's assembly is responsible to judge the doctrine and morals of all who claim entrance at the door. We are not to judge motives, but we are to judge ways. We are directly taught by the inspired apostle, in the fifth chapter of 1 Corinthians, that we are bound to judge all who take the ground of being inside the assembly. "For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. *Therefore* put away from among yourselves that wicked person."

This is most distinct. We are not to judge those "without;" but we are to judge those "within." That is, those who take the ground of being Christians—of being members of God's assembly—all such come within the range of judgment. The very moment a man enters the Assembly, he takes his place in that sphere where discipline is exercised upon everything contrary to the holiness of the One who dwells there.

And let not the reader suppose, for a moment, that the unity of the *body* is touched when the discipline of the *house* is maintained. This would be a very serious mistake indeed; and yet alas! It is a very common one. We hear it frequently said of those who rightly seek to maintain the discipline of the house of God, that they are rending the body of Christ. There could hardly be a greater mistake.

The fact is, the former is our bounden duty; the latter, an utter impossibility. The discipline of God's house must be carried out; but the unity of Christ's body can never be dissolved.

Again, we sometimes hear persons speak of cutting off the limbs of the body of Christ. This also is a mistake. Not a single limb of the body of Christ can ever be disturbed. Each member has been incorporated into its place by the Holy Ghost, in pursuance of the eternal purpose of God, and on the ground of the accomplished atonement of Christ; nor can any power of men or devils ever sever a single limb from the body. All are indissolubly joined together in a perfect unity, and maintained therein by divine power. The unity of the Church of God may be compared to a chain stretching across a river; you see it at either side, but it dips in the middle, and if you were to judge by the sight of your eyes, you might suppose that the chain had given way at the *centre*. *So is it with the Church of God; it was seen to be one at the beginning; it will be seen to be one by and by; and it is in God's sight, one now, though the unity be not visible to mortal eyes.*

It is of the very last moment that the Christian reader should be thoroughly clear on this great Church question. The enemy has sought, by every means in his power, to cast dust into the eyes of God's dear people, in order that they might not see the truth in this matter. We have, on the one side, the boasted unity of Roman Catholicism; and on the other hand the deplorable divisions of Protestantism.

Rome points, with an air of triumph, to the numerous sects of Protestants; and Protestants likewise point to the numerous errors, corruptions, and abuses of Romanism. Thus the earnest seeker after truth hardly knows where to turn or what to think; while, on the other hand, the careless, the indifferent, the self-indulgent, and the world-loving are only to ready to draw a plea, from all that they see around them, for flinging aside all serious thought and concern about divine things; and even if, like Pilate, they sometimes flippantly ask the question, "What is truth?" they, like him, turn on their heel without waiting for an answer.

Now, we are firmly persuaded that the true secret of the whole matter—the grand solution of the difficulty—the real relief for the hearts of God's beloved saints, will be found in the truth of the indivisible unity of the Church of God, the body of Christ, on the earth. This truth is not merely to be held as a doctrine, but to be confessed, maintained, and carried out, at all cost to ourselves. It is a great formative truth for the soul, and contains in it the only answer to Rome's boasted unity on the one hand, and to Protestant divisions on the other. It will enable us to testify to Protestantism that we have found unity, and to Roman Catholicism that we have found the unity of the Spirit.

It may, however, be argued, in reply, that it is the veriest Utopianism to seek to carry out such an idea in the present condition of things. Everything is in such ruin and confusion that we are just like a number of children who have lost their way in a wood, and are trying to make the best of their way home, some in large parties, some in groups of two or three, and some all alone.

Now this may seem very plausible; and we do not doubt, in the least, but that it would carry immense weight with a large number of the Lord's people at the present moment. But, in the judgment of faith, such a mode of putting the matter possesses no weight whatever. And for this simple reason, that the one all-important question for faith is this, namely, "Is the unity of the Church a human theory or a divine reality?" A divine reality, most surely, as it is written, "There is one body and one Spirit." (Eph. iv. 4.) If we deny that there is "one body," we may, with equal force, deny that there is "one Lord, one faith, one baptism, one God and Father of all," inasmuch as all lie side by side, on the page of inspiration, and if we disturb one, we disturb all.

Nor are we confined to one solitary passage of scripture on this subject; though had we but one, it were amply sufficient. But we have more than one. Harken to the following:—"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread." (1 Cor. x. 16, 17.) Read also 1 Corinthians xii. 12-27, where this whole subject is unfolded and applied.

In a word, then, the word of God doth, most clearly and fully, establish the truth of the indissoluble unity of the body of Christ; and moreover, it establishes, as clearly and as fully, the truth of the discipline of God's house. But, be it observed, the proper carrying out of the latter will never interfere with the former. The two things are perfectly compatible. Are we to suppose that when the apostle commanded the church of Corinth to put away from amongst them "that wicked person," the unity of the body was touched? Surely not. And yet was not that man a member of the body of Christ? Truly so, for we find him restored in the second epistle. The discipline of the house of God had done its work with a member of the body of Christ, and the erring one was brought back. Such was the object of the Church's act.

All this may help to clear the mind of the reader as to the deeply interesting subject of reception at the Lord's table and exclusion from it. There seems to be a considerable amount of confusion in the minds of many Christians as to these things. Some there are who seem to think that provided a person be a Christian, he should, on no account, be refused a place at the Lord's table. The case in 1 Corinthians v. is quite sufficient to settle this question. Evidently that man was not put away on the ground of his not being a Christian. He was, as we know, spite of his failure and sin, a child of God; and yet was the assembly at Corinth commanded to put him away; and had they not done so, they would have brought down the judgment of God upon the whole assembly. God's presence is in the assembly, and therefore evil must be judged. - C. H. M.

HEAVEN, from one end to the other, savors of salvation. I can't look in the face of Christ and doubt my salvation; to doubt is to question Him as a Saviour

### THE NORTH HIGHLAND TOUR.

TWO of us (as intimated in last *Assemblies*) went to the North-East Highlands of Scotland.

Visited Aberlour in the passing, and were gladdened by the presence of God's people there. Had a profitable meeting.

Then visited Findhorn, a place where we had the unspeakable pleasure of seeing a precious ingathering of souls a few years ago. We were kindly received, and the meetings were increasing in number and in power, and, most reluctantly, had to leave the Lord's dear ones.

Then we set to work at Conon Village, in Ross-shire. Had the great pleasure of remembering Jesus in the primitive and scriptural manner, with a few of His own saints, for the first time in Ross-shire. Probably this was never done before in the counties north of Inverness, and south of Orkney, and there can be no doubt whatever that after the Free Church ministers will find it out, the denunciations will be of the most fiery description.

Indeed we found the people had not been warned against us; evidently the parsons knew nothing of our proceedings, but they began behind us as we passed on. However, the Word of God will have done its own work before then.

We have scattered many thousand *Evangelists*, and Tracts in Gaelic and English, &c., and God gave conversions.

The writer had to return home from Golspie to attend to other affairs for ten days, but intends (D.V.) to return to the battle on the 31st Oct., to distribute truth as before, to visit from house to house and preach wherever practicable, also to attend all the fairs, markets, &c.

Meanwhile left behind at the work James Smith, from St. Helena, and Hugh Gordon, a native of Ross-shire. They both are likely to continue for some time, as the Lord may lead.

The difficulties of this Highland Tour are not inconsiderable, and the kind of truth required is that which will have a direct bearing on the absolutely helpless condition of man by nature—justification by faith only. The difference between the work of the Spirit in man, and the finished work for him—assurance of salvation—the knowledge of the forgiveness of sins, &c.

Will the Assemblies pray that the three counties

of Ross, Sutherland, and Caithness may be broken up as fallow-ground, and the thorns grubbed out at this time. Let us honour God in putting all the difficulties into His own blessed hand. All things are possible unto him that believeth.

### TO THE EDITOR OF THE "NORTHERN ASSEMBLIES."

DEAR Brother,—To be filled with the spirit and to be found "if one heart and one soul" (Acts iv. 31-32) is one thing; organized uniformity is another thing, destructive of individual conscience, and substituting the fear of man for the fear of God.

\* \* \* \* \*

Let both individuals and individual Assemblies remember that they have a conscience towards God to keep; and, in the way of serving one another, and setting an example of service in all lowliness of mind, seek to strengthen one another to keep a good conscience.

There is nothing more needed to be pressed on believers, than that which concerns individual conscience. Paul, in writing to his son Timothy, in view of the evil days coming on, lays special stress on "holding faith and a good conscience;" and describing the result of separating these two, says, that those who did had made shipwreck. Alas! how many have made shipwreck in the present day, from the same cause; holding faith, and acting on other people's consciences as to right and wrong. the result of this necessarily is, that man comes into the place of God, and principles of action are allowed and enforced which are utterly without warrant from the Word of God. This is the essence of Romish priestcraft, which must end in a human infallibility somewhere, from which there can be no appeal. Thus a good conscience personally exercised before God, gives place to a false or fictitious conscience, that gradually becomes seared, till all individual conscience is well nigh dead on that point, wherein shipwreck has been made. Conscience may be very sensitive and true in certain directions, while in others it may be as seared and as false. Scripture gives us many proofs of this. May we all ponder it, and seek daily to hold "the mystery of the faith in a new conscience." 1 Tim. iii. 9.)

Yours faithfully,

H. GROVES.

KENDAL, 26th September, 1873.

### TAYPORT, FIFESHIRE.

WE are very sorry to learn that the Gathering at Tayport is in difficulties—the feeling against it is running very high. The saints have been told politely to leave off breaking bread in the Mission House where hitherto they met for that purpose. The annexed letter to Mr. Arnot will explain how they have been dealt with. Will not the Assemblies pray for them that the Lord may open a door to them for their meetings.

(C O P Y.)

NELSON STREET, TAYPORT,  
Sept. 27, 1873.

Mr. ARNOT,

Dear Sir,—I acknowledge, with thanks, your donation of £— towards the expenses of the Mission Hall, and beg to say that I consider it quite sufficient for your part of the expenses. I am sorry that so many complaints have been made about your possessing the place.

When I gave the key, I did so on my own responsibility; but others in connection with the place have objected again and again about its being used as a church instead of—as it was originally intended for—Mission Work. In these circumstances, I think you will agree with me in saying that there is only two ways open for me—1st, either to withdraw myself from all connection with it, or to kindly ask you to do so. If I consulted my own feelings, I would be led to do the former, as I know that many may look at the latter as intolerance; but knowing the mind of the proprietor as I do, I feel if the place is to be kept open, it is the only way left for me. Trusting you will see this to be the best way, and again expressing my thanks for your donation,

I am, Dear Sir,

Yours truly,

(Signed) D. WALKER.

### GLASGOW FAST-DAY MEETINGS.

THESE meetings are increasing in attendance. Hope Hall—which is open every Week-day Evening at 8 P.M., and every Lord's Day at 2:30 and at 6:30 P.M. for Gospel, &c., Work—on Thursday, October 23, was filled to the door at 11 A.M., when Addresses were given by Messrs. A. Stewart, Glasgow; H. Groves, Kendal; M'Laren and Cochran, Glasgow. Afterwards there was Luncheon for strangers; and at from 5 to 6 P.M., Tea was provided for such as would avail themselves of it, and of a free-and-easy talk, one with another, over it. At Half-past Six, the Hall was again uncomfortably crowded. After several requests for prayer were read—and a number of persons engaged in it—the meeting was addressed by Messrs. Rice, T. Hopkins, Theodore, Boswell, H. Groves, and others, and when the meeting separated, many of God's people seemed unwilling to leave.

This day's meetings were very profitable—"As iron sharpeneth iron, so the face of man his fellow."

On Friday, the meetings were held in Buchanan Court Hall, 83½ Eglinton Street, south side—a comfortable place. The first meeting was held at 4 P.M.; subject, Eldership and Rule in the Assembly.

Mr. Henry Groves opened the meeting at some length. The line of thought would seem to be that in the Apostle's days, they and others deputed by them, knew by the Spirit who were fitted for this, and appointed them; but that in our day the way to know them, God has given, is by noticing a previous aptitude and a long successful effort in that useful direction (so it has been reported to us), and that when such are discovered, it is the privilege and duty of others to obey them.

Mr. Hopkins noticed that in one place the church is told to KNOW them who are over them in the Lord, and he also noticed that it would be well when there was any matter of business or discipline to be attended to, if the Leaders should meet together to pray over and come to an agreement about the matter first themselves, before bringing it before the Assembly; that in many cases this would save the unseemliness of a difference of opinion before the Assembly.

To this we quite agree—and express our fears that difficulties are often attempted to be solved by human devices rather than by prayer to God. He also noticed that these men—the self-ordained Elders—discouraged others of the Brethren. This also is quite true, and the self-ordained are doubtless a most intolerable nuisance—for they are continually watching their own dignity, "lest any should take their crown." Such as God ordained will inevitably be less careful about this, and will rule by serving rather than by governing. But we may add that democracy in the Assembly is a terrible curse.

After this meeting, a comfortable Tea was served. Then at 7, "The Lord's work" was taken up, after several had engaged in prayer.

Mr. M'Vicker, from Ballymena, County Antrim, Ireland, gave a short statement of the North of Ireland before the General Revival. Death, he said, reigned supreme then. They had their religion-making, like other parts of the world, but little or no life. In 1857, a Mrs. Caldwell, (a Baptized Believer) began to talk personally to the people, and had been the means of kindling the spark—which by-and-by became a great conflagration over not only Ireland, but many parts of Britain. He also said that the Irish Revival was not a copy of the American, but had been begun before or about the same time through the godly female already mentioned.

The next step was, they who were converted began to see that it was very wrong to sit at the Lord's Table with the unconverted—and in order to obviate this, arranged among themselves which table they would go to. (Their Presbyterianism was moulded on the Scotch system of having 1st, 2nd, and 3rd &c., tables.) Thus the converts all went to the Table pre-arranged, and were satisfied that there were no ungodly among them. By-and-by, however, this would not do, and they began to break bread here and there. Eventually the question of Baptism came before them, and their prejudices gave way before the Bible. Matters went on this ever since.

Last year, Mr. M'Lean, from Peterhead, was led across the Irish Channel by a friend, to meet some of the Believers. He began to hold meetings, and the blessing came largely and unexpectedly. Hundreds have been led to the Lord. One result is, he with his family are removed to Ballymena, Ireland.

Messrs. Kerr, Caldwell, M'Laren, Groves, and others, took part, then the meeting separated. Many of the Lord's people were delighted, and some doubtless were profited.

The Lord arouse His own dear people to do their Master's work.

CONFERENCE.—The Prayers of the Lord's People are specially asked for a Conference of Evangelists to take place (God willing) at Sheffield, on Nov. 18th, 19th, and 20th, that God may lead them to see matters as He sees them, and ACT as He would have them.

ABERDEEN, 1st November, 1873.—Printed by A. King and Co., 2 Upperkirkgate, Aberdeen, and Published by D. Ross, at the Northern Bible and Tract Room, 47 George Street, Aberdeen.



# The Northern Assemblies.

"Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—ACTS ii. 41, 42.

"Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."—ACTS ix. 31.

"Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace."—I. COR. xiv. 29, 30.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—EPH iv. 11, 12.

No. 12.]

DECEMBER 1, 1873.

[PRICE ONE HALFPENNY.]

## GRACE AND RESPONSIBILITY, OR, CHILDREN AND SERVANTS.

THERE is nothing more perplexing to the saints of God, in these evil days, than how to exercise discipline in the Assembly; the more especially to those who desire to embrace in fellowship, all who love the Lord Jesus Christ in sincerity and in truth; and the more especially is this difficulty apparent, when it comes to be a question of dealing with those holding or teaching evil doctrine. But this perplexity arises, not from any want of instruction in the Word of God, but as we think, from believers not discerning things that differ. We must remember there is one set of instructions to guide us in our relations as *children of God*; another line of instructions, for our guidance, in dealing with one another as *Servants of the Lord Jesus Christ*.

It is well to remember that whatever has its origin in the *heart of God*, can never be set aside; but whatever has it standing in *human responsibility*, may be set aside on *failure*.

For instance, the Body of Christ is of God (1 Cor. xii. 12, 13), it can never be set aside (see Eph. 1).\*

The assemblies of God, on the other hand, occupy the *servants'* place, and may (Rev. ii. 5, and iii. 16).\*

Israel called of God will never be set aside. (Rom. xi. 28, 29.) Israel as the *Servant*, or vessel of God, has Rom. ii. 24, and xi. 20. Nadab and Abihu are

\* In Eph. i. 22, 23, we read *the Church*, which is *His body*—not the Churches which are *His body*. *The Church* includes all believers on earth—the *Assemblies* may not. *The Church* stands in *grace*, *The Assemblies* or *Churches*, in *responsibility* (Rev. ii. 5) and that to the *Lord alone*.

acknowledged as *sons of Aaron* in Numbers xvi., though in Numbers x. they had been set aside finally as worshippers or *servants*.

So we may act towards a member, as a *member*, while at the same time we disown him as a *servant*. Paul did so in regard to Mark. (See Acts xv. 37, to end.) To a member we can go, and manifest the love of the Head, in seeking to restore, rebuke, or manifest our love to Him on repentance (Gal. vi. 1, and 2 Cor. ii. 6, 7), while a *servant* may be otherwise dealt with. (1 Tim. v. 19, 20; Titus iii. 10.)

In regard to our dealings with one another as children of God, much tenderness and love is needed. Rom. xiv. points in this direction, "Him that is weak in the faith, receive ye, but not to judge his doubtful thoughts;" also, Rom. xv. 1, 2, 3, "We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves, for even Christ pleased not Himself; but as it is written, the reproaches of them that reproached thee have fallen upon me." How much reproach does Christ, *even now*, bear for our sakes? through our inconsistency as *children of God*. Let us follow Him here.

In the epistle to the Galatians, where Paul comes out in the strongest terms on the *servants*, he yet is very pitiful to the *children*. (See chap. iv. 19, and v. 10.)

And here it may be well to note, that in Gal. v. 9, 10, we see Paul's reason, viz., "a little leaven leaveneth the whole lump," but he had confidence it had not reached them. Now this is a different way of acting, to that of some who, looking with abhorrence

at leaven, and rightly so, yet cut off without compunction whole assemblies, because it may be one of their number has had fellowship in breaking bread with an assembly in which a leavened vessel was. This is like casting out a *whole barrel of meal* because you found there was a *little leaven* at the bottom, instead of carefully taking out, handful by handful, the good meal, till you *reached the leaven*.

This is just what Paul is doing at Galatia; he owns the *good meal*, has *confidence in them* (verse 10), but none in the *leavened ones* (verse 12). See also chap. v. 1, he owns as *servants* the *spiritual* or *unleavened ones*.

So at Corinth, there was very bad leaven threatening to work, but Paul knew it had not leavened all, and while he calls on them to *purge out* the old leaven, in the same breath he says, *as ye are unleavened*. This was the Master's way—beware of the leaven, (Matt. xvi. 6), that is, beware of the evil doctrine (verse 11), for evil *communications* corrupt others (1 Cor. xv. 33); but Paul's manner is to call on the saints to awake to righteousness and sin not (verse 34); he does not cut them off in a slump, and practically say, I will have nothing to do with you. The Lord keep us very simple here—let us warn of the *leaven*, but own *His own* as our Lord did, and does.

Let us now look at Matt. xviii. Here we have the same discriminating grace in our Master. A *babe* we are to receive in the name of our Lord, to feed him, nourish and cherish him, after the pattern of the Great Shepherd; but woe unto *that man* (singular number, individual responsibility) who causes the babe to stumble.

So in Galatians i. 9, Paul sees the *children* listening to those who were teaching for doctrines the commandments of men; and while he marvels at the *children*, he comes down with all the weight of authority on those teachers of evil doctrine who by *their own* views were seeking to undermine the faith of the children. Even the cloak of Apostleship will not shield Peter, for in chapter ii. Peter is withstood to the face, and *rebuked before all* (1 Tim. v. 20, and 1 Peter v. 1); and yet even here there is a compassion that maketh a difference (Jude 22), for Barnabas, who had been *carried away*, is not openly rebuked. What a commentary on the ways of those who cast off the beloved Saints of God *wholesale*!

In 1 Timothy i. 10, Paul speaks of action, contrary to "sound doctrine," and in verse 11 characterizes

sound teaching as *according to* the glorious gospel of the blessed God committed to my trust; therefore it follows, that all teaching which tallies not with the teaching of the Lord Jesus, either personally or through His apostles, is not sound; see also chapter vi., where it is put if possible stronger—"if any man teach otherwise, and *consent not* to wholesome words *even the words of our Lord Jesus Christ*, and to the teaching which is according to Godliness, he is proud, (his own thoughts preferred to God's), knowing *nothing, &c.*"

Man may say he is learned—*God says he knows nothing*. So in Romans xvi. 17-18, man may say, "these teachers, though wrong, are Godly-consistent men;" *God says*, they serve *not* the Lord Jesus Christ, but their own belly. What is highly esteemed among men is *abomination* with God.

In 2 Tim. ii. 14 to 18, we have evil teaching characterised as "strife about *words* to no profit," subverting the hearers; "profane and vain babblings," resulting in *ungodliness*. A word "eating as a canker" silently as leaven—this and evil teaching overthrowing the faith of some. Therefore, to Timothy he says, "foolish and unlearned questions *avoid*, for they gender strifes;" see also chapter iii., verse 13, chapter iv. 1 to end. Thus it is evident we are to reject and avoid any teaching contrary to the teaching of the Word. The evil doctrine, or leaven, we are to reject and avoid, but what of the *vessels* containing the leaven? Romans xvi. 17 points our path very clearly—though it must be painful, yet with a single eye it will be easy. In this scripture we are called on, first, to *mark* or *consider* those who *cause* divisions and offences contrary to the doctrine we have learned; and, secondly, to *avoid them*. The word here used is very strong, it is the same as translated in Romans iii, "gone out of the way." So that we are called on to mark those who go about to divide God's Saints; and though we may be told they are very gifted and very dear men, we are *to go out of their way*. How much trouble, heart-burning, and division would be avoided if children of God would just act this faithfully out.

From Revelation ii. 14 we have the Lord Jesus displeased, as we have seen Paul was, because the Saints had in their midst those who *held* evil doctrine. Now a servant may make a slip of the tongue or pen, but the moment he deliberately writes or speaks what is evil doctrine, and says *I hold it*, after we have pre-

sented the *words of our Lord Jesus Christ* (1 Tim. vi. 3), the path for us is plain. Our Lord would have us suffering long and kind, bearing all things, believing all things, *hoping* all things, *enduring* all things, and yet contend earnestly for the faith *once* delivered to the Saints. While on some we are to have compassion, pulling them out of the fire, we are yet to go out of the way of, and put away from our midst, those who *hold* and propagate doctrines at variance with the truth. The *leaven*, and the one who contains it, are to be avoided. The Lord will do all the rest Himself. (Rev. ii. 5, Rev. iii. 16, 21, 22, 23, also chapter iii. 16.) Note well *I*, not *we*, will execute the sentence, in contrast with 1 Cor. v. 4, where *we* do it in His name.

T. C.

### DISCIPLINE AND UNITY.

MY DEAR BROTHER,—I desire, with your permission, to make a few remarks on the paper in the last number of the *Northern Assemblies*, entitled "Discipline and Unity." It bears the well-known initials, C. H. M., and is written with all his wonted perspicuity; but the great gifts of this writer, and his valuable services in diffusing, in a clear and profitable manner (by his Notes on Genesis, &c.), the precious truths which the previous writings of brethren had made known to comparatively few, must not blind us to the strong party zeal for the views of the Exclusives, which unfortunately characterises many of his tracts. He begins thus—"Christian reader, the truth is as simple as possible," and we all know how common this confident and dogmatic style of writing has become. But in truth this matter is not so simple as is supposed. We live in days when church authority in various forms is asserted, and nowhere more strongly than in Exclusive gatherings. Let me give a single illustration. A young sailor was converted in a meeting, where the Lord's presence has long been known in a most blessed and special manner. Some time after, he left for his native place, and hearing of a meeting for the breaking of bread he attended, not knowing it to be one of Mr. Darby's. Being questioned there as to his connection in the former meeting, and as to Bethesda and "the evil," he said truly that he had never heard a word about either. All doubt, however, as to his reception was removed, by the enquirers finding that at that former meeting Mr. Wigram's hymn book was used; and he was therefore received. But afterwards when he went to a seaport, and attended a meeting there, which also proved to be an Exclusive one, he found, to his great surprise, when he mentioned the meeting he had originally attended, that it was not recognised as a Church of God at all, and that he must remain out of communion, unless he would pledge himself never to go there again! This, as you well know, is a common sort of case, and is "the discipline" C. H. M. supports, which according to him, does not disturb the unity of the body.

The argument is summary enough. The body of Christ is one. The Church is that body. No member of His body can be cut off. Therefore, to put away a believer in discipline *cannot* break the unity of the body. But let us look at Scripture. "As the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ, . . . for the body is not one member, but many; . . . and if they were all one member where were the body? But now are they many members, but one body; and the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of thee;" and so the apostle goes on to follow out the illustration, and to show that God "hath tempered the body together, . . . that there should be no schism (or division) in the body." See the whole passage in 1 Cor. xii. Nothing surely can be plainer than this, as instruction against our disowning any member of the body. It is easy to say that no true branch of the Living Vine can in fact be severed by man. But that is not the point. The question is as to man's responsibility in this matter. We may as well say that no true child of God can ever really be consumed or destroyed; but the apostle says, "if ye bite and devour one another, take heed that ye be not consumed one of another." Man cannot indeed cut off from the body of Christ any member, but he can destroy the manifestation of the unity of the body, and make to all outward appearance, "a schism in the body." The Lord prayed that His people might be one. Instead of that, sects are formed, not only by some following Paul and some Cephas, and being "puffed up for one against the other," but also in testimony for some particular system or doctrine—Baptists, Independents, Presbyterians, &c. Of late another sect has been organized, to meet on the ground of the one body; in fact, to witness in a sectarian way for the truth that there is one body. Now this, as I conceive is practically, and, as far as it lies in man to do it, to divide that one body, and so to destroy its unity. The Romanist denies that he does this by his assumption; for he treats all who are apart from his system, as virtually still under his authority, and he claims the right to compel them to return to the unity of the faith by force. The Exclusive takes up very similar ground. He denies that *he* puts away any one, who is excluded from his gatherings, for the offence of attending some meeting among the free brethren. No, such persons excommunicate themselves by withdrawing from the "Assembly of God on earth!" When a loving appeal was made in Dublin, for a meeting for prayer and confession, one of the leaders of the Exclusives wrote, that they who had separated and formed the Exclusive gathering, "*carried with them the Lord's table, and the Lord was with them.*" Let me quote a passage from the same author. (I quote now from Mr. Patterson on the One Body.) "What is mistaken for or put forth as cutting off of Assemblies, &c., is that when persons, by a certain

course of action, have *put themselves* practically outside the unity of the Spirit, by a course or action subversive of foundation truth, they have ceased to be guided by the Spirit of God. Assemblies which are walking in the truth and unity of the Spirit are forced to recognize the act of those who have slipped away. But the act is *that of persons who have slipped away*, not of those who have discovered it and refuse to slip away after them. *They have cut themselves off, and put themselves out of the unity of the Spirit.*" Thus, you and I, who desire to be as faithful as Mr. Patterson himself to every truth of the gospel, are to be treated as self-excommunicated, and as having placed ourselves outside the unity of the Spirit, or, as C. H. M. has said elsewhere, "outside the Assembly of God on earth," because we cannot recognise the scripturalness of Mr. Darby's violent course of dealing.

It is true that there is to be discipline in the Church, but it is exercised by the Churches. So Mr. Patterson himself owns this: "What Scripture teaches is the competence and duty of each Assembly to carry out its own discipline under the Lord, who has promised His presence and guidance in the matter." "Where two or three are gathered together," &c. So the Apostle writes respecting contention and strife: "We have no such customs, neither the churches of God." But the act of one church or assembly does not necessarily bind the whole church or assembly of God. John iii. is decisive proof of this. There, a church under a Diotrephes, acted against the saints, in putting them out; but the Apostle refused to recognise the act. Is it not a melancholy truth that Diotrephes has, in these days, cut off multitudes, and broken the hearts of many tender loving ones?

I would ask all to observe how the expression of "the Church" and "the Assembly" is used. We read this expression in such a way as to lead irresistibly to the conclusion, that there is some organised society on earth having authority and power to speak and to act. But it is an idle dream. The Romanists on this foundation have built up their claim to universal spiritual authority and to infallibility. In olden times some three hundred Bishops were gathered together by the Emperor Constantine, and imagined that they represented "the Church." We might well say to them, "Jesus I know, and Paul I know, but who are ye?" There were in those days, doubtless, multitudes of hidden believers who were not represented in that conclave. And so now, where is the Church? There are "the Churches," and in every town there are believers, whether known or unknown, who constitute the Church of Christ of the locality. But any part or portion of them gathered together and calling themselves *the Church of the place*, Scripture, affords no warrant for the assumption. We hear of people meeting "on the ground of the one Body," but that does not constitute them that one Body.

Let us be jealous of all loud-swelling words about "the Church." Very often we find the words in Acts ii. printed in capital letters—"there were added to the Church." But it ought to be well known that the latter words are interpolated words, and are not warranted by the ancient manuscripts. The words in Acts vii. 4 and xi. 24 remain: "much people were added to the Lord." When we remember this, we can "receive one another as Christ received us, to the glory of God." We are one in Christ. It is a solemn thing to disown any such. When discipline has to be exercised, it must be in the utmost patience and tenderness; we must bear the infirmities and ignorance of the weak, and never proceed to excommunication till we have sought much and prayerfully to restore in a spirit of meekness. When zeal for the unity of the Body is pleaded as the excuse for wholesale summary excommunications, we may well wonder at the contradiction.

I trust we hold and value the truth of the One Body; and, because we value it, we meet simply as believers in the Lord, without any articles and creeds of communion to shut out any who love the Lord Jesus Christ in sincerity. We regard the separation of one section of the members of His Lord under one banner, and another section under another banner, each section with its own separate traditions, and its sympathies limited almost entirely to its own special favourites, as truly schismatical; and we do not attempt to mend the matter by ranging ourselves under some banner of our own, on which we inscribe, "The One Body," and then exclude from fellowship all who have not the intelligence to apprehend the importance of that truth.

But we do exercise discipline, we hope, in the spirit of that wisdom "which cometh from above, and is first pure and then peaceable, gentle, and easy to be entreated, without partiality, and without hypocrisy." (James iii. 17.) We see how much tenderness and patience is needed in pastoral care; how we have to bear the infirmities of the weak, to be patient toward all men; and as to the offenders of some, to have compassion, making a difference. Excommunication we regard as the ultimate remedy, not the first. We desire to beware of taste and party spirit, and "of the leaven of the Pharisees" which is the worst leaven of all. The high-handed way of wholesale separation is easy, especially to the lofty soul, but to "endeavour (to strive earnestly) to keep the unity of the Spirit in the bond of peace," and to "bear all things for the elect's sake" in the manifestation of the mind of Christ, is not easy. But He is able to lead us on, and to keep and bless us in it.

Yours in Him,

M. W.