

LETTER FROM W. MOORE, JUN.,

TO

D. SOUTER, ABERDEEN.

12th April. 1885.

MY DEAR BROTHER, MR. SOUTER,

I have, with much heart-felt sorrow, received your printed letter of 31st March, with Mr. Stuart's to you of 12th June, 1884.

I have quietly with open Bible read Mr. Stuart's pamphlet again and again, and on my part am astonished that you should for one moment accept such teaching as according to the Gospel which "we have received and wherein we stand."

I will now quote from his pamphlet, 2nd edition, entitled "Christian Standing and Condition," and we will compare it with Scripture.

(1) "Our standing before God's throne rests solely on that which the Lord has endured for us." page 7.

(2) "Our standing then before the throne is seen in Romans to be complete before one word is said of our being in Christ." p. 9.

(3) "He" (who was un-righteous) "is henceforth by God reckoned righteous, and so can stand before His throne." page 11.

(4) "The being in Christ forms no part of Scripture teaching as to the believer's perfect standing, or justification, before the throne of God." page 12.

(5) "The making the truth of being in Christ to be an essential part of the believer's standing would be really to add something to the value of the atoning sacrifice:" viz., our receiving

the other, I denounce its intrusion with horror, because judged in the cross, and I return it, by the power of the spirit, to the "burial" from which it had escaped.

If I am true to that which is true, namely, that I myself am dead, which is proved, not merely by judgment having had its course, but because that judgment having been borne by Christ, who died for me, I must live outside of that which is dead, and in Him who is my life, and in whom I am a new creation; for "old things are passed away, behold all things are become new, and all things are of God." If I go back to that which is dead, I am returning to the things which have passed away. I am in that flesh which cannot please God; I am reviving that which is not only weak, but which lusteth against the Spirit of God and is not "of God." And still more, I have despised the truth that I am outside of the old creation, because made a new creation in Christ. "Old things," and the very best things connected with the flesh as flesh, have passed away.

Nothing of the once order of the flesh remains. The flesh is an ended existence before Him, and the man now is of entirely another order: not an order in any way predicable, or to be determined or known by that which is judicially ended, but by the last Adam, the Lord from heaven. It is not that the first man has reached up to God, but the Son of God, who has taken flesh and blood and has borne the judgment in the first Adam, forms the new creature now, entirely in Himself and thus in the place and life in which He is Himself. It is not man exalted into heaven exactly; nor is it the Son of God come down to man. It is a new man, the Son made flesh, and ending in His death the man under judgment; but then rising out of the judgment, He is the beginning of a new race and order.

the cross, He not only bore our sins and put them away, but God condemned sin in the flesh there, so that I see that it is all put off. Faith reckons it. Christ died to sin; He is the only person that died to sin; so God reckons us alive unto God, not in Adam, but in Jesus Christ our Lord. My life in which I live is not flesh: "ye are not in the flesh," but in Christ. When you come to realise it, you take the putting off first; you say I have put off the old man—I am not a child of Adam—and put on the new man, that is, *Christ*.

Synopsis, vol. iv., p. 487:—

Eph. iv. Exhortations follow to a walk befitting such a position, in order that the glory of God in us and by us, and His grace towards us, may be identified in our full blessing. We will notice the great principles of these exhortations.

The first is the contrast between the ignorance of a heart that is blind, and a stranger to the life of God, and consequently walking in the vanity of its own understanding, that is, according to the desires of a heart given up to the impulses of the flesh without God—the contrast, I say, between this state, and that of having learnt Christ as the truth is in Jesus (which is the expression of the life of God in man, God Himself manifested in the flesh), the having put off this old man, which is corrupt itself, according to its deceitful lusts, and put on this new man, *Christ*.

One Penny.

For the Assembly.

BRISTOL, APRIL 23RD 1885.

*To the Saints gathered to the Name of the Lord Jesus Christ,
at*

Beloved Brethren,

The question of the alleged unrighteousness of the judgment come to by the Assembly of God's Saints meeting at Queen's road, Reading, 'on 13th March 1884, having been raised amongst us, we feel bound to say in the fear of God, that after careful consideration and enquiry, we believe the charge has not been proved ; we therefore see no reason why we should not continue as heretofore in fellowship with that Assembly, believing that in so doing we are maintaining the principles of the Church of God, and are endeavouring to keep the Unity of the Spirit in the bond of peace. (Eph. iv, 1-3.)

We also say that we cannot see any Scriptural ground for refusing fellowship to our brother Mr Stuart on account of the teaching contained in his pamphlet, entitled 'Christian Standing and Condition,' at the same time we do not commit ourselves to the acceptance or maintenance of his teaching, nor indeed that of any other teacher among us, except in so far as it may be in accordance with the Word of God. (Acts xvii, 11.)

We are constrained to add, that we feel truly grieved and also humbled before God on account of the action of many of our brethren both here and elsewhere, who have separated from us; it being our firm conviction that underlying the whole movement against the Reading Assembly there are principles at work, which tend to the establishment of a mere Ecclesiastical Unity on a narrower basis than 'the Unity of the Spirit,' governed by human authority, none the less real though undefined, and placing restrictions on the Spirit of God in ministry and service. (1 Thess. v, 19-21.)

Signed on behalf of the Saints gathered to the Name of the Lord Jesus Christ, meeting at Hampton Road Room, Redland, and Frazer Street Room, Bedminster, including many who formerly met at Clifton, Orchard Street, and Stapleton Road,

HENRY HAWKINS	JOHN MORRISON THOMAS
DAVID D. CHRYSTAL	EBENEZER R. WILLS
WILLIAM L. PALMER	AMOS NEWTON
THOMAS FOWERAKER	CHARLES COX
WILLIAM EASTON	STEPHEN BUSH
JOHN RICKETTS	CHARLES VINCENT
WILLIAM CLAKE	ALBERT SHRIMPTON
ALBERT WARD	EMANUEL CUNNEBER
MARK RODMAN	EMANUEL HENSON
HENRY G. FOLEY	J. J. CROOK
ROBERT COLLINS	J. C. PRITCHARD
ROBERT SWEET	H. BROMFIELD
WILLIAM BURROUGH	JOHN WOOD
GEORGE T. WARNER	

Any communications to be addressed to E. R. Wills, 36 Triangle, Bristol; David D. Chrystal, Airedale, St. Andrew's Park, Bristol; and W. L. Palmer, 4 Auburn Road, Redland, Bristol.

of the peace of the Assembly more important than the maintenance of that righteousness, holiness, and truth which becomes the Name of the Lord. In spite of all remonstrance, the Assembly at Queen's Road, Reading, has maintained and re-affirmed this unrighteous and contradictory judgment. This leads us to the conclusion that this meeting has forfeited its right to be owned as an Assembly having the Lord in its midst, and acting in His Name and with His authority. The principle upon which we are called to act in reference to such an Assembly is found in 2 Tim. ii. 19-22.*

F. H. B. *Edman*

* There is another element in the Reading case, viz., its connection with the teaching of Mr. S. The origin of the trouble between him and Miss H. was her having in a private way taken exception to his interpretation of certain Scriptures. This teaching by Mr. S. has since been formulated and published in a pamphlet entitled "Christian Standing and Condition," and being held by many to be subversive of the truth, has become a most important element in the consideration of our relation to the Assembly at Reading. I cannot further discuss this part of the subject in this pamphlet.