

PRIVATE—For those in Fellowship only.

A. HANSON

Recent Disruptions :

THE DIVISIONS,

THE DOCTRINES,

AND THE DISCIPLINE,

CONNECTED WITH

*MR. G. E. STUART and MR. F. W. GRANT.*

EDITED BY

W. CORRIE JOHNSTON.

NOT PUBLISHED, BUT COPIES OBTAINABLE FROM:

CHRISTCHURCH, N.Z. :—W.C.J., care of H. J. WEEKS, 183 Gloucester Street.

MELBOURNE :—J. H. CLEMENTS, Stanley Street, Middle Brighton.

LONDON :—J. W. CARTER, 1 Alpha Place, Regent's Park, N.W.

NEW YORK :—Loizeaux Brothers, 63 Fourth Avenue.

PRICE, ONE SHILLING AND SIXPENCE.

EDWARDS AND GREEN, PRINTERS, BRANDON STREET, WELLINGTON.

1886.

A. HANSON

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\* This mark indicates the papers, letters, &c., not seen by me before Feb., Mar. and Ap. 1886, from four to seven months after my 16 questions were written.—W. C. J.

## PREFACE.

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THE three separate papers which have been printed are here noticed together as parts of one whole pamphlet on Recent Disruptions. To remark on some points may be helpful.

What is involved in the Reading Question? The assembly at Reading is charged with covering over *moral* and *doctrinal* evil. The moral evil is a question of supposed lying, and the doctrinal evil is said to be found in the pamphlet "Christian Standing and Condition." Mr. C. E. Stuart is connected with the former and he is the author of the latter. The moral and doctrinal questions are distinct. Confusing or mixing them together has caused great perplexity. We turn to the judgment of Reading assembly in the moral question. It was urged that there was lying and malice on the part of some in the Reading meeting. On this account about a dozen saints with Dr. J. withdrew and stood apart from the meeting. These had thus disowned Reading meeting, at Queen's Road, as the Lord's Table. They again owned it as such by submitting their case to be investigated and judged by Reading. This was done during two evenings with the parties face to face. All the evidence, oral and written, having been duly weighed both parties were cleared of the charge of malice, and in regard to the facts Mr. Stuart was cleared and Miss H. was blamed. Those with Dr. J. again withdrew, maintaining that the meeting had come to an unrighteous judgment on the moral question. They thus disowned, and refused to bow to, the judgment of an assembly of about 150 saints. This act in standing apart for the second time proved Dr. J.'s company to be schismatics. A sister of the number was going up to Battersea, London. Dr. J. gave a letter to Battersea meeting, putting the responsibility on brethren there as to whether they would give the sister her place at the table. They asked her to sit back, and she did so for five months. Several others had also withdrawn and stood apart from Reading and those with Dr. J. Meanwhile, "Park Street meeting (London) broke bread with a brother from Reading (not one of Dr. J.'s party), but who was *publicly announced* to be 'a brother standing apart from the Reading assembly,' and thus Park Street did precisely what five years before they put Dr. Cronin away from the Lord's Table for. Thus Park Street committed herself and all London to schism, and this act has never been repudiated or atoned for to this day." This statement is on the authority of W. R. Hadwen, who also says that Mr. Stoney, of Park Street, wrote to Dr. J., declaring that the latter and his party had gone off the ground of the Church of God.

Battersea then acted and cut off Reading assembly and owned Dr. J.'s party. Thus the Reading question was not brought to

London from the Reading assembly at all. No one received a letter from Reading assembly to Battersea (Discipline, page 16). Timaru asked Battersea on what ground they felt called upon to take the matter up. Battersea did not answer this (Discipline, pages 17, 18). To have done so would have been their condemnation. One does not wonder now how this question has been asked in vain for ten months. The answer was only received from our brother F. G. P. the other day. . Thus Battersea, as stated, took up the cause of the schismatics, and Reading assembly was judged unheard, undefended, and that at the instance, and upon the *ex parte* evidence, of those who had twice left Reading assembly in a schismatic manner. They had manifestly no claim to be heard till getting right with Reading, as it was still owned as on divine ground.

It has long been accepted and acted upon as a *first principle* that other assemblies bow to the judgment of an assembly concerning its own local matters. Battersea, and Park Street, London, did not do this in regard to the Reading judgment in the moral question. While judging the doctrinal question they in each instance introduced and judged the Reading judgment in the moral question, arrived at a year before. They thereby proved that both in the way, and the thing done, they had given up the principles of the one body. Thus the whole train of assemblies which choose to follow London have been shunted off the main line of divine principle.

It is vain to try to make light of, or ignore, the Reading judgment in the moral case as is done by many. Each of the judgments in London, as the circulars manifest, *included that matter*, and in doing so, London acted independently and brought in confusion, as the case had been previously settled by Reading. Not one valid reason has been given for overthrowing that judgment, nor was it set aside in a godly manner.

We find at least seven causes, by about as many separate classes of saints, for rejecting Reading assembly. 1. There are those who do so on the ground of the moral question alone. 2. Those who make the doctrinal question the sole ground of rejection. 3. Those who reject Reading for both the former combined. 4. Those who treat Mr. Stuart as a heretic for pressing his views by publishing tracts. 5. Those who say Reading has been a doubtful meeting for many years. 6. Those who reject Reading because others have told them to do so. 7. Those who say little or nothing, and simply drift with the tide against Reading. Surely if the Spirit led to a judgment against Reading, saints would have a common reason and be of one mind. It is notorious that they are not of one mind, and God is not the author of confusion.

But as London owns and identifies itself with Montreal it thereby does the very thing it refused to do with Reading. In the latter place a judgment was arrived at by about 150 Saints, with about 15 who opposed. In Montreal a decision was carried by about 45 saints, while about 40 had repeatedly entreated and remonstrated in vain against party action. London owns the

latter, and rejects the former decision. The Montreal question came at once before Plainfield assembly, which judged, with one dissenting, that the Montreal action was not an assembly judgment, yet London rejects Plainfield and owns Montreal.

But the *end* is used to justify the *means*, and we are told that *right things* were done in a *wrong way*. As suggested by a brother here, it is equal to saying that two men would have been condemned, so it does not matter if they were *lynched*, and *supposed* guilt is used to justify lynching.

With regard to the supposed false doctrines of C. E. S. and F. W. G., the most alarming and horrifying representations are made. Ask for the page and words from their own writings and calmly examine the passage in its context, in the light of the word, and though you may not agree with the writers, you will hesitate to say that they deserve to be so defamed and cast out of the assembly. But in nine cases out of ten the things charged are the deductions of accusers, and frequently when you inquire there is no ground for them at all, or else they have been explicitly refuted. For instance, it is said that C. E. S. teaches that sin was not condemned at the cross, but by the incarnation, and that with him, "It is finished," means only *the end of physical suffering*. C. E. S. writes explicitly, "He crucified our old man with Christ." "It has been judicially dealt with in the cross of Christ; but if allowed to act, it is as rampant as ever." "In truth, having died with Christ to sin, is part of the true Christian state."

Again, Mr. Grant is accused of going further, and it is said, "If Old Testament saints had life in the Son, you do not need the incarnation at all." This continues to be repeated after being refuted. C. W. wrote, "Grant's doctrine of 'Life in the Son' is a species of gnosticism akin to Buddhism (life in abstract Diety), leaving out these five things: Incarnation, *redemption*, resurrection, ascension, and the gift of the Holy Ghost." Another passage says, "This system necessarily involves . . . all the blessings . . . are actually possessed apart from incarnation and redemption and without the indwelling of the Holy Ghost." Mr. R. T. Grant put this to C. W. at the meeting at St. Croix, "That statement distinctly says that my brother holds that believers have life without atonement." C. W. replied, "Thousands have read the tract. The proof that it is so is the statement that Old Testament saints have 'life in the Son.'" Another read as follows from Mr. Grant's tract *Life in Christ*, page 15: "In reality, except through death, life for fallen man there could not be. 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit' (John xii. 24). This was what was involved then in the gift of it from the beginning. Life must spring out of death, always out of death at least foreseen, as now it does out of death accomplished.'"

How strange, and how sad, that such things should be kept up after being answered so conclusively? Yet these are only a sample of many more statements which are still being put to

saints who have no means of testing them. Hence the necessity for the papers here introduced. The circumstances, too, are an additional proof that evidence is required. The statements with which this preface deals were made to myself within the last few days by our brother F. G. Patterson. Most thankfully one owns the kindness and grace with which he met me, in contrast to the treatment received from others. But as our brother has actually within a few weeks visited Adelaide, Melbourne, Sydney, Wellington, N.Z., and Christchurch, confirming saints in the London judgment, it is the more needful that facts should be available. He told others and myself that I did not know the facts. But the only thing he mentioned I did not know before was about the letter of Dr. J. to Battersea, and to me this completes the evidence of London's independent course. The documents which follow will show what I have known of the facts, specially since March and April, and they may help others, as they have done myself, to form (I trust after protracted and extreme exercise) an intelligent and godly judgment.

The first paper with *Questions*, the second with extracts concerning *doctrines*, and the third giving evidence as to *discipline*, may be distinctly referred to more briefly by the respective terms, "Questions," "Doctrines," "Discipline." The last two papers supply what is required to answer the questions raised by the first paper. It may give clearness, and facilitate reference if the numbers of the sixteen questions in "Questions" are given with the pages of the other papers which answer them.

The papers may be read in order, and special points can be examined by means of the table of contents, or the following references to my sixteen questions:—

QUESTIONS.	ANSWERS.
Page 3, No. 1	"Discipline," pp. 10—11; 16, 17—19.
" No. 2	do. pp. 11—12; 15—J. W. C. 16, 25.
" No. 3	do. pp. 5, 11, 21, 25—E. R. W., D. D. C.
" 4, No. 4	do. pp. 8, 10—W. R. H., 12—E. E. W., 16.
" No. 5	do. pp. 2—3, 12—E. E. W. "Doctrines," 7—8, 16, 18.
" No. 6	do. pp. 42, 35—(8), 36—39, 40.
" No. 7	do. pp. 39, 41, 22—Bristol.
" 5, No. 8	do. pp. 26, 27, 41—45; "Doctrines," 1—5, 8, 16—19.
" No. 9	do. pp. 33—35, 41—42, 39—F. W. G.
" No. 10	do. pp. 24—Montreal 40, 47.
" 6, No. 11	do. pp. 41, 32—33, 35—(4), "Doc- trines" 18, 5, 16.
" Nos. 12, 13	do. pp. 32—33, 22—24, 41, 37.
" Nos. 14, 15	do. pp. 36—38, 40, 46—50.
" No. 16	do. pp. 28, 37—38, 40, 50, 51.

W. CORRIE JOHNSTON.

WELLINGTON, N.Z., JUNE 29TH 1886,

## THE "MONTREAL" AND "READING" QUESTIONS.

THE time has come when I feel free to say what my position is in regard to the divisions, or indeed the Disruptions, in connection with Montreal and Reading and our brethren F. W. Grant and C. E. Stuart.

The conclusion arrived at is that the actions of Montreal and London towards F. W. G. and C. E. S. are a grave departure from the principles of Scripture in connection with the endeavour to keep the words, "There is one body and one Spirit" and "one Lord."

While refusing the actions of Montreal and London, the solemn question still remains unsettled as to whether these things do not indicate that the Lord is setting aside for unfaithfulness those who have been a testimony for Him during the last fifty years.

I have waited long and anxiously, hoping that things might yet be cleared up, or that there would be godly exercise and enquiry. Both these, and any godly sorrow on the part of saints generally, have been looked for in vain. On the other hand, distinct efforts have been made by leaders to prevent enquiry and increase the prejudice previously produced by misrepresentations, perversions, and false statements. Thus evil is covered up, and the saints kept in the dark as to the real facts concerning the action of Montreal and London, and as to an unbiassed estimate of doctrines recently published by the accused and the accusing brethren.

Having been for months bowed down in spirit before the Lord with these sorrows, I would humbly desire to own our common sin and shame. Finding myself, too, so much alone in Australasia in this view of matters, it seems due to the Lord and to the saints that I should clear my conscience and record a most solemn protest against ECCLESIASTICAL and MORAL EVIL. Though, indeed, a poor and very unworthy watchman, I would sound the alarm that recent personal and assembly actions which have been so characterised by violence and falsehood, must proceed from the enemy. The Lord, and what is really

of Him, are always characterised by grace and truth. There is a time to be on one's face and a time to be on one's feet, when "Israel hath sinned"—Jos., vii. 10, 11. For the want of the complete facts and in getting at causes one has hitherto had to wait and weep. "They turn aside the poor in the gate from their right. Therefore the prudent shall keep silence in that time, for it is an evil time." But though among "the things which are despised," when one learns and believes that the enemy is abroad, it is time to speak. The humblest labourer ought to tremble at that word, "Behold I am against the shepherds; and I will require my flock at their hand"—Ez., xxxiv. 1-10. The enemy has indeed been abroad, but the Lord will surely yet recover a remnant, "as the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear"—Am. iii.

About nine months ago, confusing, extreme, or contradictory statements continued to be heard or seen by me concerning Montreal and Reading. Without knowing that the following Scripture had been so applied by others, I came upon it in ordinary reading:—"Doth our law judge any man before it hear him and know what he doeth?"—John vii., 51. This struck me as never before in the light of the present troubles as a helpful word from the Lord. Deut., xiii, had also been much before me, specially—"If thou shalt hear say, in one of thy cities (answering to assemblies now) which the Lord thy God hath given thee to dwell there, saying, certain men the children of Belial are gone out from among you, and have withdrawn the inhabitants of their city, saying, let us go and serve other gods which ye have not known, then THOU SHALT ENQUIRE AND MAKE SEARCH, AND ASK DILIGENTLY; AND BEHOLD IF IT BE TRUTH AND THE THING CERTAIN that such abomination is wrought among you, then thou shalt smite the inhabitants of that city." Thus I felt and said again and again that we wanted the facts of the cases and the Scriptures and principles to guide us through them. I also thought and wrote that the accused brothers and assemblies should be permitted to answer for themselves after they were accused. The Scriptures just quoted seemed to require this in order to arrive at the truth and "judge righteous judgment." Papers on the subjects could not be obtained in the Colonies. Answers to correspondence with Britain and America have brought the desired information by recent March and April mails. After carefully weighing everything of importance on both sides, I arrived then, and



ONLY THEN, at the ultimate decision to refuse the judgments of Montreal and London.

The following sixteen questions, on points needing FURTHER PROOF, were written to help me in getting at the facts and sent to several leading brethren in the Colonies and in Britain and America. As a brief and direct way of getting at salient points, and stimulating enquiry, I quote the questions, and make a few remarks.

1. What has London to say to the charge of rejudging the moral question which belonged to, and had already been judged by Reading? Where is the Scriptural warrant for London's action?

Reading judged its own moral case on March 13, 1884. London, in Battersea meeting, rejudged the same case on February 9, 1885. The judgment of Reading was thus reversed, and that assembly declared to be off the ground of the assembly of God. Battersea's judgment was not wholly accepted as London judged again in Park Street on February 23, 1885. This judgment was also found to have gone beyond Scripture and had to be ignored. Battersea called another meeting on March 15, 1885, and altered the declaration, that Reading was off assembly ground, to the statement that they could not receive from or commend to Reading, and this is now pressed as the judgment of London.

2. Is it true that when London did judge it had not all the facts before it and did not consult nor hear Reading as an assembly and that attention was called to this at the time in vain?

This is true, and a touching, gracious letter from Reading brethren to London was never read to the saints, though asked for again and again at two different meetings.

3. As Reading was still in fellowship, did London, in taking up the case apart from Reading, not thereby put itself off the ground of the one body, if not show clearly from Scripture?

More than this, I learn now that Bath had judged and cut off Reading as early as December 22, 1884. The Bath judgment however was proved to be founded upon, and to contain, falsehood, so it had to be ignored. As yet no repentance is heard of from Bath which remains in fellowship with London. Bath and London, in Battersea and Park Street, put themselves off the ground of the one body by rejudging the Reading moral case. J. N. D. says, "I openly object, in the most absolute way, to the pretended competency of one church or assembly to judge another." "It is an unscriptural denial of the whole church of God." "It is independency—independency means

that each judges for itself independently of the other." Thus independency and confusion are written against those who have sought to overthrow the judgment of Reading:

4. What can London say to its imputing and judging motives, saying that Reading so judged in the moral case as it did, "IN ORDER TO SCREEN AND SUPPORT" a false teacher? Has this imputed motive not been proved untrue; and, if so, has London owned its error and unrighteousness, or are we to participate in it by bowing to such evil and not bow to the first assembly judgment; that of Reading?

London, in Park Street, did impute and judge motives, and pervert judgment by mixing the moral and doctrinal cases which were quite distinct. J. B. S., who penned that judgment, is reported to have said afterwards that it is his ceaseless regret that the Reading moral case was ever interfered with; but there is no word of the meeting expressing repentance.

5. Can it be proved that Reading had a worse moral case than Corinth—I Cor., vi—and a worse doctrinal case than Corinth—I Cor., xv. 12? If not why should Reading be ignored and cut off when Corinth was not? Would the fact that Corinth had not judged nor had the Scriptures when Paul wrote after the case and show that there is no particular resemblance between it and Reading?

It has not yet been proved that there was moral evil or fundamental error covered over by Reading's assembly. Two points are always confused in the charge that Reading cleared both parties. 1. Was there malice? 2. Who wrote according to facts? There was no proof of malice, and as Reading, unlike Park Street, refused to judge motives, the count of malice was dismissed as to both parties. As to facts, it was proved that Mr. S. wrote what was right, and Miss H. what was wrong. He was cleared: she was blamed, and asked to withdraw her letter; so there was no contradiction with Reading. There was contradiction with Miss H.'s supporters. They had previously withdrawn from Reading, disowning it as an assembly, and then owned it as such by submitting their case, and then with London disowned it again when Reading's judgment did not suite them.

6. Does London own Montreal and E. P. C. and his doctrines and practices and those at Toronto supporting Montreal where they would not wait nor come together for guidance; or respect the consciences of their brethren; but went out and set up another table without letting their brethren know where they had gone? Was this not another table as much as Craig Street, Montreal, and with less reason?

7. Would what justifies London, Montreal, and Toronto and E. P. C. and his doctrines not justify Reading, C. E. S., and Craig Street, Montreal, and F. W. G.? Where is the difference in principle, or does London position involve what is unjust and contradictory?

These things are so. London owns Montreal and Montreal owns Toronto. London cuts off Reading and C. E. S., without proof of evil or Scriptural authority. Yet London owns Montreal, though its action against F. W. G. has been proved a party action, carried by about forty-five against about forty in the assembly who had resisted party action. It was not an assembly action, nor was it based upon a Scripture giving authority for assembly action. Plainfield gave the first assembly judgment in the case, but London rejects Plainfield, though that assembly was in fellowship with London when it judged as to Montreal, and F. W. G. Craig Street was where those met who went out from Montreal meeting protesting against the course and action adopted towards F. W. G. They were afterwards owned by Plainfield, not as a new table, but as any new meeting coming together in separation from evil can be owned by those remaining on the old ground as Plainfield did.

8. Who has shown clearly from Scripture and put it so that a simple soul can discern, that the teachings of C. E. S. and F. W. G. are fundamentally erroneous, or that they are worse than the teachings of E. P. C. and J. B. S.? As the latter are not put away why are the former? (W. S.'s and W. R.'s Papers.)

9. Has there been any persistency and party making on the part of C. E. S. and F. W. G. at all equal to the three months effort of E. P. C. in gospel addresses, lectures, circulating pamphlets and pressing his views at prayer meetings and even at the Lord's Table? Has he been asked to retract, or is he put away, and if not where is the consistency, or righteousness, in putting away C. E. S. and F. W. G.?

There have not been proofs of fundamental error or party action by F. W. G. and C. E. S., but both have been clearly pointed out in the utterances and the conduct of their accusers and not repudiated.

10. How do those with Reading and C. E. S. look on those with Plainfield and F. W. G. and vice versa? Where rejected, are C. E. S. and F. W. G. uniformly rejected or do some reject the one without the other? Does the settling of the one case necessarily settle the other, and on what Scriptural principles?

The cases require distinct inquiry. Scarcely any gatherings have been wholly lost to those with F. W. G. About 190 gatherings refuse Montreal's action against him. About 120 gatherings go on with Reading and C. E. S. Those with C. E. S. and F. W. G. go on together, so that about 310 gatherings remain on the original ground of the one body, rejecting the actions of London and Montreal.

11. As a difference in judgment on Baptism has hitherto not pre-

vented fellowship, what Scriptures would show that a difference must now be made with the views of C. E. S. and F. W. G.? Or why deal otherwise with them than was done with the author of the tract on the "Sufferings of Christ," which was for a time thought to contain fundamental error? Could the Lord not again give further truth, or have we received all the truth and got a creed written by J. N. D., who, by the way, writes that he would not sign a creed written by himself?

12. Can such judgments as those against C. E. S. and F. W. G. be defended with Scripture from the charge of making a negative creed, or a certain view of doctrine a term of fellowship, and these doctrines such as simple souls cannot discern? Wherein does this differ in principle from Sectarianism?

13. Where is the Scripture for an assembly fixing what views of doctrine, apart from acknowledged foundation truths, are to bind the consciences of all in fellowship, or where does this differ in principle from the Papal decrees except in the number of the Popes and Councils?

14. When division has resulted and there are two directly opposite assembly judgments, where is the Scripture for taking up only one set of judgments and urging their acceptance, while the other set of judgments are ignored, and yet before the division both sets of assemblies were entitled to equal confidence, and therefore had an equal claim to be heard?

15. Can the Saints be said to have come to a godly judgment without the opposing judgments of assemblies with which they were in fellowship being faced in the presence of the Lord? Are they to blindly follow leaders and commit themselves in the dark as those did in Bethesda in 1848, when the leaders introduced their own judgment instead of permitting the whole facts to come before the assembly, and thus perverted judgment by an act of clerisy? Is it not true that the guiding and controlling on the part of a few with influence have in many instances of late determined the judgments of assemblies, and wherein does this differ from clerisy or Nicolaitanism?

A creed, none the less so, though negative or unwritten, has been adopted, and it, and the judgments of leaders, have been pressed in the very spirit of clerisy. I learned lately that one who went to help a meeting where they were not clear, afterwards spoke as follows of his effort, "I frightened the sheep and made them jump the hurdles." Other leaders in Britain, America and in Australasia have done a little of this, though they have frequently been rather careful to lead the sheep round and keep the hurdles out of sight, or by perversions and false statements they have set up barriers where there were, and would have been, no barriers, if the truth, the whole truth, and nothing but the truth had been told. I solemnly protest against this meddling on the part of men, and then attaching the name of the Lord to it and calling it assembly action. It is iniquity from which the faithful ought to depart—2 Tim. 2-19 : 1 Thess. v. 22.

16. Have brethren found out the real cause of this overwhelming sorrow and what the Lord desires to teach thereby? As everything entrusted to man has failed, are those who had the present testimony to be an exception? Has the warning of five years ago, when it was admitted that the testimony was nearly gone, been unheeded, and is the present break-down on both sides of the Atlantic an indication that the testimony is becoming a name without reality, when there are several tables, each claiming to be exclusively the Lord's Table, only separated from each other by different judgments as to discipline? Has Separation from evil given place to evil from Separation?

N.B.—These questions are not to be taken as pleading for C. E. S. and F. W. G., but are honestly put by one who has not come to a judgment and wants light and truth.

W. CORRIE JOHNSTON.

On almost every particular I have received additional information. In certain marked particulars my points appear to have been taken up in pamphlets, which had not been seen by me when my questions were written. Other important facts and papers have been received by recent mails, but I leave these and the proofs of grave ECCLESIASTICAL and MORAL EVIL to be dealt with more in detail in my pamphlet, — “Recent Disruptions” — now being prepared. Suffice it to say here, that London and those bowing to its judgment are unable to answer the questions satisfactorily. On the other hand, the additional proofs have been received that the distinctive principles which brethren have sought to maintain in separation from evil have been gravely compromised by London and Montreal. Moreover, the accusers have written worse doctrines than those they charge against F. W. G. and C. E. S., and, besides, several have been convicted of falsehood, and of detracting from the perfection of the work, and the holiness of the Person of the Lord. Like Miriam speaking against Moses, they have become “leprous, white as snow.” (See “Recent Utterances” by C. E. S., pp. 43-48; Paper by W. R.; Pamphlet by W. S. pp., 7, 8, 10, 11; Letters by F. W. G. “God's Principles”—B. C. G., p. 26. “Doctrine of Life”—F. W. G. pp. 4, 13, 14 43-48.

#### PERSONAL CHARGES.

This brings me to what is painful to mention. Leaders have been, and are, endeavouring to nullify my testimony and neutralize my influence by bringing up things which happened to me in the business of publishing some five or six years ago. The chief aggressor is self-condemned in this, as his actions and words to myself for years were the

opposite of those practised now. As to the present, there are "charges of want of honesty and truthfulness" in connection with my recent exercises and conduct.

Except for the honour of the Lord and the welfare of the saints, so far as I know my own heart, these things could and would have been left with God. But holiness and righteousness require that the truth should be known, or my protest will fall powerless.

For instance, the N. B. of my sixteen questions was signed as a declaration. With this before him, and after my repeated remonstrances as to his having written that my conduct was "NOT HONEST," a leader wrote to me on December 16, 1885, as follows:—

"These are not the honest questions of an unbiassed enquirer, waiting for further information to come to a conclusion upon. They contain covert attacks upon the position, action, and doctrines of those who have refused F. W. G. and C. E. S. . . . . I have nothing to withdraw or alter in what I have written, and must leave you to act upon Matt., xviii. if you desire."

It is possible to be UNCONSCIOUSLY BIASED and yet be HONEST and TRUTHFUL. I had signed a declaration of honesty and truthfulness. This leader USED THE VERY LANGUAGE of that declaration to charge me with WILFUL LYING. His words imply this distinctly. Further, he imputed the very basest of MOTIVES. Instead of being sincere, as I declared, he charged me with making "COVERT ATTACKS" and wrote "DECIDEDLY, I HAVE NOTHING TO WITHDRAW OR ALTER IN WHAT I HAVE WRITTEN."

As far as was possible in the circumstances, as he was in the North and I in the Middle Island of New Zealand, I then acted according to the spirit of Matt. xviii. But he refused to hear others unless I was personally present, and had also declared my judgment as to London and Montreal actions. In putting the correspondence into the hands of two brothers who called upon him, I added the following P.S. on December 24, 1885, under the N.B. of my sixteen questions:—

P.S.—These questions, with the above note that the writer had not come to a judgment, were posted to both Britain and America in the beginning of December, 1885. I still affirm before the Lord that the foot-note as to their being "honestly put" is true and resent Mr. . . . . 's charges of "covert attacks," &c.

December, 24th. 1885.

W. CORRIE JOHNSTON.

Months before and afterwards I had repeatedly said and written that I had not decided, and would not decide, till having further information, as to the facts about the

questions before me. As indicated, I repeat, my decision was not till April, 1886. The charge that my conduct was "not honest" was written on November 30, 1885. In the face of remonstrances, it was repeated in a more aggravated form on December 16, 1885. At the same time, untruthfulness and "covert attacks" were charged and the decided refusal made to withdraw or alter anything. In writing again that I have been honest and truthful throughout, I have therefore either repeatedly written and now write wilful lies, or this leader is guilty of moral evil of a more manifest character than what was charged at Reading; and some of his brethren have known it now for four months.

Another leader circulated the "charges," and personally or otherwise brought up the past and warned brethren in several gatherings against me. Some of these gatherings were where the troubles had not reached and the saints were on the old footing in the same fellowship as myself. He had not written to me nor had I seen him for a year and a half. When I wrote to him, putting nine distinct enquiries as to these things, he evaded the points and wrote that there were "charges of want of honesty and truthfulness against yourself."

Having returned to the place where I was when these things happened, I requested brethren to meet me and look into the "charges." Nine brethren, six of whom were in the same fellowship as these leaders, came together. The other three brethren had not come to a judgment as to the actions towards F. W. G. and C. E. S. Some of the brethren had been in my company almost daily during the months in which my honesty and truthfulness were impugned. They having now come together, heard ALL the correspondence connected with the charges, and gave me a paper with their signatures to the effect that the charges were NOT SUSTAINED, either by the correspondence or my intercourse with them, and that they did not know of anything to hinder me from being at the Lord's Table. "At the mouth of three witnesses, shall the matter be established."

The leaders in question know these facts, and that the case was thus practically taken out of my hands, but they have neither sought to have matters cleared up nor withdrawn anything; and these and other leaders in complicity with them are they, forsooth, who have been chiefly instrumental, during the months in question, in getting

Australasian and New Zealand gatherings to reject F. W. G. and C. E. S., and also to judge that there was MORAL EVIL at Reading because C. E. S. had written "ENDEAVOURED TO FIX A CHARGE." "Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

As to everything which might be complained of on my part in the correspondence mentioned, I wrote in it at the time, "I am consciously a weak and erring creature and shall gladly withdraw or alter what I have written that is wrong." And to the nine brethren, I said, "If others consider what I have written to be wrong IT IS WITHDRAWN."

I have not taken, and do not MEANWHILE, take my stand with F. W. G. and C. E. S., as I have not broken bread where the questions have been judged.

I go on, WITHOUT BREAKING BREAD, outside everything for a time, till brethren enquire about these things past and present, and express their confidence, and till I learn what the Lord will do for and with me. As He may lead and enable me, I continue as usual to tell out in Theatres, Halls, and open air, something of the riches and of the glory of His grace.

J. N. D. wrote in July, 1875, "God could set them (brethren) aside, and spread His truth by others: would I believe, though full of grace and patience, if they be not faithful. . . . . If more general and personal devotedness be not found among them, they would be a stumbling block against the truth. Unworldliness, non conformity to the world, self-denial, abnegation in love to others is what is called for, "love" is the end of the charge "out of a pure heart." Let them walk in love in the truth, humbly, lowly, unworldly, and all for Christ; as little, and content to be little, as when they began, and God will bless them. If not their candlestick may go (and oh what sorrow and confusion of face it would be after such grace!) as that of others has done."

Shortly after, J. N. D. wrote,—

"If our consciences do not take notice of His ways, the next thing, though His patience is great and long, would be His judgment." He also wrote in 1881, "I would no more go with a party against evil than with the evil itself, and quoted Is. viii. 12. 13. . . . It would still be a question whether God was going to set aside the brethren. If he does, certainly I should not go with any party in it. I have long felt that the party which assume to be the godly one is the one to be feared. . . . But suffice it to say that with no party action will I have anything to do save to reject it."

J. E. B., shortly after writing the following, himself went to be with the Lord.

"One and another of those whom the Lord preserved to us so long, but who are now gone to be with him, foresaw this declension and



falling away. Mr. Wigram had said, that 'brethren's testimony was gone'; and Mr. Darby was exercised as to leaving us, and going outside, because of 'the demoralisation that had set in.'

Wellington, April, 29, 1886. W. CORRIE JOHNSTON

### PROPHETIC WORDS.

The language of the Prophets, and the principles as they mean while so strikingly apply to us, have of late found an echo in my inmost soul. May He whose mercy endureth for ever wake up the consciences of many, and, more keenly than I have felt, stir the hearts of the saints, that of them, as of Josiah, it may be said,—

"As touching the words which thou has heard; because thine heart was tender and thou hast humbled thyself before the Lord, when thou heardest what I speak against this place... . . . and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord."

"Hear ye, O Mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people and he will plead with Israel." He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God? The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod and who hath appointed it. Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make the sick in smitting thee, in making thee desolate because of thy sins"—Am. vi. 2, 8-13.

"Therefore thou shalt say this word unto them: Let thine eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous blow. If I go forth unto the field, then behold the slain with the sword; and if I enter into the city, then behold them that are sick with famine, yea both the prophet and the priest go about into a land that they know not. Hast thou utterly rejected Judah? Hath thy soul loathed Zion? Hast thou smitten us, and there is no healing for us? We looked for peace and there is no good; and for the time of healing, and behold trouble! We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory: remember and break not thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Lord our God? Therefore we will wait for thee; for thou has made all these things. Jer. xiv., 17-22.

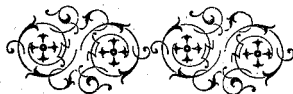
"There is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if

we had no eyes : we stumble at noonday as in the night ; we are in desolate places as dead men. We roar like bears, and mourn like doves ; we look for judgment, but there is none ; for salvation, but it is far from us. For our transgressions are multiplied before thee, and our sins testify against us ; and as for our iniquities, we know them : In trespassing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood, and judgment is turned away backward, and justice standeth afar off ; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth ; and he that departeth from evil maketh himself a prey : and the Lord saw it, and it displeased him that there was no judgment."—Isa. LIX. 8-25.

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#### ANNOUNCEMENT.

In my larger pamphlet, "Recent Disruptions," now being prepared, there are proofs in detail of the forgoing statements and my answers to the sixteen questions. C. E. S. and F. W. G. are also there permitted to answer for themselves, as they have done to enquiries, and concerning C. H. M.'s "Letter" on their pamphlets. There are also some facts as to how the judgments of Reading, Bath, London, Montreal, and Wellington, N. Z., were obtained. The personal charges and the statement of the brethren who heard all the correspondence are also given. The pamphlet, of course like this one, is private, for those in fellowship only. Anyone using any of the contents of either of them for another purpose than to help the saints is abusing the confidence which belongs to a private letter. Copies, with this paper included, may be obtained for one shilling by addressing myself, at Wellington, (meanwhile) or Cf. H. J. Weeks, 183, Gloucester Street' Christchurch, N Z., or W. R. Howard, 3, Woodside Terrace, Reading, England, or Loizeaux Brothers, 63, Fourth Avenue, New York, America.—W. C. J.




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WELLINGTON, N. Z.,  
A. J. HOSKINS, Commercial and General Printer, Cuba Street.

## THE DOCTRINES OF C. E. STUART AND F. W. GRANT.

A LETTER FROM C. E. S. TO C. H. M.

Addington House, Reading, March 9th, 1885.

MY DEAR BROTHER,

The remembrance of our intercourse in the past, and the brotherly love always manifested by you when we have met, impels me to write to you on the present occasion. A letter, recently written by you to some one whose name even is to me unknown, has been put into my hand as one directly concerned in the matter on which it treats. And as your postscript authorises its being shewn to "any who may wish to see it," there has been no violation of confidence in allowing me to read it. And, my dear brother, I will at the outset say in all frankness, how very much grieved and astounded I am to learn what you have written about my pamphlet, entitled "CHRISTIAN STANDING AND CONDITION." Grieved that you should never have addressed one line to me on the subject, seeing we are not strangers to each other, in order to ascertain first of all whether you had correctly apprehended my meaning. Astounded that you could possibly think I had so far wandered from the path of Christian truth. You write, "I see in it simply an effort of the enemy to rob the Church of God of all the characteristic truths of our glorious Christianity." A more unfounded statement I could scarcely conceive. And coupled with two professed-quotations from the pamphlet, which are not given literally, raises questions in my mind, which you must forgive me for putting on paper, namely, has C.H.M. read the pamphlet? has he carefully considered it? I need only turn to pp. 8, 9, of 2nd edition, to find a distinct and sufficient refutation of such a sweeping statement. Are ALL the characteristic truths of our glorious Christianity surrendered or denied in those pages? You acquit me of intention to do it, but, my dear brother, with those pages before you, can you really think I have done it?

"He willed indeed to have an earthly redeemed people, but ere that people shall inherit without risk of forfeiture what He has in store for them, God would people the throne of His Son in the heavenlies with co-heirs in the kingdom; and would call out that company which for ever in glory will manifest as the Bride, the

Lamb's wife, and as a temple and tabernacle of God, to what special blessing and to what nearest to Himself, God can bring those who are the subjects of the heavenly calling, partakers in that better thing which He has foreseen for them, referred to in Heb. xi. 40.".....  
Ch. St. and Condition p. 3.

Then you ask your correspondent "Have you got anything—standing, position, relationship, privileges, or aught else apart from Christ?" Where will you find, where have you heard me teach, that we had, or could have anything APART from Christ? Such a monstrous doctrine as that never entered into my brain, and never, that I am aware of, gained currency by my lips, or my pen. Then you add, "conceive our having a standing apart from our being in Christ?" Where have I taught this? I have taught what I clearly see in Scripture, that my standing before God does NOT FLOW FROM MY BEING IN CHRIST. It rests wholly and solely on what he has DONE FOR ME, on the abiding value of His sacrifice, and the excellency of His person. Now I have stated in the clearest way that I was able, that one justified by FAITH is, and must be, in Christ—pp. 9, 10, 11. But it is evident that you have not caught my meaning; but, on the contrary, calling it, as you do, "fatal error," must have completely misunderstood it.

"By the Lord's death and resurrection—we would repeat it—we, believing on God who raised him from the dead, are justified, or reckoned righteous on the principle of faith. This, as we have remarked, flows to us from what Christ has done FOR us." "The reception of the Spirit is connected with, and consequent on, as already stated, the receiving forgiveness of sins; so that a man justified by faith is as much in the Spirit as, whilst on earth certainly, he ever can be; for if justified by faith he has received the remission of sins. And it is manifest that, if he is in the Spirit, he is in Christ, and Christ is in him; Rom. viii, 9, 10.—Ch. St. and Condition, p. 9, 11.

Another point you cannot have seized when you write, what "would Paul have said to such a statement as this, 'There can be nothing higher for a fallen creature than to stand justified before the throne.' Mark, I pray you, the tendency of such words. What becomes of the Church of God, the body and bride of Christ? Where is our association with a risen and glorified Christ, our link with our blessed head in the heavens? Are we only viewed as descendants of fallen Adam justified before the throne?" My dear brother it pains me to read such statements. I wrote, "No higher position can the saint have than a standing before that throne" (p. 8). I was writing there, as the whole paragraph distinctly shows, of us as

SAINTS, and not as CHILDREN, or as MEMBERS of the body of Christ. Of course all true saints now are all this, but we are viewed at times in the Word as SAINTS, and not as children, or as members of Christ's body. "The saints shall judge the world" as saints, not as the Church of God. SAINTSHIP, SONSHIP, MEMBERSHIP, of the body of Christ, are different blessings though true of all real Christians. You will see this taught on p. 8. And pp. 8, 9, 15, 16, 30, 31, distinctly refute the perversion of my teaching, as if we were only viewed as descendants of fallen Adam justified before the throne. Of our link with our risen and glorified head in the heavens, I have written in the pamphlet pretty plainly, and as to what it is, and how it is formed (pp. 15, 16).

"With reference to this latter-headship of the body, we can speak of union with Christ. We are members of the body of Christ." "But as members of His body we are viewed now as being on earth, not in heaven, though united to the Head who is in heaven. This, Paul first learnt from the words 'why persecutest thou me;' this, Paul doctrinally taught in 1 Cor. x., 17. 'We' (all believers on earth) 'being many are one body.' Again, 1 Cor. xii., 27: 'ye' (i.e. the Corinthian saints) 'are Christ's body.'"—Ch. St. and Condition, pp. 15-16.

I will not pursue this subject further, only adding that you must have had some gossip carried to you, when you tell us that some, who endorse my teaching, affirm that we are in the old Adam still. Will you let me ask you, and I trust it will not offend you when I do it, on what authority you make that statement?

"In Christ, humbling, yet blessed, and most practical truth. Humbling, because it tells us in the plainest way of the utter and hopeless ruin of man, viewed as a child of Adam; for if any man be in Christ there is a new creation, or, he is a new creature. Blessed, because God has blessed us with all spiritual blessings in the heavenlies in Christ."—Ch. St. and Condition, p. 19.

To another matter I must refer in connection with what is called the MORAL question, which concerns others here. You write, "Seven (unbiassed godly) men went down twice from London to use their influence," which, you tell us, was all in vain. I feel sure you only desire to state what is correct. Seven came down ONCE not TWICE. They told the brothers, I understand, that it was not the judgement to which exception was taken, but to the FORM of it. To that they called attention, and they wanted that altered to take, as they said, a handle from others.

The Assembly here endeavored to meet this by a statement issued on December 22nd, of which, as you do not refer to it, I conclude you have never heard. But, my dear brother, you write to your correspondent, that "the

only course open to us was, separation from the Assembly at Reading." WAS. Then are we to conclude you at Leamington have separated from us already? Need I remind you none of us here have heard of that: You write of being "only too thankful, if any will suggest a better." Let me suggest it. Enquire first from us here if matters really are as you have heard, and seek to ascertain from the writer of the pamphlet, whom you have known now for twenty years, whether he has really renounced the Christian faith; for your ~~affirm~~ in your letter, "it is not Christianity at all." I fully agree the maintenance of truth and righteousness is absolutely essential. May not, permit me to write it, the maintenance of both the one and the other at this time be imperilled by other saints than those resident at Reading? I trust I need scarcely say what pain it is to write on such a matter to you. You will understand that surely. It would be the desire of both our hearts to send Christian love to you both, but I would not wish to give you the pain of refusing it from me, yet I must still subscribe myself,

Yours faithfully and affectionately in Christ,

C. E. STUART.

#### W. R. RICHARD ON C. H. M.'S LETTER.

I have had sent me from Leamington Mr. Mackintosh's letter, which, without a shadow of proof, attributes to C. E. S. that the effect of his teaching is "to sweep away the special privileges of the Church of God," and (by implication) that our "standing, position, calling, hope, privilege, pardon, justification," are "apart from, or independent of, Christ." Further, by the same process he suggests that C. E. S. teaches that "all the high and precious privileges of the Church of God, the body and bride of Christ," are to be given up and "merged in the fact of our justification," that there is "nothing more than the foundation;" that the best robe, the ring, the shoes, the kiss, and the fatted calf have no place in his teaching, or "system of doctrine," as he is pleased to call it; that this "barren system" contains no "riches of God's grace, and no "glory of that grace;" that it is "a different gospel from what Paul preached," with many other invectives of the same character; and will it be believed that not one of these extravagant and extraordinary insinuations is supported by anything he quotes from C. E. S., nor the latter refuted by the testimony of Scripture? Finally, the writer conveys that C. E. S. and F. W. G. have not "an atom of true humility or tender consideration for the beloved flock of Christ." You look in vain from one end to the other to find any sober presentation of the truth of God in contrast with the teaching of the pamphlet which is inveighed against so vehemently. A REFERENCE TO C. E. S.'S PAPER ALONE WILL SUFFICE TO REFUTE THESE UNBECOMING AND GROUNDLESS CHARGES. The teaching of Mr. Grant is also coupled with that of Mr. Stuart, and alike publicly branded as evil, without any evidence

whatever being adduced. It is a deeply painful confirmation of the truth of 2 Tim. iii., when a man who has been looked up to by so many of the lambs of the flock, in his closing days resorts to insinuation and invective, unjustly denouncing two men of God who are equally distinguished and devoted servants of Christ with himself, without the barest shred of evidence or a single line of Scripture carrying conviction with it. Can it be possible that we have sunk to so low a depth that such a thing as this can be tolerated? "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

#### EXTRACT FROM LETTER BY S. B. BROOKS.

If the teaching of C. E. S. is incapable of being demonstrated to be unscriptural except at the expense of honesty and straightforwardness, I trust there are saints yet to be found who will steadily refuse to be parties to such "decision of action" as you intend, viz., to refuse fellowship with an assembly of God on the assumed ground that it is leavened with false doctrine. . . . . I now find that C. H. M., in a reprint of his letter has altered the sentence which so flagrantly misrepresented C.E.S., viz., "apart from or independent of Christ," to "apart from our being in Christ." What are we to think of this? Here is a statement which he gave forth everywhere, unjustly imputing to C. E. S. what he never said, and now it is silently dropped, without a word of acknowledgment of sorrow or regret on account of the injustice which he has done. . . . . In a letter just received the writer says, 'If the charges of C. H. M. be true, then C. E. S. and many besides are without a Saviour and outside the pale of salvation. It is a terrible charge and so untrue!' But why should C. H. M. still send forth that which manifestly perverts the teaching of C. E. S.?

#### EXTRACTS FROM PAMPHLET BY WALTER SCOTT.

It is frequently said: "Why does not Mr. S. withdraw his pamphlet, even if the doctrine be true, seeing that it has created such disturbance amongst the saints and Assemblies? We answer, why did not Mr. J. N. Darby withdraw his tract upon the Sufferings of Christ, which was regarded by many at the time as distinctly heretical? Yet we venture to say that that book of Mr. Darby's is one of the most precious and helpful ever written: that is the PRESENT judgment of many who regarded the book WHEN published as dangerous to souls.

Truth has always to fight its way, and we believe the teachings of C. E. S. on "Standing" and "State," which are in ACCORD with the teachings of J. N. D., will yet be accepted by those who will only impartially examine them, and who desire to grow in accurate acquaintance with the teachings of the Holy Ghost on these subjects. But who has created the present difficulty? Has Mr. S. pressed his views anywhere? Has he gone to Assemblies and insisted upon teaching them? No! He has published his pamphlet, that is all. Why insist upon its withdrawal! It has proved, and will continue to prove, helpful to many. Let those, therefore, who do not care for it let it alone. No one is forcing these views anywhere for their adoption by saints. But we ask our readers to weigh in the Lord's own presence, where only one can see things in HIS LIGHT: Would it be right in Mr. S. to withdraw his pamphlet from circulation in the face of such grave and absolutely untrue charges as are advanced by

J. B. S. and C. H. M.? "Subversive of Christianity" is the judgment of the former; as for the latter he makes the most reckless and cruel charges without one particle of proof to substantiate them. Were the author of "Christian Standing and Condition" to recall his pamphlet it would be a tantamount acknowledgment that these charges are true—the only answer that can be given is "Read the book and judge." Withdraw it from circulation and your answer is gone. But, why not press J. B. S. and C. H. M. and others which we could name to substantiate, or, if they cannot, to withdraw their false accusations?

Mr. Mackintosh hurls the following most awful charge against Mr. Stuart. It is not, of course, directly stated, but it is most distinctly implied:— "Think of our having anything—standing, position, calling, hope, privilege, pardon, justification APART FROM OR INDEPENDENT OF CHRIST! Thank God it is not so." (Page 5 of "Letter," *ITALICS* ours). This statement we must, in the interests of truth, characterise as ABSOLUTELY FALSE. When and where has C. E. S. ever taught that anyone of the blessings of our glorious Christianity can be had "apart from or independent of Christ?" According to this, C. E. S. is off the ground of Christianity—he is without a Saviour, and outside the pale of salvation! But has this truly awful statement a PARTICLE of truth in it? Let C. E. S. answer from this pamphlet: "Now our standing before God's throne rests solely on that which the Lord endured for us, and its abiding efficacy is assured to us, if we believe on Him who raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification. (Romans iv. 24, 25). To that which has been done for us nothing can be added to increase its efficacy or to enhance its value. 'For by one offering He hath perfected for ever, or in perpetuity, them that are sanctified'" (Heb. x. 14.)

Mr. C. H. M. says "I have for many years loved and esteemed the writer of the Reading pamphlet." The Lord will yet have a serious word to say to the conscience of the one who could so recklessly and untruthfully wound the feelings and pierce the heart of a "loved and esteemed" friend of many years. But that is not all. Another edition of the "Letter" was issued, altho' not marked as such, in which the sentence "apart from or independent of Christ" is altered to "apart from our being in Christ." Surely Christian courtesy demanded an explanation or apology for such a cruel wrong? Surely, too, a friendship of many years claimed an ample and straightforward acknowledgment on the part of C. H. M.? But not one word of sorrow expressed to Mr. S. or to the thousands thus unjustly prejudiced against his teaching. The sentence was altered without any notice or intention of doing so or apology tendered. Now a third edition is issued with a "Note" of acknowledgment of error of "verbal inaccuracy in the quotations given in the M.S. and earlier printed copies of my 'Letter on the New York and Reading Pamphlets.' As God is my witness it was not intentional, neither have I misrepresented the SUBSTANCE of the statements." We are quite certain that C. H. M. would not intentionally misrepresent C. E. S.; that we could not conceive HIM capable of doing. But it seems that C. H. M. only acknowledges "verbal inaccuracy in the quotations given." Now the words on which we have been commenting are not marked as quotations at all, either in the first, second, or third editions. In fact, he reiterates his charge even in his apologetic note, for he says: "Neither have I misrepresented the SUBSTANCE of the statements." What are we to make of all this? Is C. H. M.



morally fitted to correct C. E. S., and can the saints have confidence in those who condescend to such UNCHRISTIAN practices? In this "simplicity and godly sincerity" which one would expect from so beloved a servant of God as C. H. M.? Paul had the testimony of his conscience of God, and of the saints in his words and ways towards the Corinthians (1 Cor. i. ii.) We are surprised in face of all this that C. H. M. could write "that if there were an atom of true humility or tender consideration for the beloved flock of Christ, those New York and Reading Pamphlets would long since have been recalled and committed to the flames." Should the Leamington "Letter" or the Reading "Pamphlet" be recalled and committed to the flames; which?

In the third edition of the "Letter" (page 6), C. H. M. asks "Are all the high and precious privileges of the Church of God, the body and bride of Christ, to be given up? Are all to be merged in the fact of our justification?" Then on (page 8) he continues in the same strain, giving us a number of sweeping assertions eloquently expressed, as he does everything he puts his pen to, but as another has said consisting only of "big, powerless words." Now Mr. S. neither gives up our "high and precious privileges," nor does he merge them "in fact of our justification," and if Mr. C. H. M. is ignorant of the fact, he is CULPABLY so, for he tells us more than once that he has perused the pamphlet. One quotation from Mr. S. will shew that he neither gives up nor merges our blessings in that of justification. "Many of course are the blessings which we possess through grace BESIDES that of justification by faith. We are God's children, His sons too, His heirs likewise, and joint heirs with Christ. God's purpose too, is, that we should be holy and without blame before Him in love" (page 8.) A brother writes thus:—"That paper of C. H. M.'s will do good: HONOURABLE men will not have it." One can only characterise it as a mass of unintentional misrepresentation.

The gist of Mr. S.'s teaching, is this: That the standing of all believers from time's commencement to its close, is the precious blood of Christ. The blood of the bullock (for Christians) and that of the goat (for Israel) were both sprinkled ON and BEFORE the mercy seat, Jehovah's throne in midst of Israel (Lev. xvi, 14-15.) Thus a common standing before God provided for us and Israel. So, too, the blood of both animals was put upon the horns of the brazen altar—the place of INDIVIDUAL approach to God: "Shall take of the blood of the bullock, and of the blood of the goat and put it upon the horns of the altar round about" (v. 18.) Thus we have taught in type that the precious blood of Christ is God's standing before Himself and throne, for the Church and Israel, as also for every individual soul: study in same connection Romans iii. 25 for PAST times, and verse 26 for PRESENT times. Our standing is not in Christ, but on what He has done; and this standing as we have seen is one common to all saints. But while all occupy one common ground before God, all are not equally endowed with blessing. (IS IT TRUTH OF THE GOSPEL? pages 16, 17.) OUR portion as distinct from that enjoyed by saints BEFORE, or of those who will come in AFTER, is one only measured by the heart of God and by His thoughts of Christ. "God having provided some BETTER thing for us" (Heb. xi. 40.) Our blessing and portion as associated with Christ in place, love, and glory (John xvii.), as sons and heirs of God, and joint heirs with Christ (Romans viii.), as "members of His body, of His flesh, and of His bones" (Eph.), inheritors, too, of a vast and magnificent

fortune (Eph. i. 3 ; 1 Cor. iii. 21-23), as having conferred on us also rank and title (Rev. i. 6), are in brief the special portion of the saint of this church-age. (Read, CHRISTIAN STANDING AND CONDITION, pages 8, 9, 16, 24.)

But further, Mr. S. teaches that those standing before the throne justified by faith are also "in Christ," which latter he terms STATE OR CONDITION, as does J. N. D. repeatedly ; but he insists upon it that "these are CONCURRENT blessings, and not dependent the one on the other," and, he adds, "hence the being in Christ adds nothing to a man's JUSTIFICATION. It is a distinct line of teaching and a different character of blessing." Both truths are held and clearly taught, but are regarded as distinct in character, yet, "concurrent" as to time. Mr. S., while terming being "in Christ"—state or condition—yet holds that it is a FIXED state and not at all dependent upon our experience. (Pages 11, 12, 13, 19-26, CHRISTIAN STANDING AND CONDITION.) Mr. S. in certain printed letters, accessible to all, as also in—IS IT THE TRUTH OF THE GOSPEL ? pages 18, 21, 22, &c. ; and CHRISTIAN STANDING AND CONDITION, pages 11, 19, 29 teaches most plainly the utter ruin of man. Here are his own words in answer to a question put to him on the subject:—

"Ephesians ii. is to me the strongest Scripture to prove the ruin of man, both root and branch being utterly bad, spiritually dead—the necessity of new creation and life forcibly shows this. There is nothing in man that God can work upon to produce fruit apart from being created in Christ unto good works. Genesis viii, 21—Is God's estimate of man after the flood ; Psalm xiv., Israel in the days of David ; Romans iii. 10, &c., man after the cross ; 2 Timothy iii. 1-5, man after the presence of Christianity, the close of this dispensation ; Rev. xi. 18, when the Lord comes to reign, man is angry ; Rev. xx. 8, after the thousand years of blessedness man is in nature unaltered, hatred to God, and all that is of God still characterises him."

Mr. S. in Scriptural expression insists strongly upon God's judicial judgment of the old man. "It has been judicially dealt with in the cross of Christ ; but if allowed to act, it is as rampant as ever." Again, "He crucified our old man with Christ." Contrast the confusion of thought and unscriptural expressions employed by J. B. S. in his LETTER, pp. 1, 3, 6, with the teaching of C. E. S. on pp. 6, 8, 33, 36, 37, of "IS IT THE TRUTH, &c."

What truth of Scripture then is denied or set aside in the incriminated pamphlets ? and wherein do they furnish ground for division ? Let our separating brethren boldly grapple with the doctrines taught, show wherein they are unscriptural, and seek to carry us with them.

#### EXTRACT FROM "RECENT UTTERANCES," BY C. E. S.

Nor need I here examine the statements in C. H. M.'s printed letter of March 12, 1885. Others have done that who were better fitted in every way to take it up. But I may be permitted to state that he could have preserved himself from the strong animadversions passed on him. For on March 10th I wrote him privately, calling his attention to some of those unfounded statements which he had already put forth in M.S., and raising the question with him whether he had really read what he professed to condemn. I received a reply dated March 11th, courteous in tone, but unsatisfactory and evasive in character. He substantiated nothing. He withdrew nothing. He expressed no regret for anything he had put forth. He evaded, too, all reference as to whether he had read the pamphlet or not, but intimated very plainly his desire that our correspondence should cease. Then on the following day, March 12th, it appears, he dated his now famous letter, knowing that grave statements in it

had been challenged by the one whose reputation he sought to injure by assertions he could not prove. I simply state facts, and pass on.

EXTRACT FROM LIFE IN CHRIST &C. BY F. W. GRANT.

It will be well to seek first clearly to apprehend what is in question, and separate it from that about which there is none; for in some minds the strangest misapprehension exists.

Whether for the kingdom or the Church, all is founded upon the actually accomplished work of Christ, and His ascension-place at the right hand of God. There alone He has received of the Father the promise of the Holy Ghost, and the Holy Ghost is come down to us because Jesus is glorified.

While from the beginning every true saint of God had divine life as born of God, we alone have it in Christ after His work accomplished, are redeemed, justified, and at peace with God, are in the place of sons with the Spirit of adoption, the Holy Ghost dwelling in us, and uniting us to Christ on high. All this is ours distinctly, as well as, of course, the Church-place, which is the effect of union.

It is not in contention that quickening and sealing are entirely distinct things, nor even whether they are distinct in TIME: they surely are. As so often stated, it is the sinner who is quickened, the believer who is sealed. Moreover, the interval might be, as we see in Acts it has been, one of some duration, although the cases in Acts have really no representative in the present day.

Thank God, there is abundance of blessed truth beside, in which I am entirely agreed with those for whom I write, and which makes the actual difference (although all truth is of inestimable importance,) seem very little in comparison.

The first point of difference concerns our place as Christians in Christ, which many take—on the authority, as they suppose, of Rom. viii. 9,—to be ours by virtue of the indwelling of the Spirit. It is maintained in this paper to be the inseparable accompaniment of eternal life in the believer, and his, therefore, from the first moment of quickening. Of course this applies only to the present time, or since the resurrection and ascension of the Lord Jesus Christ. But if life be only now in Christ, since it is only as risen and ascended He is made Lord and Christ, yet “in the Son” it was ever, because He was the Son forever. Here there is a division of opinion among those who dissent from me, some agreeing that life was ever in the

Son, some seeming to assert that in Old-Testament times it was the Father quickened, and that in the Son is only true since Pentecost, some maintaining that quickening and eternal life are even now distinct.

But if, then, life is for us in Christ from the beginning of it, forgiveness of sins and justification attach necessarily to this also. The life is the life of Christ, the last Adam, after resurrection, His work accomplished,—life beyond death, a death in which the whole question of sin and sins, of nature and practice, has been settled for us. As having life in Christ, we are dead with Christ, dead to sin and to law, and not in the flesh : all which things are, by most of those who dissent from me, connected with the gift of the Spirit, and not with life simply. Even to be quickened with Christ, they urge, is union, or implies it, and for new creation (some add) there must be union too !

Yet, while the quickened man possesses these things necessarily—and possesses, not is in the purpose of God to possess them merely,—they have nevertheless to be ministered to him by the gospel, and received in the divine way and order, so that the holiness of God and his own blessing have to be conserved. The fact and the apprehension of what is his are different things and never to be confounded. To make one the measure of the other is to cloud the grace of the gospel.

As to sealing with the Spirit, the doctrine here maintained is that in Scripture it is connected with the faith and confession of Christ risen and glorified, rather than with appropriating faith in His blessed work. It is necessary to remark here that it is not meant that Christ's work must not necessarily be believed in order for any to be accounted a Christian ; surely it must ; but that it is God who appropriates the work of His beloved Son to him who believes in His name ; and that the Spirit is the seal of the value of the work itself in behalf of the believer, rather than of the fullness and simplicity of his faith in it.

While yet neither justification nor deliverance from the law was revealed, the Spirit was received, as the history of the Acts assures us ; and while it is surely true that the Spirit is the witness to us of sonship and of the place in Christ, as He is of all our blessing, and the power of the whole Christian life, yet it is as the Spirit of truth He acts, and only in the reception of the truth are these made good to us ; while, even after attainment, they are still capable of being lost, if the walk is not with God, though the Spirit still, however grieved, abides.

A third point, of much practical interest, connects itself with these two. I believe that the experience of the seventh of Romans is the break-down, not of a sinner seeking peace and acceptance with God, but of a saint seeking holiness—power over sin, and fruit for Him, and that this alone gives it its full significance.—pp. 5-8.

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## ETERNAL LIFE,

AS POSSESSED BY THE BELIEVER IN ALL DISPENSATIONS.

(Being an answer to Correspondents.)

THE question of a correspondent as to the consistency of the assertion that Old-Testament saints had eternal life with our Lord's words in John xvii. 3, is one being raised by many at the present moment, and deserves a fuller reply, therefore, than otherwise would be at all necessary. It is one capable of a clear and scriptural answer; and it is only a matter of astonishment that so many, well taught in the Word, should be so little clear.

But first, what exactly is meant by "eternal life"?

The answer awakens the deepest gratitude and adoration in the heart of a believer: it is DIVINE life; the life in the fullest sense ETERNAL, existing FROM eternity to eternity in God Himself. It is the communication of this life which makes all who receive it, not children of God by ADOPTION merely, but children of God by BIRTH—by life and nature.

Of so wondrous and blessed a fact so many of these have so little apprehension, that it will be necessary to produce scripture to vindicate such a statement from the appearance of presumption of the most daring kind. God's thoughts are not as our thoughts, and the riches of His grace toward us are far beyond any possible prior conceptions of our own. The truth is plainly declared by the apostle that "God hath given to us eternal life, and this life is in His Son." But how in Him? Scripture answers: in Him, as what belonged to Himself ever,—His own life! Thus, "in Him"—the Word—"was life; and the life was the light of men" (Jno. i. 4); "for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us" (1 Jno. i. 2). And thus as possessors of the life which is in His Son, we are "IN Him that is true, even in His Son, Jesus Christ" (1 Jno. v. 20).

Thus it is plain how low and gross and incomplete is the thought that eternal life is mere eternal existence, or immortal life, as so many are saying, or even eternal, happy, and holy existence, as is the common thought. It is DIVINE life, eternal in a sense no other is. Christ is our life, and now raised from the dead, His work accomplished, is the "last Adam," the life-giving Head to a "new creation," to which he who is in Christ already belongs (1 Cor. xv. 45, 47; 2 Cor v. 17).

As really as we get our natural life from the first Adam, so really do we get a supernatural new life from Christ the last Adam. The divine-human Personality of the new-creation Head explains how the life that links us with the new creation links us at the same time to God in a higher and more blessed way than any creaturehood as such could give. "For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren." (Heb. ii. 11.)

Eternal life and life in the Son are thus different terms only for that divine life, as being partakers of which we are children of God. And life in the Son expresses the DOUBLE FACT that ONLY THROUGH THE SON, the Mediator, could the life be ever ours; and also that as possessing it, we possess it NOT INDEPENDENTLY or in separation from its SOURCE. AS another has said, "It is not an emanation from [God], a something given out from Him, as life was breathed into Adam at the first; but on the contrary, the believer is taken into communion (joint-participation) of the life, as it continues to dwell in the Fountain-head itself."

This, then, is eternal life, which we have as born (and from the first moment, therefore, that we are born) of God. If new birth then was from the beginning of God's dealings in grace with men on earth, then the Old-Testament saints were necessarily partakers of eternal life, of life in the Son, as we are.

But to this some oppose the Lord's definition of eternal life in John xvii. 3: "This is life eternal, that they might know Thee,"—the Father—"the only true God, and Jesus Christ, whom Thou has sent." "How could this," they ask, "be true of saints before Christ's coming? Had they this knowledge of the Father and Son, which is the New-Testament revelation?"

The answer to this may be given without any difficulty or hesitation: they had not. Does this, then, settle the point in question? Surely it would be hasty to imagine this in view of consequences so serious as must follow.

For if the Old-Testament saints had not eternal life, new birth must have been with them a very different and an infinitely lower thing than it is with us. Nay, they could not have been, in the sense in which we are called so, children of God at all! WHAT life had they then? and when did true eternal life begin to be in men? When Christ came and faith received Him first? or when He rose from the dead, having accomplished His work?

Not, certainly, the latter, for it would exclude the people of whom the Lord affirms it to be true, in the very prayer in which these words are found. "I have manifested Thy name," He says, "unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me, and they have kept Thy word. Now THEY HAVE KNOWN that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and THEY HAVE RECEIVED THEM, AND HAVE KNOWN SURELY THAT I CAME OUT FROM THEY; AND THEY HAVE BELIEVED THAT THOU DIDST SEND ME" (EV. 6-8). Here, the knowledge which the Lord DECLARES THAT HIS DISCIPLES ALREADY HAD,—HAD THEREFORE ETERNAL LIFE BEFORE REDEMPTION WAS YET ACCOMPLISHED.

They were, as far as the life essentially was concerned, still what Old-Testament saints were, nor do the Lord's words imply any thing else, although Old-Testament saints could not have had the knowledge He speaks of. It is a mode of speech with which we are perfectly familiar, to speak of a thing in its full and proper DEVELOPMENT as if it were alone the thing. A babe, if you distinguish it from other creatures, is a MAN; but we rightly reserve the name in ordinary parlance for the being come to maturity and manifesting the powers of a man. In the babe, you do not yet see what the man is. I say, man is the highest creature of God on earth, both for mental and physical endowments. Is not that true? Surely. Is the babe, then, a MAN? We must answer both ways really—Yes and no!

Apply this to the passage before us, and it is simplicity itself. If we think of eternal—i. e., divine—life, what does this imply but divine acquaintanceship,—the knowledge of God? If we think of life in the Son, what but acquaintance with the Father? But the life gives not the knowledge: it gives the capacity for it. Manhood, the possession of human nature, gives not the knowledge of a man, but the capacity for acquirement. The knowledge must be administered from without; and so must the

knowledge of God. The knowledge ministered of the Father and the Son alone gives the life its true character; displays it; SHOWS WHAT IT IS. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Th<sup>u</sup> hast sent."

Christ has "brought life and incorruption to light by the gospel." We may surely say, not only objectively revealed it to us, but subjectively also revealed it in us. And the two things are connected. The hindrances to growth and development which the darkness of the dispensation imposed are removed; the true character of the life within us is manifested. And yet even to us Scripture speaks of it as, IN A SENSE, a future thing: "In the world to come, everlasting life" (Luke xviii. 30); so, "He that hateth his life in this world shall keep it unto life eternal" (Jno. xii. 25); so, "Ye have your fruit into holiness, and the end everlasting life" (Rom. vi. 22). Thus, while it is a possession, it is still a hope; and exactly as the character of it as now possessed is being taken to deny its possession of old, so is the hope of it taken by some to deny a present possession; with just as much and as little truth in the one case as the other. We possess it now, yet in a sense have it not but wait to enter upon it as a future thing. And so, precisely, the Old-Testament saints had it essentially, yet in its true character waited for it as a thing yet to be entered upon. Now, as revealed, it is revealed in its true character in connection with Him in whom already it has found its perfect display, and in us brings it out also in its reality. Yet we still hope for it as if we had it not, although we have it and know we have it. In the full reality of what it is, eternity alone can declare it to us.

I would add, while not intending to enter into it at large, that the word "life" is used in various senses both in Scripture and elsewhere. There are even two words in the Greek to express on the one hand the life in us, (which is *psukee*,) and on the other, the practical, displayed life (which is *zöee*). This applies only to natural life, but the same distinction exists really as to the spiritual. The displayed life is that of which the Lord speaks in the verse in question.

I would add also, with regard to the views of another that have been appealed to in this connection, that they are entirely misjudged. Certain passages, whose meaning has not been really weighed, have been quoted from the "Examination of the 'Thoughts on the Apocalypse'"



(Coll. Writ., Proph., vol. iii. pp. 39-42, n.), as where he speaks of it as a "fundamentally false principle" that "if life be there, inasmuch as it is always of God, or divine life, it is always essentially the same, whatever official distinctions there may be as to dispensation." He replies, "The difference is very great indeed as to man. It is everything as to his present AFFECTIONS, as to his LIFE. Because God puts forth power—power, too, which works in man through faith, according to the display He makes of Himself. And therefore the whole life, in its WORKING, in its RECOGNITION of God is formed on this dispensational display. . . . Because all this is what faith ought to act upon, and the life which we live in the flesh we live by faith, for 'the just shall live by faith.' "Hence," he adds "the Lord does not hesitate to say, 'This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent.' THAT COULD NOT HAVE BEEN THE LIFE OF THOSE BEFORE. Had they, then, not life? Nay, but it could not be stated in that way—their life was not that; and to undo these differences is to make a life without affections, character, responsibility,—in a word, without faith. You cannot do it, for to us to believe is to live."

It is surely plain that here it is the practical life which is in question. He owns fully that it is divine life in all; in its practical character as a life of faith, different, according to the revelation of God, which faith receives. This is clear enough; but at p. 554 of the same volume he is still more explicit. "And if it be said, But were they not quickened with the LIFE THAT WAS IN CHRIST? NO DOUBT THEY WERE." "He [Mr. N.] holds now ~~that~~ there was the same life essentially in all of them [heavenly and earthly saints.] WITH THIS I FULLY AGREE."—J. N. D.

And this is all that has ever been contended for.

F. W. GRANT.

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EXTRACT FROM PAMPHLET BY WALTER SCOTT.

Now, there are four cogent reasons why we cannot accept the action of Natural History Hall, Montreal, of December 17, 1884, in rejecting Mr. Grant as a teacher and a saint at the Lord's Table;—

1. Mr. Grant was not rejected by the Montreal Assembly.
2. It was unscriptural to put Mr. Grant away at Montreal, as he was not locally connected with that Assembly.
3. Mr. Grant's views are not heresy, nor is he a heretic, as is alleged.
4. It was unscriptural to put him away on the ground of Titus iii. 10.

Mr. Grant's views are not heresy; nor is he a heretic, as is alleged. In the "Narrative" Mr. Grant is several times termed a heretic, and the charge of heresy is boldly and frequently advanced. "Now the ground of Mr. G.'s rejection was clearly stated to be that of a 'heretic.'" Page 23; also, pages 2, 13, 18, 22, 26. But do the doctrines unfolded in the book constitute heresy, and is the author a heretic? Well, we will lay the evidence before our readers, and they can judge. We are indebted to the compilers of the "Narrative" for a summary of Mr. Grant's teaching in pages 24 and 25, which we will reproduce in full.

"The facts having been stated, we would remind our brethren of what has led to the humiliating end which has now been reached. The strangest misconception seems to exist as to what the contention has been about, some reducing the whole question to one of 'sealing,' and others to that of 'life.' Briefly, then, let us give what Mr. Grant's teaches."

1. "O.T. (Old Testament) Saints were 'in the Son,' and had 'eternal life in Him,' in virtue of being born again.—Pages 13 and 14."

2. "That when thus born we are at that moment forgiven, justified, no longer in the flesh, but in Christ, and dead to sin and the law.—Pages 6 and 7."

3. "That this new birth gives us the full position of sons of God, and being sons we are sealed with the Holy Ghost, faith in Christ's work not being necessary to 'sealing.'\*—Page 8 of 'L. and the S. (Life and the Spirit),' and pages 29, 30, and 7 of 'L in Ch. and S. with the S. (Life in Christ and Sealing with the Spirit).'"

4. "That Rom. vii. is the experience of one who is justified in Christ, sealed, seeking to abide in Christ, and to be fruitful and holy.—Page 8."

5. "That souls may have peace and not know it, be justified and not know it, have the Holy Ghost and be in bondage.—Page 60 and 62."

Do any or ALL of these five points constitute the holder of them a heretic? It is an undeniable fact that many, from Mr. Darby downwards, held and published exactly similar statements. And ALL those points have been held by various writers and many brethren long before Mr. Grant published his tract. Yet there was no thought of making the holders of them heretics. Nor is there proof that Mr. Grant has sought to make a party or set up a school of doctrine around these views. A heretic goes QUIETLY and IN SECRET making up his party. Not so Mr. Grant: his whole course has been open, public, and above-board.

If these statements constitute a man a heretic, then we can assure the leaders of the division movement in Canada that there is plenty of work for them, and of a similar kind, in England. We could undertake to formulate a good many charges of heresy against well-known brethren at home without crossing the Atlantic to do so. Why make an example of Mr. Grant? It would almost seem as if there was a determination to get rid of some of the best men amongst us.

\* Is this honest? Mr. Grant's words are that sealing "is connected with the faith and confession of Christ risen and glorified, *rather* than with appropriating faith in His blessed work." He insists upon it that God appropriates the work, and "that the Spirit is the seal of the value of the work itself in behalf of the believer, *rather* than of the fullness and simplicity of his faith in it"—an important and beautiful distinction.

## EXTRACTS FROM "DOCTRINE OF LIFE," BY F. W. G.

The character of two late tracts in review of mine compels, however, a reply which it makes, at the same time, very painful. . . . I may regret what to me seems unnecessary harshness, but if they believe the foundations of the faith to be (as they assert) in question, even this may result from true and right zeal for God. On the other hand, we shall surely expect them to contend for the truth only with truth, not with misrepresentation, and misrepresentation is largely what they have used. Nor, I grieve to say, can it be pleaded, as so often it may truly be, that this is due to misconception. Mr. Ord's tract especially is full of positive perversions of a shameful kind. While he challenges my quotations (p. 14, n.), his own are garbled in a way which must meet the condemnation of every honest-minded man. . . . Mr. Lowe has not condescended to this method of attack, although he joins Mr. Ord in another, quite unworthy of him, and which shows how far the spirit of an assailant may warp one from Christian candor and integrity. I refer to the endeavor to connect the views he combats with gross rationalism and downright heresy. For this purpose, he has transplanted from a previous letter a point of connection with one who "turned to infidelity over thirty years ago," which he would not have us miss (L. 9). What is this, do you suppose, my reader? It is in my saying that "having Christ, you have all"! This is my link with M. Scherer's infidelity! who after all certainly, according to Mr. Lowe's own extract, never said this in any similar sense to mine, as he must know well.

Similar is the attempt, on the part of both writers, to connect me with B. W. Newton (O. 5, 55; L. 135), and to establish an opposition to J. N. D. as to points in which not only is there no difference, but it is they themselves who are in opposition to him. This deserves a full examination, for it has been made the ground of moral charges of a very serious nature, which are in the mouths of many.

In a brief paper on "Eternal Life" in *HELP AND FOOD* for February of the present year, I had quoted a passage from his *Coll. Writ., Proph.*, vol. iii, v. 554, to show that he held the essential identity of spiritual life in all dispensations.

"And if it be said, But were they not quickened with the *life that was in Christ? no doubt they were.*" "He [Mr. N.] now holds that there was the same life essentially in all of them [heavenly and earthly saints]. *With this I fully agree.*"

To this I added, what I supposed was incontrovertible, "And this is all that has ever been contended for."

My two reviewers treat this each in a very characteristic way. Mr. Ord simply OMITS ALL REFERENCE TO WHAT I HAD EMPHASIZED AS THE EXPLICIT STATEMENT OF MR. DARBY'S VIEW, and then, (having taken away the means of judgment,) leaves his reader to "judge for himself, after the perusal of these pages, how far such a statement, as well as his other efforts to link Mr. Darby's views with his own, is consistent with the truth [!]" (O. p. 60.)

Mr. Lowe says (p. 134, 135),—

"The article from which the quotation is taken states in the opening paragraphs of the introduction (p. 526) the general truth—founded upon the death and resurrection of the Lord Jesus—that all the redeemed will be conformed in resurrection to the image of the second Adam; but subsequently, *in speaking of the millennium* it distinguishes heavenly and earthly saints, as is expressly stated in the note (p. 555), and repeated in the text with a good deal of detail (pp. 556, 561, 562, etc.). So that to quote an isolated passage, in the way Mr. G. does, leading the reader to infer that it applies to the Old-Testament saints, *about whom not a word is here said*, is quite misleading. The passage that does speak of them maintains

the very opposite of Mr. Grant's teaching. *I do not wish to say that this is intentional falsifying of the quotation; but it is, at any rate, gross carelessness, unpardonable in so serious a matter, in one who takes the place which Mr. G. does, of setting other people right.*"

This is bold enough, at any rate, and Mr. L. writes in the full confidence, apparently, that he will carry his readers with him. He has searched into the matter, gives my own quotation in full, and adds,—

"It is the usual style of his quotations, and, when examined, condemns itself. It can only temporarily deceive those who do not take the trouble to verify references. But when he adds, 'And this is all that has ever been contended for,' we are constrained with grief to record that the statement is untrue."

I have quoted all this, not that it needs, but as a specimen of the style of these pamphlets. Yet it is daring beyond even their usual measure. Think of Mr. Lowe, after all this research and study of J. N. D., giving us his version or interpretation of "WERE they not quickened" as referring to some PAST "millennium"—for past, of course, it must be, and as it would seem, SINCE Old-Testament times! for about Old-Testament saints, he is clear, "NOT A WORD IS SAID." Perhaps Mr. Lowe does not consider John the Baptist an Old-Testament saint. Will he tell us if HE belonged to this past millennium, the knowledge of which he has disinterred for us? or what is meant by the passage, which cannot have escaped his eye, IMMEDIATELY FOLLOWING the one I have last quoted:—

"Further, we have in the quotations of the author himself the plainest proof that he is entirely wrong as to the saints in his use of heavenly and earthly. He holds now that there was the same life essentially in all of them. With this I fully agree. *It was true, then, of John the Baptist.*"

HAS Mr. Lowe not seen this? What are we to think of it—whether he has or has not? Yet about Old-Testament saints "not a word is here said"!

But the question as to Mr. Newtown's doctrine claims a little further notice. It will be seen that at the time this from which I quote was written, Mr. N. held, (as did J. N. D.) that there was the same life—the life that was in Christ—in all saints. But he had not always held this, as it seems.

Mr. Darby puts forth what has been already quoted previously, —in answer to a charge as to making a difference in LIFE, as well as glory, "BETWEEN THE OLD AND NEW-TESTAMENT SAINTS:" and it was Mr. N., according to J. N. D., who had originally MADE THIS DIFFERENCE.

In the introduction to his reply he says,—

"We have further, in reasoning on a plain common truth—that the life of all the redeemed is life communicated from Christ, and the same life, reasoning as if some saints denied it, and the author were maintaining and contending for the truth," etc. (Proph. iii, p. 528.)

"The reader may think that saying this is giving up the difference between Abraham and the Old-Testament saints and the Church. I have nothing to give up. I believe Abraham had divine life in the fullest and truest sense of the word, and that none could possibly have been saved without it.... Further, all the brethren that I am aware of believe so too."

Mr. Ord speaks of my "deliberate adherence to very serious errors, which Mr. Darby, in his controversy with Mr. Newton, pronounces 'frightful,' if really held" (O. p. 52, n.) He has wisely for his purpose, if not ingeniously, omitted reference to the passage in which Mr. D. speaks thus. My readers will find it in the page preceding the quotation in my paper on Eternal Life:—

"Whatever union we may have with Christ, yea, though it may be said that we dwell in God and God in us, yet *essential life* can be attributed to God only. That this was, by the mystery of the incarnation, in the man Jesus, every saint owns. But to talk of this being heavenly life, in the sense in which we possess it,

is the grossest confusion, and would be frightful, if it were not mere confusion." (Proph.iii, p 553.)

Perhaps Mr. Ord is really ignorant of the meaning of this, which at the end of the same paragraph Mr. D. explains :—

"We have life, but we are not eternal life; nor have we it properly, nor essentially, in ourselves. 'God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life.' All this is confounded. . . . I have said, 'Nor is it ever said that they were quickened with heavenly life.' And if it be said, But were they not quickened with the life that was in Christ? no doubt they were. But to confound the derived life in them with what Christ was in His person, so that it was said of Him, 'The Son of Man who is [the Being One] in heaven' is the greatest confusion possible." (p. 555.)

And this confusion is evidently Mr. Ord's, not mine. Where have I said that the saints, of any time, had essential life? It is he who cannot discern between derived life (in the Son) and this. To speak of "divine life in the fullest and truest sense"—which, according to Mr. Darby, Abraham had—without its being "in the Son" would be really giving them essential life; and this confusion—I say again—is Mr. Ord's, not mine.

This brings me to a comment upon my doctrine in a note on his page 40, which at least shows his entire incompetency even to understand what he is opposing.

"Those who have sought to make out *union of saints with Christ* previous to death and resurrection, have either destroyed the possibility of atonement, by making Christ part of a fallen humanity, or, as in the present case, deifying saints by bringing them into what is essentially divine."

Now I have NEVER sought to make out "union of saints with Christ previous to death and resurrection," as what I have written is abundant witness, and my defying saints is only, as we have seen, confusion in his own mind. How is it possible that Mr. Ord should deal rightly with that which he cannot even characterise correctly?

Let us return, then, to Mr. Lowe himself to give a few examples of his method of treatment, which will at the same time be warnings as to misconceptions of views which he would have people refuse at whatever cost (as it might seem) of truth and righteousness. On page 123 of his tract I find—

"Mr. Grant, reasoning upon the value of the substitutionary sacrifice, states that 'you may say, it is sufficient for the whole world. In itself it may be of value enough, but available it is not.' And again, 'You cannot say the work is done for all, if it be not so.' How different to the apostle's words in 1 Tim. ii. 8-7! Could an evangelist penetrated with this corrupt doctrine that the provision made in atonement is 'sufficient for all the world' but 'not available' go forth honestly and say, 'Whosoever will, let him come'? What becomes of the words in Romans iii. 22—"righteousness of God by faith of Jesus Christ towards all"?"

It is hard, often, to credit one's eyes, in reading these men's writings. Would you believe, dear reader, that the doctrine here ascribed to me,—quoted from my very books,—is actually the very doctrine I am contending AGAINST, and not my own at all? Yet it is even so.—pp. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13.

## CONCLUSION.

The foregoing will show that the doctrines of F. W. G. and C. E. S. should be taken from their own books and weighed and measured by the word of God. To misrepresent them and then compare the result with what we have been taught or what any man thinks or has written is to use a "scant measure" and "wicked balances" and

“deceitful weights.” To our knowledge this is what has been and is still being done to a large extent. Well-known and honoured names, alas, now thus sadly dishonoured, are being used in this unholy work. The time has come for plain speaking. It is required by the way C. H. M., and others have traduced F. W. G. and C. E. S. Their false statements have been answered and exposed by many a good while ago, yet recently, in five different districts, I have found the bane being circulated without the antidote. There was not even a suspicion, so far as one could learn, of anything false in C. H. M.’s letter, or that the proof of it had been published. It is difficult to imagine, however, how such ignorance could prevail at Wellington, whence C. H. M.’s letter was sent abroad in New Zealand. Has such a scripture as the following in these circumstances, not a plain and solemn word for the conscience? “Are there yet treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.” Mic. vi. 10-13. Little wonder therefore if “the Lord has a controversy” with us, and that his voice should be saying “hear ye the rod and who hath appointed it.” He requires thee “to do justly, and to love mercy, and to walk humbly with thy God.” But is there not INJUSTICE and conduct that is UNMERCIFUL, and, instead of humility, plenty of PRIDE? Well might J. N. D. write, “I have long felt that the party which assume to be the godly one is the one to be feared.” It is not needful to produce further evidence in detail. The circulars giving the judgments of many gatherings are weighty evidence. Suffice it to say that fully 300 gatherings in America and Britain have declared that C. E. S. and F. W. G. are not guilty of writing fundamental error or of forming parties, and these gatherings are happy in retaining these brethren in fellowship.—W. CORRIE JOHNSTON.

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Copies may be obtained from W. C. J., c/o H. J. Weeks, 183, Gloucester Street, Christchurch, N. Z. : price, 6d. or 4/- per dozen.