



The

Basis of Fellowship,

Differences of Judgment,

and other Papers.

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JOHN R. CALDWELL.



## The Basis of Reception and Fellowship.

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THE principles which govern a dispensation may be departed from, or even reversed, by divine revelation. For example, the God-appointed separation between Jew and Gentile is abolished; the "middle wall of partition" is broken down in this age. The essential difference between the old covenant and the new—between the dispensation of law and that of grace—necessitated this and other equally radical changes in the divine legislation.

But within the limits of one dispensation, whilst there may be advance or development in divine legislation, or, more properly, *adaptation* of the initial principles to varying conditions and circumstances, essential change of principle or retrograde legislation there cannot be.

For example, in Exodus xii. 47, it is written concerning the Passover, "All the congregation

of Israel shall keep it ” ; and the month Abib is specified as that in which it was to be kept (Exodus xii. 3; compare xiii. 4).

In Numbers ix. the first month of the second year had arrived, and the children of Israel were commanded to keep the Passover at the appointed season. But a circumstance had occurred which presented a difficulty. Certain persons were defiled by the dead body of a man. Such, according to Numbers v. 2 were to be temporarily placed outside the camp, and were thus deprived of the privileges of the congregation of Jehovah.

In the difficulty, God was sought unto; and the new condition that had arisen became the occasion of a fresh divine legislation, which is properly the adaptation of the original appointment to the new and altered circumstances.

In the case of defilement or absence on a journey preventing the observance of the Passover in the appointed season, it was to be observed in the second month.

Most interesting and instructive is the action of Hezekiah in 2 Chron. xxx., where the king, his princes, and all the congregation

took counsel to keep the Passover in the second month.

The whole congregation took the place of the defiled. It was undoubtedly done in the intelligence of faith, the result in them of the operation of the grace of God.

But, nevertheless, this was exceptional ; it was an adaptation to special conditions ; and the broad ground was not departed from, that the Passover was for all Israel. Therefore, the proclamation was sent "throughout all Israel, from Beersheba even unto Dan, that they should come to keep the Passover unto Jehovah God of Israel at Jerusalem."

No subsequent conditions or legislation could alter the original principle that every Israelite had a "*primâ facie*"\* right and responsibility to keep the Passover.

That there is an analogy between this Old Testament teaching and the teaching of the New Testament can hardly be disputed. In 1 Cor. xi. the Lord's own express command is recorded for the Church ; and in chapter i. 2 it is made binding upon "all that in every place call

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\* A legal term signifying "at first sight."

upon the name of Jesus Christ our Lord, both theirs and ours." It is therefore indisputably the intention of the Lord that all His own—"the Church which He has purchased with His own blood"—should observe the Lord's Supper. Although New Testament legislation does not specify time and place, it is nevertheless very plain to those who have no preconceived opinions or traditional theories to hinder, that the fitting occasion is "the first day of the week" (Acts xx. 7); and that the place is where the disciples are gathered, whether many or few, unto and in the name of the Lord. To this gathering and the observance of this ordinance every believer had the *primâ facie* right, and it was their responsibility to be there.

This principle remains unaltered and unalterable until the Lord comes, notwithstanding that changes of circumstances and conditions have brought forth divine limitations that modify the original idea, as to its practical working out. For example, in 1 Cor. v., the man who sinned was to be severed from the assembly. This was not in order to his destruction, but for his restoration, which

probably did take place afterwards, if 2 Cor. ii. 7, &c., may be taken as referring to the same person. Here was a divine limitation preventing such characters as are specified from partaking of the feast, even although they may have been genuine children of God.

The ordinary phrase indicating who are to be received, viz., "All believers sound in faith and godly in walk," is unsatisfactory, for it may be taken to mean anything.

As 1 Cor. v. demands that fellowship in the feast be denied to persons guilty of evil practices, so equally do Gal. v. 9-12 and 2 Tim. ii. 16-19 demand the same exclusion of those holding fundamental error of doctrine.

But this is not all. In Matt. xviii. 15-18, one is to be ultimately given the place of "a heathen man and a publican." For what sin? None is specified. But the divinely appointed steps being taken, and taken in love and for restoration (not in carnality or vindictiveness), the proud, unbroken spirit is so manifested that it becomes apparent to all that fellowship with such in the things of God is an impossibility.

Again, there are the causers of division and stumbling-blocks contrary to the doctrine, (Rom. xvi. 17) to be avoided ; and other such scriptures might be adduced.

With these before us, and taking into account the divisions, heresies, and lawlessness abounding in the present day, it must be evident that the utmost care and discernment are necessary if the keeping of the feast is to be in character conformed to the divine instructions.

But whilst all care and patience and discernment, especially on the part of those who are the guides, is requisite, the principle must never be departed from, that every believer has a "*primâ facie*" right to the fellowship, and that once the assembly be satisfied that the person is a believer he cannot be either expelled or rejected except there is plain scripture warranting such a course.

Let this simple, and we believe divine, basis of reception be departed from and it will soon become painfully evident that there is no middle course between *it* and the narrow, and ever narrowing demands of implicit and

absolute subjection to the latest dogmas and sentences of the cleverest and strongest-willed of those who aspire to be leaders. Nay, more; the latest "question" which has arisen and been used by Satan to split an assembly into two or more fragments, will become a universal superadded test by which to determine the possibility or impossibility of fellowship.

Many do not see whither they are drifting. Having departed from scriptural simplicity, they have accepted inch by inch, as a necessary sequence, the dicta of their authorities; and will go on to do so until some decision is arrived at too monstrous to be taken without question.

If after lengthened calculations a mathematical or arithmetical result is arrived at that is palpably incorrect, it is surely time to revise the processes by which the result was reached.

If we are called upon as the result of processes of reasoning to reject and treat as heathens and publicans, with whom there can be no fellowship in the things of God, the godliest men we know, it is time to review in the presence of God, every step by which such a conclusion has been arrived at.



## Unity and Separation.

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**I**N the wonderful prayer of John xvii. two leading thoughts are emphasised—viz., the unity of all who are Christ's and their separateness from the world.

And we think it must be apparent to all thoughtful readers of the Word that, from first to last, these two lines of teaching are prominent.

This being so, Satan has ever sought, by force or subtlety, to separate what God has united, and to unite what God has separated.

The marvellous unity of the believers, as recorded in the early chapters of the Acts, was at least a partial fulfilment of the prayer of our Lord. To Him it must have been as the anointing oil upon Aaron in its fragrance, and like dew of Hermon in its fruitfulness.

But soon the disintegrating forces introduced

and fomented by Satan's subtlety manifested themselves in murmurings (Acts vi.) and disputings (Acts xv.); and later on, in the church at Corinth, the saints are found divided into factions, according to carnal preference for various servants of their one Lord.

Hence the urgent exhortation of 1 Cor. i. 10 to perfect unity of mind and judgment in the Lord, and the many weighty considerations throughout the epistle whereby this exhortation is enforced.

The causes which led to this condition of things at Corinth are dealt with one by one. 1. There is the "wisdom of the world" (chaps. i., ii.). 2. Thinking unduly of men, and so being puffed up for one against another (chaps. iii., iv.). 3. Low thoughts as to the holiness becoming the temple of God (chaps. vi., vii.). 4. Conceit of knowledge (chap. viii.); and, after various needful instructions in chaps. ix. to xii., we have chap. xiii. presenting a full view of the characteristics of love, clearly indicating that, with all their knowledge and their gifts, this "uniting bond of perfectness" had been lacking.

And we may well learn therefrom that wherever a divisive spirit is working and divisive courses are pursued, some or all of these causes are operating now as of old.

In the second epistle another feature becomes manifest as clearly showing the working of the enemy. The children of God had been entering into alliances with the world: becoming unequally yoked together with unbelievers. If in the first epistle Satan had succeeded in separating what God had joined, in the second epistle he has succeeded in uniting in a common yoke what God had for ever put asunder.

On the one hand are ranged righteousness, light, Christ, the believer, the temple of God. On the other hand, unrighteousness, darkness, Belial, unbelievers, idols. How could such have fellowship or agreement? How could such co-operate under one common yoke?

It was forbidden under the law to plough with an ox and an ass yoked together (Deut. xxii. 10). The one was "clean," the other was "unclean," fitly representing the utter incompatibility between those who are "washed,

justified, and sanctified," and those who are "filthy still." \*

This separation from the world was essential to enlargement of heart (see 2 Cor. vi. 11-13). The narrow spirit of sectarianism could well consist with worldly associations. But the mind and Spirit of Christ demands that the world be separated from, and that all who are Christ's be loved, and their welfare and unity promoted.

Faithfulness to the truth and subjection to the Lord alike demand separation from the world. Hence, many of God's children are being led, in these last days, out from sectarian associations upon this sole ground, that they can no longer remain yoked in what is professedly Christian fellowship, worship, and

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\* It has been asserted that the ass did not represent the "unclean" but the "redeemed"—because the firstling of an ass was to be redeemed with a lamb, otherwise its neck was to be broken (Ex. xiii. 13). If so, then no animal represented the "unclean," for the firstling of every unclean beast was in like manner to be redeemed or to be killed (Num. xviii. 15). Whatever other scriptures may teach as to limitations to co-operation in one yoke of service with Christians who are ignorant, or wilful, or entangled in unscriptural associations, we contend that in *this* scripture it is the yoking together of *believers and unbelievers* and *nothing else* that is referred to.

service, with those who are not the children of God. "The form of godliness" there may be: but, if the power be denied, the responsibility is none the less; the heathen world, with its idolatry, and the religious world, with its profession of Christianity, are the same in the sight of God. His word is as plain concerning the latter as the former, "From such turn away" (2 Tim. iii. 5).

Obedience to these plain commands no doubt involves separation sad and painful from many children of God. Those who determine to abide in association with the ungodly are necessarily left to their associations. But this is only a necessary result of obeying the Lord. The object in view is not separation from saints. This the Lord never commanded. His will is separation from the world:—but oneness of mind and heart among saints. "Love to all saints" is as plainly the will of the Lord as "Love not the world." Therefore, though obedience may separate as to walk, as to position, as to service and worship, from othersaints, it ought never to alienate affections. Fellowship will be marred, hindered, perhaps

rendered very difficult or practically impossible;\* but, nevertheless, as far as it can be maintained without compromise to the truth, it is our bounden duty to maintain it.

It has been said that "separation unto the Lord" demands that there shall be "*no fellowship in the things of God*" with believers who have not so learned the will of the Lord. That the attitude towards such of the "separated" believer is exactly the same as his attitude towards the world—viz., "No fellowship."

Fellowship has lately been defined as "having, holding, and using in common." We willingly accept the definition, believing it to be the truth so far as it goes, and we would ask how much do we "have, hold, and use in common" of the things of God with the world? Surely *nothing*. With him who *has* not Christ, who *holds* not the truth, and who *uses* not the grace of God, we have *nothing* in common—fellowship is impossible.

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\* This would apply in the case of one "put away" or "cut off," according to the Word of God. Obedience to God and love to the soul of the erring one alike demand that there be *no fellowship* with such. "Let him be to thee as an heathen man and a publican." "By this we know that we love the children of God, when we love God, and keep His commandments" (1 John v. 2).

But we would ask again, how much do we have, hold, and use in common with every saint? Surely an infinitude!

We have Christ in common. One common Lord and Saviour, one common salvation, one common faith, one indwelling Spirit, one Father and God, one inheritance incorruptible and undefiled. All that is greatest, most precious, and most glorious is common to all believers, possessed, held, used, in common, though in vastly differing degrees. To go to such an one as we would go to a worldling, refusing all fellowship in the things of God, simply to witness for certain truths which God has taught us, but which he has not learned, is practically to deny that we have anything in common until these truths are accepted.

Little wonder that such testimony, even though it be to the truth, is resented and rejected! Nay, more, has not such action turned very many away from those teachings which would have separated them from the world, and from worldly religious associations, and riveted them firmer than ever to sectarianism and tradition?

## On Differences of Judgment.

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**I**T is the will of God that His children “be perfectly joined together in the same mind and in the same judgment.” To this end the apostle prays (Rom. xv. 5), “Now the God of patience and consolation grant you to be likeminded one to another according to Christ Jesus ; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”

That this blessed attainment of oneness of mind and judgment should have been frustrated through the working of Satan hitherto, and instead thereof the spectacle presented of a Babel of conflicting doctrines and opinions, is matter for deep humiliation, confession, and sorrow before God.

If any measure of divine unity is to be



brought about it must needs come down to us from above, and the beginning of the blessing will be found in brokenness of heart and true contrition concerning the enormity of the evil.

This, if genuine, will be accompanied by self-examination. "For the divisions of Reuben there were great searchings of heart" (Judges v. 16). The root of all divisions and contrarieties of mind and judgment is the deceitful heart. "They are a people that do err in their hearts," that is the root; "they have not known My ways," that is the result (Ps. xcv.) One of the most stupendous manifestations of the judgment of God upon human self-exaltation ever known was the confounding of the language of those who had been till then of one language and of one speech, so that they could not understand one another. - It was "Babel" or "confusion." Is there not even such a judgment from God upon His people at this present time? Are not the conflicting views upon almost every subject within the boards of the Bible; the weird and twisted interpretations; efforts to arrive at oneness of mind, whether on prophetic, ecclesiastical,

or any other subject resulting only in the fuller manifestation of the greatness of the gulfs that seem fixed between those who ought to be perfectly joined together—are not these things evidence that judgment has indeed begun at the house of God?

But there was another form of judgment more dreadful still—viz., when God turned the sword of every man against his fellow (see Judges vii. 22; 1 Sam. xiv. 20). And the application of it to New Testament times is no fancy; for do we not read, “But if ye bite and devour one another, take heed that ye be not consumed one of another” (Gal. v. 15)? Is it not the case that the precious Word of God, to be used in the grace of the Spirit for edifying and comforting, has been handled in the flesh, and made the instrument for hacking and hewing, for dividing and consuming?

It has been well said by one that if unity is ever to be manifested on earth, it will, somehow or other, come by way of the Bible. This we are persuaded is true. Departure from God and from His Word is the root of all the evil, and the cure can only be in a genuine

return to that same God and to that same Word.

This return must be individual—each one in his and her own soul's relation with God—and when grace for such return is given from above, there will be certain infallible marks. First, there will be meekness of spirit and humbleness of mind. Of such it is written—“To this man will I look” (Is. lxvi. 2). “A broken and a contrite heart, O God, Thou wilt not despise” (Ps. li. 17). “The Lord is nigh unto and saveth such” (Ps. xxxiv. 18); and finally, “With this man will I dwell” (Is. lvii. 15). “When Ephraim spake trembling, he exalted himself in Israel” (Hos. xiii. 1). There is a gentleness that makes great and a grace in the trembling speech that wins respect and esteem. The truly contrite will tremble at the Word, and will tremble as they speak it. Alas for the hypercritical dogmatism that issues as thunderbolts its latest constructions and conclusions, demanding that they shall be implicitly received; or, if not, the man who dares to question or reject, is denounced as dishonest or sneered at as an imbecile!

Such a spirit may build indeed a structure in keeping with itself, and boastingly cry, "The temple of the Lord are these"; and glory in a unity gained at the expense of excluding all who have not so learned. But if aught is to be ever wrought that God will own, it will be marked by meekness of spirit and lowliness of mind.

Another mark will ever be characteristic of that which is of God. The element of love will pervade and encircle it. The truth will be spoken in love, and acted in love, and pressed upon heart and conscience in love. Where this exists, evil surmisings will be at an end—"love thinketh no evil." There will be no vaunting of self—no being puffed up, as at Corinth, for one party against another; no glorying in majorities; no seeking of our own, but a bearing, a believing, a hoping, an enduring, a long-suffering accompanied with kindness that only God can impart.

The cause that is divine will need no resort to evil-speaking to advance it, and no unseemly forwardness or disparaging of others to maintain it.

Another mark will be the firm refusal to judge in matters concerning which God has not given command to judge.

There are definite rules laid down for the judgment of evil in the assembly, and those who are acting in fellowship with God will seek to act up to these rules, but not to go beyond them.

Who shall dare to legislate for or judge a fellow-servant of the Lord as to how far he shall go in becoming all things to all men, that he might gain them? And if now, one servant of the Lord goes with the Lord's message where another would not feel liberty to go, who shall judge or condemn him? "Let every man be fully persuaded in his own mind." "Who art thou that judgest another man's servant?" "To his own Master he standeth or falleth."

The fact that every one of us shall give account of himself to God, effectually prohibits fellow-servants from judging one another as to their individual path or motives.

The repeated injunction not to judge, first spoken by the Lord (Matt. vii.), again by Paul

(Rom. xiv. 10-13), and by James (James iv. 11, 12), *must* have a more definite and general application than is usually accorded to it. We are persuaded that the spirit which indulges in perpetual judgment and censure of others is not of God. It alienates and separates very friends; it fosters pride and self-righteousness, and results in barrenness and joylessness of soul.

Very different is the spirit, which in love would seek to enlighten, to direct by patient instruction—line upon line, precept upon precept, here a little and there a little—into ways and paths more pleasing to God. Love, whilst dealing with the conscience, only draws its gentle cords the tighter. Not so the spirit of judgment. It censures, it condemns, it rebukes, it casts off, it imputes evil motives, and says, "Let the Lord be glorified!" "Malicious words" are not lacking now as of old, wherewith to follow those whom fleshly zeal casts out (3 John).

Differences of judgment there will be, and must be, until perfect knowledge is attained. There is the ignorance of a child in the infant

class—the ignorance of the boy in the higher form, whose slowness and negligence make him a dunce. There is the ignorance of those who have attained to years, but never had the opportunity to learn, and the yet deeper ignorance of those who have been wrongly taught, and who have afterwards with greater pains to unlearn what they learnt. All these distinctions are to be found in the spiritual sphere, and must be reckoned with. Discernment is needed, suitably to deal with every case, as well as patience and grace. Love will wait and welcome every little step of attainment, whilst impatience and fleshly zeal will seek escape from the burden in the heartless sentence of expulsion from the school.

Unchristlike as well as disastrous and hopeless is the policy that gathers around a little company of clever learners, and denounces all the rest as wilfully ignorant.

There is an essential difference between a *precept* and a *principle*. Concerning a precept or command, there is little or no room for diversity of judgment. Even a precept may be misunderstood through the influences of

tradition and false teaching, as, for instance, baptism. Disobedience cannot usually be accounted for on the ground of misapprehension. It arises generally from the want of the will to obey. Very different is it with a principle. The present dispensation is more than any previous period one of principles, requiring spiritual intelligence to apprehend and apply them. And the difficulty of such application is a thousand-fold increased by the divisions and confoundings of these last days.

Nothing is more contrary to the mind and spirit of Christ than the judging of others to be ungodly or reprobate, who fail to apprehend principles which to us may be very plain and afford very definite guidance. Yet, is it not the case that some who, after years of blindness, have had their eyes opened to the application of a principle, attempt to force their present judgment upon others who cannot see it, charging with wilful ignorance or dishonesty some who far excel their judges in grace and godliness.

The poor, bewildered sheep know not which way to turn. Thousands are waiting to be



gently led and fed with food convenient for them as they are able to bear it. But if their "doubtful thoughts" are to be judged (Rom. xiv. 1, margin), ere they are accounted fit for any fellowship whatever, how are they to be reached, how helped, how led on into ways which are according to truth? On some, this burden is pressing heavily; yet, to tell the truth, they are hindered, perhaps unconsciously, from acting upon their convictions, through fear of the judgment of brethren.

At present there is a process going on which is loosening the bonds of sectarianism. Many minds are being prepared to surrender traditional teaching, and to accept the Word of God as the only and final appeal. If such are held at arm's length, and if fellowship with them is regarded as necessarily a compromise of the truth, is it any wonder that they are stumbled and turned away from a position which seems to them to involve a bondage to man more exacting than the sectarianism in which they were born and brought up.

The  
Relation of Believers in Assemblies  
to the Denominations.

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**M**OST of those who have withdrawn from the various denominations, and who are gathered together after the manner of the early disciples, have taken the step in order that, being free from the doctrines and traditions of man, they might be subject to the Word of God and to the authority of the Lord, Christ.

Some there may be who have acted from unworthy motives. The trials of the way are too much for these, and they sooner or later return whence they came. Others have acted with little light, but desiring to follow the light given they progress slowly but surely. Others again have been granted a clear insight into the essential evil of all sectarianism, have seen not only that it separates into parties those who are members of one body in Christ, but that the root of this disintegration is failure to give

to Christ His rightful place as Lord, as the One who has the sole right to order the House of God.

In the scriptures of the New Testament there is but one association, **THE CHURCH**. In that association God intends that there should be a present display of His " manifold wisdom," such as draws forth the interest and wonder and adoration of angelic observers.

Devised as to its construction and order by God, it is adapted, if carried out in the wisdom, grace, and power of the Spirit, to answer all the purposes that God designs to accomplish through His saints in this present age.

It supersedes, of necessity, all other " associations." No other can find a warrant for its existence—let alone for its constitution—in the Word of God. All other associations have their origin in the mind of man.

That they originated with good and great and benevolent Christians, and for great and praiseworthy objects, affords no justification of their existence. Each and all they are a practical denial of the sufficiency of God's " association," and proclaim that God's way is a failure, and that His servants must go outside

His revealed will to find methods better adapted to effect the purposes of God—the conversion of sinners and the unity of saints.

The light that severs from the sect to which we once belonged, severed also from every other association of human devising, and shuts us up to act upon and contend for the principles of the assembly of God as laid down in the New Testament. The apostles' doctrine is the sole appeal, as therein alone can the revealed will of the Lord Jesus Christ be found.

If this be the truth, as we conceive it is, then the separated path is the only divine way. If not, then it is the most vicious form of sectarianism, it is the sin of schism in its most specious guise, it is of the flesh and can only end in the judgment of God.

It is well to be perfectly clear as to the question at issue. There is no room for compromise. It is impossible to carry out the two principles, or to mix the two together. If God has revealed His will concerning His assembly, the only course for the loyal heart is to be committed to it entirely, and to cut off every bridge of retreat to that which has its origin in the will of man.

But if this be so, what is to be our attitude toward those who are members of the same body, and who are yet bound up in all the multitudinous associations of Christendom? Are they to be treated as moral lepers? Is there to be "no fellowship" with those who are indwelt by the same Spirit, and to whom, notwithstanding all their ignorance, the same Christ is precious? Are those who have greater light to despise them? To speak reproachfully of them? To sneer at them? As one has pertinently asked, Is there to be no point of contact with them?

So far as we can see, this is where the difficulty arises that is causing much controversy, and no small amount of bitterness, at the present time.

Some feel at liberty to go amongst all associations—they will "preach thê Gospel anywhere." They will join with the clergy in a "mission," or will evangelise "under the auspices of the Y.M.C.A.," or will "conduct services" under the auspices of "the Christian Union," or "the Sabbath School Union," or any other "union." They don't surrender their privilege of "breaking bread on the first

day of the week," but they feel at liberty as the Lord's servants to "go anywhere."

We confess that there is much to attract in such a course. There are larger and often hungrier audiences, both of saints and sinners. As a theory it sounds well, but when honestly tested we believe it is found lacking.

Two courses of action are open to such. The one is, to be faithful in the proclamation of the truth they have learned. If they go absolutely unfettered and give what God gives them, we well know that sooner or later scriptural teaching will either result in the breaking up of the association or in the leading out of the faithful.

Some may have faith for this. "To their own master they stand or fall." "Who art thou that judgest another man's servant."

The other course is, to preach what is called the Gospel and nothing else ; to say nothing that would give offence ; to avoid all points of "controversy" ; to suffer the converts, if there be any, to drift into the various denominations and associations that are around them, and practically to take sides with and confirm in

their opposition to much of the present truth of God those from whose "associations" faithful ones residing on the spot were obliged sorrowfully to withdraw, in order that they might do the will of God.

The latter of the two courses we cannot follow. It seems to us first and last to be "compromise," and practically to be a surrender of the truth that has led us into the place of separation and blessing that we occupy.

As to the former of the two courses, we fail to see how we can take our place on the platform of an "association" acting "*under its auspices*," without by that very act giving, or appearing to give, our sanction to it. We fail to see how it is possible consistently to sever or decline *membership*, and at the same time to stand on the "association's" platform, and fight under the "association's" banner.

But we dare not sit in judgment upon those who do not see thus. We may exhort them to faithfulness, we may remonstrate with them and seek to show them in what way they may thus be stumbling-blocks to seekers after the ways which be in Christ, but further we cannot

go. Their action may be indeed a felt source of weakness ; but this must not be rectified by carnal means, the readiest of which is "separation," but by committing the matter to God, seeking light for them and grace for ourselves.

So much for becoming co-workers in "denominational" or "undenominational" "associations."

But as to attending such meetings. To occupy the platform at a public meeting is one thing, to be present as one of the audience is quite another. We dare not condemn the many who go and take others to hear the Gospel preached by servants of God, who are being mightily used in conversion. How many there are who can now rejoice over children and others dear to them, who have been brought to the Lord through the instrumentality of those whose position and associations were not such as we could possibly endorse or join in with!

Let those stay away who conscientiously believe that by going they would compromise the truth. But let them not judge and bring into bondage to man those who in all simplicity



and godly sincerity feel at liberty to attend such meetings. That there is a danger connected with this liberty must be fully admitted. We could point to many who, discontented with the less cultivated speech and less comfortable surroundings of the Gospel meeting in connection with the assembly, have gone to attend "mission services," and ended in forsaking the assembly and going back to what they had left.

Others, again, upon other grounds of discontent, have fallen in with Salvation Army work, and turned their back upon scriptural order. The dangers are great and numerous, but the danger of falling under bondage to the fear of man we believe to be quite as great and quite as disastrous.

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