PRECIOUS TRUTHS REVIVED AND DEFENDED THROUGH J. N. DARBY

VOLUME THREE
Defense of Truth
1858 - 1867.

An historical review including exposures of past and present calumnies employed in attempts to discredit these truths.
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Acknowledgments

Thanks are due Dr. Arnold D. Ehlert, the editor of The Bible Collector, who has kindly permitted me to quote, in extenso, two copyright issues of that periodical that deal with JND’s translation work.

Thanks are also due Dr. David Brady, Curator of the Christian Brethren Archive in The John Rylands University Library for supplying some of the papers on the subject of the sufferings of Christ.

And I appreciate the editing work done by Dennis Ryan, whose constructive criticisms always improve the material he edits; and thanks to his wife, Carolyn, for her indefatigable word processing and proofreading.
Preface

Section 10 deals with the sufferings of Christ controversy, in which the adversaries of J. N. Darby tried to fasten the guilt of Newtonism (see volume two, section eight) on him. This controversy reached its peak in 1866. Some who had been in fellowship with JND withdrew and almost all of those who withdrew went over to Bethesdaism, even some who had earlier written against Bethesda principles. A broader path appeals to many Christians.

In vol. two I pointed out that the era from 1847-1866 involved three things in connection with the defense of the recovered truth, and that the three are intimately connected.

1. The enemy sought to introduce Newtonism (Plymouth, 1847).
2. Next, the enemy sought to introduce indifference to it (Bethesda, 1848-1849).
3. Then, the enemy sought to fasten the charge of Newtonism on the Christian who had withstood both Newtonism and the indifference to it (1866).

This is an interesting phenomenon but not an unusual one. However, it is quite remarkable because of the range and reach of evil and its effect upon Christians. It is not unusual because the enemy (assisted by Christians) seeks to make those who resist appear to be the guilty. At any rate, the history of these three controversies dramatically demonstrate this process. Section 10, then, will indicate the effort to fasten the charge of Newtonism on JND. With that, some help on the subject of the sufferings of Christ will be given. Section 11 will take up the translation work of JND, his writings and some personalia. Concerning his translation work, I would point out that it is the only translation we have by one who had the spiritual and technical qualifications and who so ably understood dispensational truth. I do not subscribe to the theory that others have improved on JND’s understanding of dispensational truth. Such statements usually are made by persons who do not understand the teaching of JND on ages, dispensations, administrations and parentheses. Moreover, such are ignorant of the bearing of the truth that the testing of the first man (1 Cor. 15:47) ended at the cross; and also do not take into account the development of the ways of God in government in the earth. A book has been published giving an exposition of his teachings on this line of doctrine that will not merely show this to be the fact of the matter, but will, hopefully, assist in a proper understanding of the ways and purpose of God for His glorification in Christ. It is J. N. Darby’s Teaching Regarding Dispensations, Ages, Administrations and the Two Parentheses, available from the publisher.

Appendix 1 reproduces J. J. Penstone’s, A Caution to the Readers of "A Caution Against the Darbyites.” It documents a typical case of slander against J. N. Darby, exposing how animus dishonestly operates. (This paper also includes some observations on the case of W. H. Dorman.) The paper is illustrative of how J. N. Darby’s name and reputation has been besmirched by those who profess to be Christians.
Section 10

The Sufferings of Christ

They only consult to thrust [him] down from his excellency; they delight in lies . . . (Psalm 62:4a).

F. W. Grant wrote:

Is the truth dear to us? the *special* truth which God has been giving us in these latter days? Who was it, again I ask, whom God most conspicuously used and honored, to bring out again for us His buried treasures?

Every one of us, I trust, will agree: it was J. N. Darby.

What more successful attack upon the truth than just to slander the instrument God used? nay, to make him the heretic now, rather than Newton? . . . .

But so it is that the attack on Mr. Darby is always accompanied with the extenuation of Newton in a corresponding manner, as in the books of the two Groves. Newtonian orthodoxy, such as it is, triumphs at Bethesda. Mr Darby and all God has taught us through him is nowhere, or rather is under the stigma of heresy still, as in Wright’s” letter.
10: The Sufferings of Christ
Chapter 10.1

Background to the Controversy

INTRODUCTION

It is not my purpose to enter into the details of all the charges against JND. JND’s own writings are a sufficient refutation when read with a teachable attitude. However, this survey of the recovery and maintenance of truth would be incomplete without some reference to this issue. It is the third strand in a threefold attack on recovered truth:

1. The assault by B. W. Newton on recovered truth in general; with the particular evil doctrine that Christ was at a circumstantial distance from God.

2. The assault by Bethesda of what, in effect, is indifference to Christ concerning association with evil; and the enunciation of a principle that means that fellowship with leaven does not leaven a person or an assembly.

3. The assault by seeking to fasten Newtonism on JND in connection with JND’s writings on the sufferings of Christ.

WHY JND WROTE ON THE SUBJECT OF CHRIST’S SUFFERINGS

The occasion of JND’s writing on the sufferings of Christ appears in the following citation.

What I object to and judge to be evil in what is afloat among Christians is not even the doctrine that the sufferings of Christ during His lifetime were vicarious. Even where this is incorrectly stated, I might seek in such a case to make the apprehensions of the mind clearer, where it was needed; but in no case, that I am aware of, should I have an idea of treating it as heretical. On the contrary, the doctrine which I denounce as evil, where it has been carefully developed and justified (and the author of these views is in the good esteem of the writer of the article I refer to) teaches very specifically that the sufferings of the blessed Lord, during His lifetime, were not vicarious; that it is a mistake and an error to hold them so. It teaches that they were the consequence of His association by birth with man and with Israel, and that Christ had all the experiences which an unconverted man ought to have. It teaches that Christ was dried up and withered by Jehovah’s anger, not vicariously, but by reason of the place He was in. This is what I abhor. I do not find the persons so jealous of semi-Socinianism moved to this jealousy by these and the like doctrines, nor others almost equally mischievous, in those they applaud and quote. And this abominable doctrine as to Christ has gone very far. Tracts are published, in which the darkness of unbelief in us, and an inability to pray, are declared to be the partaking of the sufferings of Christ; and that when a Christian doubts of his salvation, this too is the fellowship of Christ’s sorrow.
10: The Sufferings of Christ

"There were moments," I read, "when Jesus had fears for His ultimate deliverance and safety . . . . He entreated, at least, that a way of escape might be left Him, that He might not be shut in in hopeless despair! Oh, what deep depths we may be led into through our own prayer to know the ‘fellowship of his sufferings’; yet who that remembers what joint heirship with Him involves, can expect, or even desire, entire exemption from them? . . . ." That is, in desiring to have part in Christ’s sufferings, we may get into despair, or all but. As this doubting His own deliverance vicarious in Christ? What is it in those who come into it after He has wrought a perfect redemption? Nor is this all. I read, "Jesus knew what it was to be apparently set fast in His onward course, as is strikingly expressed under the figure of miry clay. ‘I sink in deep mire [marg. mire of the depth], where there is no standing.’ ‘Deliver me out of the mire, and let me not sink.’ ‘He brought me up also out of the miry clay out of an horrible pit.’ It was no light thing that made Jesus express Himself thus. He knew what it was, by painful experience, to be in such a position. Thus He says in Psalm 38:16, 17, ‘When my foot slipped (who but knows the difficulty of walking in miry clay without slipping?) they magnify themselves against me, for I am ready to halt.’ He would have shrunk back if He could consistently with His Father’s will. ‘If it be possible, let this cup pass from me. Nevertheless not as I will, but as thou wilt.’ What comfort is this for believers when they are ready to halt (set fast)!

What shall I say to such language? I know not with any certainty whose it is. I have understood that they are the statements of a deceased female, whose life and correspondence I have never seen. Wisdom might have corrected and set them right, if this be so, when she was living; but they have been published as tracts for edification by those who have approved of them, and I am entitled to treat them as theirs. Is suffering vicarious when it is our privilege to pass through the same, and doubt of our ultimate deliverance, as Jesus appears to have had fear for His? Did the Lord slip vicariously? No, reader you have the fruit, and that published by teachers as piety, of the system I denounce. It is largely afloat. It may be more guarded by the theologians, more nakedly stated when a female’s feelings are possessed by it; but the doctrine, the root and principle of it, belongs to a whole school of doctrine. a You have some of the ripe fruits here. Christ slipped, "and who but knows the difficulty of walking in miry clay without slipping?"

I do not charge the whole school with accepting such fruits as these, but I do charge their principles and their doctrine with being the root which bears them. Some who published the tracts and the biography (if what I am informed be correct) must have been brought, by being habituated to this doctrine and the ignorant application of Psalms and other parts of scripture to Christ, to see what was edifying in saying that Christ’s foot slipped -- He not having succeeded in overcoming the difficulty of not doing so; and that this is a great comfort for believers when they are set fast in the mire -- it is to be supposed when they slip too; and this is the fellowship of His sufferings! Seasons of spiritual darkness are an answer to a prayer to know Him, and the fellowship of His sufferings! "and in no case, perhaps, can Christian experience be more fully or minutely traced out, as a real participation in the sufferings of Jesus Christ, the Head of His body."

A justification of the darkness of unbelief -- not the travailing sorrows of love

a. A popular book of piety, the "Night of Weeping," is unequivocally infected with this doctrine.

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for others, which, however, are here confounded with them, but of darkness and almost despair for oneself, viewed as the fellowship of Christ’s sufferings -- is beyond all, I avow, that I could ever have imagined the perversion of a misguided mind could have led to. If it was vicarious in Christ, I suppose these doctors must make it so in the Christian now, for it is the fruit of his prayers for fellowship in Christ’s sufferings. It is not, they tell us, unbelief, but privilege; not a needed exercise of heart, but a conferred one; not one whose blessing is a needed one for the soul who goes through it -- its own humiliation or its discipline. For whom is it undergone? Indeed, in the same tract it is said that Christ is to see of the travail of His soul, and Gethsemane and the cross are specifically referred to. So, it is said, ministers travail in birth for their little children, till Christ be formed within them. And this is circulated as beautiful piety. I do not trust myself to express what I feel. It was said by the leader of this school, referring to Christ, that we need not be surprised if a person going up an ice mountain with a heavy load on his back should slip. This ripens under female feeling into the declaration that He did -- a conclusion necessarily drawn from this abuse of the Psalms fairly followed out. And these public teachers go a step farther now, and comfort believers with the thought that Christ actually slipped, His path was so difficult.

But I repeat, it is the just and natural fruit of a school of doctrine admired by very many really Christian people. The tree is known by its fruits.

**SOME BACKGROUND TO THE CONTROVERSY**

In Section 8 (vol. 2) we saw that JND answered B. W. Newton’s evil teachings and also set the subject of the sufferings of Christ in its proper bearings. This is not to say that his thoughts on this precious subject were not expanded subsequently; but it is to say that the thoughts expanded were basically set forth in 1847. There was one class of sufferings (subsequently called "the third class" in the 1866 controversy) which he had not designated as a third class of sufferings in the controversy with B. W. Newton, yet the same doctrine was essentially held by JND in 1847; only this teaching was, at that time, subsumed under a second class of sufferings by him.

In a letter dated 1851, JND remarked,

My mind had gone on to fresh inquiry on the sufferings of Christ in applying the sufferings of Gethsemane more exclusively to the effort of Satan as the power of darkness, though using the cup Jesus had to drink, in the view of oppressing Him; and that this was closed before He left it, and thus Satan’s power of death properly closed. On the cross it was the wrath of God, and out of that also Jesus emerged before giving up His Spirit to His Father. This, connected with what death is, and what life was, had occupied and interested me a good deal. All that relates to Him is blessed.

JND held that Christ suffered atoningly, under wrath, during the three hours of darkness; and our Lord emerged out of the wrath and then dismissed His spirit, peacefully, to His Father.

In 1858, a paper by JND on *The Sufferings of Christ* appeared serially in *The Bible Treasury*. He opened by stating:

A good deal that is current on the sufferings of Christ leads me to desire to draw the attention of your readers to this point, and to some simple yet important distinctions which it behooves us to make, as to their character and nature.
These articles came under attack and in a "Supplement to the Sufferings of Christ" he took some notice of prevailing errors:

I am uncommonly thankful that the papers on "The Sufferings of Christ" have awakened the enquiry they have. I have no doubt it was needed when the question once was raised. In itself the raising of it would be a cause of regret to me, for fear of the destruction of holy and reverent affections on such a subject. But we all know that it was raised and a large class of persons in the Free Church of Scotland, and elsewhere, were more or less affected by it. The original root, in both England and Scotland, was the deadly wickedness of Irvingism. The attempt to meet that in England by explanation led to the statements which have now become notorious. In Scotland it was a more direct result of softened down Irvingism itself. When the English form of the doctrine being put to shame lost its blasphemous virulence though never given up, it tended to coalesce with the softened and pious remains of Irvingism or semi-Irvingism in Scotland. This is the present phase in which the influence of this doctrine appears. It has sought to support itself by old opinions and to make use of phrases employed, as is constantly the case, in a general and inaccurate way when the question was not raised and no such thought was in the mind of the writer, to sustain a system of doctrine which he whose words are quoted never thought of; but its birth and true nature is a distinct, false doctrine as to the relationship of God to Christ, which is not Irvingism, but which affects both the person and work of Christ, by views which have flowed from Irvingism or been the result of contending against it without the Spirit of God. 8

Some years after this P. F. Hall began an attack on JND. W. B. Neatby remarked:

Hall had been for many years a lukewarm supporter of Brethrenism. But for Darby’s tracts, however, he would have "gone on" with his party "in sadness indeed, and with the oppressive conviction that" his "great theory of subjection to the Holy Spirit, as dwelling in the Church on earth, was practically abandoned". But [W. H.] Dorman had not so far shown any sign of disaffection, although circumstances had probably, unperceived by him, been loosening his moorings to Darbyism. Hall was before his friend in taking action. In 1865, after three years’ uneasy silence, he engaged in correspondence with Darby, but ineffectually. In the beginning of the following year after prolonged persuasion, he induced Dorman to take up the matter. This initiated a correspondence which was partially published in one of the most interesting pamphlets in the literature of Brethrenism. I refer to Dorman’s Close of Twenty-eight Years of Association with J. N. D. 9

This makes it sound as if P. F. Hall and W. H. Dorman 10 initiated the correspondence, though he does not state that. JND believed that something was at work in the souls of these brethren before the correspondence which he, JND, initiated:

I had no doubt Mr. -- had entirely abandoned the path he was in before he left Quebec . . . . He had been frightened into neutral ground. Mr . D.’s [Dorman] attack was a mere occasion of and excuse for taking the step. If it had been a serious inquiry as to that doctrine for its own sake, he would have written to me for an answer or explanation. But he never did anything of the kind, nor did Mr. D. nor Mr. H. [Hall], till I wrote to them. . . . 11

I have only again to beg every righteous person not to take any statement but my
own for my views. In Mr. Hall’s letters to me almost everything, if not everything, was misstated through his own want of apprehension of the truth and preconceived notions. 12

During 1866 the attacks on JND became white-hot.

W. Kelly printed *Extracts From a Tract on the Sufferings of Christ, 1847* taken from the paper by JND and added the following note:

These extracts will furnish evidence to many who have not this tract, how far they can trust the candor or the competency of some who, having read it, have not scrupled to insinuate, that Mr. Darby’s doctrine then [in 1847] differed essentially from his doctrine in the "Sufferings of Christ" (1858), especially in excluding a third class of sufferings distinct from those for righteousness and those for sin. If Mr. D. held at that time all the truthful parts of his present system, including his application of the psalms to Christ’s special sorrows in connection with Israel, viewed in the godly remnant, *it is false that he denied his own third class of the sufferings of Christ, but only (as now, more than ever) Mr. N.’s.* The misinterpretation, of which this is the palmary and stock argument, will be apparent to the reader from the simple examination of these extracts. That he did not formally divide as in the pamphlet of 1858 is true; but the tract of 1847, which was cried up as sound and conclusive by the same men who decry it in 1866, contains *precisely the same doctrine,* and less exceptionally stated in 1858, as any intelligent and spiritual mind must see. 13

Then when JND’s adversaries had had their say, a second edition of *The Sufferings of Christ* was reissued. *The text remained unaltered.* This was an absolutely necessary step in order to not give a handle to the adversaries who would charge him with having altered his teaching once he was charged with heresy. However, material was added for an introduction to the second edition. 14 The second edition was published in 1867. 15 Interestingly, there appeared the following statement in *The Bible Treasury* for Dec 1866: "... the paper on the "Sufferings of Christ" (which appeared in these pages in 1858, since then reprinted exactly) ..." 16 So there was a second printing which preceded the 1867 second edition, perhaps in 1859. 17 In connection with all this a number of letters and notices appeared in *The Bible Treasury*, vol. 6.

In a typical Bethesdaite, *untruthful* fashion, E. K. Groves wrote of JND:

It is one of the most unaccountable traits in his character that he should not have cared to explain himself even to those who most earnestly sought to justify him to others. 18

Mr. Bewley, however, said:

This has led us to examine some of Mr. D.’s writings on the subjects referred to, and to have frequent communications with himself. And here we feel bound to acknowledge the patience and courtesy with which, hour after hour on various occasions, inquiries have been answered and explanations given. 19

Indeed, JND said he "answered to everyone who has written to me." 20

And, of course, he wrote to P. F. Hall 21 and W. H. Dorman. 22 Regarding W. H. Dorman’s paper *Close of Twenty Eight Years of Association with J. N. D.*, 23 JND did not read it, nor *Grief Upon Grief* 24 by P. F. Hall. In Nov. 1866 JND wrote:
But it is not only that I _have_ been willing to explain, I have done so whenever I have been written to; and, of course, should; and many minds, I know, set at rest. You will remember as to reading Mr. D.’s and Captain H.’s pamphlets, that I had a long correspondence with each; and I am told that D.’s is substantially his letters without mine. Did I read them I might have to answer _them_, and that I should with difficulty be brought to do. There is a day when all will be brought to light. I bow, I trust, sincerely to the present chastening; feeling a great deal more for brethren than for myself. I am persuaded with patience everything will find its place.  

Concerning W. H. Dorman, JND wrote on Aug. 8, 1867:

_I mourn over D., but my judgment is as clear as daylight: brethren, if I can; Christ at all cost._  

JND was not insensible to the attacks of those who had been his associates. In Aug. 1866 he wrote:

_I have felt all this deeply. I was not a stone to be insensible to how it was done, and who did it._  

And how did he say the attack was done? On June 9, 1866 he wrote:

_The attacks, begun with deliberate fraud in quotation, were followed up by low malice, most of which, when I have seen them, I have not read._

_Persons hostile to the truth have taken the statements I have made as to the different states of heart, of a tried soul, to which, consequently, this interest and sympathy of Christ might apply, and given them as the state in which Christ was. I might, no doubt, have guarded by a positive disclaimer against such an application. To an honest mind it was needless -- to a dishonest one useless. When in the general statement, I had carefully put it in, to guard against any misapprehension on the very point you take up, it was _deliberately and purposely_ left out, and unsuspecting minds sought to be puzzled by it. With this before me, what do you feel I can think of the clamor that has been raised?_  

In May 1866 he wrote:

_Allow me to state some facts. This question was first raised by the most deliberate and unprincipled fraud as regards my statements, and continued by enemies to myself and the truth in the same spirit everywhere. Others took it up from whom I should perhaps have expected other things. All this leads me to see a work of the enemy behind the alleged difficulties of conscience which I am bound to respect, only the question goes further for me._  

‘Well,’ you say, ‘that is all strong language. How can it be true?’ J. J. Penstone, in _A Caution to the Readers of "A Caution Against the Darbyites [by J. E. Howard]. . . .”_, wrote a documented exposure of the calumniating and slanderous spirit which was animating many of JND’s detractors. This documented exposure is reprinted in Appendix 1.

Several others who withdrew at this period were J. Stancomb, T. Newberry and Arthur Pridham (and J. A. Von Poseck for a time).

**WHAT WAS THE MORAL ROOT OF THESE ATTACKS?**

In Feb. 1867 JND wrote:
I am not disposed to leave the conflict in presence of this new work and dodge of the enemy, and do pity these men with my whole heart. To see them thrown into the arms of those they know were for years resisting the truth and testimony of God, and were helping on Satan against it. Oh, it is very dismal, and those who once helped it, and with whom I was associated. I am perfectly persuaded that Satan only has, and Christ not one particle, to say to the matter. I only search, anxiously submitting myself to God, what occasion I have given. My full persuasion is that the occasion, not the cause, was the publication of my writings.

Well, then, what was the cause?

As far as I learn, -- takes a different ground from what he did before leaving; then Mr. D. [Dorman] had proved his point that I was wrong. Now I am not wrong, but it has given occasion to the unlearned to say what is wrong. If this were all, St. Paul’s writings, St. Peter tells us, did as much. I say this not to discuss the doctrine. The truth is the subject has been blessed more than any recently to brethren in England. I hear so from all quarters.

But the truth is it was never the doctrine which was really in question here or in England, though some might be troubled by those who pressed it. It was an excuse for loose principles and the world; nobody who weighed it in England doubted it, because Mr. D. professedly broke with me because my doctrine approached Mr. N.’s [Newton], to pass over to associate with those who were more or less in them, or linked up with Mr. N.’s doctrines themselves. This would not stand investigation a moment. . . . The real question was, the unwillingness to abide by principles which are (I am fully persuaded, as of the truth of God) essential to the existence of the Church -- that false doctrine and evil practice should be excluded -- that we should "purify ourselves from these." The Church should be the pillar and ground of the truth. No argument, no pamphlet of any of them was ever directed to any other end than that evil should be allowed in the church. We should allow of evil. This went so far in England that one gathering published a signed paper, that if fornication was allowed in the meeting we ought still to own it, and a multitude were published to insist that no meeting could be leavened by any evil in it, but only those individuals who personally imbibed the evil.

The favorers of Bethesda inundated the country with all sorts of publications to prove my doctrine was the same as Mr. Newton’s (following T. R. [Thomas Ryan]), the ground on which my present accusers have openly placed themselves.

When the blasphemous doctrine of Mr. Newton (one for whom personally I have nothing but kindly feeling, and whom my heart, if pained, only yearns over) came out, Bethesda deliberately sheltered and accredited it. I broke with Bethesda, and I reject it still. It is all one to me if it be a Baptist Church or anything else, it has been untrue to Christ, and no persuasion, with the help of God, will ever lead me a step nearer to it. I reject Mr. Newton’s doctrine as blasphemy as I always did. The attempt to connect my doctrine with his is folly or worse -- an effort of the enemy to palliate and cover his work. I do not quarrel with those who reject me when they think I hold like doctrine: what can I think of those who reject me to palliate what is associated with his? I must leave them at present to their own consciences.

Concerning W. H. Dorman, who, of those associated with JND, was the principle attacker, W. Kelly wrote to G. B. Gilpin:

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I am sure that the weightiest men among "Brethren" reject with disdain those charges or innuendos against Mr. Darby’s doctrine, which charges were long since raised, weighed, and found wanting. Their reproduction now, chiefly by men who are unquestionably alienated otherwise, may pain us all, but need surprise none. I am grieved that you, and not you only, should not have seen through the snare. For let me tell you, that, while one from amongst us, who formerly seemed to me only too servile to J. N. D., now indulges in high-minded acrimonious impeachment of his doctrine, as well as of his ecclesiastical conduct; another (too upright, I hope, to remain much longer within neutral ranks) wrote to me (too long ago) his indignant refusal of these very imputations. Is it not ominous that W. H. D., in the pamphlet you commend and advertise, insinuates false doctrine against Mr. Darby in the ratio that he avows the principle (if principle it can be styled) of the so-called Bethesda party? When he hesitated (as at first) about the one, his mind was only moved (not made up) about the other. When finally he decided to secede because of Mr. Darby’s alleged doctrine, he equally determined to renounce that witness against neutrality which he had pursued ever since the question arose. This seems to me the real "warning."

W. H. D. then [in 1849] wrote a pamphlet far stronger against Bethesdaizing than he has just written in its favor. W. H. D. therein not only expressed his approval of Mr. Darby’s circular in reference to Bethesda, but was the only man among "Brethren" known to me who printed it in extenso. -- Then he wrote, "This letter, I believe to be no more than a just expression of what the occasion required;" and, again, "it places the question in a broad, and simple, and intelligible light; and many facts have since come out to make plain, to all, the grounds the writer had for his conclusions." (Review, p. 13.) Now, on the contrary, he says (Close of twenty-eight years, p. 29), it is the "fiat of authority," "and the dictum of a leader;" and, again, "it is a false principle for any man to issue a human decree as to how an evil is to be dealt with in the Church of God, instead of leaving it to the direction of the divine Word." (Close, p. 57.) -- Now (ibid.) he says a principle "is falsely applied when directed against Christians, not because they themselves hold or favor error, but simply use that liberty of association which they do not see to be interdicted of the Lord." But the fallacy is his own; for it is to favor error, even if not held, where liberty of association is claimed in presence of the allowance of a dishonored and indeed a false Christ. Then, however, W. H. D. could see that personal separation was not enough; that the Church had to prove themselves clear; and that it is in vain to talk about a negation or that Scripture gives no warrant to punish for it. -- Then he could declare, "I hold to the ground on which I first set out with brethren." (Review, p. 21.) Now he does not scruple to say that Mr. Darby’s circular inaugurated "our present position and discipline" (Close, p. 17); and, again (Close, p. 37), "eighteen or nineteen years ago their polity and position were entirely remodelled on the ground of separation from Bethesda on account of alleged laxity in dealing with false doctrine." Then W. H. D. clearly saw the working of Satan’s power in the heresy which, springing up in Plymouth, found a shelter in Bethesda and with its advocates; then he could see the deep personal enmity against Mr. Darby and Mr. Wigram, which usually characterizes the spirit of renegades.

10.1: Background to the controversy

against all who are prominent in holding fast to God’s will and ways. c Now! --
but I need say no more than that I never remember reading a more "malignant
thrust" than W. H. D.’s at the writer on Psalm 22 in Part 45 of the "Present
Testimony." 34

On Nov. 8, 1867, JND observed:

It is all, as all these documents are, an effort to sanction evil, calling it therefore
an infinitesimal degree of alleged complicity. The true ground of gathering is a
de facto protest against evil, when a man purges himself from it in the midst of
church corruption. And that is what they hate. But to carry it on faithfully and
not to be perpetually debating it, is our business. I have never seen one tract on
that side whose effect was not to excuse or allow evil -- in most I have seen, and
I do not it is true read them -- vexation of having faithfulness firm, their own
conscience being bad and galled by it. 35

The moral root was a craving for a neutral type fellowship and the principle set
forth in the letter of the ten (Bethesda), as well as the destruction of the
influence of such as J. N. Darby and G. V. Wigram. The Enemy was in the
attack 36 and JND sensed he was under personal attack. 37 However, it was good
to be exercised by these things 38 and a humbling was needed. 39 In such attacks
there is gain by it. 40 The weeping, as at Bochim, (meaning, weeping) however
was not Gilgal, (the cutting off of the flesh and the rolling away of the reproach
of Egypt) and JND realized that there was not a sufficient humbling:

We may have Bochim because we have not Gilgal. I am anxious at any rate not
to get out of the place of meekness, and to take Abigail’s advice, and in nothing
to avenge myself. Patience must have its perfect work. The effort of Satan is
much more to swamp godly exclusion of connivance at evil doctrine, than
anything as to evil doctrine itself; but here there is a principle which will only
be so much the dearer to godly brethren. 41

JND THOUGHT OF WITHDRAWING

JND was greatly affected by the opposition, hostility and base
misrepresentations of his teachings. He had thoughts of withdrawing from
fellowship in order to relieve the brethren. 42 J. B. Stoney wrote:

The next opposition was from Mr. Dorman, and was joined by Mr. Darby’s own
brother and others, who condemned him for saying that the Lord bore sufferings
which were not atoning, and that He gave up the life to which sin attached. d So
much was Mr. Darby affected by it that he proposed to cease to break bread; but
a few of us met him at a brother’s house, and dissuaded him from such a course.
Thus we can easily see how low an idea was prevalent among brethren as to the
Lord’s humanity and work. 43

However, as JND said, "They would not hear of it, so I left it there." 44 Here is
H. Groves’ view of this:

Strong representations had been made to Mr. Darby while abroad as to the painful

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c. See J. J. Penstone’s experience of this in Appendix 1.

d. [The Lord was made sin for us (2 Cor. 5:21). The life in which He suffered atoningly was
poured out in atoning death; and when dead, the atoning blood was shed.]

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The Sufferings of Christ
effects his teachings had had on the minds of many in fellowship with him, but when he returns to London from the Continent, in 1866, rather than retract or alter anything he had written, he determines to leave his party if necessary. This they could not allow. The result was that the whole question was hushed up, there was no examination, no retraction, and the doctrines in question virtually received the sanction of the leaders of the party, nine of whom, including Mr. Wigram, wrote the following letter in reply to remonstrances made by one of their number, against the tacit consent given to Mr. Darby’s views by the leaders of his party:

"Dear Brother in the Lord,

"We have read and considered your letter to our brother Mr. J. N. Darby, and his letters to you. We are not aware ‘that the subject of the sufferings of Christ is everywhere rife, or at least in many places or in many minds.’ So far as we know this statement is unwarrantably strong. Here the state of things is the very contrary, and we cannot be content to allow our brother J. N. D. to withdraw himself from us under such plea, to us not true, in the place where we are. We know not of any consciences so troubled, nor is there anything in the writings referred to which has affected our own consciences.

"Signed for the Nine,

G. V. W. C. McA." e

Those who had been waiting anxiously for some acknowledgment of error--some modification of statements that had been made, now saw but too clearly that nothing was to be expected. The evil had been wrapped up, and stereotyped on the party. 45

W. Hoste, 46 said of this letter that it is "a document which, for evasive sophistry, it would be hard to parallel." He implied a lie when he wrote, "If no consciences were troubled, why was J. N. D. threatening to resign, or why was this letter needed?" 47 But the letter did not state there were no consciences that were troubled. The letter said: "Here the state of things is the very contrary. . . ." Is it so difficult to see that the nine were speaking of their locality, while pointing out that allegations about strife everywhere or in many places was unwarrantably strong, while allowing that in some places there was strife? You will see how animus blinds to what the letter said. And in order to relieve the brethren of the stigma of the (unwarranted) attacks, coming from some who had been associated with him, from the Bethesdaite party, and also from various journals, such as The Quarterly Journal of Prophecy, JND proposed withdrawing himself from fellowship. But that did not happen.

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e. [G. V. Wigram and Christopher McAdam.]
KINDS OF SUFFERINGS

There are a number of kinds of sufferings through which our Lord passed.

1. He suffered atoningly on the cross when forsaken of God.

2. He suffered from man for righteousness’ sake. Saints of God also suffer from man for righteousness’ sake.

3. (a) He suffered in anticipation of being made sin, when in Gethsemane, when considering the awful cup He came to drink in holy manhood.

   (b) He suffered in spirit as the Holy One passing through a sin-devastated world, seeing what sin had wrought.

   (c) In the tribulation a remnant of Israel will be formed who will realize God is governmentally dealing with the nation because the Messiah was rejected and the law broken. Their godly souls will feel this most deeply. The Lord Jesus, Himself perfectly pure and standing in complete acceptance by, and in communion with, the Father, entered, in spirit, in the sympathy of love, into those exercises of soul that the remnant will pass through, though He was not, of course, in their state. These sufferings in sympathy He felt also in Gethsemane. These sufferings in sympathy with the godly remnant are expressed by the Spirit of Christ in the book of Psalms.

PURPOSE OF CHRIST’S SUFFERINGS

Christ suffered atoningly on the cross, when forsaken of God, for our sins, that we might be with Him forever. But we are just now occupied with the purpose of the non-atoning sufferings that he passed through. Some would not admit of such a thing. For example, in connection with the Lord Jesus weeping over Jerusalem, JND wrote:

   Was He not true in heart when as yet it was only in prospect that He wept over Jerusalem? I shall be told this was only sympathy . I abhor the statement. Scripture teaches me that He suffered that He might sympathize. I believe it fully, deeply. 48

Here is a key point. "He suffered that He might sympathize." It is a wondrous fact that the Holy One did not merely sympathize. He entered in spirit into those things with which He sympathized and this caused Him sufferings. JND’s adversaries construed this to mean that Christ’s state of soul was, therefore, by
necessity, the state of soul of those with whom He sympathized. Not so.

**CHRIST’S STATE OF SOUL IN SUFFERING**

JND never said or implied that the non-atoning sufferings of Christ *in spirit*, meant that Christ’s state of soul was therefore the state of soul of those with whom He sympathized. That does not follow, except in the minds of those hostile to JND. He wrote:

> Persons hostile to the truth have taken the statements I have made as to the different states of heart of a tried soul, to which, consequently, this interest and sympathy of Christ might apply, and given them as the state in which Christ was. I might, no doubt, have guarded by a positive disclaimer against such an application. To an honest mind it was needless -- to a dishonest one useless. When in the general statement I had carefully put it in, to guard against any misapprehension on the very point you take up, it was deliberately and purposely left out, and unsuspecting minds sought to be puzzled by it. With this before me, what do you feel I can think of the clamor that has been raised? 49

Christ’s state of soul before God was *ever* perfect and always in divine favor, as JND repeatedly said. 50 What was being attempted in this effort against JND? Why, they wanted to accuse JND of Newtonism of 1847 (while asserting that Newton had cleared himself of it).

The fact is:

> Christ did enter into the sufferings of others without being in the state they were in, and He had deep sufferings of His own which were not atonement and were not mere sympathy. 51

**THE ELEMENTS INVOLVED IN THE CHARGES AGAINST JND**

Appendix two lists the elements of the charges against JND regarding the subject of the sufferings of Christ and also refers to papers that may be of help to the interested reader. It is not intended to take up these subjects here except that in chapter 10.3 we will briefly consider the charge that JND taught a non-atoning death of Christ. My purpose in that is twofold: to show the character of the opposition to JND and to place some thoughts before the reader for his meditation.
It will come as a surprise to readers of JND’s writings, who are unacquainted with this controversy, to learn that JND was charged with teaching that the death of Christ was not atoning (nor His bloodshedding) but only the atoning sufferings on the cross during the three hours of darkness. JND taught that those sufferings of Christ for sin, when made sin (2 Cor. 5:21), when He uttered the cry of forsakenness marked by the three hours of darkness were atoning. Before the three hours, He addressed the Father, as always, and so again when the three hours were over. But during the three hours, He cried, "My God, my God, why hast thou forsaken me."

I do not intend to go through all the charges levelled against JND but will briefly review one of them so that the reader may observe the manner in which JND was attacked.

There is an interesting expression that JND used in an article on Mark 14 (Sept. 1866) that was cited by his adversaries to demonstrate that JND taught that Christ’s death was not atoning. I will cite the statement in context.

Now that which was properly expiation or atonement was not the pure, however precious, act of Christ’s death. Of course death was necessary for this as for other objects in the counsels of God; but it is what Jesus went through from and with God, when made sin, it is what He suffered for our sins not only in body but in soul under divine wrath, that the atonement depends on.

Where did he say that the death was not atoning? He is saying clearly that atonement does not consist of only the death. As to death, "Of course death was necessary for this. . . ." For what? Read the first sentence: "expiation or atonement." Is there not something radically wrong with persons who find here a doctrine of unatoning death? A properly indignant response to this perverse charge appeared in Dec. 1866.

. . . the writer says that expiation properly is "not the pure, however precious, act of Christ’s death." This has been tortured to mean a denial that Christ suffered for our sins, or that such suffering up to death is atonement! Can perversity go farther? One main point of the passage, which extends over a long paragraph, is that while His death was necessary for expiation, His endurance of divine wrath, forsaken of God for our sins, was the essential thing (not without this the act of dissolution). Possibly those who found fault here are not aware how far enemies of the truth go in destroying the atonement by making it consist in the bare death and blood of Christ without the bearing of God’s judgment of sin—a fatal error. None but the divine person of the Son, become man, can meet the case; without the shedding of His blood was no remission; His death was absolutely requisite to free us from sin: but all this availed only because He endured the forsaking of God for sin.
In April 1867, in a brief correspondence on W. H. Dorman’s appeal, JND wrote:

Compare John 11:52. Does not this verse speak of Christ’s death, His atoning death. . . .? 55

And not only that, but in the same correspondence he included the bloodshedding also:

Now I believe that atonement demanded that Christ should suffer the judgment of our sins, and that God should forsake Him when thus made sin on the cross. Where all was marvelous, this is the great marvel which bows our hearts before that suffering One, the mighty God, yet crucified in weakness. Do they want scripture for it? This infinite fact is what I sought to convey in the incriminated sentence: "That which was properly expiation or atonement was not the pure, however precious, act of Christ’s death." I used, as I was entitled to use, the word "pure," in its idiomatic sense of mere, nothing but, and I meant then, as I am bold to repeat now, that even the precious blood of Christ, the Word made flesh, is atoning because He bore our sins and their judgment on the cross. The whole force of my remark was levelled against severing His death from that stupendous expression of sin-bearing and infinite suffering at God’s hand. Alas! it seems that these men would like to think us guilty of treason against Christ and His cross.

Here I go farther than as to "the smiting." Many servants of God, probably Brainerd and the Moravians, have interpreted smiting of the atonement. I may think them mistaken as an exact exposition of scripture; but as they are substantially right, I should not in such a case notice a flaw of phrase. For in the smiting of Christ atonement was wrought. But the man who denies the judgment of our sins and God’s consequent abandonment of Christ on the cross, separating these from the act of death and His blood that was shed (the good Lord pardon any sounds of discussion on so holy a theme!), seems to me most seriously wrong, and evidences how meager is his own perception of the hatefulness of sin before God, because he thereby slights the true revealed character and consequence of Christ’s suffering for us.

"The pure . . . act of Christ’s death," in my sentence, does not mean His death (p. 11). When scripture speaks of His death as reconciling us to God, or of His blood cleansing us from all sin (to refer to the various scriptures this tract cites), it never means what I called the pure act of His death (i.e., His death apart from the judgment of our sins by God); but, on the contrary, His death efficacious according to the perfection of God’s moral dealing with our evil on the cross. This, therefore, gives in one sentence the simple and conclusive answer to all the noisy declamation, and, I must add, the groundless slander, of W. H. D.’s new tract. I hurl back the shameless taunt of holding or teaching the unatoning death of Christ. What I declared and do affirm, is that His atoning death is not merely because He died, but because God made Him to be sin, and that so He died and shed His blood for us. He who hesitates about this truth appears to me a man to hesitate about. Does not W. H. D. believe it? I trust and believe he does; yet his rash and alienated spirit dared to say over and over that "atonement is the bare (pure) act of Christ’s death." Now either he used my words in my sense, or he did not. If he did not, it was a fraud; if he did, he said over and over what he does not believe (namely, that atonement consists in Christ’s death without our sins being judged by God’s forsaking Him on the cross). This indeed would be to mutilate His cross and to divorce atonement from His death. But no! I will vindicate W. H. D. from this at least, against his own "too strong" feelings, and
against his own unguarded and unwarrantable words. He did not mean, any more than I meant, what he says. But oh! is this a brother’s love? Is this jealousy for the truth, or for what? 56

The blood has all the value of the death, and the death has all the value of the sufferings while being forsaken of God during the three hours of darkness. Nor did the Savior of sinners bleed to death. He was dead already when "the very spear that pierced Thy side, drew forth the blood to save" (J. G. Deck). His life was not taken from Him; He dismissed His spirit. He voluntarily yielded up His life. He had power to do so (John 10:18).

In his paper on the sufferings of Christ, JND had previously written:

And now, before I go farther, I ask, Is not His death presented in scripture as that by which redemption was wrought -- His precious blood as its efficacious means? Have we not redemption through His blood, even the forgiveness of sins? 57

JND held that the atoning sufferings occurred during the three hours of darkness when our Savior hung on the cross. It was then that the divine wrath was poured upon Him. It was then that He bore our sins in His own body on the tree (1 Peter 2:24). And what was far deeper, it was then that He was made sin (the root) for us, He Who knew no sin, that we might be made the righteousness of God in Him (2 Cor. 5:21). He was forsaken of God and thus was tasting death; tasting death in His holy and stainless soul, experiencing it as only the Holy One of God could.

Now, this period of enduring atoning sufferings was marked by God in a number of ways. I would not claim this is limited to but two ways. Still, there are two easily enough discerned that any Christian ought to be able to comprehend. One mark was physical and the other was moral.

God marked off the three hours 58 by causing the darkness to occur. Surely it is significant that this did not occur during the first three hours (3rd to 6th hour) but marked off the 6th to 9th hour. This is the physical mark, the darkness also calling attention to the awful withdrawing of God from Him. What horrible darkness that was!

These three hours were marked off in another way. The Scriptures do not ever record the Lord Jesus addressing God in that way, but always as Father, until He entered the three hours of darkness. On the cross, during the first three hours, He addressed the Father. In the second three hours, He cried the awful cry of abandonment, My God, my God, why hast thou forsaken me? 59 He did not cry out, "My Father . . .". When He came out of three hours of darkness, He again addressed the Father. This, too marks off the three hours of atoning sufferings.

The Father always found complacency in Him. The Lord Jesus had always enjoyed the communion of that complacency. During the three hours, the Father continued to find infinite delight in the Holy One. The complacency was never withdrawn, never ceased, but during those fearful three hours, oh my soul consider it, the communion of that continuing complacency was withdrawn as God Who is holy, holy, holy brought down upon our Lord Jesus the full weight of divine wrath against sin for its outrage against the nature and majesty of God.
I have cited JND from 1867 and earlier that shows he held that the death and bloodshedding of Christ were atoning. Yet in 1872 T. Newberry, who went with Bethesda in 1866, wrote a polemic against JND’s teachings concerning the sufferings of Christ and labored this false charge of JND’s holding a non-atoning death.

**QUOTATION NO. 3.**

The Lord’s drinking the cup of divine wrath... with this nothing can be mingled and mixed up... It stands wholly apart and alone.

**QUOTATION NO. 4**

The forsaking of God when Christ is made sin -- who is to be judged for that? No, this stands wholly and absolutely alone, and Christ wholly alone in it. IT WORKS ATONEMENT, EXPIATION.

**REMARKS ON NO. 3, 4.**

Nothing can be plainer or more positive than the assertions of these paragraphs, in limiting atonement to one particular. Mark the expression, "It works atonement, expiation." IT, not HE.

Indeed, this is the essence of the theory, limiting that which works atonement to an experience, and throwing other sufferings, even unto death, into a third class, which is non-atoning. 60

Here is the charge he made: "First: That atonement is wrought exclusively by the forsaking, No. 4." His inevitable conclusion is: "First. That if atonement is wrought exclusively by the forsaking, then other sufferings, and even death, cannot be included" (ibid., p. 30). We grant that the conclusion follows if JND taught that these sufferings "exclusively" were atoning. JND’s point is that regarding the various sufferings of Christ, those in the three hours stand wholly apart and alone. At any rate, it is by selecting sentences and adding in the mind words like "exclusively" that the charges are apparently sustained. We may well share JND’s concern about what was wrong with his adversaries. If his adversaries were unable to see that JND regarded Christ’s death as atoning, they could hardly appreciate his teaching concerning Christ’s sufferings and the Jewish remnant.
Chapter 10.4

A Few Words on the Sufferings of Christ, &c.

"In All Their Affliction He Was Afflicted" Isaiah 63:9.

It is hoped that the following illustration may assist those who feel a difficulty in understanding the distinction between the different sufferings of Christ -- as viewed in connection with the position and state of the elect Remnant of Israel in the latter day -- and to whom the above passage primarily and prophetically applies.

The fifty-third chapter of Isaiah is, in its literal and primary application, the confession, by this elect Remnant, of the sufferings and death of the Lord Jesus Christ for them, John 11:51; such confession being in point of time after He has come in the clouds of heaven, and they have "looked on Him whom they have pierced and mourn." Compare Zechariah 12:10-14; 13:1; Psalm 51, and Revelation 1:7.

Take the case of a man’s having committed the crime of high treason, of his having been convicted of it, and condemned to death; and suppose the brother of such an one, out of pure and devoted love to him, to offer himself to the Sovereign, against whom the crime was committed, as a substitute, to die in his stead; and suppose the Sovereign to accept the offer of the substitute, and to consent that the capital punishment should be remitted to the criminal, and the crime itself be fully forgiven him; but with the proviso that for the purpose of leading the offender to see the enormity of his crime, and to bring him to repent of and confess it, he should, notwithstanding the death of the substitute, remain for a period in the prison, and under all the discipline of it, and also without the knowledge of the death of his brother, in his stead.

Then suppose the substitute, in order to be able to sympathize with his brother in his sorrow and sufferings in the prison, were himself voluntarily to become for a short period immediately antecedent to his death, a prisoner also in the same prison (but without the knowledge of his guilty brother), and whilst there to come under the same discipline, and to endure the same trials and sorrows as the guilty brother.

It would be plain that the substitute, although while an inmate of the prison he was in the same circumstances as his guilty brother, was not in the same moral condition, but in a totally opposite one.

The moral condition of the one brother would be that of being guilty; the moral condition of the other that of being wholly and perfectly guiltless.

Now, although the entrance of the substitute into the prison was his own voluntary act, yet, as the sufferings endured there were part of the ordinary discipline of the prison, and in accordance with the laws of the Sovereign, those sufferings might in that sense be said to be inflicted by the Sovereign.
But besides the sufferings of the prison discipline, the substitute would have at the same time to endure the inward mental suffering and agony, caused by the fearful terrors of his impending death, under the weight of which the guilty brother himself would also have to remain, until he received the knowledge of his brother having died in his stead, and of his own consequent pardon and deliverance. The knowledge of this fact would at once fill his heart with the most poignant sorrow -- but sorrow of a character altogether different from that which he had previously felt. Before, his sorrow was caused by a deep sense of the greatness of his crime, as committed against a good, a just, and a merciful Sovereign, and also on account of the consequences he had thus brought on himself. Now, he accuses himself of having been the cause of his brother’s death, and charges himself with the guilt of his brother’s blood. -- (See Psalm 51.) Besides that his heart is melted by an overpowering sense of his brother’s devoted love to him.

Now the difference between the sufferings of the substitute while in the prison, and his inward grief and agony of mind in the prospect of the dreadful death that was before him on the one hand, and the death itself on the other, is very manifest and distinct.

The latter -- that is, the death, was vicarious, or substitutional; the innocent having suffered for or instead of the guilty one, and therefore the penalty due to the crime having been thus fully paid or borne by the substitute, and the Sovereign having accepted the death of the substitute in the place of the guilty one, the crime of the latter has been expiated, and he is freed from his condemnation, never tasting the death that was so righteously his due, nor of course the actual sorrows and sufferings of it.

The sufferings in the prison on the contrary, being in the way of governmental discipline or chastisement, for correction, and not for condemnation, were not vicarious or substitutional, and therefore, notwithstanding the death of the substitute, the guilty brother is still subject to them, until the end of the chastisement has been accomplished in his self-judgment, confession, and repentance.

Expiation or atonement, using it with reference to the foregoing illustration in its forensic and conventional sense, signifies the paying or bearing the full penalty imposed by law for a crime. Nothing short of this expiates the offence, and where the crime is one to which the penalty of death is attached, nothing but the suffering of that penalty is expiatory, or in other words satisfies the righteous requirements of the law. Nothing therefore that a criminal under sentence of death suffers in life, whether the suffering arise from the discipline of the prison, or from the inward grief caused by a guilty conscience, or the anticipated terrors of his impending execution, are in any sense whatever expiatory, for they do not pay the penalty of death. The same principle, with adoring reverence be it said, is applicable to the great work of expiation or atonement accomplished by our Lord Jesus Christ. No sorrows or sufferings of whatever kind which He endured in His holy, blessed and perfect life on earth, were in any degree whatever atoning or expiatory. To assert the contrary, is to deny the grand scriptural declaration, that “it is the blood that maketh an atonement for the soul.” -- Leviticus 17:11, and that ”without shedding of blood is no remission.” -- Hebrews 9:22.

The application of the above illustration to the sufferings of our blessed Lord, in connection with the Jewish Remnant, will be seen by a careful weighing of the following passages of scripture.

FIRST -- That which is quoted at the head of this Tract, from Isaiah 63:9. Now when the Spirit of Christ in the prophet has declared that He was afflicted in all their
afflictions, who will say that there are any afflictions of the Remnant in which Christ has not taken a part.

SECONDLY -- The fiftieth chapter of Isaiah, where, in verse 4, we hear Christ saying of Himself by the prophet, "The Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary; he waketh morning by morning, he wakeneth mine ear to hear as the learned." The last word "learned," is in the plural number in the original (kinnudim, from the root lamad, to learn,) and occurs in Isaiah 8:16, where it is rendered "disciples," and in Isaiah 54:13, where it is rendered "taught," and that is the proper meaning of the word; "taught ones," that is, "disciples or learners." The Lord Jesus is here represented as a child, receiving morning by morning a lesson from his father, that he might know how to speak a word in season to him that is weary. In the next verse we read "The Lord God hath opened mine ear," the meaning of which expression may be learnt in Job 33:16. "Then He openeth the ears of men and sealeth their instruction;" and also in Job 36:10, "He openeth also their ear to discipline." The word rendered "instruction" in the previous quotation, and "discipline" in this, is the same word as that which is rendered "chastisement" in Isaiah 53:5, namely musor, the meaning of which word is thus given by Gesenius in his Hebrew Lexicon, (Tregelles' Edition.) "1, correction of children by their parents, of nations by kings, of men by God; 2, admonition, discipline, especially that which children receive from their parents, men, from God."

But to proceed with Isaiah 50:5, "And I was not rebellious, neither turned away back. V. 6, I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting."

Now to whom was Christ not rebellious? Surely to Jehovah the Father, and from what did he not turn away back? the answer is given in verse 6.

So that, that which Jehovah the Father opened His ear to in verse 5, we see from verse 6, was correction, or discipline, or chastisement, and in the treatment which our blessed Lord received at the hands of men, Matthew 26:67, 27:26-31; Luke 22:63-65; 23:1-24, 32-39; John 18:22-24, 28-40; 19:1-17; we see Him in obedience to the Father's instruction, meekly submitting to the chastisement under which the Father brought him, -- though men were the instruments by which it was inflicted; and thus not only in His death upon the cross, but in these, His previous sufferings, proving before the world that "He loved the Father," by doing "even as the Father had given Him commandment." John 14:31. Hebrews 5:8, may be regarded as the Holy Spirit's commentary on Isaiah 50:4-6, "Though He were a Son yet learned He obedience by the things which He suffered." Now when our Lord actually endured the sufferings and indignities which were visited upon Him by ungodly men in the closing scenes of His blessed life, did He not receive them as coming from the Father's hand, and only instrumentally from man's? Let the 26th verse of Psalm 69 be read in the light of Isaiah 50, by those that are spiritual; and can there remain a doubt on their minds as to the expression, "They persecute Him whom Thou hast smitten," being strictly applicable to those sufferings of our blessed Lord which are recorded in the Gospels already referred to, and that those sufferings were not atoning? or can they have the slightest difficulty in understanding the true meaning and application of the smiting spoken of in this Psalm?

The sixty-ninth Psalm clearly refers to the sufferings of Christ at the hand of man, not only upon the cross, but previously to it, and therefore to sufferings which are not atoning; verses 22-28 prove this conclusively as the result of them is judgment, and not grace.

THIRDLY -- The one hundred and second Psalm contains the utterances of the soul of Christ in his agony in Gethsemane, and it should be read in connection with Matthew
The indignation and wrath spoken of in verse 10 of this Psalm, have reference literally and primarily to the indignation and wrath of God, which governmentally rested and still rests upon the nation of Israel. The sufferings of our Lord in Gethsemane were primarily the consequences of it, and which in their measure, though of course in an infinitely less degree the Remnant themselves will have to endure in the time of the Great Tribulation. -- Daniel 12:1; Matthew 24:21. These consequences being, amongst others, the full exercise of Satan’s power against them, and the direst persecution at the hands of man, as is plainly shown in Revelations 12:13. In the garden, therefore, and in the closing scenes of His life, our blessed Lord was made thus to taste of the consequences of God’s governmental wrath against the nation of Israel, that in fulfillment of the word in Isaiah 63:9, He might be afflicted in all their affliction, and this to the end of His being able to sympathize with the Remnant when they are passing through the Great Tribulation, called in Jeremiah 30:7, "The time of Jacob’s trouble."

The actual infliction of this indignation and wrath of God against the nation, our Lord endured at the hand of Jehovah the Father upon the cross, and consequently there He endured it vicariously for the nation, and atoningly, and therefore the Remnant not only will never actually taste one drop of the wrath of God, but, because of the atonement thus made on the cross, they will be brought, through His sovereign mercy and grace into all the blessings, spiritual and earthly, of the New Covenant. The explanation here sought to be given of this verse of the Psalm will present, it is hoped, no difficulty to anyone who considers that our blessed Lord, from the moment when He first breathed in this world in the stable at Bethlehem, until He bowed His head upon the cross and cried, "It is finished," was always suffering under the consequences of sin. Think for a moment what it would be to any of us to be shut up for a week, or even for a day in a Charnel House, and then some idea, but only a very, very faint one, may be formed of what our blessed Lord, with all His moral perfectness as man, must have suffered by living for the three and thirty years of His sojourn on earth in the corrupt atmosphere of this sin-bound world, amid the groans of creation and the unceasing spectacle of human suffering and woe. In this He suffered, as He did in innumerable other ways, under the consequences of man’s sin, without reference to the distinction of Jew and Gentile. In Gethsemane He suffered, not exclusively, but specially, under the consequences of the governmental sins of the nation of Israel, for whom, in a special and peculiar sense, He died -- though not for that nation only, but that He might gather together in one the children of God who are scattered abroad. -- John 11:49-52.

FOURTHLY -- Psalm twenty-two refers exclusively to the sufferings of our Lord upon the cross, both those He endured at the hand of the Father, when "it pleased Jehovah to bruise Him, to put Him to grief, to make His soul an offering for sin," and those which were inflicted upon Him by the hand of man.

FIFTHLY -- In Isaiah 53:5, the expression, "the chastisement of our peace was upon Him," doubtless, includes the atoning sufferings of our Lord upon the cross, where, as dying for the nation of Israel, He bore, besides the wrath of God due to sin generally, the governmental wrath of God due to that nation as being under the curse of the broken Law. But nevertheless, the expression does not exclude the non-atoning sufferings of Christ for the Remnant, to which allusion has been already made; those sufferings which they will themselves pass through in the time of the Great Tribulation.

SIXTHLY -- There is one act in the life of our Lord which, if its true significance be understood, is the key to the whole of His sufferings in connection with the Jewish Remnant, that is, His submitting Himself to the Baptism of John. The reason assigned by our Lord, "Thus it becomes us to fulfil all righteousness," Matthew 4:15, shows that
by this act Christ openly and publicly took the position of, and identified Himself with the Remnant as under the Governmental dealings of God. If this position of Christ be once apprehended, such an expression as that contained in Psalm 69:5, "O God thou knowest my foolishness, and my sins are not hid from Thee," and many others of a similar kind in the Psalms, which are applicable to Christ as well as to the Remnant, become clear and intelligible; of course such language is not used by nor does it apply to our Lord personally, but only to Him as associated with the Remnant under the Government of Jehovah, God of Israel.

In thus applying the several passages of scripture which have passed under review to the Lord Jesus Christ, in His relationship to the elect Remnant of Israel, it is not by any means intended to limit them to that application. On the contrary, their application in Spirit to Christ and all his Saints other than Jews, and that in the fullest sense, is not only admitted, but most strenuously insisted on, and the latter application of these scriptures is not touched upon only as not being the subject proposed for consideration.

FINALLY -- The whole subject may be summoned [sic] up in these few words:

Our blessed Lord suffered IN LIFE under THE CONSEQUENCES of SIN, for SYMPATHY.

He suffered ON THE CROSS under the JUDGMENT OF SIN, for EXPIATION.

Note.

The governmental dealings of the Lord with Israel in the latter day will be with them as a nation, but the elect Jewish Remnant come under them as being part of the nation. Just as if it pleased God to visit England at large with his judgments, such as pestilence, or famine, or the sword, on account of our national sins, the Lord’s people in this country would feel the consequences of the judgment as themselves forming part of the nation, though doubtless as to them the visitation would be for their profit. -- Hebrews 12:5-11. So that in speaking of the sufferings of the saints under those judgments, we might either say that they were suffering under the Lord’s governmental dealings with them, or that they were suffering under His governmental dealings with the nation, and there would be nothing contradictory in the two forms of expression.

With reference to the chastisements which will be inflicted on the nation of Israel in the day of the Lord’s indignation and wrath against them, the purpose and end of the Lord are altogether different as respects the unbelieving part of the nation, and the Remnant. As to the latter the judgment is for correction, unto restoration and blessing. -- (See Deuteronomy 8:5, 6.) As to the former it is for condemnation, unto destruction.

It may be mentioned in passing, that in the Psalms and Prophets the unbelieving part of the Jews are frequently distinguished by the title of "the transgressors," "the wicked," and "the proud," in marked contrast to the Remnant who [are continually spoken of as] "the poor, the humble, and the afflicted." (See for instance Zephaniah 3:12, 13.)

Those who are desirous of obtaining further light on this subject than they at present possess, are recommended prayerfully, to read and consider the following chapters of the Bible, which are only a small selection out of the very numerous passages which might be referred to, viz: -- Exodus 34, (where, in verses 6,7, the Lord is revealed in His governmental character and ways towards Israel after their breach of the Sinai Covenant,) also Leviticus 26, and Deuteronomy 28, (in both of which is fully displayed the great principle of the government of God, namely, -- righteousness, and as a necessary result, blessings on obedience, and chastisements in case of disobedience, proving the difference between good and evil.) Also, Deuteronomy 29, 30, 31:25-29. Psalm 118. Isaiah 26,
It is worthy of remark that the mind of the Lord, as to the knowledge which His Saints in this dispensation ought to have of His past ways, and His future dealings with His ancient people, is specially and emphatically expressed to us in the words in which the Apostle Paul, speaking by the Holy Ghost, introduces the wilderness history of Israel, in 1 Corinthians 10:1-12, and the Lord’s purposes of mercy and grace towards them hereafter, in Romans 11:25, namely -- "I would not Brethren that ye should be ignorant, &c. " and it was the admiration produced by the wondrous display of the wisdom of God, in the way in which he accomplishes his purposes of blessing to Israel, that called forth from the Apostle that magnificent doxology with which the latter chapter ends -- one of the most sublime passages in all the Bible.

The Charge of Newtonism and Heresy

CHARGES MADE BY OPEN BRETHREN

Followers of Bethesda have said the following:

Thirty years after Mr. Darby commenced his attack on Mr. Newton for heresy, two, who were Mr. D.'s most devoted adherents, left him for teaching in the "Bible Treasury" and "Present Testimony," similar, if not identical heresy. 61

The doctrine is identical in this its main feature, that Christ is placed under the judgment of God otherwise than atoningly. 62 This was the real poison in the doctrine of the one, and it is the real poison in that of the other. There are points in which they differ, but here in their worst feature they agree. We do not consider Mr. Newton to have been fundamentally unsound himself, having a reservation in his own mind which kept the noxious doctrine from undermining the foundations of truth in his own soul; the same, we would hope, is true of Mr. Darby likewise; but when we have to examine false statements in doctrine, we have to do so without these reservations; and when it is taught, it will be learnt without them, and herein lies their danger, especially to those who, not having their senses exercised, are unable to discern between the good and the evil, and who will remember but too often what they hear, rather in its novelty of error, than in its truth. 62

What fearful unmitigated heresy! 63

... the heresy of non-atoning suffering under the wrath of God. 64

All the same, I am not mistaken in telling you that Mr. Darby did subsequently hold Mr. Newton's errors, or others hardly distinguishable from them, and further, that he practically admitted having done so. 65

The "Exclusive Brethren" are strenuous in denouncing the doctrines once put forth by Mr. Newton as blasphemy, yet they endorse views of a similar character as truth! Strange as it may seem, Mr Darby has made statements respecting the sufferings of Christ, which are judged by many to be "as bad" as those long since retracted by Mr. Newton. 66

JND remarked:

... and when used to clear Newton, I being as bad, I said, Put us both out then. Do not at the expense of Christ use the heresy of one to defend another. And I added, Allow me to say if a servant is accused by another of stealing, and he says, I will prove you are as bad, I know he who retorts thus is a thief, and I will see about the other. 67

James Wright, the son-in-law of, and successor to, G. Muller wrote a letter touching on fellowship and the allegedly evil teaching of JND. C. Stanley said:
10: The Sufferings of Christ

Is it true then, that Bethesda really does now receive from those in fellowship where those minister who teach errors? Certainly not, many will say. C. L., a Christian young man in London, being much perplexed as to this question, wrote to Bristol to inquire at the fountain head. He received the following: --

New Orphan Houses, Ashley Down, Bristol: 19th Dec. 1883.

Dear Sir,

In reply to your enquiry, the ground on which we receive to the Lord's table is soundness in the faith, and consistency of life of the individual believer. We should not refuse to receive one whom we had reason to believe was personally sound in the faith and consistent in life merely because he, or she, was in fellowship with a body of Christians who would allow Mr. Newton to minister among them; just on the same principle that we should not refuse a person equally sound in faith and consistent in life simply because he, or she, came from a body of Christians amongst whom the late Mr. J. N. Darby had ministered, though on account of much more recent unsound teachings of the latter, we might well feel a priori greater hesitation.

I am faithfully yours,

Signed. JAMES WRIGHT

If the bearing of this is not clear, the following from W. Hoste (Open Brethren) might clarify it:

What was "blasphemously heretical" from Newton (and I have no doubt it was, however little he may have intended it), became precious truth or "a matter too difficult to touch" when Darby was in question -- truly "two weights and two measures."

Were it not that we totally reject the collateral theory of defilement, the question crying for judgment today would be the association of the "Exclusive" Assemblies with the evil introduced in their midst in the sixties, and by which, according to their own theory, their whole fellowship is still irrecoverably tainted in 1930.

I totally accept the collateral truth of defilement. It's denial is the denial that fellowship with leaven leavens a person or assembly that lies at the bottom of much of the anti-JND polemics. The denial results in putting darkness for light and light for darkness. Note well that W. Hoste would receive from places where "blasphemously heretical" doctrine is circulated -- doctrine with which he charges the 'exclusives.'

F. R. Coad has misrepresented JND's teaching:

What Darby himself overlooked was that, in this argument, he was shifting much of the offence of Newton's teaching to his own. He was retaining the offensive positional subjection of Christ to judgment, and with it the imputation of his sufferings to His position in incarnation, rather than to His voluntary act of atonement.

h. [This not only denies "secondary defilement"; it denies primary defilement!]
COMMENTS OF OTHERS

W. B. Neatby, commenting on a sentence from Darby (which he did not understand) said:

Now, whatever the writer meant, this is formal heresy. 71

H. A. Ironside wrote:

But as the years have passed and Mr. Darby's doctrinal views on this much-discussed and most sacred subject have become better understood there are few indeed of those who really investigate the matter who do not see in it precious truth to be accepted with reverence and adoring love rather than dangerous error as Mr. Dorman thought. 72

I suggest that there were many who understood JND’s teaching at the time of the controversy, and heartily approved it. It did not require the passing of many years, as if the opposition could be excused because it required a more historical view in order to apprehend these teachings aright. At any rate H. A. Ironside has called "precious truth" what the above writers call heresy.

I cited F. W. Grant at the very beginning of Section 10 wherein he denounced one of the above writer’s (J. Wright) putting the stigma of heresy on JND.

N. Noel cited this:

On this question, Mr. F. W. Grant wrote: "I am perfectly acquainted with the ‘Sufferings’ controversy, went through it all in the tracts -- Dorman’s, etc. -- and I am clear that there was not the least justice in the attacks (on J. N. D.) . . . I am satisfied that the attack upon one who stood for Christ in a day of difficulty is of the enemy, and one who can make it has no rightful place with us . . ." (From "Facts and Principles as to the Fellowship of Open Brethren," p. 16, by B. C. Greenman, Halifax, N. S.) 73

SOME CONTRAST BETWEEN JND AND B. W. NEWTON

JND contrasted his teaching with BWN’s:

Mr. Newton taught that Christ had all the experience an unconverted elect man ought to have; that He was farther from God than Israel when that people made the golden calf; that He had to find His way to a point where God could meet Him, and that point was death, the death on the cross; that He heard the gospel from John the Baptist, and so passed as from the law under grace; that till He took the place of repentance with the remnant the Holy Ghost could not come upon Him; that He was, as born of Adam and a Jew subjected to the wrath and terror of God in His soul, from which He was able to extricate Himself by prayer and obedience and piety; that we could not be surprised if a man with a heavy burden going up an ice-mountain should slip. These statements are not casual unguarded expressions, but an elaborate justification of a doctrine when it was objected to, after having been secretly taught for some years and then discovered. 74

According to Mr. N.’savowal (never mine), his views were found in the Psalms and not in the Gospels. My doctrine is exactly the opposite of Mr. N.’s. He taught that Christ was born in a state of distance from God, and could only meet God on the cross; but that, by His piety, He escaped many of the consequences
of His position by birth. On the contrary, I believe that He was born, and lived up to the cross in the perfect favor of God; and that in grace He entered in spirit, into the sorrows and troubles of His people, and particularly at the end, when His hour was come. On the cross He did indeed drink the cup. 75

B. W. NEWTON SAID BRETHREN OPPOSED HIM.

In view of the fact that a virtual charge of Newtonism was made against JND, it is instructive to observe B. W. Newton’s attitude. The reader must recall that from BWN’s own reminiscences we learned that he continued to teach his evil. The Bible Treasury contains three references to a letter of BWN’s which appears to have been circulated and:

. . . which attacks those he too styles the "Darbyites," instead of welcoming them as converts, and (what is more serious perhaps) coincides in doctrine with the late assaults on Mr. D. Like them, Mr. N. denies any sufferings of Christ besides atoning ones. 76

Not many readers are aware that Mr. B. W. N. has just written on this subject (14th Nov. last). Does he then hail as his allies the men who, as calumny pretends, have adopted doctrine so similar to his own? If Mr. D.’s doctrine were in the least like that of Mr. N’s tract which was condemned in 1847, he might well triumph that old foes were now (unwittingly perhaps) his friends. But mark the solemn fact. Mr. N., instead of the smallest agreement with those he calls "Darbyites" evidently feels that, of all men living, they are the most opposed to his views. But, further, he adopts the same line of argument which is common to all the attacks on Mr. D.’s pamphlet. He does not admit more than they do, that there was anything but atonement in the cross. He certainly betrays a treacherous memory (in the face of what he has written and what we too well know) when he denies that he "ever maintained that the Lord Jesus suffered either in life or in death except sacrificially and expiatorily as the Redeemer;" but assuredly he now takes up the same argument as the other detractors of Mr. Darby. In the sight of God Mr. N. and they are thus together, though they may have other reasons and motives which keep them apart. I entreat them to pause, and all brethren to weigh the fact well. 77
Notes for Section 10

1. E. K. Groves, *Bethesda Family Matters*; H. Groves, *Darbyism*. Both were sons of A. N. Groves. F. W. Grant’s observation is also true of the histories written by W. B. Neatby and F. R. Coad.


4. JND was charged by the editor of the *Quarterly Journal of Prophecy* with being a Socinian. No absurdity is beneath such calumniators.

5. *Collected Writings* 7:175-177.


10. W. H. Dorman was in the Reading assembly, where C. E. Stuart stood with JND, *Chief Men Among the Brethren*, p. 130; N. Noel, *The History of the Brethren* 2:433.


19. Philadelphos [Mr. Bewley], *The Basis of Peace*, p. 8. This paper attempts to conciliate the "exclusives" and the Open-Brethren.


21. References to P. F. Hall in *Letters of J. N. Darby* are:

   1:430, 463, 467, 474, 498, 500, 505
   2:223
   3:375, 377, 389

   See also *Collected Writings* 7:146.

22. References to W. H. Dorman in *Letters of J. N. Darby* are:

   1:455, 458, 461, 463, 467, 474, 498, 500, 505
   2:223
   3:379, 389

23. Some of JND’s adversaries quoted from *Words of Truth* (1840-1853) edited by Mr. Naylor (not to be confused with a subsequent *Words of Truth* edited by F. G. Patterson. Mr. Naylor’s magazine contained objectionable sentences allegedly by JND. In 1849, W. H. Dorman, in his *Review of Certain Evils* . . ., had said that Mr. Naylor changed the words of writers. Interestingly, W. H. Dorman did not cite from the periodical edited by Naylor, in order to charge JND in 1866. This much was consistency.


28. *The Bible Treasury* 11:299. This sentence was omitted from *Letters of J. N. Darby* 1:432.
33. *Collected Writings* 7:144, 145.
36. *Letters of J. N. Darby* 1:452, 455, 457, etc.
45. H. Groves, *Darbyism* . . . , pp. 81, 82. The nine are: E. Cronin, George Owen, C. McAdam, Butler Stoney, Wm. Kelly, E. Denny, Andrew Miller, H. McCarthy, and G. V. Wigram.
47. Ibid, p. 22.
49. *Letters of J. N. Darby* 1:437. This was done by T. Ryan. See p. 443 and the note in *Collected Writings* 7:189, 199.
51. *Collected Writings* 7:146.
55. *The Bible Treasury* 6:253, April 1867.
56. Ibid. 6:253, 254.
57. *Collected Writings* 7:184. This first appeared in 1858 (first ed.) and in the second ed.
60. *Quotations and Remarks*, p. 9.
62. H. Groves, *Darbyism* . . . , pp. 72, 73.
63. Ibid, p. 76.
64. Ibid., p. 86.
65. A. Murdoch, Life Among the Close Brethren, p. 78.
68. An Allegory, p. 4 (available from the publisher).
69. Rejudging the Question, p. 21.
72. A Historical Sketch of the Brethren Movement, p. 78.
73. The History of the Brethren 1:229.
74. Collected Writings 10:44. See also 7:222, 146.
75. Letters of J. N. Darby 1:482. Read the whole letter. See also pp. 442 and 449.
76. The Bible Treasury 6:255. see also p. 238n3.
77. Ibid., p. 205. See also p. 238. Cf. p. 255.
Part 3

J. N. Darby:
His Translation Work,
Writings, and Person
Section 11

J. N. Darby: His Translation Work, Writings, and Person
Chapter 11.1

J. N. Darby’s Translation Work

W. Kelly was a highly capable scholar, textual critic and commentator upon Scripture. Except for Matthew, Mark and Luke, his translation of the N. T. is found in his books; and his critical comments on the English Revised Version are available in *The Bible Treasury*, which he edited. Responding to a critic of JND, W. Kelly wrote:

> It is to be hoped that but few professors of the Lord’s name on earth could descend so low in the blindness of ill-feeling. No man is infallible; but the translator [J. N. Darby] thus recklessly assailed contributed to present the Scriptures in English, French, and German beyond any man that ever lived; and no wonder, as he had adequate power, commanding knowledge of all helps, and spiritual acumen unequalled.

Elsewhere we cited W. Kelly in speaking of JND’s "linguistic skill ancient and modern." He knew English, German, French, Italian and Dutch, as well as Greek and Hebrew, (and perhaps Sanskrit) and, no doubt, Latin. JND visited for a short time in New Zealand (Sept. 15, 1875 - April 1876) and learned Maori:

> During his stay at [J. G.] Deck’s home in Sandridge, Moteuka, it is said that Darby also preached to the Maoris of the district, and when he left he had learnt enough of the language to preach to them without a translator.

We will now turn to A. D. Ehlert’s papers on JND’s translations to which I will add footnotes in brackets [ ] with additional information.
THE DARBY TRANSLATIONS

BY ARNOLD D. EHLERT

We doubt that it could be said of another man that his name is attached to the whole Bible in three languages and the New Testament in two others, and that they are all in print! This can be said of John Nelson Darby (1800-1882). One publisher advertises a New Testament under his name in yet another language, Italian; but we have not been able to confirm that he did this work, even though this edition is used by the Italian Brethren. These will be taken up in turn. . . .

It is from his Letters (published in three volumes) that we get part of the story of his translations. He was a diligent student of the original Greek. In May, 1870 he wrote from London, "Most of the day I am poring over Greek editions and MSS."

FRENCH 11

For the French speaking Swiss he translated the New Testament into French in 1859, with subsequent editions in 1872, 1875, and 1878. 13 The whole Bible was published in 1885 with a triple imprint: La Haye, Pau, and Vevey. A lengthy introduction of some twenty pages precedes the text. 14 The early French translation was known as the Pan Bible [probably a misprint for Pau] (Henry Pickering, Chief men Among the Brethren, 2d ed., London, p. 13).

GERMAN

In 1853 Darby first visited Elberfeld, Germany. There he worked with others in the translation of the New Testament into German. (The story is told briefly by the publishers in our issue no. 9 (Jan.-Mar.). According to them Darby's German New Testament appeared in 1855. 15 The New Schaff-Herzog Encyclopedia of Religious Knowledge says he translated it in 1854; both dates

11. [W. J. Lowe was an English brother who was highly capable in the French language and assisted JND in proofreading. "A Brief Account of the Life and Labors of W. J. Lowe," Letters of Interest, 1927.]

12. [He was working on it in June 1866 (Letters 1:451) and in Nov. 1869. Letters 2:46. See also 2:56. In July 1871 he noted it was all but complete, Letters 2:131.]

13. [He was working on the French O. T. when he was 81. Letters of J. N. Darby 3:188. See also 3:1, 7, 51, 52.]

14. [Found in English in the Collected Writings 13:187-203.]

15. [JND wrote:

Though the translation was a great exercise to me, undertaken as a needed service for them, I can commend it to God and trust it to Him. I am not content with it as a work done carefully enough, but I believe we have in it the best and truest translation to be had, and the poor brethren find it very plain and easy to understand -- far more so than anything they had (Letters 1:243 (Elberfeld, April 20, 1855).]
may be correct. The whole Bible appeared in 1871 (In Commission bei W. Langewiesche). This first edition of the Bible carries also a Vorwort to the third edition of the New Testament. In the eleventh edition, published by Brockhaus, we learn that the first edition of the Old Testament was the one being published with this third New Testament. There had been a second edition of the Bible in 1891. It mentions a second edition of the New Testament in 1865, and seventh and eighth editions in 1891.

There are differences in the text of the first and eleventh editions, which I have examined. Brockhaus has issued a 33rd edition in 1962. With the first edition of a Perlbibel in 1905, they switched to Roman type. Darby’s name nowhere appears in the German Bible, which is commonly known as the Elberfeld Bible. E. E. Robertson apparently errs in calling the 1871 the third edition of the German Bible, as it is only the third edition of the New Testament which is bound with the first edition of the Old Testament (New Translations of the Bible, London, Naperville, 1959.).

**DUTCH**

The story of the printing of the Dutch New Testament after the Darby pattern is told by H. Medema of Apeldoorn, Holland, publisher of the latest edition. He says that the first Dutch version appeared in 1877 after a year of labor. At that time almost the only Dutch version was their equivalent of an ‘authorized’ version, known as the States General. The Darby Dutch Testament was done by his followers, and was patterned after his French and English versions. A second edition appeared in 1917, with attention given to new manuscript evidence. Theile’s Greek text corrected by Darby, and the latest edition of Nestle’s Greek text, were used.

A third edition appeared in 1931, with very few changes from the second. The fourth bears the date 1966. The title reads: Het Nieuwe Testament, Nieuwe Vertaling, Vierde, Herziene Druk. It represents a major revision in order to conform to recent changes in the Dutch language. It contains a five-page introduction and the text contains 444 pages. There are footnotes containing cross references and explanations of renderings.

16. [Letters of J. N. Darby 1:241. A letter dated about Jan. 25, 1855 in the Present Testimony says it was half done. Concerning the progress of the work, see Ibid., 3:292.]

17. [A description of how this work was being done is found in Letters of J. N. Darby 2:60,61,63,65,67.]

18. [See Collected Writings 13:167 ff. The preface to the German Testament and to the second edition was done by G. V. Wigram, and appeared in The Present Testimony 15:466-482. JND’s attitude about this work is found in Letters 2:86 and 358: “a hewer of wood and a drawer of water.” JND repeatedly said that it was for their benefit “the poor of the flock” more than anything else that the arduous task was undertaken.” (“A Brief Account of the Life and Letters of W. J. Lowe,” Letters of Interest, 1927.)

www.presenttruthpublishers.com
ENGLISH

It is rather strange that Darby's English translations appeared after his first French and German versions. His English New Testament was first issued in parts, later apparently bound together into two volumes, without title page. These parts were issued by George Morrish in London. In 1868 he wrote, "I have completed my work in the New Translation." In November of the same year he wrote from Duro, "The old edition renewed several times in parts was exhausted, and I wanted to get the new ready before I left England." This two-volume edition is apparently quite rare, as the British and Foreign Bible Society did not have a set until 1966, when I was able to supply them with one of the volumes. The Biola Library picked up a set from a British secondhand booklist for a very reasonable figure. It was advertised without identification, merely as "a new translation," the phrase which characterizes Darby's translations.

The dates of these parts is not known, but in his Letters he states that he completed them in 1878. Peculiarly, in the Introduction to a "new edition, revised," published by Morrish without date, it is stated that the original edition was dated 1871. In a letter from Elberfeld, Germany, dated January 3, 1870, Darby wrote, "...I have the English New Testament to complete a new edition of, in which I have examined for myself all the readings far more accurately. In the translation, save a few passages made clearer, there is no change." This discrepancy I cannot explain.

Morrish issued a third edition in 1884. It contained full notes, using Greek type for the words in the original, and there is a general index to the notes consisting of five pages. The text of this edition is boxed by rule lines. Loizeaux Bros. of New York issued this edition under their own imprint in 1890. Morrish put out a "new edition, revised" after 1900, but undated, with a slightly different arrangement of the index, and with addenda. His fourth edition is dated 1904. One printing of this edition states that it was "Printed in Great Britain by the Campfield Press, St. Albans." The binding is rexine. These were all unpaged. Another printing of the New Testament was issued without imprint, with the title changed to: The New Testament from the Greek Original, by J. N. Darby. It is

19. [Mr. C. Pridham, who helped not only in that English version, but also in the Englishman's Greek Concordance, and in the late Sir C. L. Brenton's (a deceased P. B.) Septuagint, as well as in some of the best Bagster works, is also an excellent Biblical Scholar," (Wm. Reid, Literature and Mission of the So Called Plymouth Brethren, 1875.)

20. [This may be because he thought the need was more pressing in those languages. Cf. Collected Writings 14:16,17n.]


22. [Evidently he decided after completing his translation to make a more detailed enquiry into the variant readings. In July 1871 he wrote that it had been printed two or three months before, Letters 2:131.]

23. [The introductory notice says:

The edition of the New Testament now put into the reader's hand is printed from a corrected copy of the second edition (1871), entirely completed by the translator before his death, and revised while going through the press, as carefully as circumstances would permit, from his own notes.]
11.1: Translation Work


Darby did not himself complete the Old Testament. Most of the work was by his followers on the basis of his French and German Old Testaments. He did some revising of it. It likewise was also issued in parts, but in four bound volumes. The Title is: The "Holy Scriptures;" Commonly Called the Old Testament; a New Translation from the Hebrew Original. Volume 4, Isaiah to Malachi, bears the date 1888. This came out in at least two different bindings. These were again gathered into one volume, which was issued in at least two printings, one in 1889 and one in 1890. My own copy is the 1890, and it carries two title pages, the first one being for the whole Bible. Apparently this was to be volume one of the Bible in two volumes, but it was bound and issued separately. The Biola Library has an 1889 printing. Apart from the British Museum copy, these are the only two copies I have seen recorded.

The whole Bible in one volume dated 1872, was advertised once by a dealer named Madison, but it was sold before my order was received. It may be an error.

SWEDISH

In 1961 appeared a Swedish version of the New Testament bearing J. N. Darby’s name on the title page. It reads: Nya Testamentet; en ny Översättning fran det Grekiska originalet av J. N. Darby. The publisher is A. B. Petersons Förlag in Göteborg, who also issues a Brethren periodical, Ordets Tjänst. It is also sold by Stow Hill Bible and Tract Depot in Kingston-on-Thames, England. Inquiry of the Swedish publisher and the British supplier failed to draw any reply as to who did the work on this version, which I have not seen mentioned in any literature, and which of course Darby never saw. An additional note on the title page reads: "Översättning till Svenska från de Engelska, Franska och Tysda upplagorna."

ITALIAN

Two writers, Ironside and W. G. Turner, state that Darby translated the New Testament into Italian, but Mr. Abele Biginelli, a brother who has worked in Italy for over forty years, contends that Darby never did translate the New Testament into Italian. The version in use among the Italian Brethren at the present time is one entitled Il Nuovo Testamento, Nuova Versione dall’Originale Greco, published by Presso “Il Dispensatore,” in Novi Ligure. Bignelli says it was done by a Mr. Bevir Carruthers. One printing is dated 1930 and one is undated. The preface indicates that it is a revision of the Versione Nuova of Milan, 1891, done for the most part by E. L. Bevir, and completed by his collaborators. Whether these two men are the same, I cannot say Darlow and


25. [I will give part of the introduction later from my own copy of the 1890 edition.]
Moule have a note that this 1891 version was apparently promoted by the Plymouth Brethren. It was done from a critical Greek text, with reference to Diodati, which was Darby’s method. He may have collaborated with Italian brethren in this version. His Letters state that he did study Italian and carried on Bible readings in it, but do not indicate any Scripture translation in it, according to the index. Some of his works were translated early into Italian.

CHARACTERISTICS

The order of books in the Darby English Bible is normal. The text is broken into paragraphs with side verse numbering. The volume of notes varies with different editions. Poetry is shown in metrical format. Italics are used. It is not the normal practice of this journal to evaluate translations, but we think it worthwhile in this case to pass along some notes on the Darby English Bible. E. H. Robertson calls it "a rather dull but faithful rendering . . . scholarly, with useful notes" (New Translations of the Bible, London, Naperville, 1950, p. 64, 65). W. G. Turner in his Brief Sketch of the Life and Labors of John Nelson Darby (London, 1901) writes of it, "... an entirely free and independent rendering of the whole original text (using all known helps) . . . The revisers who used his N. T. were astonished at the amount of painstaking research exceeding that of most, if not all, as two of the best in the Company wrote to Mr. Kelly" (p. 41).

Robert Dennett of Great Britain in his Graphic Guide to Modern Versions of the New Testament (London, 1965), says, "If there were not the Revised Version of 1881 to recommend so strongly, then the older version of J. N. Darby might well take its place for the careful student of Scripture . . . the treatment of synonyms, tense of verbs and of the definite article is generally good. Here and there the style is inclined to be heavy" (pp. 38, 39).

There is an extensive criticism of the Darby New Testament in Spurgeon’s Sword and Trowel for November and December, 1872. The articles are unsigned, but designated as "communicated." Here the Darby New Testament is called "a faulty and pitiable translation of the sacred Book" (p. 514). Three main charges are leveled:

1. Where the Authorized Version is needlessly changed, and for it a harsh and uncouth phraseology substituted.

2. Where the force of the original verb, in that which professes to be revised

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26. [JND wrote a book on Acts in Italian, which was "translated from the Italian." So states my G. Morrish edition.]


28. [I think this communicator’s comments indicate that he can find nothing right with the translation of JND. His introduction prepares us for it. The Quarterly Journal of Prophecy, 1862, pp. 293-295 complained bitterly also. The anonymous writer of Mr. Darby’s New Bible compared JND’s translation with a unitarian version because of places where he used the word "homage" instead of "worship." W. Kelly responded to such criticism in the Bible Treasury 7:191, 192.]
translation, is wholly disregarded, even in places where special stress should be laid upon it.

3. Where interpretations are put for translations even in vital passages, and supported by the aid of false renderings of Scripture.


* * * * *

29. [My judgment is that this paper is of little value.]
THE HISTORY OF THE ORIGIN
OF THE ELBERFELDER BIBEL

GERMAN TEXT BY VERLAG R. BROCKHAUS

TRANSLATED BY REINHARD J. BUSS

The Bible translation named the "Elberfelder Bibel" is the most important work initiated by F. W. Brockhaus (1822-1899). In the entire German speaking evangelical Christendom, especially among the Evangelical Fellowship Circles, it has consistently found increasing importance. The prefaces to the First and Second editions of the New Testament, the explanations of certain difficulties in translation, the footnotes, the register of the more important deviations of the text at the end of the Bible, all give insight into the magnitude of the task to which Brockhaus devoted himself. According to the preface, the purpose was not to render a scholarly work for scholars. An exact translation was intended for the simple uneducated reader.

Karl Brockhaus, who did not enjoy a higher philological or theological education, and who did not know the ancient languages, recognized through intensive research into the Word of God and through comparisons between the Dutch and English Bibles and the Luther Bible, many discrepancies. The conviction grew strong roots that a relatively exact word for word translation of the Bible was necessary for a true understanding of the thoughts of God. It was to be a translation which was accomplished by scholars who were believers and who based their work on the unwavering conviction of the absolute authority of the Holy Scriptures (1 Corinth. 2:11-13; 2 Tim. 3:16, 17).

Brockhaus soon got acquainted with John Nelson Darby, a minister from England, who was a thorough scholar of the older languages. Filled with deep reverence for the living Word of God and endowed with unusual keenness of mind, Darby had for many years researched the Holy Scriptures. But, however, he understood little German. These two men, who were in many respects different from each other, had the same inner intentions and brought their requests to God in prayer.

God had led a young man Julius Anton von Poseck to them. He was

31. [JND referred to Luther's as "the very worst translation I know," Collected Writings 14:16 note.]
32. [J. A. Von Poseck wrote:

Many years ago an honored servant of Christ was engaged with a few brethren in some important translation, which the Lord had laid on his and their hearts, and at which they assisted him in their little measure. One morning, on beginning their work, he noticed a little spot of ink in his book. He took out his penknife, and whilst erasing with the greatest care the little blot, so that hardly a trace of it could be discerned, said, as if (continued...)

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originally a lawyer and had studied Greek. At first they only considered the translation of the New Testament.

As much as can be determined today, Darby returned for a short visit to Elberfeld at the end of 1853 or beginning of 1854, in order to begin the planned work with his assistants. The work was carried out with such enthusiasm, that already in the year 1855 the New Testament, which was translated by a number of Christians from the original text, could appear in its first edition in the C. Brockhaus Publishing House, a firm commissioned by F. Hassel of Elberfeld. In view of the circumstances it is understandable that this work contained the weaknesses of a first translation to a special degree. Nonetheless, the new translation brought forth its blessings. It had the effect of a pioneering work upon the discipline of modern German Bible translating.

The New Testament was followed by the Psalms, for the translation of which Brockhaus lived for a longer period of time in England at J. N. Darby’s home. The first printing of the Psalms appeared in the year 1859.

Only in the year 1869/70 was it possible for J. N. Darby to come to Elberfeld for the translation of the entire Old Testament. Also another coworker the well-known Dutchman H. C. Voorhoeve of Rotterdam, changed his home for this reason to Elberfeld. Work was carried on with such industriousness, that already in the year 1871 the type for the entire Bible could be set.

Dr. A. Rochat of Stuttgart has earned merit for the revision of the text of the Old Testament. Apart from the routine improvements of the text, the New Testament has been completely reread by Dr. Emil Dönges, formerly at Elberfeld and later at Darmstadt. 84

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We have here reached the end of the quotations from the *The Bible Collector*.

**THE GERMAN "ELBERFELD BIBEL"**

Regarding the "Elberfeld Bibel," W. Kelly wrote:

As one of those who ventured to commend this new German version, I may be permitted to remind L. H. J. T. that it is published anonymously, so as to rest its claims solely on the intrinsic merits of the work, if it have any. I should think that no scholar can be ignorant of the defects of Luther’s translation, more especially if one takes into the account the additional light which MSS. discovered or collated more perfectly during the last 300 years cast upon the original text. Even the Roman Catholic version of Van Ess is in some respects

(...continued)

speaking to himself rather, than to those with him: "I hate spots." The writer of these lines, who was one of them, never forgot the lesson conveyed, though perhaps never intended by those three words. They were the most practical interpretation of the divine injunction, "hating even the garment spotted by the flesh," and "abhor that which is evil; cleave to that which is good," which, amongst the rest, formed the subject of their translations (*Light in Our Dwellings*, London: Morrish, n.d., pp. 209, 210).
superior to Luther's, and there is no comparison between it and Dr. De Wette's Bible. Nevertheless rationalism is always more or less irreverent and superficial; and it is no wonder that grave godly ministers of Christ found a lack in any of these versions. To meet this need in a cheap form was the object of the work; and, as far as I can pretend to judge, it is a great advance upon any of its predecessors known to me. It resembles the authorized English version more than perhaps any of the modern continental translations -- with this difference, however, that it makes use of many critical helps which were unknown to King James's translators. It may interest some of your readers to hear that the chief hand in the work is "the Irish clergyman," (though really an Englishman), whom a leader of modern infidelity, Prof. F. W. Newman, has put forward as the remarkable representative, in our day, of faith in the Word of God. I know not how L. H. J. T. may appreciate the "standing and authority" of one whose aim is to sink the servant in the praise of the Master; but my opinion is that, if a profound and spirit-taught familiarity with the truth, and a varied, yet exact, knowledge of the letter of Scripture ought to be combined, with lesser qualifications, in order to guarantee a translation, the Elberfeld New Testament has just and large claims on serious Christian men. 85

INTRODUCTORY NOTICE TO THE 1890 ENGLISH EDITION.

The following is part of the introduction to the 1890 Morrish edition of JND's English translation:

This translation of the Old Testament, uniform in size with the Third Edition of the New Testament, has been derived from a study of the common Hebrew text, and represents at the same time a collation of the late J. N. Darby's German and French Versions, he having himself revised the first few books within a short time of his decease.

The completion by Mr. Darby of the French translation, which gives his matured views of the meaning of the Hebrew, was felt by many to be a legacy to the Church of Christ through the labors of His servant that could not be allowed to remain only in the language in which it was written. Those who use this English translation may accordingly expect to find incorporated with it whatever is of special value in the above-mentioned Versions, particularly the French, where the common English Bible is defective.

Much of Mr. Darby's Preface to his German version applies equally to the present Work, as where it is said: "In the issue of this translation, the purpose is not to offer to the man of letters a learned work, but rather to provide the simple and unlearned reader with as exact a translation as possible. To this end however all available helps have been used, different versions and commentaries having been laid under contribution. All who have labored in this field know that in many passages even the most learned men are embarrassed; since a language so ancient, quite different in construction and in form of thought from any modern one, must of course present difficulties in translation. But in these cases, as indeed altogether, we can conscientiously say we have worked carefully and prayerfully. In such passages, especially where able Hebraists have erred, and respecting which differences of opinion always continue to assert themselves, we do not pretend to have rendered the original text without fault; but we hope we can present the whole to the simple reader in a form both exact and intelligible. That is our object. Our work is not a revision of the Bible in common use" -- although the reader of the English translation will constantly meet with familiar
words and phrases -- "because, as we think, the object sought would not so be attained." The reader may also be referred to Mr. Darby’s remarks upon this subject in the Preface to the second or third edition of his English New Testament.

The style of our own excellent so-called Authorized Version, happily familiar, is here preserved, as far as seems consistent with the exactness sought to be attained; the purpose being ever kept in view of putting the English reader in possession of labors of Mr. Darby which were undertaken in the interest of Christians abroad. The older forms of words are kept for the higher style, suited to the immediate utterances of God and strictly poetical parts.

Our English idiom has been studied, but the difficulty of presenting all in suitable English dress has often been felt, though our resource has been the vocabulary of the Authorized Version, which, from its remarkable richness, almost exhausts the phraseology of the language applicable to sacred subjects. When the common Bible afforded no help in this respect, aid has occasionally been sought from other English Bibles of repute, both ancient and modern. But a certain roughness, derived from close adherence to either the German or the French, will doubtless sometimes be apparent . . . .

**FURTHER COMMENTS**

The translations by J. N. Darby were made by one not only technically competent, and who believed in the inerrancy of the Scripture, but by one profoundly taught in the mind of God and used by Him to revive much lost truth. It is commonly said that a translation reflects the views of the translator, hence committee translations are better and safer as minimizing this. Observe that the valued KJV translates that "sin is the transgression of the law" (1 John 3:4) yet sin was in the world before the law (Rom. 5:13)! "Sin is lawlessness" (JND and WK), i.e., acting without reference to the will of God, whether before or after the law was given. Only, when the law came, sin became exceedingly sinful (Rom. 7:13) and took the form of transgression. The KJV reflects "reformed" notions concerning the law. On the other hand, the NIV, a committee translation, really contains the Arminian notion that a child of God can be lost again.

JND’s translation is also informed by dispensational truth. This is an immense gain. And, except for translations of Matt., Mark and Luke, Wm. Kelly’s able translation is available, which essentially renders a second testimony in English. Students have much to be thankful for in these translations.

Concerning JND’s translation of the N. T., W. Kelly, probably referring to F. H. A. Scrivener, said:

But the most learned men of the English Establishment have recorded their judgment of this English translation, which one of them, inferior as a textual critic to none in this country, recommended to his divinity classes.

JND and W. Kelly did not adhere to the notion that the *textus receptus*, (the Byzantine text) which underlies the KJV must be followed. On the other hand, as E. E. Whitefield noted:

W. Kelly to the end of his life shared [Dean] Burgon’s conviction as to the
inordinate respect in which the most ancient copies have in general been held, 
whilst feeling, perhaps yet more strongly than the late Dean of Chichester, that 
the text was really tampered with here, as was always the lecturer’s belief with 
regard to another dozen verses in the fourth Gospel (7:53-8:11). 91

W. Kelly well said,

. . . I believe not merely in Providence (not at all in critical infallibility), but in 
the guidance of the Holy Ghost, who is not infrequently forgotten, and especially, 
I must say, by editors. Few have followed in the path of that godly pioneer , 
Bengelius. 92

With such a view it is not surprising that years later W. Kelly was critical of 
Westcott and Hort. 93 In his “Letters on the Revised New Testament,” of 1881, 
JND remarked, "I do not doubt the value of the Sinaitic and the V atican 
manuscripts, but I do not accept their authority as conclusive," 94 nor did he 
accept the textus receptus as conclusive. 95

It seems to me that any textual theory that excludes Mark 16:9-20 96 and John 
7:53-8:11 97 is as wrong on one side as is a theory of the providential 
preservation 98 of the text that includes 1 John 5:7. 99 Both JND and W. Kelly 
did not share either view. It seems to me they are closer to the views of F. H. 
A. Scrivener. For example, F H. A. Scrivener rejects Acts 8:37 as do JND and 
WK. But, then, so do Z. C. Hodges and A. Farstad for their majority text of the 
Byzantine tradition.

Let us now consider two examples from the popular committee translation, 
the New International Version (NIV).

**Are Committee Translations Better?**

For readers who understand the scriptures to teach the eternal security of the 
believer, I include here, from a booklet, an extract showing that the New 
International Version, a committee translation, undermines that teaching.

**ETERNAL SECURITY UNDERMINED BY THE NIV**

Whether the NIV translators intended to undermine the doctrine of eternal 
security or not is not the point. They are responsible for the fact that the NIV 
doing undermines it. The undermining is found in the translation of the word skandalizo, or "offend" *(Young’s Concordance, p. 710)*. In a footnote to Matt. 
13:57 JND says,

The root in the Greek, skandalon, is literally ‘the catch of a trap,’ that makes it 
fall when touched. It is generally the occasion, or means, of getting into an evil 
case, not a stumbling stone.

The NIV translates skandalizo in several ways:

- "cause(s) . . . to sin" Matt. 5:29,30; 18:6,9, 
Mark 9:42,43,45,47 
Luke 17:2

- "causes sin" Matt. 13:41

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Particularly bad is "fall(s) away" because Heb. 6:1-6 teaches that it is impossible to renew again to repentance those who fall away (Greek, parapipto). Heb. 6 describes a case of apostasy from the presence and action of the Spirit while ch. 10 describes it as apostasy from the blood of Christ. There may have been among the saints of God, some who were professors only, having "a wicked heart of unbelief" (Heb. 3:12), and who were in danger of apostatizing. Even the NIV reads, "It is impossible... if they fall away, to be brought back to repentance..." (Heb. 6:4-6). Then what is a reader of the NIV to think when he finds "fall(s) away" in some of these passages and then reads Heb. 6? The NIV clearly undermines the scriptural teaching of the eternal security of the believer.

But the NIV also contradicts itself on this matter. Heb. 6 teaches that those who fall away cannot repent. The NIV states that our Lord said "You will all fall away" (Mark 14:27). Yet after the resurrection they were clearly His.

Moreover, in this case the addition of extra English words is offensive. The words "sin" and "faith" are not in the Greek text in any of these places.

There is more. Matt. 11:6 in the NIV reads, "Blessed is the man who does not fall away on account of me." See also Luke 7:23. May not the words "on account of" place the blame for falling away on our Lord?

The NIV is unsound, contradictory and can be understood to put a slight on Christ in this matter. The fact that other verses in the NIV can be used to support the doctrine of eternal security does not mitigate the seriousness of what we are considering.

Matt. 26:31 in the KJV reads "of fended because of me." JND reads "offended in me" as does Marshall. This is better.

WHAT IS SIN?

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law (1 John 3:4; KJV).

Everyone who sins breaks the law; in fact, sin is lawlessness (NIV).

Everyone that practices sin practices also lawlessness; and sin is
lawlessness (JND).

Everyone doing sin also lawlessness does, and sin is lawlessness (Marshall).

Rom. 5:13 says:

For before the law was given, sin was in the world (NIV).

For until law sin was in [the] world (JND).

Sin is lawlessness, i.e., acting without reference to the will of God. The NIV correctly says that sin was in the world before the law (Rom. 5:13) and then proceeds to say that "everyone who sins breaks the law." No one broke the law given by Moses until it was given by Moses (John 1:17) and sin against the given law took the form of transgression \(^{33}\) against what was proscribed. Regarding 1 John 3:4, the NIV still ties sin to the law, as did the KJV, in spite of the fact that sin was in the world before Moses gave the law. Additionally, the words "in fact, sin is lawlessness" (NIV) will still make readers think that lawlessness means breaking the law, since that phrase is coupled with "everyone that sins breaks the law" -- which is not the meaning of 1 John 3:4. The NIV has a false definition of what sin is. Is this NIV translation of 1 John 3:4 in deference to (false) theological views of some committee members?

Moreover, Scripture says that some are not under the law:

For as many as have sinned without law shall perish also without law; and as many as have sinned under law shall be judged by law (Rom. 2:12).

Moreover, the Christian is not under the law (Rom. 7:4, etc.) but he can act in a lawless manner.

It is a serious thing to have a wrong definition of sin, as does the NIV and KJV. Regarding the KJV on 1 John 3:4, J. N. Darby wrote:

... "Sin is the transgression of the law." This is really, I must say, a wicked subjection of the word to theology. The word (anomia) is never used for "transgression of the law" anywhere else in the English translation of the holy scriptures; another expression is, parabasis nomou. I call it "wicked," because by it a human system denies what the word of God carefully insists on. Not only so, but it is the word rightly translated elsewhere "without law." Sin is not transgression of the law; to say so, universal as it [the false idea] may be, is a wicked anti-scriptural perversion. Sin is the evil nature which produces lust, the enmity of the heart against God. It is written, "Sin by the commandment became exceeding sinful," which could not be if sin was not there before the commandment. Again, the contrary is expressly stated. "Until the law sin was in the world." There is no transgression without sin. Further, it is said, "They that have sinned without law," the same word as an adverb (anomos), in contrast to sinning under the law. That is, the word of God puts it in direct contradiction to what this false translation does.

These gentlemen believe men are born in sin. I do not blame them for this, surely; but are men born in transgression of the law? It is false theological perversion, and nothing else; and it is time that false theology gave way to the

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33. It is a theological figment that Adam had the law; he had a law and transgressed that law.

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word of God: for this affects the whole nature and character of Christianity. 101
Chapter 11.2

J. N. Darby's Writings

W. KELLY'S EVALUATION

Here are some comments by W. Kelly concerning JND:

But what characterized our honored brother as a saint and servant was a deeper insight into God's mind in Scripture than any other I ever knew or heard of in any age since the apostles, approached: such was his spiritual power of bringing in Christ to decide questions great or small. None of his works are or were popular. His greatest single work is the Synopsis; his ablest critique the examination of Newton's thoughts on the Apocalypse (Prophetic 3), and his chef d'oeuvre (in his own judgment) a pamphlet -- The Righteousness of God with 1 Pet. 2:24 in reply to Bonar. He is occasionally grand, here and there, but often obscure; and so entirely above ordinary readers as to be with difficulty understood. One cannot therefore say much of his style. As he said to me, Kelly you write: I only think on paper. I am a miner and bring the precious ore to surface, which others coin. He was unaffectedly original, but rather disdained literary polish. 102

Yet JND knew how to say "I do not know." 103

G. V. WIGRAM'S OBSERVATION

G. V. Wigram wrote,

It is a great thing to let those around us see and feel that conscience is in full play in us, and that we feel we must obey God rather than man. It is this spirit of obedience which has always so struck me in ____. He has a mind and intelligence, too, equal to any in his day, but they are never allowed their play by him save where conscience and the spirit of obedience have gone first. This gives such power to his papers on the Roman Catholic and Puseyite questions, and also to those on the infidel questions of the day. One of the learned men of England read his paper in the Present Testimony, in answer to Colenso, while he was dying, and sent me word that he had read everything which had appeared upon the subject, but that those eight pages were the clearest and best of anything he had seen. In the paper, too, on the inspiration of the Scriptures, of an early date in the history of the Present Testimony, conscience and obedience were like the glasses of his spectacles; but the line of thought has been owned by the educated in Europe as being unanswerable. 104
E. W. ROGERS’ APPRECIATION

E. W. Rogers (Open-Brethren) said,

His writings are not easy to read, but the Synopsis of the Books of the Bible is worth its weight in gold. It gives one the Outline of Scripture which, once grasped, is a lifelong benefit. Mr. Darby was a kind of pathfinder. He beat out the track: others follow and discover its beauties.

We should not fall into the snare of idolizing this servant of God: much less should we be found defaming him. We should thank God for him and benefit as much as we can by his writings, testing all by the Word. There has not been his equal since. If only one knew where quickly to lay one’s hand on the comment on any particular passage or subject, his books would be all the more valuable, but you have to look for what you want, occupying sometimes a great deal of time. And sometimes you cannot find it. Mr. Darby had a way of retaining silence on certain matters which perplex most of us.

No ministering brother can afford to be without Mr. Darby’s translation of the Bible, nor his Synopsis at least. His standard of spiritual apprehension will be indicated by what other of his writings have been selected by him for a place in his library.

E. R. SANDEEN DID NOT UNDERSTAND JND

It is interesting to note that E. R. Sandeen’s evaluation of JND’s Collected Writings is that they "are almost uniformly unintelligible." W. Kelly said of JND:

He is occasionally grand here and there, but often obscure, and so entirely above ordinary readers as to be with difficulty understood.

I suggest that this is an indictment of E. R. Sandeen.

JON ZENS’ RIDICULOUS CLAIM

Jon Zens claims that JND popularized the idea of piling passages of Scripture on top of one another as if this was an obviously fit way to prove a proposition. He wrote:

Again, this was popularized by Darby, for he said, "I prefer quoting many passages to enlarging upon them."

This is a citation from the Collected Writings 11:237, "Lectures on the Second Coming of Christ" (1840). J. Zens is guilty of extrapolating from the purpose of JND on the occasion of that lecture to popularizing this.

WM. REID’S APPRECIATION

Let us hear a person who was very conversant with JND’s writings. There were two clergymen named William Reid who wrote something regarding JND. One,
a United Presbyterian, wrote a hostile polemic against J. N. Darby and the other wrote a 'eulogy' called, "Literature and Mission of the So-called Plymouth Brethren." I will cite some of this paper.

Like Owen, you will find him [JND] involved, discursive, and rather hard to read; in Mr. Darby’s case with far more reason, as he is incomparably more profound, as well as more learned. . . .

It is written by Divine Inspiration "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Of late years the enemy has been coming in like a flood and where is there anything in these lands that can be called the lifting up a "standard against him?" except it be the intensely spiritual movement and thoroughly Biblical writings of the Brethren? For, drawing only from the Holy Scriptures have they not displayed a banner because of the Truth against every great evil that has come in for the past forty years? Are they not the present day standard bearers of a recovered Christianity?

Who answered F. W. Newman’s "Phases of Faith?" J. N. Darby in his great work, "The Irrationalism of Infidelity" (see Vol. 6 of his Collected Writings). Others have replied to it, no doubt, but this had refuted the book. Who has answered his brother’s—Dr. Newman’s"Apologia pro sua vita?" None, save Mr Darby; and he has done it on its own ground, with a learning which evinces thorough competency. Who laid bare the showy skepticism of Prof. E. Scherer on his way from theological chair of Strasburg to the portfolio of the Revue des Deux Mondes? Above all, Mr Darby in his "Lettre sur l'inspiration de l'ecriture Sainte" (translated, for the substance into his English tract On Inspiration) and a subsequent brochure "de l’oeuvre de Christ." Who has exposed the sophistries and refuted the arguments of the writers of "Essays and Reviews"? Only Mr. Darby (Vol. 9, Collected Writings), Dr. Milner’s "End of Controversy" has also been met and answered by him, and so have Bishop Colenso and Archbishop Whately.

He has, by anticipation, discussed and settled the Church and State question fully 30 years ago (Vol. 15, Collected Writings). The Church of God has also been defended by him in its principles, privileges, spirituality, separateness from the world, its worship, its destiny and hopes as it has been by us, one writes in modern times. The doctrine of the Holy Ghost has also been expounded with a freshness, fullness, and scripturalness in such writings as "Is the Comforter come and is He gone?" and "The operations of the Spirit of God," by J. N. Darby, and in the "New Testament Doctrine of the Holy Spirit" by Wm. Kelly, such as you will find nowhere else, and surely the giving of scriptural views on the Holy Ghost is a most vital part of the standard against the enemy.

Then the great subject of prophetic truth has found the clearest expounders among the "Brethren." (Mr. Darby has at least four large volumes on it.) They have not only simplified the subject, but are at present almost the only parties who discuss and expound the prophetic word with clearness, fullness and intelligence. Sir Edward Denny has likewise spent his lifetime in the study of prophecy and has published extensively on the subject and has issued a series of prophetical charts which are unique, and full of valuable instruction. "Plain Papers on Prophetic Subjects," by the late W. Trotter, being a digested summary of all the best works on prophecy is the best book on the subject for general readers, as it contains reliable papers on the whole of the prophetic word.

Whatever they teach on prophecy may, as a rule, be relied upon, and will
never need to be unlearned, for it is substantially the truth. Then again, the fearful error about sin and its punishment which are abroad and have been spreading so rapidly — such as annihilationism, not-eternity of punishment, and all the other phases of eschatological skepticism and infidelity — have been answered by Mr. Darby as they have not been by any other man. And, since the last Oecumenical Council and the proclamation of the Infallibility of the Pope, Mr. Darby has been writing most learnedly and conclusively against the Roman dogmas, and giving an awful exposure of Popery from its own chief writers (see Familiar Conversations on Romanism) with a severe reproof of Archbishop Manning. The learned labor and research needed to accomplish what he has done in lifting up a standard against Popery in its last days is quite amazing; and, though engaged with this great controversy with Rome, and also with infidelity, he has not overlooked the little controversy about holiness that has been going on among Christians for some time back, but has settled it, too, for all subject minds, in his recent masterly pamphlet against Perfectionism a review of R. Pearsall Smith’s book, "Holiness through Faith," and a letter on the practical consequences. His "Dialogue of the Wesleyan Doctrine of Perfection," might also be noticed; and his standing against E. Irving and B. W. Newton repelling their false views.

Perhaps in none of his writings is the weight as well as the acumen of Mr. Darby more conspicuous than in his masterly critique of Irving’s grand essay, the "Preliminary Dissertation to Ben Ezra." Irving was then in his zenith before his sad aberrations, J. N. Darby not 30 years old; yet that most outstanding hero of the day was but as a child in the hands of a man of surpassing strength, who knew how to control it for Christ’s sake. Let the reader compare his "Reflections" in the beginning of Prophetic I with Irving’s "Prelim. Diss. to Ben Ezra." But, his most searching and sustained criticism is to be found, probably, in his "Examination of B. W. N.’s Thoughts on the Apocalypse," which he simply and most fairly crushed to annihilation; (see his Prophetic 3).

I might have enumerated many other topics, such as the Person and work of Christ, Christian Standing and Experience, and a clear full Gospel, in which he has lifted up a standard against the enemy. (See his Evangelical and Practical Vols. 12 and 16). But these will suffice, and if anyone competent to judge will read the works referred to, he will justify our assertion that the Spirit of God is emphatically and peculiarly using "Brethren" to lift up a standard against the enemy in every form in which he is presenting himself. If you look around you will indeed find thousands of true Christians resisting the hydraheaded monster of evil that is threatening to devour Christianity, but their testimony, though good to some extent, is marred by blemishes, or halts abruptly at some point where the doctrine, want of discipline, or their ecclesiastical policy hinders it from going further; and only "Brethren" appear to have the full and emphatic testimony of God, with freedom to use it with force and precision and deadly power against the enemy, unhampered by having to stand by any denominational institution — for they have none, but profess to walk with liberty on the divine ground of the Church of God on earth, where all the saints of God, of every shade and hue, if subject only to the Word and Spirit, may walk with them. This gives them immense advantage in warfare and testimony over all denominations who have to pull up and stop short of thoroughly going to the goal of genuine obedience, not mere reformation, for fear of bringing down rotten corners of their ecclesiastical edifices by the weight of the public testimony, as it passes shaking the foundation. The great bulk of the effort in the "Churches" is directed towards keeping the old houses in repair, and whenever this is the case, the aggressive
power of the truth is neglected, and by neglect is lost; and hence, in spite of themselves "that which decayeth and waxeth old is ready to vanish away." By their own showing the "Churches," for some years have been losing ground and drifting into formality, worldliness, and general decrepitude -- from which the present gracious awakening is only giving a very limited and temporary arousing to souls, without touching their unscriptural denominationalism and equally unscriptural clericalism . . . 

Were we to enquire where this wonderful evangelist [D. L. Moody, I suppose] from America (who has been so prominently used in the present religious awakening) had the full, clear gospel of God’s love to sinners, as such which he preached, would he not own that he got it by hearing it preached by a brother evangelist, and then more solidly from the writings of such "Brethren" as C. H. Mackintosh and Charles Stanley or J. N. Darby himself, at whose feet he sat, not so very long ago, in the city of Chicago, when by his request meetings for Bible readings were held by him for some weeks often twice a day? Subsequently he found deliverance from the law by reading Dr. Mackay’s "Grace and Truth," a book which tells plainly of its author’s obligations to "Brethren."

Two young men known to us, belonging to "Brethren" (for one of them told us on our return what we are to relate) were very helpful in showing him how to read his Bible, fully four years ago, to which we have heard him publicly refer; and a young man from Scotland (also well known to us) whom Mr. Sankey referred to one day in the Free Assembly Hall, Edinburgh, as teaching both him and Mr. Moody much they did not know before, was himself greatly taught in the truth by "Brethren," if not actually identified with them so that the full gospel, the great truths concerning the Son of God, with which Mr. Moody has done such execution by God’s grace in this country during the last 18 months to the blessing of so many, entered his soul in all their full-orbed and commanding power after coming in contact with "Brethren" and their writings, or with the teachings of those who had. We are quite aware that he was an energetic and successful evangelist before; but it is to "Brethren" he is indebted, under God, for the power of getting into the meaning of the Word, so as to give his Bible Lectures, which are so blessed to the deliverance and edification of souls. By means of "Brethren" the Lord has given also a clearness, crispness, thoroughness and grasp to his preaching which it did not previously possess. Indeed if you could trace most of the clear, full preaching or writing of the gospel in the present day, in the case of many of our prominent ministers and successful evangelists you would find that "Brethren" were the quiet channels of it, as the Scriptures are the spring and the Holy Spirit of God the agent.
Chapter 11.3

J. N. Darby Personally

The book, *John Nelson Darby*, by W. G. Turner, contains many interesting vignettes regarding JND, which the interested reader may consult. I will cite a few observations regarding JND not available in that source.

SOME COMMENTS BY W. B. NEATBY

In spite of the fact that we shall have before us a few remarks about JND’s character that are favorable to him, keep in mind that W. B. Neatby’s *A History of the Brethren*, is a vicious polemic against JND and the distinctive doctrines associated with his name. His book was morally answered by WM. Sibthorpe of Tunbridge Wells, in 1903. He wrote:

Mr. Neatby also says that he "would be thankful if this [his] work should in some measure serve as a humble obstruction" to Mr. Darby’s life’s work. If the writer of this Defence needed anything to convince him that the truths and principles Mr. Darby taught and maintained were of God, Mr. Neatby’s book would exactly serve the purpose. 111

Let us proceed to some of W. B. Neatby’s comments.

Other leaders indeed have been equally absolute, but seldom in face of equal obstacles. Wesley, for instance, exercised an unchallenged autocracy over the Wesleyan Methodists of his own lifetime, and avowed it with the most engaging frankness. But his followers were, on an average, men of far less striking personality than Darby’s; and his sect, up to the time of his death, was far less widely ramified. Nor was Wesley compelled to exercise the reality of absolutism while disdaining its forms. His frankly voluntary association might adopt what legislation it pleased; but on Darby’s peculiar High Church theory all legislation for his followers had existed in the first century, and was divine and immutable. His legislation was therefore bound down to the forms of Scriptural interpretation, and he would have found it hard to produce Scriptural authority for him to imitate Wesley’s avowed absolutism.

The result was that he found himself to a very great extent thrown back on his simple personal ascendancy; and this availed for more than thirty years to hold together a worldwide confederacy united by no other bond that was not of the most shadowy description. His followers were in fact without written code or constitution, without denominational history or traditions; they had no national or provincial synods; and they possessed as their distinctive tenet only an ecclesiastical formula of a most subtle and impracticable description. Yet, till within a year of Darby’s death, they cohered so perfectly that every minutest act of discipline that was recognized in any part of the world was recognized in every
Darby’s influence was built up on a base of enormous enthusiasm. We must dismiss from our minds once for all any idea of Darby as a man that availed himself of an enthusiasm that he did not share. Even his overweening jealousy for his own supremacy would naturally clothe itself to his own mind in the guise of zeal for the one institution upon earth that embodied a divine idea. After all, it is nothing very new that a man should be profoundly convinced that he is doing God’s work on a great scale, and be filled in the depths of his soul with an answering enthusiasm, yet condescend at the same time to actions that would compromise much less lofty pretensions.

Fundamentally, the conception to which Darby devoted his enormous energies for more than fifty years was a High Churchism that should disdain the common accompaniment of Ritualism, and should borrow from Protestantism an intensely Biblical element. Fully as we must recognize the gigantic failure of the attempt to embody it, we may yet admit that the conception is a striking and original one. But it is certain that nothing less than a monumental enthusiasm could have initiated -- or, still more, could have sustained -- a movement that aimed at realizing so impracticable an ideal.

It has been often observed that, through a life of ceaseless controversy, devotional literature still remained Darby’s favorite occupation. It was always natural and delightful to him to turn aside, whether from the pressure of controversy or from the absorbing study of unfulfilled prophecy, to the simple beauties of Philippians, or to the perennial calm of the contemplations of St. John. Of all the hymns of the Brethren -- and no one can deny the exceptional beauty of very many of them -- Darby’s are unequalled (I had almost said unapproached) for depth, force and grandeur; though Darby put himself at a serious disadvantage (especially in comparison with so exquisitely graceful a writer as Sir Edward Denny) by his involved and uncouth style of composition.

I have often heard people who were not blind to Darby’s faults say with immense emphasis, "He was a great man." If a magnanimous simplicity makes a man great, they were right. He might be a scholar, but he wore none of a scholar’s trappings; he might be supreme in his own little world, but his habitual bearing showed no trace of self-consciousness. To his social inferiors and to young men he was genial and hearty, and he kept his well-known brusquerie for more influential people, and especially for his sycophants -- who were many. If he was ruthless in his ecclesiastical conflicts, he had at other times a singularly kindly and sympathetic nature. In the act of addressing a meeting he would roll up his greatcoat as a pillow for a sleeping child whose uncomfortable attitude had struck him. I have heard that, on one of his numerous voyages, he might have been seen pacing the deck all night with a restless child in his arms, in order to

35. [We may suppose that the writer knows nothing about keeping the unity of the Spirit ... Eph. 4:3.]
36. [Perhaps in JND’s case it was God’s work. How would this affect our judgment of W. B. Neatby’s remarks?]
37. [Perhaps it was Scripture rather than monumental enthusiasm.]
38. [As is JND’s dealings with the heresiarch, B. W. Newton (section 8) and with Bethesda (section 9) which W. B. Neatby disapproved of. This explains the writer’s hostility.]
afford the worn-out mother an opportunity of rest; and I doubt whether many children were more tenderly nursed that night. The incident is the more interesting for the fact that Darby was never married. Was it the breaking forth of this tenderness, deep-hidden in his lonely heart, that bound men to him in so pathetic a fidelity of devotion?

In the hills of Eastern France or of Switzerland he would often on his pastoral tours receive the hospitality of humble mountaineers. When the mater familias went out to her work in the fields, half his active mind would suffice for his studies, and with the other half he would help the children that sat about him either with their work or their play. We may cease to wonder that the Continental poor, accustomed to resent the hauteur of the Englishman abroad, should have idolized the great man who was amongst them so genially "as one that serveth."

Indeed no one ever took fewer airs. The following anecdote I can vouch for. A certain couple had just joined the Exclusive fraternity, and were receiving their first visit from the great man. They had risen from the supper table, and Darby kneeling close beside it, was offering a prayer with which his hearers were greatly impressed. But whatever the excellence of the prayer, the lady of the house, an old-fashioned housekeeper, was painfully distracted by the unmistakable sound of the cat feasting on the remains of the supper. Nothing but awe of her distinguished guest could have restrained her from interfering. As they rose from their knees she cast a glance towards the remains of the cold fowl. His eyes followed hers. "It's all right," he said reassuringly; "I took care that she got nothing but the bones."

Another story, which I can relate with equal confidence, illustrates not only this fine simplicity of character, but also the readiness of resource by which he was no less distinguished. He had arrived at the railway station of a Continental town where he was expected to make some little stay, and found himself, as he stepped from the train, face to face with a formidable contingent of the local Brethren. Several ladies of good position were there, all zealous for the honor of becoming his host. Here was a delicate situation, but Solomon could not have been more equal to it. "Qui est-ce qui loge les frères?" 39 said Darby. All eyes turned upon a very humble-looking brother, who had hitherto kept modestly in the background. Darby immediately went up to him, saying, "Je logerai où logent les frères." 40 And the entertainer of obscure itinerants became the host of the great man himself.

WAS JND AN IMPERIOUS ECCLESIASTIC?

JND pointed out somewhere that our judgments indicate our state of soul. After quoting a number of JND’s letters at length 112 W. G. Turner rightly remarked:

This selection from his correspondence throws a new light upon the character of the man, whom those who knew him little and loved him less, persistently misrepresented as a turbulent ecclesiastic who delighted to live in the midst of religious strife and discord. 113

W. B. Neatby was one who called him an imperious ecclesiastic. 114

939. I.e. "Who [generally] puts up the [ministering] brothers?"

40. i.e., "I will stay where the [ministering] brothers are in the habit of staying."
S. Cheetham (Anglican) remarked:

Darby was certainly one of the most extraordinary religious leaders of his time. While he had the most untiring energy and bodily strength, he was capable of very severe asceticism and of the highest flights of mystical devotion [hardly]. He was also a man of considerable learning. His great fault was that he never seemed capable of believing that he might be mistaken -- a fault which no doubt contributed to his success.\(^{115}\)

That caricature of JND comes from those who, opposing JND’s teachings, blacken him. That does have the appearance of a worldly polemic that blackens a man in order to undermine the doctrine he brings. Of course, JND was insistent upon certain doctrinal matters and repulsion of evils. Interestingly, he commended reading which was not in accordance with his own thoughts.\(^{116}\) He affirmed that he had no love of controversy\(^{117}\) and desired no dominion over the faith of others,\(^{118}\) which, of course, does not mean that he would walk with everyone. He remarked that he could have stayed with thousands for peace;\(^{119}\) but peace at any price was never his principle. He liked to be with the poor;\(^{120}\) He was not at all enamored of society and social position\(^{121}\) and tended to be a solitary soul.\(^{122}\)

Insight into the practical aspect of his character may be gleaned from his comments on an incident concerning glasses. He spoke of this in a reading meeting, it having a practical bearing, which, sadly, I fear many today would mock.

It is not merely a question of open sin that everybody can judge, but it is a slippery thing.

A straw shows which way the wind blows; they used to put up texts on the walls, and at first they were in black and white, but now they have all kinds of beautiful things, and so on. We ought to be careful about such things. Though only a personal matter, I name it to shew what I mean: I had slipped in Canada and broken my spectacles, and someone kindly gave me a gold pair of glasses. I took them and thought no more about them, for one does not look a gift horse in the mouth, as the saying is. But in Barbadoe the brethren meet in rather a dark place, and I used my glasses there. Well, the other day, I got a letter from dear S-- telling me he had spoken to a brother about the rings on his fingers -- as they are apt to wear them, for they are naturally full of vanity -- and at once he answered, ‘Oh, they are not a bit worse than Mr. Darby’s spectacles.’ Got another pair since! This is very practical truth. There is a young woman, say a family and her parents insist on her wearing a certain kind of dress, but others see it, and to them it becomes a snare. All this, however, is not like an open kind of sin that everybody can judge. “Sanctify yourselves: for tomorrow the L ORD will do wonders among you.”\(^{123}\)

Commenting on Clarence B. Bass’ polemic against JND\(^{124}\), Paul Wilson wrote:

In contrast to all the unsavory things that Dr. Bass collected against Mr. J.N. Darby, we recently found a book published by Pickering and Inglis of England and Scotland, which, while giving a biography of Alfred H. Burton, B.A., M.D., happens to throw a little light on Mr. Darby. Dr. Burton edited the \textit{Advent Witness} until 1934, and was chairman of the Prophecy Investigation Society. The book is authored by F. W. Pitt, a close friend and colleague of Dr. Burton’s.

Mr. Pitt said, "I know that Mr. Darby is regarded by many as a sort of
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religious dictator, but Dr. Burton and others who knew him well have told me that he was the most courteous and humble of men, gracious and sympathizing, counting the fame and riches of the world as naught . . . . J. N. Darby died in 1882 holding Dr. Burton’s hand.” pp. 27, 28. **125**

**OTHER COMMENTS**

A. Reese, (posttribulationist) a hostile critic of JND, snidely wrote:

Darby was a great and good man, but far from infallible on ethics and truth. **126**

The right hand giveth and the left hand taketh away! And in connection with this incongruous statement, he further wrote:

The late Sir Robert Anderson, whose duties at Scotland Yard, and association with successive statesmen at the Home Office between 1876 and 1901 brought him into contact with many of the great ones of the land in Church and State -- Lord Rosebery, Gladstone, Balfour, Asquith, Chamberlain, Salisbury, etc. -- remarked to the present writer in 1906, that "Darby was the greatest man he ever met." **127**

**An Extract from "The Christian Commonwealth," 11th May, 1882.**

There has recently passed away one of the most remarkable servants of Christ that this country has produced. We refer to Mr. John Nelson Darby, whose decease at Bournemouth we briefly chronicled last week. It would have been too much to expect that any lengthened notice of this remarkable man should have a place in the daily papers, or that he should find a sepulchre amongst the great men of our national history. Nevertheless, it is true to say that the movement of which he was, at once, one of the principal leaders, was most distinguished for vitality, force, and widespread influence. . . .

It is not generally known that the Brethren with whom Mr. Darby has been so long associated, refuse all application to the Press to advertise their assemblies, or to make known their work. Who can recall any answer to the unkindly, and often ignorant, criticism of opponents, which, in nineteen cases out of twenty, remain unnoticed by them until this day. It is only true to say that their places of assembly are difficult to find; and, when found, are of such simplicity of character that no fictitious aids exist to attract the popular ear. Nevertheless, many of the great principles of truth advocated by them -- their close adherence to the word of God -- their remarkable and widespread literature, and their wonderful association during the past thirty-five years -- justly entitle them to a high position in the real Church history of our times.

The spiritual power of the Church of Christ -- the perception of the true meaning of God’s word -- has seldom been seen to advantage in mere denominative institutions. Spiritual perception -- the power of the Holy Ghost -- the wonderful influences of Divine truth, whether upon individuals or masses -- has never been largely identified with church organizations, as such; the power has been with the individual rather than the corporate body.

We are not insensible to the widespread influence of the teaching represented by such writers as J. N. D, . . . and C. H. M. The principles of interpretation advocated -- their clear spiritual perception -- their suggestive analysis of the "deep things of God" -- their calm and intelligent defence of the great doctrines of the reformation, and their vigorous testimony concerning the premillennial
advent of our Lord -- have given them a position for true and discriminating exposition which is recognized and firmly believed by a very large portion of the spiritually-minded students of the Word of God in this and other lands. What is commonly known as the literature of the Brethren is familiar everywhere. Intelligent men and women by thousands, in all parts of the world, are not only associated with the Brethren, but they maintain a reality of worship and testimony at once powerful, resolute, and blessed -- "Building themselves up on their most holy faith." There is a fibre about the Christian life of the Brethren that can and does stand the strain of trial in the army, navy, the civil service, and the uncivil world. We venture to say that amongst the English in India, today may be found large numbers of Brethren, who are Christians indeed; yea, burning and shining lights in the kingdom of our Lord.

Anyone acquainted with the men of God in England, who, as pastors and evangelists, stand opposed to the rationalism and Socinianism of certain professedly Christian journals, knows how valuable and welcome are the varied publications, papers and tracts that have been so intelligently written and industriously circulated by the Brethren. Few libraries but readily, if in some cases quietly, appropriate the productions of the well known writers whose initials we have mentioned, as well as other names which we need not enumerate. Hundreds of clergymen and nonconformist ministers turn instinctively from the nothing-arianism of many writers whom the Press is wont to praise, to the rich and varied and spiritual utterances of these "Masters in Israel."

The higher truths preached by the Brethren 30 years ago were practically unknown, and to them mainly has the great honor accrued of making known to the Church the "manifold wisdom of God." Of the Brethren it may in truth be said, "By honor and dishonor, by evil report and good report; as unknown and yet well known," for of them, as of the Church of God in Rome (Acts 28:22), it may be said that they have the honor of being "everywhere spoken against."

John Darby's "Synopsis" is becoming a standard work of reference, and will take its place amongst the productions of the highest and best exegesis. His life has been one abundant labor and abounding success. He has now heard the welcome, "Come up higher," from the Lord, Whose honor was so dear to him, and Whose service consumed the great energy of mind and body that he possessed. 128

SOME OPEN-BRETHREN EVALUATIONS

Some Open-Brethren have expressed themselves in a quite hostile manner also.

E. K. Groves (son of A. N. Groves) wrote:

But if, as I firmly believe, the mischief wrought by Mr. Darby among the children of God is largely the result of a mental infirmity not unknown in the sister island -- I mean a quality of mind, however richly endowed, which wholly disables it from taking evidence in a case when passion has once been roused. 129

A. Murdoch approvingly quoted someone saying "He was a Pope in all but name." 130

Mr. Boardman commented upon "... all the pretentiousness of a kind of ‘Secondary’ Apostleship and Prophetship, (see ‘Operations of the Spirit,’ by JND). ..." 131 Well, read the paper and judge for yourself. G. H. Lang represents JND in regards to Bethesda this way: "While he was cursing it the Lord was
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F. R. Coad has the dishonor of being among the most vehement Open Brethren in this way against JND. He says that "he was arrogant" (p. 112); "used disingenuous tactics" (p. 143); "descended to the disreputable" (p. 145). Much of this applies to the controversy with B. W. Newton where JND was "dangerously unbalanced" (p. 141); used "semantic and doctrinal juggling" (p. 150). He was -- "more ruthless" than B. W. Newton (p. 146); and is guilty of a "long and viciously worded attack" (p. 149). On p. 162 he says of JND, "Psychologically, he was obviously abnormal: but so have been many geniuses," while, interestingly, on p. 113 he says "Yet, small as were his powers of self-analysis, Darby’s personal counseling had about it something of those deeper insights into human nature which characterize the psychoanalysts." And what think you about "Darby’s was a mind impossible to bring to objective debate" (p. 136)? I suggest that F. R. Coad has not helped at all to understanding JND, but he has helped us to understand F. R. Coad. The next item is from Donald L. Norbie:

What is a Darbyite?

James exhorted long ago, "So speak and so do as those who will be judged by the law of liberty" (James 2:12). The lives of believers will be judged by the Lord and this includes their words. Be careful, dear Christian, of your words and how you speak of other Christians.

Today some seem to love to accuse others of being Darbyites. This has become a pejorative term, a way to slander another.

So what is a Darbyite? John Nelson Darby (1800-1882) was a well-educated man who became a prominent Bible teacher in England. He traveled widely, spoke often and wrote voluminously. He knew Greek and Hebrew and translated the Scriptures into English, German and French. He also wrote some beautiful hymns. He had a massive intellect and a very real love for the Lord.

Darby was one of several prominent brethren in England and Ireland who was interested in a revival of New Testament simplicity for the churches. Sadly a division erupted and Darby became a founding father of an exclusive branch of the assemblies. Through his labors these spread to Europe and North America.

What were some of this interesting and controversial man’s ideas? First of all, he believed the church was in ruins and could not be recovered to function as it did in New Testament days. Only Apostles could appoint elders. Therefore, no church today should have elders. 41 The men in such groups function as a body, with perhaps one man dominating the work. Those who believe churches should have elders are not Darbyites. Muller, Chapman and Groves were among early brethren who opposed Darby in this.

Darby also believed in a confederation of assemblies. 42 Only those who were

41. [There is much left out in this statement that will therefore prejudice the mind of the reader.]
42. [This statement shows that D. L. Norbie does not understand JND on the subject of the one body and its expression. JND did not believe in a "confederation of assemblies." The notion is (continued...)]
part of that association could break bread (the Lord’s Supper) in their churches.

Mr. Darby also systematized and propagated a strongly dispensational view of Scripture. Along with this he was an avid student of prophecy and taught a pre-tribulation rapture of the Church. This teaching was encapsulated and popularized in the Scofield Bible. Again many of the early brethren disagreed with Darby on his views.

John Nelson Darby has been with the Lord for over 100 years. By now we can be sure that all of his theology is perfectly orthodox, as ours will be one day!

Christians of various persuasions hold all, some or few of his views. Very few of the men called Darbyites today would accept all of his ideas. Darby was a Christian who loved the Lord, a godly man. Why vilify his name today even though one may disagree with some of his theology?

And let us guard against slandering believers. It is better to spell out specific doctrinal differences than to cast guilt by association. One’s tongue can destroy a brother’s reputation. “Beloved, let us love one another” (1 John 4:7).

Some Open-Brethren have grudgingly allowed that there was truth recovered through JND and help given by him. Other Open-Brethren have been more generous. Perhaps the fact that they accept the eschatological teachings associated with the name of J.N. Darby, especially the truth of the pretribulation rapture, accounts for this. Keep in mind, however, that his understanding of eschatology is interlocked with his ecclesiastical teaching.

Dr. F. A. Tatford (Open-Brethren) wrote,

The effect of J. N. D.’s written and oral ministry, particularly on eschatological teaching can never be overestimated. The reawakening of interest in the subject of the Lord’s Coming and the revival of the hope of the Church may be traced, not merely to the little group of men of which he was a member, but very largely to Darby himself.

It is the character of the man, however, which has had a far greater effect than his ministry. Darby has been criticized for harshness, but at the same time, stories are told of his tenderness -- particularly towards children; he has been condemned for a dictatorial spirit, yet his hymns are quoted as illustrative of his graciousness; he has been arraigned for spiritual pride, but incidents are related of his care for the lowly and his companying with servants. Like many great men, he was complex in character and both repelled and attracted.

If he paid little regard to personal appearance, he cared nothing for the honors of this life. Born into a well-connected family, he discounted both money and society. Originally trained for the legal profession, his outstanding talents led to the forecast that he would probably attain the position one day of Lord Chief Justice of Ireland. But Darby deliberately turned his back on the bar and the glittering prizes of the law and took orders in the Church. For over a year he lived as a curate in a peasant’s scottage on a Wicklow bog, devoting himself to the service of the poverty-stricken peasants under his care.
11.3: J. N. Darby Personally

Faced with the teaching of Scripture, he again chose the path of renunciation and resigned from the church to live in dependence upon God.

When later, Lady Powerscourt’s attitude seemed to indicate that the affection of a godly woman and all the comforts of home were available to him, he deliberately turned his back upon the possibility and chose the path of loneliness for Christ.

Whatever one’s opinion of J. N. Darby’s ecclesiastical views and controversies, here was a man among men: one who esteemed the reproach of Christ above all the treasures of this world. In the manner in which he followed his Master, J. N. D. might well be a pattern for others today.

ANNA LOIZEAUX’S DESCRIPTION

The following description of a conference, and JND’s attendance, and character, will interest all who have an appreciation of JND.

General Conferences.

These are not peculiar to Brethren, for every church or denomination has its conferences; but I think, among us they have a distinctive character. They are not gatherings of ministers or delegates to represent their several churches, or for discussion of various matters concerning their pastorates. With Brethren, conferences are simply gatherings of the children of God to study His word and to seek the blessing and edification of His people. Of course there are among them pastors, teachers, evangelists, -- fathers, children and babes, as in the epistle of John. Always these occasions are of deep and widespread interest and of great refreshment and blessing.

I remember two at the farm of father Loizeaux at Vinton, and three at Plainfield, on the large ground and under the beautiful trees at Uncle Paul’s. Both here and in the West, it was your Uncle Paul who took charge of the necessary preparations.

First, notices were sent out some time in advance in order that those who wished to come might make arrangements to do so; but especially that all who had it on their hearts might pray for God’s guidance and blessing.

Large tents or wooden barracks were provided; one for the meetings, one for dining, and perhaps one for sleeping. Then there must be a kitchen tent adjoining the dining tent. At Uncle Paul’s, the grounds were so spacious, that everything was arranged beautifully. The tent for meetings was in a quiet corner, near the entrance, removed from the house where there was frequent coming and going and talking; also away from the unavoidable noise of the kitchen quarters.

The house was filled with cots in every possible place, for women and children. The meeting-room in the town was arranged as a sleeping place for the brethren. Also some interested Christian families draped their houses for guests.

At the farm, they built two wooden barracks, one for the meetings and one for men’s dormitory. The house accommodated the women, and all who lived near returned to their homes, some taking guests with them. I believe that the meeting barrack, quite near the house, served as dining-room; and I think all the cooking was done in the large farm kitchen, of which I have told you elsewhere, and under the direction of your capable aunties.
The food was simple, but excellent:
Breakfast: Oatmeal with plenty of milk and cream, bread, rolls, butter and coffee.
Dinner: Meat and vegetables, bread and butter, tea and coffee.
Supper: Cold meat, bread and butter, pickles and such berries as were in season, tea, milk, cocoa.

Dear Mr. Howard Sanderson so enjoyed the food that he said to his wife, "When we go home, let us live as simply as we do here." At their first dinner after going home, for some reason, there was no dessert. Mr. Sanderson did not fold his napkin, but sat waiting. Presently he said, "Where is the dessert, Louise?" "Why, Howard, I thought you wished to live as we did at the conference." "Oh! Yes! But I did not think we would begin so soon!"

The meeting barrack had a long table of boards, extending from end to end, with chairs all around. At the sides were board seats, and spaces were filled with chairs, as needed. It was good to see the brethren around the table, with open Bibles, and the seats around filled with men, women and children, most of them with Bibles also. These were "reading meetings." No one was especially in charge -- save the Holy Spirit. All were free to ask questions, and any one might answer, as the Lord led. Such were the morning and afternoon meetings. In the evening, a lecture or gospel address, or an "open meeting" in which several would take part. Among so many "laborers" there were always many whom we felt it a privilege to hear.

On the Lord's Day morning was the "breaking of bread" -- a worship meeting. What a foretaste of heaven were these seasons! The coming of brethren from the north, south, east and west, and sometimes from across the ocean, greatly enhanced the interest.

"With fellow pilgrims meeting -
As through the waste we roam
'Tis sweet to sing together:
We are not far from home."

The afternoon and evening of the Lord's Day were devoted to the gospel, and many came from the country round about.

At the conferences at the farm, dear Mr. Darby was present; also, Dr. Christopher Wolston, Mons. Ponge, Captain Dunlop and many whose names I cannot recall.

As I am not able to speak worthily of dear JND as a teacher and servant of God, of his long years of devoted ministry, of his many and valuable writings and translations of Scripture, I must content myself with telling you a little of him as a man, and especially of those things which appeal to the young. Mr. Darby was a grand old man, in the vigor of manhood, although his hair was almost white. When, after one of the meetings, the barracks were being taken down, his hammer rang with the rest. When a young brother said to him: "This is too hard work for an old gentleman," Mr. Darby replied with a twinkle in his eye: "Come out on the lawn and I'll show you which is the old man." His features were rugged, but noble. He would have made a kingly king, so great was the dignity of his bearing; and yet, he was as simple as a child, and had a fine sense of humor.
Mons. Ponge was a quiet, elderly French gentleman. He was very much attached to Mr. Darby and often went about with him. The brethren, knowing this, always left the chair next to Mr. Darby’s for Mons. Ponge. One day, the latter was late; coming in and seeing the chair unoccupied, he felt embarrassed, and began to say to Mr. Darby, "Really I am ashamed to have this seat." "There! There! Ponge; it is too late to be ashamed of me," Mr. Darby quickly replied. The humor of it was only for those, however, who understood French, in which it was said.

Your Aunt Anna (Mrs. Fleming) was not three years old. She was a little mischief, running all around and quite at home all over the house. Mr. Darby occupied the parlor bedroom. Going there after a meeting, he could not find his keys. At once he thought of Anna. Taking her by the hand, he began to hunt in the grass, where he had seen her playing. He soon found them -- and then! Such a funny scolding he gave her, while she stood laughing all the time.

I have heard that he was great at playing bear with little folks, running after them on all fours, and growling to their delight and terror.

All who knew Mr. Darby honored him, yet the lowliest might feel at home in his presence. But woe to any one who, filled with pride, made a show of learning in opposition to the truth.

An Irishman, working in the field near by, came to see Mr. Darby about whom he had heard much in his own country. He was barefoot, but not abashed. "And are you the great John Darby I heard so much about in Ireland?" And, continuing, he made quite a little speech -- evidently prepared for the occasion. Mr. Darby replied not a word. Looking at him, he said quietly, "Tell me, is Christ in you?" As quickly as possible, the man turned and went away.

These conferences lasted a week or ten days, and always there were some to remain at the farm or in Vinton, over the next Lord’s Day. The many returned to their homes, taking the precious things they had made their own, to share them with those who could not come.

JOHN NELSON DARBY IN THE CEVENNES

There is another interesting notice of JND. It is:

John Nelson Darby in the Cevennes

(A Reminiscence by Samuel Levermore.)

[Quite unexpectedly the following paper came into our hands since the former account was written, and we have the author’s permission for its publication. It forms an independent and striking testimony, and confirms what has already been said concerning this remarkable servant of God, and serves as a fitting conclusion to the series.]

R. L. Stevenson, in his charming travel-talk of a journey in the Cevennes with a donkey, 139 tells in his inimitable way of his meeting with an old Cevenol as he was approaching La Vernède, and how, as they walked together, the old man broke in with, "Connaissiez-vous Le Seigneur?" (do you know the Lord?), and how, upon arriving at the little town, R. L. Stevenson found that this dear old man was a "Darbyiste."

What the great R.L.S. did not tell, however, is how that great and good man
John Nelson Darby tramped those mountains and valleys in the forties, without flourish of trumpets or beating of drums—a lonely man, as we speak; yet, had the eyes of the Cevenols of his day been opened, they might have seen those mountains ablaze with flaming horses and chariots, even as Elisha and his servant saw, and as King Joash saw, the horses and chariots of the Lord God Almighty.

Wherever he went men were born again. His method—or absence of it—was divinely simple. There was no "Gospel Mission," no singing of choruses—no per fervid appeal or exciting anecdote—no gathering of crowds. No, no, he just "went about" as his Master before him, and spoke to them the good Word of God. And the hand of the Lord was with him. And thus, more than twenty years after R.L.S.'s visit, I found the daughter of that same old "Darbyiste," and many more like her, serving her father's God. And similar fruit from the seed sown in those days in dependence upon God can be found in many a valley, and upon many a mountain side of the Cevennes.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" -- Psalm 126:6.

And if my spiritual reader is feeling depressed by reason of the burden and heat of the day, let him turn to JND's beautiful song of Heaven, "Rest of the saints above," or "Oh! bright and blessed scenes"; or, when footsore and weary his pilgrim heart grows faint, and his spiritual pulse low, let him read that most inspired of all pilgrim songs, "Rise, my soul, thy God directs thee."

And when, in holy meditation, with earth's distractions shut out, and all discordant voices hushed, he gets a view of the rainbow-circled Throne, whilst with bursting heart and faltering tongue he cries out for words to express his feelings, then let him try the most heavenly and spiritual outburst of worship to be found in any language, "Hark! ten thousand voices crying!" And these strains from the celestial lyre shall rapture his spirit into that sphere whose atmosphere is bliss—whose energy is rest—whose worship is service that never tires—and whose center is the Lamb as it had been slain; evoking ceaseless, adoring gratitude, and unutterable and endless love. May those glorious Cevennes never lack a successor—however humble—of that heaven-sent and heavenly man, to tell forth the story of free grace and dying love.

John Nelson Darby, although one of the greatest men of the Victorian era, whether considered from a literary, scholarly, or, above all, a spiritual point of view, has no bust in Westminster Abbey, nor is likely to have—but his name holds high rank among those "of whom this world was not worthy, who counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord, for Whom he suffered the loss of all things that he might win Christ, in Whose blissful presence he now realizes that which, amid a life of suffering service comparable only with that of Paul, he wrote, in a moment of holy rapture--

"Oh! bright and blessed scenes,
Where sin can never come,
Whose sight my longing spirit weans,
From earth, where yet I roam.
And can I call my home,
My Father's house on high?
The rest of God, my rest to come,
My place of liberty?
Yes! in that light unstained,
My stainless soul shall live;
My heart’s deep longings more than gained,
When God His rest shall give.” 140

W. KELLY’S REMINISCENCES

The following is part of what was supplied to W. G. Turner by, I believe, W. Kelly.

As you wish for some personal reminiscences of the late JND, I go back to my first intercourse with him in the summer of 1845 at Plymouth. For though I had been for years in communion before this, it had not been my lot to see him for whom above all others I had conceived, because of his love and testimony to Christ, profound respect and warm affection. I was then living in the Channel Islands, in one of which I began to break bread with three sisters in Christ, before ever looking a ‘brother’ in the face. It was in J. B. Rowe’s shop, Whimple Street, that we met, and very cordial and frank was his greeting. 141

I was unable to attend the Conference at Liverpool in the forties, but was present at that which was held in London in 1845. Only on the afternoon of the third day did JND rise to speak, and this, after a well-known friend had alluded to his silence in singular terms. Mr. D. explained that he had not spoken because so many brothers had a great deal to say. It was a most impressive discourse; for after many, and not leaders only, had spoken with considerable power and unction, he gave a terse summary, which set their main points in the best position, and then brought in a flood of fresh light from Scripture on the whole theme. During the same Conference a noble personage, who resented D.’s exposure of a foolish and injurious tract by himself, gave way to vehement spleen. But JND answered not a word. Another, who was no less unreasonably offended, came into the hall while Mr. R. M. Beverley was telling us what had helped him to what he regarded as the chief truth he had long wanted. The old brother (very deaf) entered, and went as near the speaker as he could, and heard him read a page of his own book, affirming the very doctrine of the Spirit’s presence and working, which he himself was abandoning, and for which Mr. Darby had censured him. This incident made no small impression on me of a living God’s ways. 142

Mr. Darby was deliberate and prayerful in weighing a scripture; but he wrote rapidly, as thoughts arose in his spirit, and often with scarcely a word changed. He delighted in a concatenated sentence, sometimes with parenthesis within parenthesis, to express the truth fully, and with guards against misconception. An early riser and indefatigable worker, he yet had not time to express his mind as briefly and clearly as he could wish. ‘You write to be read and understood,’ he once said playfully to me; ‘I only think on paper.’ This made his writings, to the uninitiated, anything but pleasant reading, and to a hasty glance almost unintelligible; so that many even among highly educated believers, turned away because of their inability to penetrate sentences so involved. No one could be more indifferent to literary fame; he judged it beneath Christ and therefore the Christian. He was but a miner as he said; he left it to others to melt the ore, and circulate the coin, which many did in unsuspected quarters, sometimes men who had no good to say of him, if one may not think to conceal the source of what they borrowed. To himself Christ was the center of all, and the continual object before him, even in controversy; nor is anything more striking, even in his hottest polemics, than his assertion of positive truth to edification. He was never content to expose an adversary, where not only his unaltering logic, but instant
and powerful grasp of the moral side, and above all of the bearing of Christ on
the question, made him the most redoubtable of doctors. Yet the same man ever
delighted in preaching the glad tidings to the poor, and only paid too much honor
to those whom he considered evangelists more distinctively than himself. Indeed,
I remember one, who could scarcely be said to be more so than he was,
happening (to his own discomposure) to preach in his presence at one of the
Conferences in the past (Portsmouth); and for months after, this dear, simple-
minded servant of the Lord, kept telling brethren in private, and not there only,
‘Ah, I wish that I could appeal to the people as So-and-so does!’

That he exercised large and deep influence could not but be; but he sought
it not, and was plain-spoken to his nearest friends. To one whom he valued as a
devoted man, he said, ‘Come, -- ‘not so much of the gentleman.’ Another, dear
to him from an early day and an admirable pastor, a good teacher and preacher,
had got married to a worldly-minded lady (his second wife), though an
Evangelical of the Evangelicals. This brother (an ex-clergyman) grieved him by
running down the simple few gathered to the Lord’s Name in the village where
he lived. The complainant was no longer the laborer he had once been among
the poor, but was as a half-squire and half-parson drawing back to a long-abandoned
social intercourse with county folk. ‘Ah! -- ’ said Mr . Darby, ‘it is not the
brethren but the wife.’ That this was true made it the less palatable; and the wife
did not fail to make it a rupture never healed. Nor was it only such cases that
gave him pain. A lady I knew , when he paid a visit to Guernsey , invited a
company to meet him in private, but exclusively of those who were in a good
position. Had it been an Anglican Christian, or one with the Denominations, he
would have made allowance and expected nothing else; but he was vexed that
one in fellowship should be so far from the word and will of the Lord as to fail
in giving an opportunity to lowly saints, rich in faith, who would have enjoyed
it exceedingly. When asked to give thanks, he begged me to do so, meaning it as
a quiet sign that he was displeased.

It was my privilege, being actively engaged, to hear him very seldom, and this
at great meetings in which he ordinarily took a large part; but I remember once
hearing him preach (on Romans 5:20, 21) to a small company of the very poor;
and to a more powerful and earnest discourse I never listened, though in the
plainest terms, exactly suited to his audience. The singing was execrable; and
he did his best to lead them, for his voice was sweet, and his ear good; but the
barbarous noise of others prevailed, with which he bore in a patience truly
edifying, going on with his message quite unmoved.

Yet was he anything but self-confident. Being asked once to preach in the
open air, he begged the younger man to take it; for, said he, ‘I shrink from that
line of work, being afraid of sticking in the midst, from not knowing what to say.’
He ungrudgingly delighted in the bold preacher with a heart full of the love of
souls. He overlooked many faults, where he credited anyone with devotedness
(sometimes at their own valuation). An intense admirer of his used to say that in
this respect, and others too, ‘he was the most gullible man in England.’ This of
course was extreme exaggeration; nevertheless, it occurred often enough to
embarrass his fellow-laborers. I remember once in Bath remonstrating with him
because of his apparently unbroken confidence in a brother who was behaving
very ill to his own mother and sister, whom he drove out of the meeting as a
veritable ‘Diotrephes,’ to gratify his mad and unbelieving father. Mr . Darby
soliloquized as we walked along, ‘Strange thing, that my pets should turn out
scamps.’ I fear that so it evidently was with this person; for not long after he
furnished the most defamatory scandal ever written, printed and circulated, against his blindly generous benefactor.

The upshot of this case is instructive. The railer who of course vanished, not only from fellowship but to another land, had great kindness shown him by a Christian man there, an Irish gentleman. Having occasion afterwards to visit Ireland, he enquired if any of his friends knew of one, Mr. Darby. Oh, yes, to be sure! everyone knows of Mr Darby. ‘Well,’ said he, ‘I received -- and his large family for a long time, during which he was habitually abusing Darby. But I found him out to be worthless; so I came to the conclusion that the object of his abuse must be a very good man.’ It smacks rather Hibernian; but it was a sound instinct, and true in fact.

The same readiness to believe the best, even of untoward souls, showed itself not seldom when persons drew on his purse, or, what was of more moment, sought fellowship through his mediation. Not a few even now will recollect an excessively turbulent man, who espoused the cause of one who had to be put out of fellowship; and being himself no less guilty, he fell under the like sentence. This man never appeared till Mr. Darby returned to London from his long journeyings, but repaired to him forthwith on his arrival. Then followed the renewed appeal: ‘How is it that -- is still outside?’ Thereon a dead silence ensued, easily understood; for every one would have gratified Mr. Darby, had it been possible. At last a brother (now deceased), noted for his downrightness, said, ‘Mr. Darby, we know --; but you do not.’ Yet were some weak enough to call him a Pope who would have his way, and bore no contradiction.

A similar case, only more disreputable, of one excommunicated for outrageous profanity, etc., occurred much later. Mr. Darby’s heart somehow was touched, because he came to the meetings, and indeed forced himself to the front, and tried, while unrestored, to appropriate the Lord’s Supper. Yet our beloved friend looked leniently on what was very painful to most. He was as far as possible from the ogre which so many fancied, but inflexible against those who assailed Christ. So he himself used to say, ‘I ought never to touch matters of discipline; for I believe the first person, brother or sister, that tells me about things. It is quite out of my line.’ So much was this felt, that I used to pray the Lord that only a true account might first reach his ear. But every considerate Christian must be aware that the faithful were as slow to spread evil tidings to gain a point, as the light and party-spirited were quick to plead for those they favor, and especially with one so influential as JND. Also, when one of his position and character took up a cause in this one-sided way, as might and did happen, all can conceive how difficult it was for others to convince, or for himself to revise. Do any blame me for giving these amiable drawbacks? I humbly think that even in a brief sketch it is hardly truthful to omit what has been here touched with a loving hand, and what he himself would have frankly owned. It is not for me to say one word of what is best left in the grave of Christ, where my own failures lie buried.

No man more disliked cant, pretension, and every form of unreality. Thos. Carlyle loudly and bitterly talked his detestation of ‘shams,’ JND quietly lived it in doing the truth. He often took the liberty of an older Christian to speak frankly, among others to a brother whose love, as he thought, might bear it. But sometimes the wound however faithful only closed to break out another day. ‘What were you about, --, hiding among your family connections, and not once seeing the brethren around?’ On the other hand, reliable testimony is not wanting of his ready love in so lowly a way as to carry him where few would follow,
especially where known. In early days, among the few at Plymouth a barber brother fell sick; and as no one else thought of his need, JND is said to have gone in his absence and served as well as he could in the little shop.

Thoughtful for others he was indifferent as to comforts for himself, though he did not mind buying costly books, if he believed them of value for his work. Then he was habitually a hard worker, from early morn devoted to his own reading the Word and prayer; but even when most busily engaged, he as the rule reserved the afternoons for visiting the poor and the sick, his evenings for public prayer, fellowship, or ministry. Indeed, whole days were frequently devoted to Scripture readings wherever he moved, at home or abroad. But his clothes were plain, and he wore them to shabbiness, though punctiliously clean in his person, which dressy people are not always. In Limerick, once, kind friends took advantage of his sleep to replace the old with new, which he put on without a word, as the story went.

In middle life he trudged frequently on foot through a large part of France and Switzerland, sometimes refreshing himself on the way with acorns, at other times thankful to have an egg for his dinner, because, as he said, no unpleasant visitors for certain could get in there! In his own house, or lodging, all was simplicity and self-denial; yet if invited to dine or sup, he freely and thankfully partook of what was set before him.

His largeness of heart, for one of strong convictions and of practical consistency, showed itself in many ways. After he left the Anglican Establishment he preached occasionally at the call of godly clergymen who urged it; but he only appeared for the discourse and was not present at the previous service. So in France afterwards he preached for pious ministers of the Reformed Church; nor did he refuse the black gown as an academical dress; but when they brought the bands, ‘Oh! no,’ said he: ‘I put on no more.’ Again, he did not spare, but warmly rebuked the zealots among half-fledged brothers, who were so ignorantly bitter as to apply what the Apostle said of heathen tables to those of the various Denominations. It was only fundamental error which roused his deepest grief and indignation. Then, as one of these (a heterodox teacher) said to me, JND writes with a pen in one hand and a thunderbolt in the other.

As a more public instance, take his letter from Barbados to Archdeacon Stopford, when cast down by Mr. Gladstone’s disestablishment and spoliation of the Irish Protestant Church, to assure him of his sympathy. ‘If the Protestants trust God, this will remain their position. Let them, because of the Word of God, and in honoring it and what is called Protestantism, as owning it cordially, coalesce with the Presbyterians, as you have noticed they did in the best times under Bramhall. . . . Only be yourselves, and trust God. Have done with the State, reject it, making no terms for a little money and much subjection; if you do, you are lost.’ But none the less, when the pious and learned Dr. O’Brien, Bishop of Ossory, who had married his niece, wrote a defence of Baptismal Regeneration, which he had long rejected, Mr. Darby wrote a vigorous reply, and proved that the argument on the formularies as well as Scripture was simply and grossly a begging of the question.

Even in his own circle his forbearance towards prejudice was as great as his decision in momentous things. He often worked with another when he did not shrink from preaching in the open air so much as later. Once his companion was a man of singular eloquence, but slow to learn fuller truth and addicted to form. So the naval ex-commander read a petition from the Common Prayer selection,
and the ex-clergyman made the Gospel appeal. Perhaps one such experiment sufficed. Incongruities happened in those days. At a later date he became more chary of preaching in so-called churches or ‘temples’ (as they call them abroad), when superstition crept in and rationalism. The recent indifferentism that prevails also curtailed in practice the readiness with which outside Christians were received, though the principle abode as ever; but its application could not but be abridged, when some wished to break bread who were insensible to notorious and grievous error taught where they usually attended.

It will interest many to hear that his paper on the Progress of Democratic Power, and its Effect on the Moral State of England, immensely struck the late Sir T. D. Acland, who was Mr. Gladstone’s intimate friend from Oxford days till death. In acknowledging the gift of Miscellaneous I, which contains the sketch, he wrote to me that it was (though written many years before) the most wonderful forecast and just appraisal he ever read of what is come and coming.

This then is my conviction, that a saint more true to Christ’s Name and Word I never knew or heard of. He used to say that three classes, from their antecedents, are apt to make bad brothers: clergymen, lawyers, and officers. He himself was a brilliant exception, though a lawyer first and a clergyman afterward.

A great man naturally, and as diligent a student as if he were not highly original, he was a really good man, which is much better. So, for good reason, I believed before I saw him; so taking all in all I found him, in peace and in war; and so, in the face of passing circumstances, I am assured he was to the end. Do I go too far if I add, may we be his imitators, even as he also was of Christ? 143

LAST LETTER OF J. G. BELLETT TO J. N. DARBY.

Dublin, Sept. 1, 1864.

My Dearest John,

It seems to myself I am quietly sinking under the effects of pleuristic pneumonia, as the faculty speak. I may never see you again, my dearest brother but I would tell you as from a dying bed, how deeply from my heart’s soul I bless the Lord that He ever revealed to me the truth which Brethren have received from Him (Luke 10:23,24). I was quickened (it was a feeble operation) in the year 1817, as I was reading a book for my next examination. But how did my soul battle on for years? I came to know you, not as slightly before, but in an appreciation that instinctively bound me to you, and this now for forty years has never abated. What do I owe the God of my eternal life for feeding and strengthening that life -- enlarging its capacity through your ministry in secret and in public. I have loved you, as I suppose, in a certain sense, I have loved none other; and now, after so long a time, we are bound (in the bundle of life with the Lord our God, 1 Sam. 25) together still in the dear fellowship of the same confession. I need not tell you of the love of the brethren, of the care I get at home from the servants, and my dear child. So, as to that, I am in a wealthy place. Nor will I speak much of myself, but I cannot say less than this, I never had the same peaceful, happy rest in Christ. To depart to be with Him, I count to be far better. I am happier than I ever was. I have reviewed my ministry and I surely have detected vanity and self-pleasing. But oh, He has told me He has forgiven it all. But it is a poor thing to have no fruit of service to take to Him, at least, so to speak. I told a Church of England saint how I still held to the truth as most precious, which I learned some thirty years ago, and, dearest John, only think in contrast with it, of

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of offices, ordinances, prayers and clergy. The Lord be with you, dearest brother, while you assert and adorn the doctrine. J. G. Bellett.

REPLY OF J. N. DARBY TO J. G. BELLETT.

Sept., 1864.
Dearest Bellett, --

I was for some days back, waiting the moment to write you, moving about from meeting to meeting in the Jura, moved by the same motive which brought me yours, for which I heartily thank you, and am so far glad that mine was delayed, as I had yours, without even one from me. If your strength be spared a little, I hope to see you. I purpose, on my way to Canada, instead of sailing from Liverpool, to go and see you in Dublin, and get on board at Cork. I trust the Lord will so order it, but His way I am sure is best. Oh! how truly I feel that I am a stranger here. I have ever found in you, dear brother, everything that was kind; nor be assured was it lost up on me, though I am not demonstrative.

Besides the value I had for you, it was not a small thing to me, that you, with dear Cronin and Hutchinson, were one of the first four, who with me the fourth, through God’s grace, began to break bread in Dublin, what I believe, was God’s own work in much weakness, I own, in carrying it out, little faith to make good the power, which was and is, in the testimony. Be assured, in every respect, even as to the Gospel to sinners, what He was doing, I knew for myself, in no wise, the bearing and importance of what I was about, though I felt in lowliness we were doing God’s work.

The more I go on, the more I see of the world, the more of Christians, the more I am assured that it was God using us for His testimony at this time, I never felt it as I do now, but it is not my purpose to dwell on it now, and I fully own our weakness.

It is to you, dear brother, my heart turns now, to say how much I own and value your love, and to return it. I rejoice while I have been the object of many kindnesses on your part down here, it is one which will never cease, which has had Jesus, our Master, for its bond. But oh, what joy to know one’s self united to Him, it adds a joy to every sweetness, and it is the source of it, too. He is all.

For me, I work on, until He calls me. I thought it would seem a strange Dublin without you, yet I go on my way, serve others, say little and pass on. Not that I do not dearly love others, but this will come out in its truth in heaven, perhaps on one’s deathbed, but I have committed my all to Him till that day.

My hope is still to see you, my beloved brother; should I not, be assured, there is none who has loved you more truly and thankfully than myself. It can hardly be unknown to you, though with me, there is more within than without. Peace be with you! May you find the Blessed One ever near to you, that is everything. Faithful is He withal and true. In His eternal presence how shall we feel that our little sorrows and separations, were but little drops by the way, to make us feel we were not with Him. And when with Him, what is it to be there? Oh, how well ordered all is! I ever long more to be in heaven with Him before the Father, though I desire to finish whatever He has for me to do, and if it keeps me a while out, it keeps me out for Him, and then it is worth while, and grace. Kind remembrances to Letty. I trust the Lord will sustain and strengthen her in this exercise of heart.
[Later.] I am glad to have a moment to finish my letter I am full 500 or 600 miles from where I began it, and somewhat with a child’s joy, embrace unexpected leisure. I have thought too, of little fruit. I find that while specially happy in evangelizing, my heart ever turns to the church being fit for Christ. God knows, I suppose, I was too weak and cowardly for the other, but I reproach myself sometimes with want of love for souls, and above all for want of courage, and love would give that, it always does, but in the consciousness of my short coming, I leave all with Christ. He does, after all, what He pleases with us tho’ I do not seek to escape blaming myself through this, and if He is glorified, I am heartily content with anything, save not to love Him. May His peace and joy be with you, dearest Bellett, again thanking you for your letter, which was true delight to me.

Ever yours affectionately in our blessed Master.

(Signed) J. N. Darby.

A LETTER LEFT BY JND

It appears that this is one of the last general communications from JND.

My Beloved Brethren:

After years of communion in weakness, I have only bodily strength to write a few lines, more of affection than ought else. I bear witness to the love not only in the Lord ever faithful but in my beloved brethren in all patience towards me; and how much more, then, from God, unfeignedly do I bear witness to it. Yet I can say, Christ has been my only object; thank God, my righteousness too. I am not aware of anything to recall, little now to add. Hold fast to Him; count on abundant grace in Him to reproduce Him in the power of the Father’s love; and be watching and waiting for Christ. I have no more to add, but my unfeigned and thankful affection in Him. J. N. Darby.

He went to be with his Lord and Savior on April 29, 1882.
Notes for Section 11

1. F. F. Bruce (Open-Brethren) remarked,

Translation is not simply a matter of looking up a word in a dictionary and selecting the equivalent which one would like to find in a particular passage. It is this manifest mastery of Greek usage which makes William Kelly’s New Testament commentaries, especially those on Paul’s epistles, so valuable. ‘And you know what is restraining him now,’ says the RSV of 2 Thessalonians 2:6, following some earlier interpreters. This construing of ‘now’ with ‘what is restraining’ Kelly describes as a solecism, pointing out that the ‘now’ is ‘simply resumptive’. Kelly is right. But how did he discover that the construction of the adverb with ‘what is restraining’ is a solecism? No grammar-book or dictionary would tell him that; it was his wide and accurate acquaintance with Greek usage that made it plain to him, an acquaintance which is the fruit of long and patient study (In Retrospect, p. 293).

W. Kelly’s expositions were founded on those of JND.

2. If the Lord will, Present Truth Publishers hopes to publish a parallel JND and W. Kelly New Testament including a large collection of W. Kelly’s comments on textual matters and translation difficulties.

3. See, for example, his The Revelation of John, edited in Greek . . .”, London: Williams and Northgate, 1860.

4. The Bible Treasury 18:32.

5. P. J. Lineham, There We Found Brethren, p. 54. This was when J. G. Deck was recovered to the truth that fellowship with leaven leavens a person and an assembly.


8. The Christian Annotator 3:211, 212.

9. Wm. Kelly remarked:

"Now are we" children of God. It has been already pointed out that "sons" is not the term that the apostle here applies to us, but "children." Our translators were admirable scholars; but we require the truth in our soul to translate scripture properly, and constant dependence on the same Spirit who wrote it. If they had had to do with any other book, they would have translated it correctly; but their theological prejudices hampered them here and there as to the Bible. Their mistakes seem to have chiefly arisen out of habit. Their failure lay not in lack of learning but in traditional bias. They had found others of name before them translating in a certain way, and they followed in the same rut. "Children of God" -- what can be a nearer relationship to Him? (First Epistle of John, p. 188).


11. See W. Kelly, Lectures Introductory to . . . the Minor Prophets, pp. 414,415.

12. A parallel New Testament of J. N. Darby’s and W. Kelly’s translations is in preparation and will include W. Kelly’s notes regarding textual criticism and translation difficulties.


18. *Collected Writings* 13:188.
21. "We must not confound original perfectness as given of God through inspired men; and providential preservation in man's hands, spite of his feebleness and unfaithfulness in detail" (*The Bible Treasury* 7:254).
33. Not surprisingly, he soon left his clerical position. He edited *The Bible Herald* and also *The Bible Witness and Review* (as stated in *The Bible Treasury* 13:368, note).
34. *A Defense of the Truth* . . ., p. VI.
Notes for Section 11

44. Letters 1:205.
45. Letters 3:152.
50. Ibid.
52. Conversations on "Bethesda" *Family Matters*, p. 186.
55. Anthony Norris Groves, p. 171.
57. [For two or three prophets -- in the non-revelatory sense -- 1 Cor. 14.]
58. [Brethren who travelled about full time in evangelization, teaching, and pastoring.]
59. [Brother of W. T. P. Wolston, an evangelist, while C. Wolston was a teacher.]
60. [Evidently this refers to James Buchanan Dunlop (1840-1928). Why Captain? He relinquished his commission in 1868: *Memoir of James Buchanan-Dunlop*, p. 9.]
64. W. G. Turner, *op. cit.*, p. 43.
65. Ibid., p. 47.
Appendix 1:

A Caution
to the Readers of
"A Caution Against the Darbyites."

With a Few Words on
"The Close of Twenty-eight Years' Association With J. N. D."

By
John Jewell Penstone.

Oxford.

(The following pages would never have been printed if I had merely consulted my own wishes, for I much love all the parties concerned, and have waited in anxious hope that the course of animosity against Mr. Darby, which has been so unrelentingly pursued, would be ceased from -- but I have hoped in vain.

For without doubt, animosity against Mr. D. has led some otherwise excellent and honorable men into a path of misrepresentation which has been coolly persevered in even after such evidence as any candid enquirer would require at their hands had entirely broken down.)

Late in the Autumn of 1866, during a meeting at Exeter, circumstances transpired which brought forcibly to my mind the recollections of thirty years since, when, from a beloved and aged servant of Christ, Joseph Jewell, I first heard of the meetings of the Brethren, and became acquainted with Mr. John Eliot Howard, among many others.

For Mr. H. and those connected with him I have an unfeigned regard; and I feel deepest sorrow at the thought of whither they have drifted since those days. Nor could I refrain from writing to him expressing that sorrow; and entreating him, as one Christian may entreat another, to reconsider before God the course he had taken. ¹

As a reply, Mr. Howard forwarded to me the second edition of his pamphlet, "A Caution against the Darbyites," etc.

I carefully read the "Caution;" for I felt bound in conscience, in these sorrowful days, to hear what any whom I still considered servants of the Lord

¹ To have taken any copy of this letter, as well as of a subsequent one, would have been entirely unnecessary, and being simply personal appeals, there would be no justification for inserting them in the present correspondence.

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Appendix 1

Jesus Christ might have to say. If they called us "Darbyites" or by any other name, that would not make us otherwise than we are: we must bear hard usage for our Master’s sake; and often times, alas! there is no blow so hard, or struck so fiercely, as that from an offended brother’s hand.

The "Caution against the Darbyites" professes to be an account of certain things which have transpired, and doctrines which have been taught among the brethren. It gives names, dates, letters, and references to authorities freely; so that the reader is made to understand that he is not being occupied with the sneer of the satirist, or the mockery of the mere man of the world, but with a collection of well authenticated facts and documents; and on this ground the writer claimed from us that respect and attention which is due to an earnest-minded writer, who is both a gentleman and a scholar. This attention I have given him, considering myself bound to concede it until he shall have proved himself worthy of it -- which, for the love I bear towards him, will I hope never happen.

Imagine my surprise at finding in such a publication a dialogue between Diotrephes and Asyncritus, inserted as an appendix to the second edition, with the following introductory note: --

"An exact Reprint of Notes stated to be taken at the time by a third party and confirmed by Asyncritus -- the names alone being fictitious."

According to these "Notes" we are to believe that John Nelson Darby, under the name of Diotrephes, uttered or endorsed such statements as the following: --

That if an assembly err we must still accept its action as that of the Holy Ghost; although the Lord may shew us that its judgment was a wrong one, because we are told to "Hear the Church."

And that every other assembly is bound to bow to that erroneous judgment, because under the circumstances, the Lord prefers an error of judgment to be propagated rather than the truth.

Mr. Darby is next made to deny that the above principle assumes metropolitan infallibility: --

Because an assembly is not infallible, though an act of an assembly may. (Sic.)

He goes on:

We are to accept what we know to be error, as the judgment of the Holy Ghost, although it clearly could not have been the judgment of the Holy Ghost; else we refuse to hear the Church, and despise the authority the Lord has appointed.

We also are to accept the wrong decision of any assembly who first judges a question although we know it to be wrong, or we deny the unity of the body.

And ‘certainly’ we ought rather to adopt an official blunder than act upon what we believe the Lord has shown us to be the truth.

Finally, Mr. D. is made to say, or endorse the statement, that

Being bound to accept the action of an assembly as that of the Holy Ghost -- in refusing to accept the action of an assembly we must first disown it, and, having no right to judge the actions of an assembly; his own practice had been never to judge but where he disowned.
Divested of its dialogue form, the above is a correct abstract of the statements of this remarkable paper; which is the only one in Mr. Howard's book that is put forth under assumed names, but is affirmed to us, by its introductory note, to be a faithful account of a real conversation.

I shall not think of insulting Mr. Darby by attempting to discuss one of those statements, nor the good feeling and good sense of my readers, by volunteering here any explanation, as some have, of the possible meaning or construction which might have been put upon them; neither attempt to explain to such as are wilfully ignorant the subject of the conversation, which would appear to have been the unity of the body of Christ.

But taking these statements as I find them, I consider the object avowedly of those who have made them (the "fictitious" name given to J.N.D. would, if nothing else did, tell us that). Mr. D., as I shall presently shew by the evidence of one of his adversaries, disavows them; and I deal with their existence and extensive circulation as an evident token of the moral state of those who are taking a prominent part before the Church of God.

Were I not aware of the blinding effect of prejudice, I should be utterly at a loss to imagine how any could so ignore the very knowledge of the divine character as to conceive it possible for those with whom, they say, they once walked and took sweet counsel, to assert that GOD would sanction a falsity by His Spirit of TRUTH, rather than infringe upon a manifestation of external unity.

The total depravation of all moral feeling, which this systematic slander supposes in those who are termed "Darbyites," is so revolting, that I conceive nothing but closing the eyes against facts, and steeling the heart against affection, would allow men in their prejudices and animosities to proceed to the lengths which they have done in circulating it.

And I feel it to have become the quarrel of everyone who cares for the testimony of the Lord in these days to protest against the course which has been pursued, lest the truth of the living God as to the unity of the body of Christ should for a moment be suffered to seem, to the consciences of men to be involved with a jesuitical setting aside of the claims of truth and holiness to secure an external and seeming unity -- such unity in fact as would be a defiance and mockery of divine life, divine truth, and of everything divine.

On the other hand, in Matthew 18 we see that there is a unity of mind and purpose between heaven and earth, which comprehends within its circle the prayer and the action of the few and the feeble, as fully as the prayers and the actions of the many; so far as the very object that God has before Him in forming an assembly upon earth at all, is kept in view; that is, that, in their actions and prayers they should not seek their own, but the things that are Jesus Christ’s. The power of heaven is engaged to bind or loose, and the Father's hand is ready to bestow all that may be desired within this blessed circle. The CHRIST OF GOD in name, in person, in glory, is the spring of the power, and the blessing, and the bond of the unity down here. God owns no other: I own no other: that I dare not set aside.

Position and attainments make no difference here, the single eye has but one object. The greatness of our standing is, that whatever and wherever we may
be, we are looking in God’s light at that which is His eternal purpose. Secluded within the walls of the colleges by which I am surrounded, there have been in times past, I would fain hope still are, little companies of men having every advantage of education and standing, and in the towns and villages everywhere are also knots of tradesmen, mechanics, or ploughmen, able to read their Bibles, some hardly able to do that; yet none can go with the stream, they are sighing and crying to God for the glory of their Master, Christ, and they in the sight of God are seeking to separate themselves more and more from that which is contrary to the name of their Master, Christ. The link which binds earth and heaven together hath in spirit already bound these in one common object.

And am I to be told, that when such are thus gathered for the name of the Lord Jesus, it remaineth at the option of Mr. Howard and others, because of personal offences, to deny and withstand, separate from, and revile them? I cannot believe such a tale.

Early in November, I again wrote to Mr. Howard, giving him my impression of his work as a whole, but stating my firm conviction that with respect to the "dialogue" he must certainly have been imposed upon. Of this letter I took no copy; but Mr. H’s reply to me is as follows: --

[Copy.]

Stratford, near London. E.
November 13th, 1866.

Dear Mr. Penstone,

You must be aware that I cannot enter into correspondence with you or recognize you, so long as you make yourself a partisan of Mr. J.N.D. and consequently a partaker of the fearful errors in doctrine and practice so ably exposed by Dorman and Hall.

But, as I wish to act in grace, and not to place any stumbling block in your way towards that path of repentance and renewal of a right mind into which God may be leading you, I refer you as regards the exact accuracy of the reprint of the Notes which alarm you, to the Dublin brethren.

You ought to satisfy yourself on this matter, and I pardon you your disbelief in my truthfulness, though this does not well consist in what you say of your esteem for my character.

I refer you to Thos. Ryan, or Townsend Trench.

I remain,

Yours, &c.,
(Signed) J. E. HOWARD.

After having, as I had, appealed in all brotherly kindness and respect to the writer, I need hardly say that the reception of the above letter gave me but little comfort; but as he furnished me with his authorities, it gave me an opportunity of applying to Mr. Trench, to whom I addressed the following letter: --

4 Blenheim Place, Oxford.
November 19th, 1866.

Dear Mr. Trench,

My attention is called to a Pamphlet by J. E. Howard entitled "a Caution against the Darbyites," etc. Second Edition. In acknowledging its receipt, I expressed a
doubt of the correctness of the report of a dialogue inserted at page 45, which I then saw for the first time.

Mr. Howard in reply refers me to you for my satisfaction.

For Mr. Howard, however we might in some important respects differ from each other, I have great regard, but he feels that an imputation has been thrown upon his integrity and truthfulness, which must be my apology for asking you to take the trouble of satisfying me.

At your earliest convenience will you remove my difficulties by answering four questions having reference to the introductory note which I give at length?

"An exact reprint of Notes stated to be taken at the time by a third party and confirmed by Asyncritus, the names alone being fictitious."

"The names alone being fictitious" I am given to understand that the notes are in nowise so, but are to be received as a true report of the questions asked and of the answers given. Now to this reception I demur on account of the manner in which they are made public.

Will you therefore kindly tell me --

1st. When and where the conversation took place?
2ndly. The name of the note taker "at the time"?
3rdly. The real names of the parties in the Dialogue?
4thly. If the reprint is an "exact reprint" or report of what then took place?

Faithfully yours,
JOHN JEWELL PENSTONE.

To J. Townsend Trench, Esq.

I also wrote precisely in the same terms to Mr. Thos. Ryan, at Dublin.

Mr. Trench wrote in reply:

[Copy.]

Kenmare, November 21, 1866.

Dear Sir,

I have not a copy of the pamphlet containing the dialogue you refer to. But if you will send me a copy I shall be happy to answer your queries seriatim.

Yours faithfully,
J. TOWNSEND TRENCH.

To J. J. Penstone, Esq.

I forwarded the pamphlet, and in a few days received the following: --

[Copy.]

Kenmare, November 30, 1866.

My Dear Sir,

As I was not consulted about the publication of the "Dialogue" referred to, and as Mr. Howard has not given the names of the parties concerned, I am hardly in a position to do so either.

Suffice it therefore to say that about a year ago, at Stephen's Green in Dublin, I had a conversation with J.N.D. and, while I am not aware that any full and exact report was taken of that conversation at the time [!!!!], and further, while the "Dialogue" is not a full and exact report of that conversation, yet, in my
Appendix 1

judgment, it is as fair and truthful a report as such short notes permit; and, moreover, the "Dialogue" fairly gives the substance of that conversation.

Having said so much I must proceed to say that if any Christians of the Darbyite persuasion feel disposed to doubt what I have stated, I would ask such calmly to sit down and themselves put on paper specific answers to those questions set forth in the "Dialogue."

I have tested many in this way since I had the conversation, but none have yet ventured to put on paper answers "seriatim" to those questions; and in this respect I look upon the questions as very important.

Whether J.N.D. did give those answers or not matters very little [!!!]. But whether he or his followers can give any other answers is very material.

Be assured that my only desire is the discovery and promotion of the truth.

Ever yours faithfully,

(Signed) J. TOWNSEND TRENCH.

The italics in the above letter are Mr. Trench’s own.

On the letter itself I make no remarks; I imagine that the reader would feel somewhat surprised if I did.

My reply to Mr. T. is given below.

Blenheim Place, Oxford.
December 10, 1866.

My Dear Mr. Trench,

I am in receipt of yours of the 30th ult. You can hardly suppose that your explanation, coupled with the extraordinary challenge to "Christians of the Darbyite persuasion," has greatly convinced me of either the accuracy or the candor of some of the assailants of J. N. D.

I sought simply to test the truthfulness of a report I found printed and extensively circulated in a pamphlet which professes to be neither a satire nor a slander, but to be a collection of authentic or at least easily to be authenticated facts and documents.

I find the task difficult, certainly painful; but I think it will undoubtedly "promote the truth" if I publish the correspondence.

Faithfully yours,

JOHN JEWELL PENSTONE.

To J. Townsend Trench, Esq.

I then again wrote to Mr. Howard as follows: --

[Copy.]

Oxford, December 6, 1866.

My Dear Brother,

After the receipt of your letter of November 13, I applied to Mr. Ryan and also to Mr. Trench for information as to the Dialogue in your Pamphlet.

Mr. Ryan as yet has made no reply. That of Mr Trench you have on the other side.
Can you possibly expect me to be satisfied with it?

You wished me to search out this matter that there may be no "stumbling-block" in my way, &c., &c.

The more I search the more I am stumbled -- and grieved, Oh! when will these things come to an end?

Faithfully yours,

J. J. PENSTONE.

J. E. Howard, Esq.

Mr. Ryan’s answer to my enquiry did not reach me until my correspondence with Mr. Trench on the subject had been closed -- it is as follows: --

[Copy.]

34 Leeson Park, Dublin.
December 13, 1866.

My Dear Mr. Penstone,

Yours of November 19 should have been answered before. I was from home when it came -- and with regard to that dialogue which Mr. Howard printed, it was sent me from Limerick (to be returned) and I lent it to Mr. Howard. The gentleman who had the conversation with Mr. Darby was Townsend Trench, who afterwards wanted to print them himself and sent them to Mr. Darby to correct before doing so. Mr. D. declined doing so, saying at the same time that they were not exactly what was said.

These things I told Mr. Howard, who then acted on his own responsibility.

However, there is no doubt as to the sum and substance of them, for several told me here in Dublin that he said similar things in their hearing, and it kept many from falling into the snare.

If you read an article in the Bible Treasury for August last on "Ecclesiastical Independency" you will see the same principles put forth -- anyone who holds these principles would of course categorically reply to Mr. T.'s questions as Mr. Darby does [!!!!].

And I would advise you to write for a Pamphlet which will be out in a few days at Sheffield, "Letters of Mr. Darby and Mr. B. Ellis," may be had of W. H. Spurr, West St., Sheffield.

These letters contain matter just as evil and objectionable and startling as anything in Mr. Howard's tract. Proof sheets of this pamphlet were given me the other day. So I expect it will be soon out.

But the ecclesiastical matter I don't mind much, it is silly and childish, and if things only went that far it would be little matter whether people joined one kind of sect rather than another when it is mere sect as I look on it to be.

But souls, especially of the young, are injured by ignoring personal religion and making all to consist in an ecclesiastical standing.

This is the worst of it and is characteristic and stamped indelibly on the system. There are other things even more grave. The leaders are now breaking down in doctrine even foundation doctrine.

On this subject you will also see a new tract soon by M. Guinaud of Geneva.
It is being translated and Mr. R. Howard will publish it.

I remain yours,

Very sincerely,

T. RYAN.

To John Jewell Penstone, Oxford.

The reader will perceive that both these gentlemen, in replying to my questions, depart from the subject in hand in an uneasy manner, as quickly as possible, and seek to occupy my attention with what they consider ought to have been said, &c.; and I am invited by one to put better words than have been put into Mr. Darby’s mouth, if I can. A strange proposition to make to an enquirer into a question strictly of evidence. I cannot help thinking that even Mr. Howard himself would be exceedingly dissatisfied with them both if they were sitting in a court of law, to investigate a question of patent right or any other question wherein he was personally concerned, if they proposed to receive evidence upon the same principles as they here give it.

I certainly think they owe an apology to Mr. Howard for having misled him so far as they have done, and I am sure that Mr. Howard owes an apology to the whole Church of God everywhere, for the rashness with which, in his zeal to overwhelm J.N.D., he adopted their report, and publicly put it forth as an "exact reprint of notes stated to be taken at the time by a third party and confirmed by Asyncritus."

How far many other reports which it has been my fate to hear would stand investigation in this day of bitter calumny, it is not for me to say; but there is a deepening conviction in my mind that the command, "Prove all things," was never more needed for the saints than at the present moment; nevertheless, "in quietness and confidence shall our strength be."

I would, if possible, bury all in oblivion that has transpired, and thankfully embrace those beloved brethren in that act of fellowship which links together the living family of God.

But this cannot be, must not be, for the sake of that Church which is so dear to the heart of our beloved Master, that holiness without which there can be no delight in His presence, and that love which "rejoiceth not in iniquity, but rejoiceth in the truth."

Yet my soul longs for their deliverance from the snare into which I cannot suffer them to drag others.

Years have rolled away since one of these brethren, at the close of a discussion, in Orchard Street, London, on the "Bethesda question," which had been painfully protracted (as was then usual) far into the night, said to me, as we were passing out of the meeting, "It is of no use resisting, for brethren are determined no longer to submit to the dictations of John Darby and George Wigram." I was shocked at the moment, but thankful for the avowal; I removed my household soon afterwards far away from the scene, and made no more resistance. I then learnt a lesson which I have remembered to this day; and I took care ever afterwards how I suffered men to detain me from my family until midnight, professing the discussion of important principles, when the real object sought was the destruction of personal influence without a cause.
Nor could I forget that solemn, searching passage in the Psalms, "They only consult to cast a man down from his excellency," &c. (Psa. 62:4).

Sorrowful as it is to be reminded of it by the conduct of those who are dear to us for eternity, for whom Christ hath died, and in whom His grieved Spirit dwells.

On "The Close of Twenty-eight Years' Association with J. N. D., Etc., By W. H. D [Dorman]."

I have no intention now to enter into any lengthened examination of this book, to reply to it is needless, for the best reply to the book is the book; but I can truly affirm that when it first came into my hands I gave it a sorrowful, patient, and prayerful perusal, and after a life of no little disappointment and trial, never before had I my confidence in men so shaken as W. H. D. has succeeded in shaking it.

Has my beloved brother at Clifton considered what he has done? Is he satisfied with his work? Has he well weighed its results to himself and to the Church of God?

The field is left to himself; he can in triumph walk over the course with all the eclat of a successful controversialist. Yet, if he be the man I still take him to be, let him win but another such a victory, and he is undone.

He has smitten the men from whom, twenty-eight years ago, he received light as to the "way of truth in evil times," and they do not resist, not even reply to him; and having done this to whom does he appeal -- to whom cry "plaudite" for his reward -- but to such as have said before now that his course was that of a fanatic, and who treated his words as the ravings of a madman?

I do not envy him his present feelings; I would far rather be the object of his censure, and the butt for his ridicule, than reason with his weapons, and follow in his course to the greatest controversial triumph ever obtained.

His book may be advertised in railway guides, lauded in religious newspapers, and applauded in dissenting chapels; but if the faithful to the Lord pursue him with their prayers, the time is not far distant when his own hands will be the first to commit it to the flames, with an abhorrence greater than anyone else cares to express.

He reminds us of the sacrifices he has made for the sake of "principles" -- he may grave them if he pleases upon a pillar of salt; our pathway must needs be one of suffering and rejection in such an age as this; but instead of the dolorous cry of "giving up" and "losing," I would, if I could, teach my dear brother to sing the cheery, happy note of another, who says,

"Tis the treasure I've found in His love,
That has made me a pilgrim below."

I will never for a moment consent to make the sufferings of our beloved Lord the subject of such a controversy as the adversary is desirous of provoking. Those who have been privileged, through the perusal of J. N. D.'s writings, or by whatever means, in solemn, holy fear, yet with peaceful, adoring hearts, to
be occupied with their Lord in a path of suffering which He trod in unclouded fellowship with His Father, have a fellowship too high and sympathies too sacred to be drawn aside into an arena, where men contend for the mastery, and where the mere theological critic and disputant shall count no subject too holy to be exempted from the rude, free handling of the human mind.

But when I find Mr. D., after taking the unholy step of separation from his brethren, after inviting public attention everywhere to his step, and thrusting the subject of our Lord’s sufferings before the notice of all in his well advertised and extensively circulated pamphlet -- I say, when I find him asserting that he "will not reply" if he should be so unfortunate as to provoke any answer to his statements, because the subject is "too sacred for controversy," &c. -- I must take leave to declare that I consider it to be a mere subterfuge on his part, an unworthy one, if I think of his own gifts and power, and a cowardly one if I consider the way in which, by means of this very subject, he has attacked and sought to wound others.  

I love him as much as ever in the Lord, and would he suffer me, would do anything in my power to help him in this unhappy state of things; but he challenges me to his position, and I love the body of Christ too well to take it. I own Mr. Dorman as Christ’s servant, and I may want his ministry; he is a member of the body of Christ, and I must need his fellowship; but he tells me that neither is to be had unless I take his position. I am compelled therefore to search out how he came there, for there is such a word as "There is one body and one Spirit." But he will discuss this no more with me; I must come to him first: this I am not prepared to do. He publishes a book in which he gives me not Mr. Darby’s doctrine on the suffering of Christ, but his own impressions: these I am not prepared to receive. That which is to me the question of the living God among His people in these days, The unity and fellowship of the body of Christ, he has been pleased to make a mere question of "association" with certain persons in ministries, &c.; and seeks to link me with his act of judgment upon them, when he is pleased to part company with them, at the cost of that which is most dear to my soul upon earth; this price I am not prepared to pay, should not be even were I agreed with him in his views of Mr. Darby’s doctrine, which I never can be.

I too am Christ’s servant, and trying to the spirit as it may be sometimes to have to do so, I can go on in my path of service without of necessity having what Mr. Dorman terms "association" either with himself or Mr. Darby; but as members of the body of Christ I cannot, ought not, to think of doing without them for a single hour: what things may prevent or hinder association together I may reckon so far a loss to myself that which shall sever us from communion, I account a robbery of Christ.

---

j. Mr. D. greatly triumphs over his misuse of the passage 1 John ii. 24. I would only just remind his readers of what he has forgotten, that is, that those to whom the apostle then wrote could hardly from the beginning have been instructed in the sufferings of Christ out of the New Testament, seeing that the New Testament was not written at the time. They must therefore, if taught in the word of God at all, have been instructed as the apostles themselves were at the first from the prophets and the Psalms the things concerning Himself (Luke 24:44).
Sad indeed does it make me to speak of these good men as I have spoken; but can I possibly do otherwise? I would to God that I could. The Lord pardon me if I have said anything of them which ought not to have been said; but He knows that I sought to serve His Church in what I have said. And with one word I will conclude. I have less confidence in good men when the simple principles of the word of God, which they had once tasted and handled, are departed from, than I have in indifferent ones: the last may be blind themselves, but the first are not only that, but they insist on all around becoming blind also (2nd Epistle of John, verse 8).
Appendix 2:

Elements of the Sufferings of Christ Controversy

DEATH IN ATONEMENT
See chapter 10.3

SUFFERINGS "IN SPIRIT"

Letters of J. N. Darby 1:124, 439.
Collected Writings of J. N. Darby 7:155, 182.
The Bible Treasury 6:192.
G. C., Extracts from Mr. Darby’s Writings on the Sufferings of Christ, p. 2, 7.
W. Kelly, A Letter to Mr. Geo. Gilpin . . ., p. 2

MEETING INDIGNATION AND WRATH

The Bible Treasury 11:315.
P. A. Humphreys, A Few Words on the Sufferings of Christ . . ., p. 9,10.

SMITING

Scripture says "smite the Shepherd and the sheep shall be scattered" (Zech. 13:7). Controversy arose over when this smiting began and whether or not atonement was involved in smiting.

J. N. Darby, Notes and Comments 2:71.
The Bible Treasury 6:245 -- only on the cross but the spirit of it was felt from the Passover.
The Bible Treasury 6:137, 192, 205, 238, 252-254; 11:315
Food for the Flock 1:173.
Words of Faith, 1882, p. 215.
H. Groves, Darbyism . . ., p. 70.
P. F. Hall, Grief Upon Grief, p. 45.

THE SUFFERINGS OF CHRIST AND THE JEWISH REMNANT
Collected Writings of J. N. Darby 7:149, 150, 158, 192-195.
The Bible Treasury 11:313
G. C., Extracts from Mr. Darby’s Writings on the Sufferings of Christ.
P. A. Humphreys, A Few Words . . ., pp. 4, 5.

LUKE’S VIEW OF CHRIST’S SUFFERINGS
Collected Writings of J. N. Darby 7:160; 21:76; 33:301.
J. N. Darby, Synopsis 3:395

JOHN’S VIEW OF CHRIST’S SUFFERINGS
J. N. Darby, Notes and Jottings, p. 465.

MARK’S VIEW OF CHRIST’S SUFFERINGS
Collected Writings of J. N. Darby 21:84.
Food for the Flock 1:173.

MATTHEW’S VIEW OF CHRIST’S SUFFERINGS
Collected Writings of J. N. Darby 21:71, 72, 76; 33:301.

THE GOVERNMENT OF GOD
G. C., Extracts from Mr. Darby’s Writings on the Sufferings of Christ . . ., pp. 1,8; #2, p. 2; #3, pp. 1-4.
P. A. Humphreys, A Few Words on the Sufferings of Christ . . ., pp. 9, 10.
Collected Writings of J. N. Darby 7:151, 192, 196 note, 201.
Letters of J. N. Darby 1:270, 443, 446.

GETHSEMANE
Collected Writings of J. N. Darby 7:139, 145, 201, 352; 29:317.
Letters of J. N. Darby 1:270, 443-444, 446.
Appendix 2

See also "Gethsemane in the indices of the above two references.


_Food for the Flock_ 1:169.


G. C., _Extracts from Mr. Darby’s Writings on the Sufferings of Christ_ . . . p. 1 and #4, p. 4.

P. A. Humphreys, _A Few Words on the Sufferings of Christ_ . . ., pp. 9-11.

**YOUR HOUR AND THE POWER OF DARKNESS**


J. N. Darby, _Notes and Jottings_, p. 50.


_The Bible Treasury_ 11:315.

P. A. Humphreys, _A Few Words on the Sufferings of Christ_ . . .

G. C., _Extracts from Mr. Darby’s Writings on the Sufferings of Christ_ . . ., #3, p. 8 and #4 p. 4.

**THIRD CLASS OF SUFFERINGS**

In the controversy with B. W. Newton, JND objected to a third class of sufferings — as defined by BWN. Later, JND wrote about a third class of sufferings, which he had originally subsumed under a second class of sufferings. Adversaries of JND leaped on this to make JND’s third class the same as BWN’s third class which, of course, was an untrue charge.

_Letters of J. N. Darby_ 1:441, 448-449.

_Collected Writings of J. N. Darby_ 7:157-158, 162, 201.

_The Bible Treasury_ 11:315.

G. C., _Extracts from Mr. Darby’s Writings on the Sufferings_. . ., p. 6 and #3, p. 1.


P. F. Hall, _Grief Upon Grief_, p. 44.


H. Groves, _Darbyism_ . . ., p. 21.

**VICARIOUS AND NON-VICARIOUS SUFFERINGS**

JND did not regard as heretical the view that all of Christ’s sufferings were
vicarious, though he himself did not believe that they all were vicarious.


**THE LIFE TO WHICH SIN ATTACHED**

In _Letters of J. N. Darby_ 2:222 JND wrote,

> I have found no better [expression] than that the sin which He took for us on Himself was gone with the life to which it attached.


**THE PSALMS**

_Letters of J. N. Darby_ 1:121-122, 482-483.

_Collected Writings of J. N. Darby_ 7:198.


_The Bible Treasury_ 11:313.

**PSALM 22**

_Collected Writings of J. N. Darby_ 7:178, 179, 199.

_The Bible Treasury_ 2:33.

_Food for the Flock_ 1:177.

P. A. Humphreys, _A Few Words on the Sufferings of Christ_, p. 11.

_The Present Testimony_ 15:154 ff (1866) with _Letters of G. V. Wigram_, p. 211, which says that the lecture in the magazine was delivered three years before (thus in 1863).

**PSALM 69**

_Letters of J. N. Darby_ 1:438, 439, 450.

_Collected Writings of J. N. Darby_ 7:179, 180, 199, 200.

_The Bible Treasury_ 6:205, 253; 11:313, 314.


G. C., _Extracts from Mr. Darby’s Writings on the Sufferings of Christ_, p. 7 and #4, p. 5-6.

P. A. Humphreys, _A Few Words on the Sufferings of Christ_, p. 9.

**PSALM 102**

_Letters of J. N. Darby_ 1:270, 439.

_Collected Writings of J. N. Darby_ 7:158.

_The Bible Treasury_ 11:315.

W. Kelly, _A Letter to Mr. Geo. Gilpin . . ._, pp. 2,3.

G. C., _Extracts . . ._, p. 7.
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