

*How the Leaven of
Evil Mergers by the KLCs
Came About*

*The Leavening Through
F. E. Raven
and
C. E. Stuart*

Second Edition

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Table of Contents

Preface	ii
Introduction: Synopsis of Some Divisions and Mergers	1
Part One: The Evil Doctrines of F. E. Raven, The Glanton Group’s Complicity, And The KLC’s Complicity, with Evil	7
1. The Word Became Flesh	8
2. The Eternal Sonship	9
3. The Son Is That Eternal Life	12
4. God and Man One Person	17
5. The Second Man	28
6. How Indifference to Leavened Fellowship Works	30
Part Two: The Evil Doctrine of C. E. Stuart and the Complicity of the KLCs with the Evil	49
The Kelly Group Excommunicated Persons Holding CES’s Teaching The Kelly Group Severed Fellowship with an Assembly in which CES’s Teaching Was Either Held, Or Indifference to it Was Expressed	51
Walter Scott Went Further, and Spread the Evil Among Open Brethren Also	53
Conclusion	57
Appendix 1: C. A. Coates, A Thorough Ravenite	60
Some of C. A. Coates Evil Teachings	60
Palliation of the Evil of C. A. Coates by Willem J. Ouweneel, G. A. Lucas, and F. A. Hughes	64
Appendix 2: Ravenite Mysticism Creeping In: The Lord’s Supper	67
Appendix 3: A Note of N. Noel’s History	71
Related Reading	73
Index of Names	74

Preface

This paper is a sad record of how some Christians *profess* to believe in the Scriptural teaching that association with evil defiles, or, how fellowship with leaven leavens those who have fellowship with leaven, but yet engage in public acts which set aside this truth.

The word “partakes” in 2 John 11 is *koinoneo*, which means *to make one with*:

If any one come to you and bring not this doctrine, do not receive him into [the] house, and greet him not; for he that greets him partakes in his wicked works.

This word *koinonia*, meaning *to make one with*, is used twice in 1 Cor. 10:16 and is there translated “communion”:

The cup of blessing which we bless, is it not [the] communion of the blood of the Christ? The bread which we break, is it not [the] communion of the body of Christ?

A communion, or fellowship, that includes fundamentally evil doctrine, such as the Raven and the Stuart fellowship, is leavened. Persons in such fellowships are not gathered together to Christ’s name. Such are not on the divine ground of gathering. They are on the ground of fellowship with leaven. The remedy is separation from evil unto the Lord, which is God’s principle of unity. Along with several other divine principles to bear in mind in such matters are these:

1. The point of departure is the point of recovery, of restoration.
2. A moral stream cannot rise above its source.
3. The mere passage of time does not change the character of a moral action.

It is not enough to know these divine principles in our heads. As has been said, truth must enter through the conscience, and the soul is the dwelling place of truth. The history reviewed in this paper is the sad proof how principles are professed and *selectively ignored* so as not to hinder mergers of “brethren.” Such is the case with the truth that “association with evil defiles.” The mergers of divided groups of “brethren” have not only trampled upon that truth, but have been carried out on the basis that saints in these divided groups were all nonetheless gathered (together?) to Christ’s name, when divided. These mergers mean that there can be various divided expressions of the one body. The recommended reading found on page 73 of this paper takes up that matter.

* * * * *

Beware of the leaven of the Pharisees, which is hypocrisy; but there is nothing covered up which shall not be revealed, nor secret that shall not be known; therefore whatever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in chambers shall be proclaimed on the housetop (Luke 12:1-3).

* * * * *

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Introduction:

Synopsis of Some Divisions and Mergers

During the years 1888-1890, F. E. Raven (hereafter, often, FER) of Greenwich, England, a teacher among the saints gathered together to the Lord's name, introduced a *system* of fundamentally evil doctrines, some of which will be briefly examined in this paper. These doctrines have been imbibed by many and have leavened others also. In order to provide the background and setting of these doctrines and their connection with mergers of divided groups, the following synopsis of events has been prepared to enable the reader to locate, in time, events referred to in the body of this paper.

1848

The Open Brethren division occurred over receiving some who came from B. W. Newton's congregation in Plymouth, England, from which saints had separated (first J. N. Darby and some 60 saints, in late 1845) for clerisy and then because of a system of doctrine derogatory to the Person of Christ (1847). The second cause of the division was the denial that association with evil defiles on the part of the Bethesda congregation in Bristol, England. This denial is expressed in what is known as *The Letter of the Ten*, a statement signed by 10 principal brethren at Bethesda Chapel, where the trouble over receiving centered. Details are available. Divisions are a chastening from God (1 Kings 12:24). This division has, as its base, toleration of association with leaven.

1881

A division difficult to explain in a few words occurred in 1881 when an assembly action was refused by W. Kelly (1820-1906) and others. W. Kelly, a very learned scholar and able teacher, remained sound in the faith and produced many valuable expositions of Scripture. He was the editor of J. N. Darby's *Collected Writings*. He denounced (and refuted) C. E. Stuart's doctrine on propitiation as fundamental evil. His strictures against the evil system of FER are also valuable. Alas, we must class the origin of the Kelly group as independency, as did W. M. Sibthorpe of Tunbridge Wells.

1884

The chastening hand of God struck another blow through Frederick W. Grant (1834-1902). F. W. Grant was a scholarly writer and teacher and produced some valuable books. While always sound in the fundamentals of the faith, he introduced

a *system* of doctrine regarding life in the Son for OT saints. In effect, he was raising the position of OT saints to that of Christians, regarding having life in the Son. Pressing it, he was judged by the assembly at Natural History Hall (NHH), Montreal, with being a heretic (a party-maker). His home assembly, Plainfield, NJ (USA) and others, refused the excommunication by NHH. H. A. Ironside (who became 'pastor' at Moody Church, Chicago), S. Ridout, B. C. Greenman, and A. E. Booth are well-known names of some Grants.

1885

Humbling having not been secured by the faithful rod (Micah 6:9), another division occurred through the scholar (particularly a Hebraist) and teacher, Clarence Esme Stuart (1823-1903), who was charged with lying. Right after the division he published a paper on *Christian Standing and State* in which he lowered the Christian standing to that of a millennial saint. Subsequently it came out also that he held that Christ took the blood to heaven and made propitiation in heaven during the disembodied state -- a fundamentally evil doctrine. Walter Scott was a well-known supporter of CES and imbibed this evil doctrine. We must consider that the evil doctrine really underlay this division; evil known by God just as in the case of B. W. Newton (1847), though the separation in BWN's case occurred first because of clerisy (late 1845). CES was supported by most in his home assembly, Reading. London took action against him.

1890

F. E. Raven (died 1903) is known for a fundamentally evil doctrinal system, some of which will be noted in this paper. Many think he propounded wonderful, heavenly, new light. W. Kelly's judgment was that FER had a "mission . . . from an opposing and evil spirit," a judgment in which I concur.¹ FER was rejected by the faithful assembly at Bexhill, England on June 29, 1890; and his home assembly, Greenwich, was disowned for supporting him. His evil teachings began on the subject of eternal life and deviations from truth were first put out in public ministry at a conference in Witney, England, April 1888. The evil affected the Person of Christ and developed into a complete system of fundamentally evil doctrines in astonishing rapidity. He was publicly both opposed and supported. Some of his supporters became directly infected with the blasphemies.

This company became known as the Raven company and subsequently as the Taylorites. FER developed a complete, integrated system of blasphemy regarding the Person of Christ and brought essentially the whole scope of superstructure truth into conformity with it. James Taylor Sr. embellished the evil system.

J. Taylor Sr.'s name is especially associated with the denial of the eternal Sonship of Christ, as is C. A. Coates'. However, the record shows that JT, Sr. learned the denial of the eternal sonship from FER. These three persons held the

1. *F. E. R. Heterodox*, London: T. Wetson, p. 43 (1902).

same evil teachings concerning Christ's person. Appendix 1 is devoted to CAC's evil teachings. His books serve as an introduction into Ravenism, leading unwary souls astray.

These persons should be called Ravenites, not Taylorites. Calling them Taylorites is a subterfuge to hide the fact that FER was the one who first taught the *system* of evil doctrines concerning the Person of Christ.²

J. S. Oliphant, who had previously stood for the truth, the honored C.H.M., George Cutting, W. T. P. Wolston, E. Dennett and George Morrish were among those who went with F. E. Raven. W. J. Lowe, however, withstood Mr. Raven by word and pen, bowed to Bexhill's action, and regarded FER's doctrine as a system of evil. A. H. Rule opposed him, as did Charles Stanley, W. T. Whybrow, P. A. Humphreys, and H. H. Snell. A. C. Ord wrote four most weighty papers of exposure.³ The gathered saints in Europe refused FER and his supporters.

1908

Through an ecclesiastical matter (and not because of separation from FER's evils) a division occurred in the Raven sect (1908) and those who then were separated from the Raven company became known as Glantons after the name of the town where a meeting was located which became the focal point of trouble. The Glanton group, as such, never repudiated FER as a **teacher of fundamentally evil doctrine**, nor has that company ever confessed their leavened association with him from 1890 until 1908, when the Glanton division took place. Repudiation and judgment of the leavened association with FER, *and restoration to divine ground*, is the only remedy. (A. J. Pollock, F. B. Hole, Hamilton Smith, J. A. Trench, W. T. P. Wolston, and James Boyd, who eventually fell into FER's Apollinarian doctrine, but was not excommunicated, were in fellowship with Glanton). In fact, these brethren went through the 1908 Glanton division.

1909

In 1909, numbers in England and many in Europe, with W. J. Lowe (1839-1927) (a man of great ability and an able teacher, who replied to F. W. Grant and FER very ably and faithfully), refused the action of the assembly at Tunbridge Wells, England, regarding a Mr. C. Strange. W. J. Lowe and those with him became known as Lowe-Continental brethren (Continental = European continent). About 1 ½ years after the 1909 division, the L-C's rejected C. Strange. This is a most remarkable fact. It came to light that the TW saints were correct in what they said regarding C. Strange; and those who had rejected TW found themselves rejecting C. Strange whom the TW saints had rejected. Yet the L-Cs did not seek restoration to divine ground but in self-justification continued a barrage of

2. This is conclusively demonstrated in *The Eternal Relationships in the Godhead*, available from the publisher -- as well as being sufficiently shown in this paper.

3. Three of them are available in the book, *The Collected Writings of A. C. Ord*, and a fourth one as a pamphlet, "The man Christ Jesus." These are available from the publisher.

criticism against TW. It is not surprising that N. Noel's history is silent about that rejection of C. Strange in 1911 by those who had rejected TW (see App. 3).

Before this division occurred in 1909, there was agitation to unite with the Kelly party (which was consummated in 1926). What underlay this division was a fresh attack on the meaning of "there is one body." Those that bowed to the TW assembly action did not believe that saints in denominations and parties of "brethren" are gathered (together?) to Christ's name while in division; nor do they believe all Christians are at the Lord's table. At one time W. J. Lowe, F. W. Grant, and W. Kelly agreed with this, as did, of course, J. N. Darby and others.⁴

1923

While a few Glanton and Grant meetings had merged as early as about 1912, *Matters Relating to Present Exercises*, signed by 11 brethren, states:

It appears, therefore, that both groups recognized that full organic fellowship has existed between us {Grants and Glantons} since 1923.⁵

1926

The Kelly, Lowe-Continental (KLC) merger took place in 1926. N. Noel quoted a letter signed by 57 brothers:

We have been together, not seeking to apportion the blame for that division {1881}, but rather to humble ourselves before the Lord because of pride and insubjection that brought it on us . . .⁶

Humbling over pride and insubjection is ever right, but using that to avoid the point of departure being the point of restoration, and etc., is ever wrong.

1928

In 1927 James Boyd, a Raven-Glanton, but now in the merged Grant, Glanton-Raven group, taught the Apollinarian teaching of FER; namely, that a divine Person filled the place of the human spirit in Christ. J. Boyd's doctrine (i.e., FER's Apollinarian doctrine) coupled with what is called the Grant-Mory matter, resulted in a division. There resulted a group called the Booth-Glantons. A. E. Booth was a leader among the Grants. Another group of Grants refused James Boyd.⁷

1933

4. This has been documented in *Practicing the Truth that There is One Body in View of Division*, and in *Restoration to Divine Ground or Reunion of Divided Saints: What Is Consistent with the Truth that There is One Body*, available from the publisher.

5. Perhaps there is such a thing as partial, inorganic fellowship?

6. *The History of the Brethren* 2:766.

7. That separation from James Boyd was consistent with the Scripture truth that fellowship with leaven leavens those engaging in such fellowship. However, that did not help them in 1933 with respect to the evil doctrine of C. E. Stuart when this new grouping merged with the KLCs in 1953. And the 1974 merger put them on the ground of fellowship with indifference to the evil of FER.

There was a merger of the Grants, who had refused the Booth-Glanton company, with Stuarts. This Grant-Stuart company was leavened by indifference to the fundamentally evil nature of C. E. Stuart's doctrine of Christ's taking His blood to the heavenly sanctuary, when He was in the disembodied state, and making propitiation there, not on the cross.

1940

In 1940, some of those who had bowed to the assembly action of 1909 (TW), merged with the KLCs formed in 1926.

1953

Another merger took place when the company formed by the merger in 1926 of the K-LCs with the 1940 ex-Tunbridge Wells (ex-TW) group merged with the Grant-Stuarts (formed in 1933). All these mergers have taken place on the basis that these divided companies were all gathered (together?) to Christ's name *while in division*, a teaching which those that bow to the assembly actions of 1881, 1884, 1885, 1890, and 1909 (TW) have generally refused. "KLC" seems too small an abbreviation for such a large number of mergers. About 1990, R. K. Campbell suggested they be called "Reunited Brethren," a sweet expression that hides the sin and shame of their refusal to judge leavened associations.

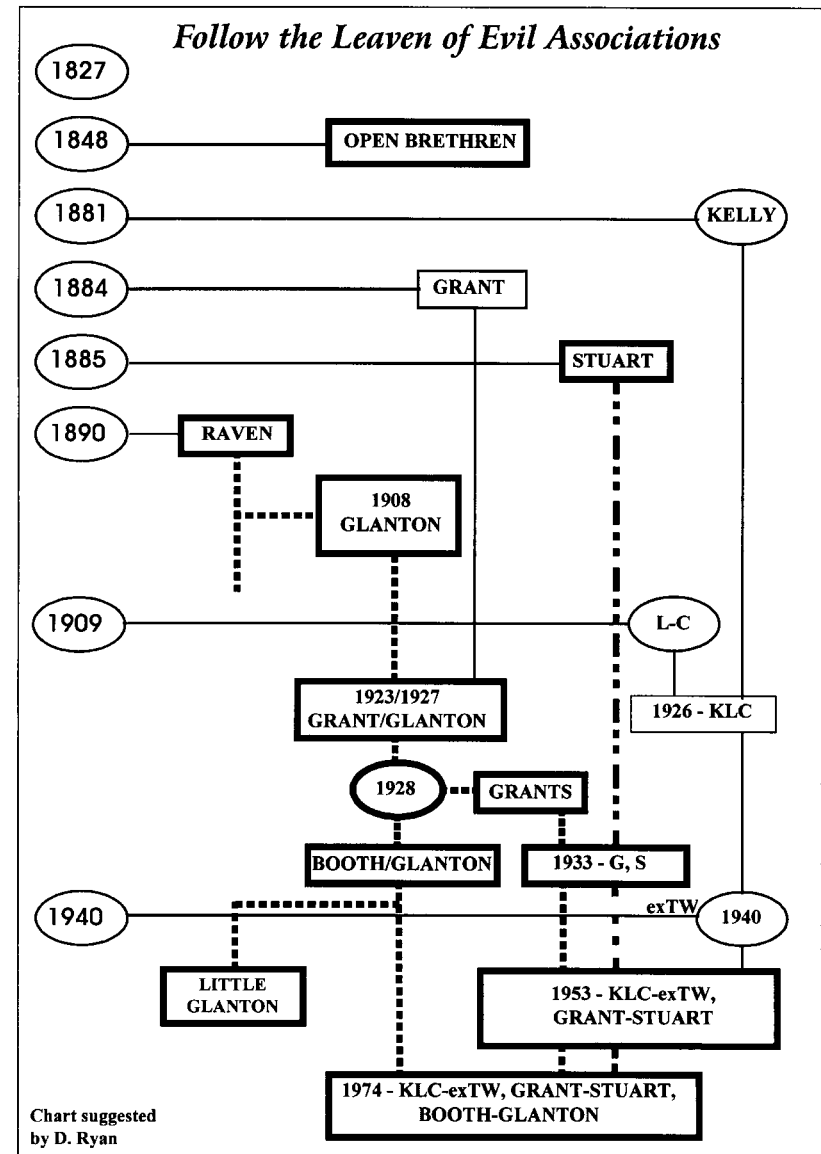
1974

The company formed in 1953, and the Booth-Glanton company, which company never owned the evil and leaven of the association with FER and the wickedness of refusing the action of Bexhill in June 1890, merged in 1974. Separation from evil unto the Lord and restoration to divine ground is the only remedy for those in this merged company. A few have done this (2 Chron. 30:11).

1990s

World-wide division has taken place in *the merger group*, usually referred to as KLCs. A movement to looseness was fathered in Holland and its seeds found readied soil in many places. The KLCs profess to hold the Scripture teaching that fellowship with leaven leavens a person, but we see the hypocritical trampling on this teaching in some of these mergers. Nevertheless those among the KLCs who insist most strongly on this teaching have not gone along with the movement to increased looseness, hence there necessarily is division. Of course, it is the loose who are the cause of the division. We ought to be thankful for every adherence to truth, but nonetheless it is *gross inconsistency* to remain in the KLCs, which company is formed in violation of that very truth professed.

The mere passage of time does not change the character of a moral action. A moral stream never rises above its source. The point of departure is the true point of recovery. Leaven leavens those who are in fellowship with leaven. These are principles found in Scripture, and all of these are principles which have been violated in these mergers. The mergers with the Stuarts and with the Glantons involved leavening by evil fellowship.



Part One:

***The Evil Doctrines of F. E. Raven,
The Glanton Company's
Complicity,
And The KLC's Complicity,
with Evil***

In order to keep down the size of this paper, we will not review FER's denial of eternal life as the present possession of the believer, and the history of this issue from 1888-1890. It is found in *The Eternal relationships in the Godhead*.

⁸ But some of FER's fundamentally evil teachings will be examined under the following headings:

1. *The Word Became Flesh*
2. *The Eternal Sonship*
3. *The Son is that Eternal Life*
4. *God and Man one Person*
5. *The Second Man*

Then Part One will finish with 6. *How Indifference to Leavened Fellowship Works*, which will trace the trampling on the truth that a little leaven leavens the whole lump whenever it is decided to do so.

The reader is particularly asked to note the early dates when doctrinal evil became known and the later dates which show that the evil was not forgotten. Remember that 1890 was the year of the Raven division and 1908 was the year of the Glanton division. Thus, the Glantons were in fellowship with the following evils which F. E. Raven (died 1903) taught.

8. This book is available from the publisher.

1. The Word Became Flesh

Regarding FER's denial that Christ was eternally the Word, W. Kelly said:

A warning I did give in 1890, and a brief leaflet, when the Weston-super-Mare Notes disclosed the impious libel against the Lord, that "becoming a man, He *becomes* the Logos." Many hoped that it was a slip; but if so, why was it not confessed in sackcloth and ashes?⁹

Note well the date, 1890. FER's blasphemy was repeated.

He taught in 1897 that in Christ "becoming a man, He becomes the Logos . . ." ¹⁰

N. Noel said this (second statement) was published in the *Readings and Addresses at Weston-Super-Mare*, Jan. 3 to 10, 1897. ¹¹

In 1898, FER said:

In the opening of the 1st chapter of John's gospel the apostle is, I judge, speaking from his standpoint, not from God's standpoint. "The Word" was a designation of Christ common among the apostles (see Luke 1, 2), and the apostle is speaking of Him from that standpoint, and identifying the One they had known as "the Word" with God. ¹²

F. W. Grant heard FER utter this blasphemy:

F.W.G. in an Open Letter to a Brother, April 29, 1899, says:

I send you a few copies of my open letter. If I were writing it again, I should only make it stronger . . . I have heard him for myself. Also from all that I learned at his meetings here (of which we have now his revised account), there is no doubt left that his printed statements give his doctrine fairly . . .

Another statement as to the Lord, which I heard him make, and which, having caused offense, seems to have been dropped (the mention of it, not the thing), was only a fuller statement of what was said at Weston, that when He became flesh He became the Word. He was not the Word before He took humanity. This was contended for strongly. When it is said "In the beginning was the Word," He was only called so by anticipation! How sadly it reminds one of that other assertion that we are to be "ever with the Lord" in glory, will yet not call Him Lord. Thus His glory is shortened at both ends. ¹³

A Glantonite in the KLCs, W. R. Dronsfield, in a letter to C. Hendricks, dated July 22, 1965, said:

He also argued that the "Word" denoted "expression of God" and therefore

9. *F.E.R. Heterodox*, p. 127; also, *The Bible Treasury*, New Series 4:80 and 2:160.

10. W. Kelly, *F.E.R. Heterodox*, p. 99.

11. *The History of the Brethren* 2:603.

12. *Readings and Addresses In U.S.A. and Canada with F.E.R. 1898*, pp. 108, 109. Cp. pp. 54, 55.

13. Cited in *Our Present Sin*, p. 25.

the Lord could not have been the Word until there was somebody He could express Himself to. This was rubbish or worse, but the slight influence he had as to this aberration can be judged by the 1903 edition of the Little Flock Hymn Book, in which, the hymn, “Thou art the Everlasting Word” appears twice! once unaltered and the second time with the refrain replaced by a different rhyming couplet each verse.

Rubbish or worse, indeed! He will not admit that it is **evil**, as is a denial of the eternal Sonship, as evil as a denial that Christ is God and man in One Person, as evil as the denial that the Son was ever personally the Eternal Life. And notice *further palliation* of this evil by claiming how little effect this had (but this does mean he admits FER held this evil!) by citing no effect on the hymn book revision in 1903 (by T.H. Reynolds). We shall have occasion in the section on *God and man in One Person* to cite the purging of a precious stanza from that hymn book, which W. R. Dronsfield did not mention.

J. Taylor, Sr. learned not only to deny the “eternal Word” from FER, but he seems to have learned from him to do it ‘piously’! Listen:

What I fear is the danger of undertaking to define the Lord’s relationship before he became Man . . . ¹⁴

But from the time Mr. Raven spoke of the matter in America I have shrunk from applying such relationships to divine Persons as in absolute Deity (i.e. before incarnation) . . . I said little or nothing as to this important matter for many years, but the more I weighed it the more assured I was of the truth F.E.R. advanced. It can be seen as to the “Word” in his Readings on John, and as to the Son in his printed letters. ¹⁵

2. The Eternal Sonship

We have just seen that by, or during, 1890 FER had denied that “the Word” is a name of the Son of God that applies to His Person from eternity. Some years later he also denied that “the Son of God” is a name of the Son that applies to Himself from eternity. He reached this full denial in two steps. However, on Dec. 29, 1894, FER wrote:

I should say that if a man intended to deny the Eternal Sonship of Christ I certainly should not care to remain in fellowship with him . . . ¹⁶

But here is the first step he took in the denial:

Now, “Son of God” I understand to be the title of Christ incarnate; I should hardly use “Son of God” as referring to His eternal Person, for which “the

14. *Letters of James Taylor* 1:186 (Dec. 20, 1920).

15. *Ibid.*, p. 343, Cp. pp. 266, 321, 261.

16. *Letters of F.E. Raven*, p.101, Stow Hill, 1963 edition.

Son” is usually employed . . . ¹⁷

This teaching concerning the Son and the Son of God is also found in the Ravenite *Truth For the Times*, part 9, pp. 209, 211 (June 1896), by an F.H.B.

W. Kelly denounced the notion in *F.E.R. Heterodox*, p. 36. The above distinction between Son and Son of God was an intermediate step. An extract of a letter was inserted in *Letters of F. E. Raven*, pp. 146, 147, Stow Hill, 1963 edition, from “Mr. Broomhead, of Greenwich, who accompanied Mr. Raven on his 1898 visit to the U.S.A.”

In the latter part of the meeting there was a very interesting digression as to the way in which divine Persons have been revealed. F.E.R. thought that ‘the Son’ is used in a special reference to the Father and the name ‘Son of God’ in reference to man, but that none of these titles are applied to Him in Scripture until incarnation, and therefore we are not authorised to carry these titles back into eternity. The reading was exceedingly free and greatly enjoyed.

The point about “titles” was apparently revised out of the reading (a copy of which I have), revised by FER.

Next we have this:

. . . As to what you refer to, my point was that it was permitted to us to know divine Persons AS and WHEN revealed and only so. In view of that revelation the Son has taken a new place relatively, that is, of inferiority to the Father, coming to do the will of God, though of course there would be no change morally or in affection. The names under which we know divine Persons, that is, Father, Son and Holy Spirit are, I judge, connected with this position, and I doubt if we are allowed to enter into the eternal relation of divine Persons apart from this revelation. No one knows the Son but the Father. What I think led me to it was fear lest in our minds we should almost insensibly give to the Son a place of inferiority (save as regards revelation) in our thoughts of the Godhead, which could not be right. The point is to be within the limits of scripture and not trading on what is merely orthodox. ¹⁸

FER’s blasphemy was put forth under the ‘pious’ guise of “fear lest in our minds we should almost insensibly give to the Son a place of inferiority” in the Godhead, since in his perverted thoughts Sonship means inferiority. Thus leaven is ‘piously’ put forth as honoring the Son.

J. Taylor, Sr. was taught by his spiritual mentor FER. From him he learned to deny the eternal Sonship. N. Noel, *The History of the Brethren* 2:605, 606, cites a reading at Barnet, 1929, in which J. Taylor, Sr. denied the eternal Sonship; and then on p. 607 cites the following:

Concerning the subject of the above extracts, Mr. James Taylor said

17. *Ministry by F.E. Raven*, New Series 1:52, 1970 ed. (stated in 1895).

18. *Ibid.*, pp. 147, 148 (Nov. 23, 1898). Cited also in N. Noel, *History* . . . 2:616.

afterwards: “It is a most weighty subject and I have no doubt the spiritual intelligence of the (Barnet, 1929) meeting warranted attention being called to it. What I expressed has been on my mind for at least twenty-five years; it came to me through Mr. Raven, when he was in America in 1902. It came out in a Reading, but it was not included in the printed notes.” (It was omitted through the influence of Mr. T. H. Reynolds, who was screening Mr. Raven, as a numbers of others had done before him).

The attentive reader will note references to revising what FER said, in view of printing, though the audience heard the evils and did nothing. Thus does leaven work subtly.¹⁹ The evil had been stated publicly but was not dealt with.

JT, Sr. said of his spiritual mentor, FER, that he (i.e., FER) denied the eternal Sonship,

. . . in his later ministry he refused it.²⁰

Besides myself, there are many witnesses to his refusal of it, say from 1898 to the end of his service.²¹

Now, notice how some evil teachers operate. JT, Sr. wrote:

As to myself, the excerpts furnished in page 5 of the Ayr pamphlet to show that I held earlier as to the sonship the opposite of what I hold now fails of the object intended. In using the designation “Son” in the older ones I simply meant to convey the Person . . . It is over thirty years since the scriptural untenableness of the term “eternal Sonship” became fixed in my mind . . .²²

It is commonly (but erroneously) believed James Taylor, Sr. first taught the temporal Sonship about 1929. However, on Dec. 20, 1920, he wrote:

. . . the title ‘only begotten Son.’ ‘Begotten’ implies his manhood, I apprehend. Note -- it is ‘is in the bosom of the Father,’ not ‘was.’²³

We quite agree with CHM that the denial of the *eternal Sonship* is fundamental evil. (This applies to the denial of the *eternal Word*, too).

If a man denies Christ we cannot own him; nay, to salute him or wish him God speed, would make us partakers of his evil deeds. What is the difference between a teacher of fundamental error and one who knowingly received him or wished him God speed? . . . A scandalous liver is justly rejected; but a man may deny the deity, or the eternal Sonship of Christ, and be received and honored . . . fundamental truth . . .²⁴

J. N. Darby believed this:

19. The statements by JT, Sr. are also found in *Letters of James Taylor* 1:263, Stow Hill, 1956. See also pp. 260, 342, 390, 394; and 2:181.

20. *Letters of James Taylor* 1:392.

21. *Ibid.*, p. 394 So.2:14. JT, Sr. really held it from 1898 on. See quotation above and *ibid.*, 1:260.

22. *Ibid.*, p. 394 (March 25, 1933).

23. *Ibid.*, p.187; See also p.190.

24. C.H. Mackintosh, *Things New and Old* 19:83 (1876). See also 18:83; 25:110.

Note though what is called ‘The eternal Sonship’ be a vital truth, or we lose the Father sending the Son, and the Son creating, and we have no Father if we have no Son, so that it lies at the basis of all truth, yet in the historical presentation of Christianity the Son is always presented as down here in servant and manhood estate, as all through John, though in heaven and One with the Father. ‘This’ -- this Person -- ‘is my beloved Son’ -- He who was as Man here, yet there. In Matthew 3 the whole Trinity is revealed, and we may say for the first time fully. Wonderful grace it is! Hence ‘No! not the Son,’ has no difficulty. (Mark 13:32).²⁵

The reader will find help on the subject of the eternal Sonship of Christ and on the Word, in:

The Selected Ministry of A.H. Rule 2:38-41.

The Son of His Love, by W. J. Hocking.

The Crowned Christ, by F. W. Grant

The Son of God, by J. G. Bellett.

I Hold It Vital To Hold The Sonship Before The Worlds, by J. N. Darby (available from Present Truth Publishers).

The Eternal Relationships in the Godhead, by R. A. Huebner.

W. R. Dronsfield, a Glanton negotiator in the 1974 reunion with the KLCs, who will be frequently cited in this paper as an example of a palliator of evil, wrote a paper, *The “Brethren” Since 1870*. We shall see many reasons not to credit him with spiritual judgment. Regarding doctrinal evil concerning the eternal Sonship, he wrote:

In 1929 Mr. James Taylor brought out his most serious doctrinal error in a reading at Barnet, Herts, when he denied that the Lord’s Sonship was eternal . . . this fundamental error produced little opposition from within . . .

Glantons were in fellowship with “this fundamental evil” from 1898 to 1908. And, what does he mean by saying that was “his most serious doctrinal error”? We shall consider several more fundamentally evil doctrines of FER’s system.

3. *The Son Is That Eternal Life*

The scriptural teaching is that the Son is Eternal Life in His own Person. 1 John 1:2 reads, “. . . the eternal life, which was with the Father . . .” JND’s translation has a footnote to the word “which.” It reads: “Hostis: as Matt. 7:24. The character, not merely the statement of the fact, ‘which was such a one as that.’” It is clear that he understood that the Son is eternal life, called here the

25. “The Son of Man,” in *Notes and Comments* 2:423, (James Carter; London, 1922); p. 300, Stow Hill ed.

Word of life, for as the *Word* He is the revealer and manifestation of eternal life. I cite the following that further shows JND's view.

Now, inasmuch as that life was the Son . . .²⁶

That "was with the Father and was manifested unto us." It is Christ the Son. And as to us, it is something in us which springs up as a well of water.²⁷

. . . Christ is eternal Life come down from heaven.²⁸

FER denied this as did some of his supporters and W. Kelly knew it well. The following question was answered in *The Bible Treasury*, New Series 5:112 (Sept. 1904) and addresses itself to this leaven that was at work.

Q. 1 John v.20. The article {the word "the"} before "eternal life" in this verse is said not to have authority sufficient to retain it in the Greek. What difference does the presence or absence of the article make for this passage? In the controversy during recent years on "Life eternal" I have seen it stated, that the absence of the article here renders this passage to mean that "life eternal" is "characteristic" of Christ, not that He is personally "the life eternal."

INQUIRER.

A. In 1 John 5:20 the oldest and best authority excludes the article before "life eternal." But it is only a novice in zeal for his notion that could thence infer that the phrase is characteristic and not objective. For the article before "the true God" is passed on by the connective particle to "life eternal" also according to a well-known principle of its usage. "The true God and life eternal" are thus bound up with our Lord Jesus Christ in the striking way peculiar to this Epistle, which combines God with Him, or as here with life eternal. The case therefore is not only an oversight, but a cogent proof against those who would separate them. Had the article been repeated before "life," it would have made them distinct objects, the very thing which the apostle avoided. The opening chapter 1 (ver. 2) is most emphatic in predicating objective reality of "the life eternal," both with the Father before He became flesh, and when He was thus manifested. "A little knowledge is a dangerous thing," especially for such as hastily seize a superficial appearance in questions so grave and momentous, where truth and safety are found only in entire subjection to the written word.

The remainder of this chapter will give the reader an idea of how the error on eternal life attacked the Person of Christ.

I turn now to some of those fearful expressions, from which I believe every child of God (unless under the blinding power of the enemy) must instinctively shrink. "Think of a helpless babe being the exhibition of eternal

26. J. N. Darby, *Synopsis* on 1 John, p. 319. See also *Collected Writings* 1:109; 3:388; 4:78 ("The life of God").

27. *Letters* 3:16.

28. *Collected Writings* 33: 315, Morrish ed. See also W. Kelly's *Exposition of the Epistles of John*, on John 1:2.

life" . . . {said in a letter by FER.}²⁹ When I read the account of the five hundred brothers in Park Street (with reference to this) I hardly knew how to restrain my indignation. He condescends to withdraw one word because "it appeared to be irreverent," and they express -- thankfulness! When he said he would rather go out of fellowship than withdraw the remainder of the sentence -- why did they not rise as one man, and refuse to be connected with such blasphemy, connected too, as it had been, with such deceit and falsehood?³⁰

On October 4, 1890, FER merely withdrew the word "helpless." The citation shows that FER denied that the Son was Eternal Life in His eternal Person. This denial is fundamental evil. A. C. Ord in his *The Manifestation of the Divine Nature in the Person of Christ*,³¹ refers to correspondence between W. Barker and F. E. Raven during March 1890 about this expression. See N. Noel, *The History of the Brethren* 2:511. On December 24, 1889, FER had written to Charles Stanley objecting to the doctrine that the Son is eternal life in his eternal Person:

Eternal life is said to be the eternal Person of the ever blessed Son of God . . .

. . . I do not accept your method of reasoning as to eternal life and Christ . . .³²

W. J. Lowe wrote:

Is it not significant that never once, all through this paper, in spite of remonstrance extending over eighteen months {before the 1890 division}, is Christ admitted to be "that eternal Life, which was with the Father, and was manifested unto us," according to the simple statement of Scripture? He could not be it, if a theory is to be maintained which explains it as "the blessedness in which, as Man, He was with the Father."³³

A. C. Ord quoted the following from FER:

To W. Barker.

How you can say that my interpretation of 1 John 1:2 sweeps away Christ as being Himself the Eternal Life I am at a loss to understand. I admit Eternal life to be a state, as it has been said, a condition of being and relationship, and this was at least in essence in the Son in eternity. (February 10, 1890.)³⁴

It is clear from these statements that FER denied that the Son is in His eternal Person that Eternal Life. Thus the Son could not be that Eternal Life with the Father before the world was. Again, A. C. Ord notes this by FER:

In a letter to Mr. B. dated March 6th, 1890.

But Scripture does not speak of Christ having been the Eternal Life which was

29. {*The Eternal Relationships in the Godhead* demonstrates how FER *lied* about this matter.}

30. (J.C.B., Brantford, Ont. Feb. 2nd, 1891.) Cited in B.M., *Brief History of Ravenism*, p. 3: and N. Noel, *The History of the Brethren* 2:541, 542. Cp. p. 537.

31. The whole paper is available in *Collected Writings of A. C. Ord*, available from the publisher.

32. *Letters of F.E. Raven*, Stow Hill, 1963 edition, pp. 12, 13.

33. *Life and Its Manifestation*, second edition, Jan. 15, 1890.

34. *The Glory of the Person of the Son of God* . . . , p. 80.

with the Father before the world was.³⁵

Thus, his persistent denial that Eternal Life is commensurate with the Person of the Son preceded the June 29, 1890 action of Bexhill. Shortly after this action we hear more of the same from FER

To Mr. Ed's ds . . . {Edwards}, July 24, 1890.

I strongly object to the talk about the Personality of Eternal Life, because (as the reference is to Christ) it makes Eternal Life commensurate with the Person of the Eternal Son, and this I believe to be very wrong.³⁶

I do not accept the assertion of some that eternal life is an essential title of the Son of God. I am sure it cannot be maintained. I believe it to be a term indicating a condition . . . (Letter of August 25th, 1890, published by Mr. Boyt, p. 4).³⁷

I should not quite like to say that Eternal Life is the life of God. (Letter, Oct. 17, 1890, to J. W., Dublin).³⁸

. . . while Eternal Life would cover all that Christ is morally, it does not include attributes which are properly divine and which belong to the eternal Son. (Oct. 30, 1890).³⁹

(Later he denied the eternal Sonship, as we noted elsewhere).

(To F. L.)

His (Mr. A. H. Rule's) object is to identify eternal life with the life of the eternal Son as a divine Person (in Him was life) . . . The statements as to the Son in the gospel are not all to be merged and lost in the truth of eternal life. Mr. R -- in his zeal for eternal Life seems to me to be fast letting go the true deity of Christ. He says the eternal Son 'Ever was, is, and ever will be in His own glorious Person and eternal being the eternal Life.' The phrase is high-sounding, but where does he find it in Scripture? (Greenwich, January 29, 1891).⁴⁰

Mr. R. now says, "I would not apply to the eternal Son, as descriptive of His existence as a divine Person, a term connected in scripture with blessing for man and consequently with Christ viewed mediatorially as man." (Letter of September, 1891.)⁴¹

C. A. Coates liked this mode of expression very much (i.e., "mediatorially"). See Appendix 1 on C. A. Coates

A. C. Ord, who most ably withstood FER, stated this:

We must however add that the expression, the "personality of Eternal Life," is

35. *Ibid.*, p.76.

36. A. C. Ord, *The Glory of the Person of the Son of God*.

37. *Ibid.*, pp, 3, 76. Found also in *Letters of F. E. Raven*, p. 22.

38. *Ibid.*, p. 80.

39. *Ibid.*, p. 81.

40. *Ibid.*, p. 82. Found also in *Letters of F. E. Raven*, p. 49.

41. *Ibid.*, p. 4.

not strictly accurate, for personality is an abstraction, and Eternal Life is in many instances in scripture used as a general term, and is applicable to spiritual life in earthly saints and their portion (Matt 25:46; Isaiah 4:3), as well as in its fuller and higher sense, to heavenly saints. But to make use of this to deny its application to Christ personally, is the enemy's artifice to cloud the Person and to deceive souls. It is when Christ is spoken of distinctly as "the Life," or "that Eternal Life," or in other similar ways, that the term is especially applied to Him, or used to express what He is personally.⁴²

In a 406 page book, *Readings and Addresses in the U.S.A. with F.E.R.*, 1898, published by G. Morrish, we read:

He "is the true God and eternal life." It refers to what is now (p. 48).

It is that eternal life which had that character, was with the Father . . . (p. 55).

F.E.R. . . . To talk of people having eternal life before the Son came is not right.

J.T. Some have thought that it was the Life of Divine Persons as such.

F.E.R. The Life of Divine persons is themselves (p. 108).

I must pause to remark that OT saints had life and *essentially* that life is eternal life. There is no other life communicated, though life for the believer now has *associations* it did not have in OT times. Thus it is characterized *now* as "life in the Son" and "life in Christ," statements which do not apply to OT saints. And, can you picture that audience swallowing that answer regarding the denial that eternal life is the Life of divine Persons? Surely leaven works its way, as well as characterizing the lump. Let us continue:

H.F. Then you don't understand that "was with the Father" related to something that was past?

F.E.R. No, it is a moral statement, not a question of time . . . (p. 365).

The first published letter with J. Taylor, Sr's name on it is dated Dec. 1890. It is signed by seven others also, rejecting the Bexhill assembly, which separated from FER. I quote the first of three points they oppose.

1st. Confounding Eternal Life with Deity.⁴³

The leaven had spread to New York, J. T., Sr.'s home assembly, very quickly, i.e., in 1890. This leaven is the moral origin of his "ministry."

There are persons who need to support their ecclesiastical position by saying Bexhill (1890) acted "hastily" and FER was "misunderstood."

I add some wholesome teaching here concerning the manifestation of eternal life in the Son. A. C. Ord wrote:

Where is there any warrant in scripture for the distinction between life, and the expression of Life? Only conceive a teacher in the Church of God, asking if the

42. *Ibid.*, p.54.

43. *Letters of James Taylor* 1:5 (N.Y., Dec. 1890).

Babe in the manger was an expression of eternal life! Was it an expression of eternal Life, to be hungry, weary, and thirsty? to eat, drink, and sleep on a pillow? We reply with reverence and adoring worship, He who was the eternal life, the eternal Son, the Creator of the universe, God over all blessed forever, was the babe in the manger, was hungry, thirsty, weary, sat on the well, slept on a pillow, because He was “God manifest in the flesh.” Well might the inspired apostle exclaim: “Great is the mystery of godliness.” Far too great indeed to be made the subject of irreverent discussion. What authority has any one to assert that some things were the expression of eternal life, and others not? If there ever was a moment, ever a scene, ever a circumstance, in the life of our adorable Lord and Savior, in which He was not the expression of eternal life, then what was He? What becomes of His divine Person? This blessed and glorious truth is, that in His every thought, His every look, His every word, His every movement, He was the Eternal Life and the expression of it. He expressed what He was, and He was what He expressed . . . ⁴⁴

In his paper *The Brethren Since 1870*, the Glantonite, W. R. Dronsfield, stated that one of FER’s opposers leaned to Eutychianism. In answer to an enquiry of mine he wrote to me that he meant A. C. Ord. Eutychianism is named after Eutyches who confounded the two natures of Christ. The reader must judge who “leans” which way. And, observe, that he has had, through ACO’s writings, these matters before him, and has deliberately chosen to deny the evil! For myself, I regard the writings of A. C. Ord as among the most Christ-exalting that there are; and FER’s writings on the Person of Christ as among the most blasphemous and defiling that any professed Christian has written.

It is abomination to the foolish to depart from evil (Prov. 13:19).

4. God and Man One Person

We are thankful for the following clear expressions of truth:

Christ’s humanity was united to Godhead, which no one else’s humanity ever was. ⁴⁵

. . . The Son’s taking humanity into union with His Deity ⁴⁶

. . . took manhood into divine Glory. ⁴⁷

FER’s outrage against our Lord’s Person also included the denial of the union of God and man in one Person; that is, FER’s doctrine was that the divine Son was the spirit of Christ’s body. It was a denial that Christ had a human soul and a human spirit. W. Kelly was one of those that called FER’s doctrine

44. Cited in N. Noel, *History* . . . 2:512, 513.

45. *Collected Writings of J.N. Darby* 15:229, Morrish ed.

46. W. Kelly, *The Bible Treasury* 18:75.

47. J. N. Darby, *Notes and Comments* 2:399, Carter ed.

“Apollinarian.”

The Raven-Taylorite, A. J. Gardiner, had no difficulty with the fact that concurrently with the issue of eternal life concerning the believer, “new light” was allegedly given concerning the manhood of Christ. He said:

Concurrently with the conflict as to eternal life, considerable controversy took place on the subject of the Person of Christ and His true manhood. The following five letters, written at that time by Mr. J. B. Stoney, and a paper written by Mr. F. E. Raven, shew that great spiritual gain resulted as the truth was brought out in greater clarity than it had previously had in the minds of many. ⁴⁸

“Greater clarity” is false. It was *new, evil, not of God*, but of the enemy of Christ. The fact is that Mr. Raven refused to believe that manhood (human body, human soul, and human spirit) was united to Deity. His statements show this; and when asked directly he either flatly refused to answer, or said it was unreasonable to answer such a question directly.

A.C. Ord wrote:

But perhaps it may be doubted by some whether Mr. R. really holds such sentiments or means what his words appear to convey. Alas! there can be no question on this head: for the system of doctrine elaborated by Mr. Raven is painfully complete in its character, and is carried out in all points in which it could be applied to the Person, the Work, the Titles of Christ as well as the relations in which He stands to us, or before God on our behalf. Moreover, this is not only stated and developed, but passages are quoted from his opponents, in which the common faith of Christians is expressed, in order to condemn and repudiate them. Quoting Mr. Hunt, he says:

“The phraseology in which Mr. Hunt couches His own belief, such as God and Man one Christ, and God becoming the woman’s seed, is not the language of Scripture, nor, in my judgement, conveys at all accurately the truth of Scripture.” . . . “The fact is that those who have left us have no sense of the reality of the incarnation of the Son, and are fast traveling in the direction of the profane thought of M. Favez, their leader in France, that the Son of Man is man united to the divinity.” ⁴⁹

Yet Mr. Darby says in *Collected Writings*:

“Christ’s humanity was united to Godhead, which no one else’s humanity ever was.” ⁵⁰

It may be thought that because Mr. Raven does not deny either the divinity or the humanity of Christ, his views are less serious on that account. But such is not the case, inasmuch as the separation of the natures involves the

48. *The Recovery and Maintenance of the Truth*, p. 139.

49. *A Correspondence*, page 10.

50. {ol. 15, p. 229.}

dissolution and ultimate loss of His Person, and all the blessed results for faith which flow from it, in all that He had undertaken for us. This will be shown in the sequel.⁵¹

JND remarked,

. . . He was a true man, body, and soul, and, one may add, spirit. This was called in question by heresy as soon as His deity was.⁵²

Thus, if one denies Christ had a human soul and spirit, JND would regard that as heresy. The fact is that those who went with FER (and this includes the Glantonites) formed an heretical party in support of fundamental evil.

W. Kelly wrote:

Apollinarius . . . made the Logos (the Word) simply form Christ's Person . . . and was therefore justly branded as an antichrist.⁵³

FER should justly be branded an antichrist according to this criterion of W. Kelly! (See 1 John 4:3 here.)

True it is that FER did not say "Christ was not man." I trust to show that none but the *willful* can plead such a thing in his defense; for in fact his doctrine means that Christ was not true man and that Christ did not have a human spirit and that humanity was not united to Godhead. FER's teaching is essentially the same as what is called, historically, Apollinarianism.

FER's Apollinarian doctrine was enunciated in a paper titled, *The Person of the Christ*, printed in June 1889, one year before Bexhill acted in June 1890. In this paper he said:

The second error maintains that the truth of Christ's Person consists in the union in Him of God and man . . . The idea of the unity of the Person in the sense asserted is not found. It is a Person in a condition in which He was not previously.

He is here arguing against the orthodox statement that Christ is God and man united in one Person. The "union in Him of God and man" means that man as human body, human soul, and human spirit was united to the deity. This is the truth FER here denies. His teaching, the "Person in a condition," means the Deity clothed Itself, as it were, in a human body, and the Deity was the spirit of the body. That body, this means, had no human spirit. It means that the Logos filled the place of the spirit in man.

In 1893 he wrote:

If any one dares to speak of these things abstractly he is charged with dividing the unity of the Person of the Son. By such a notion all is shrouded in

51. *The Blessedness of the Person of Christ in its Unity as Presented In Scripture*, pp. 8, 9.

52. *Collected Writings* 23:478, Morrish ed.

53. *FER Heterodox*, p. 124

mystery, utterly and hopelessly obscured. Where the idea of unity of a person is got from, I know not. It seems to me perfect nonsense.⁵⁴

He also said that Christ

"is not a man in the sense that He is God . . . In Person He is God, in condition He is Man." "Gal. 4:4. The same Person abides, though the condition be changed, in His coming of a woman." "Every Scripture which definitely refers to the incarnation speaks of it as the assumption by Christ of a form or condition." "In the expression, 'Father into Thy hands I commend my spirit,' I judge that the Lord takes up an expression suited to the position in which He was. But it is the Person who left the condition, which He had assumed, to take it again . . ." (*Quemerford Notes*, pp. 145-6).⁵⁵

Look at the unspeakable wickedness of the last statement. "The Person who left the condition" means the Lord did not dismiss a human spirit. According to FER, what He dismissed as the spirit of the body was the Deity. Later on we shall see that he said that the Deity gave a "spirit of manhood" to the body. Appendix 1 on C. A. Coates shows that CAC taught this evil also.

His idea was that if Christ had a human spirit Christ would have been two Persons instead of being one Person. His mind rejected the union of the human and divine in one person (which none can understand) and he would not bow his mind before the truth.

Query -- Why is He not personally Man?

Mr. Raven -- He is personally the Son. You cannot have two personalities in one. He is the Son, but in the condition of a Man.⁵⁶

JND wrote:

I am quite aware of and accept the ordinary orthodox statement of two natures in one person . . . And this last statement, that Christ had no human personality, no ego, which is really heresy (though God and man were united in one person), and the mere folly of man attempting to fathom the mystery of His person, when He had said, "No man knoweth the Son but the Father" . . .⁵⁷

Let us hear W. Kelly's charge against FER:

It is to the unity of the two natures in His Person that he objects, and in very revolting and contemptuous terms, where reverence and self-distrust were preeminently called for. Yet he knew that he was not only opposing but striving to put shame on the confession of every saint who had written on it, as far as is known through all the church of God, to say nothing of every

54. Cited by A. C. Ord, *The Blessedness of the Person of Christ in its Unity*, p. 6. Dated Dec. 7, 1893 in *Letters of F. E. Raven*, Stow Hill, 1963 edition, p.85.

55. Cited in B. M., *A Brief History of Ravenism*, p. 5.

56. *Truth for the Time*, Part 7, May, 1895. Cited in N. Noel, *The History of the Brethren* 2:547.

57. *Collected Writings* 29:322, Morrish ed.

teacher esteemed among Brethren. Here are his words (7 Dec. 1893): --

“Where the idea of unity of a person is got from I know not. It seems to me perfect nonsense. The idea of person does not bring in the thought of either parts or unity. A person is that person in every variety of relations he may enter. No one would accuse me of dividing the person of the Queen because I said that in her home life she was seen distinct and apart from what she is as Queen. It is two totally distinct ideas coalesced in one person, but which can be separately presented and apprehended.”⁵⁸

Now who does not know that a person among men consists of both parts and unity? There are spirit and soul and body; and yet they constitute the person. There may be temporary dissolution of the outer tie by death; there will surely be their unity in one person for eternity. But for the true believer Christ’s Person is distinguished from every other by the infinite fact of God and man united thus. These are in Him for ever indissoluble, though no saint doubts that He is Son of God and Son of man. Whatever His profound emotion in spirit, whatever the conflict when He prayed more earnestly, and His sweat beads became as great drops of blood, that Man was inseparably God; and as from His conception, so fully in His death and resurrection. Thus had His every word, work, thought, and suffering divine value. It is not the Son alone, but “Jesus Christ the same yesterday, and to-day, and for ever.” The man Christ Jesus is not only the one Mediator, but the true God and eternal life; the sent Servant and the “I AM”; Christ of the fathers as according to flesh, yet He that is over all, God blessed for evermore. Amen

Deny the unity of His Person, of the Word become flesh; and all the truth of His life and death dissolves. His atoning work is thus utterly subverted; on which depends not only man’s salvation, the reconciling of the creature, and the new heavens and earth, but the moral glory of God in view of sin, His counsels of grace as to Christ and the church, and His triumphant rest in men for all eternity. Think of the Queen or any other human being adduced to solve the great mystery of godliness! What have various relations or differing conditions to do with the divine and the human united in one sole Person, the Christ of God, the knot which man’s wicked wit and will dare to judge, and essay to untie to his own destruction? Truly “Fools rush in where angels fear to tread,” where saints love to believe, prostrate themselves and adore. To F.E.R. IT SEEMS PERFECT NONSENSE!

Brethren, have you ever heard of a true Christian who did not thus confess Christ? Here is one called a brother, and claiming to teach, who utters his scornful belief of Christ’s Person in terms which must have **insured his expulsion with horror from all fellowship of saints in former days** {emphasis added}. Who has a doubt that it would have raised an impassable barrier? Only of the Lord Jesus could such a unity be predicated, for in Him alone were the two natures for ever united. F.E.R. talks of the Queen! and “two totally different ideas coalesced in one person!” Yes, it is not truth, but “ideas” for

58. {FER used a similar line about the Queen in his *The Person of the Christ*, June 1889.}

F.E.R. Is this to “abide in the doctrine of Christ”?

It is to join Apollinarius of Antioch (the son). He too made the Logos simply form Christ’s Person, as F.E.R. does, and was therefore justly branded as an antichrist; so Nestorius was for dividing the Person, and Eutyches for confusing it: all of them, strict Trinitarians. For if the Logos had not been united to the soul as to spirit and body in the Christ, Christ was not and is not very Man as well as very God. Without that union there must have been two distinct personalities, the divine and the human. It is the union of both in one Person which alone secures the truth according to scripture. F.E.R. with shameless self-confidence vaunts his idea, which is plain heterodoxy. He does not “bring the doctrine” of Christ. The Son did not change His Person, but took up manhood into unity, and this in soul as in body.⁵⁹

Thus FER would not confess the union of God and man in one Person, which all fundamentally sound Christians confess:

I believe the old notion of the union of God and man to be wrong. I do not think it was meant wrongly, but, in the light of what has come out now, it was incorrect.⁶⁰

His doctrine, he here states, is “light” that has come out now. W. Kelly called FER’s doctrines the “light of death.” Indeed, it is the old Apollinarian darkness.

Didn’t anyone ask FER point-blank if Christ had a human spirit? Of course they did. Do we think those who rejected FER’s doctrines were senseless?

Mr. Grant has asked, “Will F. E. Raven satisfy us as to whether he believes that our Lord had, in the humanity He assumed, a true human spirit and soul? Mr. Raven’s only answer was, ‘I decline controversy with Mr. Grant’” . . .⁶¹

Again:

Dorchester, England
12 June 1895

Dear Mr. Raven:

For the sake of the truth and of the Lord’s people will you kindly assure me “yes” or “nay” to the following?

Did Christ become as really man in nature and being as He is God in nature and being? I do not ask for a letter, but only a simple reply (“yes” or “no”) to the query.

Apologizing for troubling you and assuring you that only the momentous issues involved would lead me so to do,

Yours faithfully, (Signed), Wm. G. Hewlett.

Dear Mr. Hewlett:

It appears to me to be quite unreasonable to ask me to give a bold “yes” or

59. *F. E. R. Heterodox*, pp.121-125. *The Bible Treasury*, New Series 4:78-79.

60. (*American Notes*, 1902, p.314.) Cited in, B.M., *A Brief History of Ravenism*, p.5.

61. B. C. Greenman, *An Appeal to our Brethren in Fellowship with Mr. F. E. Raven*, p. 3

“no” to a human statement of doctrine, especially concerning the person of Christ.

I conceive a matter of importance at this moment is the maintenance of the truth of the unchanged and unchangeable Person of “the Son” -- though He has become man and subsists as man for ever, yet when all dispensations are over, it is “the Son” who is said to be subject to Him that put all things under Him that God may be all in all.

Yours faithfully, (Signed), F. E. Raven.

The simplest Christian can recognize the evil of FER’s replies. All Mr. Raven needed to say was ‘yes, I believe Christ had a true human soul and human spirit.’ For FER this is “quite unreasonable.” No controversy was needed. What was needed was the true, common confession of faith and that is what he was asked for and refused to give. Why? Because FER refused the truth that CHRIST IS GOD AND MAN UNITED IN ONE PERSON and substituted a formula consonant with his “new light” (the old Apollinarian darkness) that Christ did not have a human spirit: his view that the Deity was the spirit of the body. His formula was, IN PERSON HE IS GOD, IN CONDITION HE IS MAN.⁶²

Consider his blasphemy concerning the Son’s emptying Himself (May 2, 1896):

. . . the Son *emptied Himself* -- in mind took a place lower than that of God in which He could say, “My Father is greater than I” . . .⁶³

Since He had, according to FER’s teaching, no human spirit, thus no human mind, these words really say that in the divine mind He took a lower place than God. What revolting blasphemies! He continued:

I hardly care for the expression ‘He took human nature into union with Himself.’⁶⁴

F. W. Grant, in an *Open Letter to F.E.R.*, September 28, 1897, says:

First of all, you distinctly assert that Christ “is not man in the sense that He is God . . . In Person He is God; in condition He is man” (pp. 145,146).

Now here it seems plain that you will not have the Lord to be personally man. This has been denied for you, but I cannot learn or suppose that you have ever denied it. Your very illustration of how He was *not* Man in the sense that He was God is that he was *personally* God, but man in condition.

You had said this also before, and the question had been thereupon put, “Why is He *not personally* man?” and you reply, “He is personally the Son. You cannot have two personalities in one” (p. 132). (See *Notes of Lectures*, vol. 14, pp. 126f.)

62. See N. Noel, *The History of the Brethren* 2:500.

63. *Letters of F. E. Raven*, 1963 edition, p.117.

64. *Ibid.*, p. 117.

. . . But what about spirit and soul, then? Had He not these? and had He not these as man? That is a question I have been putting for some time, and can get no proper -- I may say, no answer. Something like it is asked on p.135, and here is what we find.

We say of man he is a tri-partite creature, body, soul, and spirit. The Lord was . . . you do not contend against His manhood?

You answer with a “no” and a “but”:

No; but *you might be near error there. You get on dangerous ground in applying such things to the Lord. He is a divine Person in manhood*” (*Notes of Lectures*, vol. 14, p. 129.)

True, surely: and therefore we affirm “manhood” of Him. Is there such a thing as manhood, apart from spirit and soul? Manhood without spirit and soul would not be any manhood such as we know from Scripture . . . How could we find “The Man Christ Jesus” here? But you go on:

In the thought of Spirit I believe you get the idea of personality. ‘Father into Thy hands I commend my spirit.’ It was the spirit of a man; but that Man was the Son of God. He committed to the Father that which was immaterial, what referred to the Father, beneath flesh and blood.

“It was the spirit of a man”: those words have, no doubt, comforted very many. They have said, “Mr. Raven means after all much the same with all of us” . . . but where, then, the “danger” in applying soul and spirit to the humanity of the Lord? “But does he not say, ‘It is the spirit of a man?’” He does; but he takes care to let us know that “spirit” here is *personality* and that for him is divine, not human. And though “it is the spirit of a man,” that is very far from saying “*a human spirit*.” For He is only to be called a “man” by identifying Him with His body! . . .

Now, if this is your real view -- if you have not simply got overbalanced (as we so easily may in things too high for us) -- then I say, with conviction of the solemnity of such an affirmation, the Christ that Christians have known and loved and followed all through the centuries is not the Christ that you present to us. The glorious “Man” that Scripture presents to us has disappeared. Divine-human personality you must own is not in your mind; and what this means every Christian heart should be able to say.⁶⁵

Sad to say, in 1923 some of the followers of Mr. Grant merged with the Glantons who had been in fellowship with FER for 18 years. Glanton is a leavened communion. Then in 1974, the Booth (off-shoot of Grants) - Glanton company united with the Kelly, Lowe-Continental, Grant-Stuart merged group. This, too, is a leavened communion. A little leaven leavens the whole lump; and fellowship with evil leavens.

65. Cited in *Our Present Sin*, pp. 24, 25.

In palliating the evil of FER regarding the Word becoming flesh, the Glantonite, W. R. Dronsfield, had said it didn't affect the 1903 *Little Flock Book* revision (by the Ravenites). N. Noel said:

In 1903, in a purported revision with the object of bringing the "Little Flock Hymn Book" into agreement with Mr. Raven's denial of the unity of the Person of Christ, his followers omitted therefrom hymn 61, containing the verse:

His glory not only God's Son –
In Manhood He had His full part –
And the union of both joined in one
Form the fountain of love in His heart. ⁶⁶

The denial of the true humanity of the Lord did affect the hymn book and gives a further indication, not that it is needed, that FER was an Apollinarian. The hymn book was changed in deference to his Apollinarian evil.

K. P. Frampton, a Glantonite, in his *Doctrine and Division*, p. 2, wrote:

But very few, if any, issues of fundamental doctrine have been disputed by brethren during the last hundred years.

And to crown all the Glantonite palliations of evil, W. R. Dronsfield wrote in a letter to C. Hendricks, dated July 22, 1965:

The reason why I myself do not believe Raven was sound is that he wrote in a personal letter which was not published or divulged until after his death the following: "X accuses me of not holding the real humanity of Christ because I will not accept his idea of a complete man 'spirit soul and body' distinct from Deity. He seems to me to have no idea of the Son becoming Man and giving a spirit to manhood, in fact of the incarnation." So it seems that somebody accused him probably privately, and this sentence establishes his guilt to me, but it was not brought to public light until after his death, and therefore cannot be used to condemn his associates.

This letter of FER is contained in *Letters of F. E. Raven*, New Series, p.107, 7/1/95. And, the fact is, the letter merely states his teaching which he had already held and taught long before. The doctrine, *not merely the verbal mode of statement*, is the issue. In the face of the evidence presented concerning FER's Apollinarianism, we must say that the above conclusion by WRD is either willful blindness or a judicial blindness on FER's palliators of evil. This is a model for palliators of evil to follow. Such are they (and such is the palliation of evil) with whom the Kelly, Lowe-Continental, Grant-Stuarts, etc. have united on the basis that all were gathered (together?) to Christ's name during the time of division. Of course, the leaders on both sides of the Glanton-KLC-G,S negotiations agreed that Bexhill acted hastily and all remained gathered to Christ's name. Some opposed merger on that basis and withdrew from fellowship with this evil association and

66. *The History of the Brethren* 2:513.

iniquity. Some must have adjusted their consciences. At any rate, the fathers of the Glantons were in fellowship with this fundamentally evil doctrine for many years. They try to find a way to palliate the evil that will satisfy the 'conscience' of those who put numbers before Christ, and who refuse to own that they are not on the true ground of gathering.

Already in Jan. 1890, W. J. Lowe wrote:

But does it not look as if the will of the flesh was now thrown into the scale of evil doctrine . . . ? ⁶⁷

W. J. Lowe also wrote,

There is no dependence to be placed on any statement where false doctrine is held -- its working is stamped by the character of Satan, from whom it really proceeds. When the doctrine is exposed, the first effort is always to deny it is held, and the excuse of misrepresentation is eagerly clutched at. When shown to have been stated and *maintained*, it is explained away and covered up with statements of truth; then it is gradually adopted, and finally gloried in; and at length this is accompanied with contempt for those who do not hold it . . . With spiritual delusion, the person under the power of evil is unconscious of it, and becomes unable to detect the difference between truth and falsehood . . .

As to Mr. R. himself, I am not conscious of any feeling but that of deepest sorrow . . . But I believe him to be thoroughly deceived; the Lord knows who may have been instrumental in landing him where he now is, and who may be more guilty than he in the sight of God.

Into these things it is not our province to enter. There is One who judges, and will judge. Our duty is to see that hidden evil is duly and faithfully exposed, in order that we may keep clear of it, and in true brokenness and self-judgment, learn the lessons that the Lord would teach us through all this sorrow. ⁶⁸

Note that W. J. Lowe said that "the excuse of misrepresentation is eagerly clutched at." That will be the reaction against this paper by those whose evil association and leavened ground of gathering are herein exposed. (They will also likely try to deflect attention from the condemning facts by objecting to what they will construe as "harsh" words).

Today, W. J. Lowe's followers, as the followers of W. Kelly, and some of the followers of F. W. Grant, are in fellowship with the evil association these men had rejected. The merged lump is a leavened lump.

We need to learn from these things that anyone coming from the Raven-Taylor group, or from any offspring of the group, including now the KLC-GS,ex-TW,B-G group, must be examined by those who are able to properly probe them

67. *Life and Its Manifestation*, second ed., Jan. 15, 1890.

68. (W. J. L. June 1891.) Cited by B. M., *A Brief History of Ravenism*, p. 14.

to see that they are clear of these evils and judge them as evil. I meet persons who for one reason or another leave the Raven-Taylor company and often they are indifferent to the true character of the evil with which they were connected: and, it soon comes to light that many deny the eternal Sonship.

FER's doctrines destroy the incarnation and destroy the atonement. We are left with no Christ and no salvation. There was no Kinsman-Redeemer. Christianity in its foundation is swept away. And yet there are souls that resist labeling this evil as leaven. What then is the state of soul of such? Faithful brethren recognize it as indifference to the glory of Christ. Some persons need to say that Bexhill acted hastily and that FER was misunderstood, in order to support their false ecclesiastical position.

5. *The Second Man*

J. N. Darby wrote:

He took human nature from a fallen mother but without sin, miraculously . . . ⁶⁹
 . . . it was . . . really and fully that of Mary (surely it was) . . . ⁷⁰

W. Kelly remarked:

On the other hand Jesus had no sin. Although perfectly man, every thought, feeling and inward motion was holy in Jesus: not only not a flaw in His ways was ever seen but not a stain in His nature. Whatever men reason or dream, He was as pure humanly as divinely; and this may serve to shew us the all-importance of holding fast what men call orthodoxy as to His person. I shall yield to none in jealousy for it, and loyally maintain that it is of the substance and essence of the faith of God's elect that we should confess the immaculate purity of His humanity, just as much as the reality of His assumption of our nature. Assuredly He did take the proper manhood of His mother, but He never took manhood in the state of His mother, but as the body prepared for Him by the Holy Ghost, who expelled every taint of otherwise transmitted evil. In His mother that nature was under the taint of sin: she was fallen, as were all others naturally begotten and born in Adam's line. In Him it was not so; and, in order that it should not be so, we learn in God's word that He was not begotten in a merely natural generation, which would have perpetuated the corruption of the nature and have linked Jesus with the fall; but by the power of the Holy Ghost He and He alone was born of woman without a human father. Consequently, as the Son was necessarily pure, as pure as the Father, in His own proper divine nature, so also in the human nature which He thus received from His mother: both the divine and the human were found for ever

69. *Collected Writings* 29:322, Morrish ed.

70. *Letters* 1:281.

afterwards joined in that one and the same person -- the Word made flesh. ⁷¹

In no sense whatsoever did our Lord's humanity come from heaven, nor was His humanity ever essentially in the Son. "The second man out of heaven" refers to what characterized Him; He was a heavenly man.

A. C. Ord remarked about FER:

He adds that Mr. Rule "does not understand or evades the force of the scripture, 'the Second Man is out of heaven,'" being apparently unaware that all orthodox writers from the earliest ages have used these passages as we have cited them; so that they have been spoken of as "the transference of predicates," that is, that the union of the divine and human in the Person of Christ was so perfect, that what was properly predicated as distinctive or descriptive of one nature, when spoken of either as God, or as Man, could be applied to His Person. Here is where the division of the Person of the Lord (the result of these theories as to eternal life) becomes painfully evident. For in the Letter of August 25th, 1890, to Mr. M., given in full in "Some Letters" of F.E.R., we read:

That which was to characterize man was what had been in the Son eternally with the Father, and was in due time revealed in the Second Man, the One out of heaven. But what characterized the Second Man *could not include* all that was true of a *divine Person*, as self-existent, having life in Himself, omnipotence, omniscience, and many other attributes of a divine Person; and yet it does include what He was morally in righteousness, love, holiness, truth and nearness to the Father.

Yet it is as Man that Scripture constantly and specially applies to Him, the attributes of omniscience and omnipotence; and to detach them from what He is as the Second Man, because of His connection with us, as such, is to destroy the unity of His Person, and to deprive us of all the blessing that flows from what He is. He says, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." Certainly this applies self-existence, and what is illimitable, to Him as man, as distinctly as when it is said of Him as the Son using the same term of expression, "The only begotten Son which is" . . . "in the bosom of the Father." ⁷²

We will not pursue this lengthy subject further, since this extract sufficiently shows how these evils hang together in a system. The reader will find more about this in *The Eternal Relationships in the Godhead*.

71. *Lectures Introductory to the Study of The Minor Prophets*, pp. 214, 215 (1874).

72. *The Glory of the Person of the Son of God* . . . , pp. 42, 43.

6. How Indifference to Leavened Fellowship Works How the Leaven Works

INTRODUCTION

The working of leaven is presented in two different ways in Scripture:

1. As in Matt. 13:33 where it is viewed as *diffusing* itself through the mass.
2. As in I Cor. 5:6 (moral evil) and Gal. 5:9 (doctrinal evil) where the tolerance of leaven *gives character* to the whole lump.

Both these ways will be seen in what follows. Other important principles should also be observed in these matters:

1. The point of departure is the point of recovery, or restoration.
2. The passage of time does not change the character of a moral action.
3. Nor does a moral stream rise above its source.

All these principles show how the Glanton group, and those with whom they united, are a leavened lump because, in effect, they took Glanton's ground of indifference to the evil association with FER.

Where the leaven of FER's evil teachings *diffused*, his supporters tried to shelter him with words. F. C. Blount remarked:

These profane teachings, which at first appeared unmasked, and which then could be unhesitatingly seen as "a ghastly fable," have latterly been so enveloped in a fog of explanations that the true character of them is obscured from the unwary. You may have been surprised, too, at the defense Mr. R's supporters have been able to make, by quoting from his writings. This, however, has been by some accounted for, upon the ground of the flexible, shifting, contradictory character of his writings. Again, while at one time or place, the truth seems to be stated, at another you find the statement positively nullified; so one is left to conclude that the words which seemed to convey the truth, are used in a new way, as having a new import, with which we are not familiar, but a meaning quite in keeping with this new teaching . . .⁷³

B. C. Greenman (a follower of Mr. Grant) wrote:

We are told as to many of Mr. F. E. Raven's statements when challenged, "Oh he does not mean that," in fact such is Mr. Raven's often only explanation of what he has said or written. We must, then, as believing in the transparency of truth, and mystery of error, hold a man responsible for his certified statements until they are judged, and openly withdrawn. Many who have more than fears as to Mr. Raven's doctrines excuse him by saying his meaning is not as his words, but Scripture records of some -- "their word will eat as doth a canker,"

73. *A Letter*, Dec. 1890.

and our Lord once said, "By thy words thou shalt be justified, and by thy words shalt thou be condemned" (Matt. 12:37). Let none, then, be deceived by putting against Mr. Raven's statements others he has made, but let us know first what his words mean, and see if they and God's words are of like meaning. "To be simple concerning evil" will not make us in league with it, or uncertain as to what is evil, but in the wisdom which divine goodness gives, prompt in our refusal of it. "The fear of the Lord is clean, departing from evil."⁷⁴

Mr. Raven's letters are filled with apparently "humble" and self-effacing remarks. There are Christians to whom this appeals more than fidelity to Christ.

Mr. Raven had the effrontery to state in a letter dated July 3, 1890:

I do not claim to have found new light, but I have desired as a servant of the Lord, and of the saints, to remind those who will receive it of truths well known, but apt to be let go.⁷⁵

What a fraudulent statement! But, masks do come off. Listen:

I think that I have through grace received light on these subjects, and have sought in my measure to help others. Whatever defective statements I have made on the road to light . . .⁷⁶

There is an effort to reconcile what has come into view, with that which has been customarily held, and this temper is not one conducive to apprehension of truth.⁷⁷

The truth of the matter will come out, though the leavened teacher hypocritically and deceptively claims, at first, only to remind the saints of what had been taught previously. So leaven works and deceives.

The original pretension did not soon stop. He wrote to J. B. Stoney on July 8, 1895:

I feel that the great point of late years was that the truth which the Lord had opened up by Mr. Darby should be maintained. Many made the mistake that it was to be guarded by insistence on the letter. I believe that the true way was in its being made good in the Spirit's work in souls, and here I see the great value of your perseverance and service.⁷⁸

We will now consider the effect of fellowship with leaven on several prominent brethren.

J. B. STONEY

While J. B. Stoney had some good things to say during his earlier ministry, later

74. *Letters Relating to Present Affairs. An Appeal To Our Brethren in Fellowship with Mr. F. E. Raven*, pp. 1, 2.

75. *Letters of F. E. Raven*, Stow Hill, p. 20, 1963 edition.

76. *Ibid.*, p. 37 (Nov. 28, 1890).

77. *Ibid.*, p. 191 (Aug. 25, 1902).

78. *Ibid.*, p. 108.

he moved into mysticism⁷⁹ that also ensnared FER. It is likely that JBS developed FER, who in turn led JBS into supporting, and personally holding, and propagating, fundamentally evil doctrine.

F. E. Raven wrote on Dec. 19, 1895:

For myself I can say that there is no one on earth whose ministry and self have produced so lasting a moral effect on me as Mr. Stoney.⁸⁰

Let us now examine some things that appeared in J. B. Stoney's magazine after the 1890 division. In the second article in the *Voice to the faithful* for 1891, B.W.K. wrote:

Those who say that the Son of God, or the eternal Son, the Christ, and eternal Life are identical or interchangeable terms (and there are such) have evidently lost the all important distinction between the blessed Lord as a divine Person and as Man . . . (p. 11).

You cannot see in this the separation of eternal Life from the deity of the Person of the eternal Son? J. B. Stoney allowed the printing of this blasphemy in his magazine. This doctrine means that the Son was not eternal Life essentially in His divine, eternal Being.

In the third article in the *Voice* for 1891, H. C. Anstey attacked Bexhill, the assembly that separated both from FER and from the meeting at Greenwich, which sheltered him, without naming that assembly (p. 28). It is recognized by him that the charge against FER was "the existence of false doctrine (leaven) allowed . . ." (p. 27). Then the *Voice*, 1891, p.257, says:

Things and people continue in ordinary agreement until a greater light from God is made known, and then a division ensues . . .

79. On the internet, a brother directed attention to something CAC said about J. B. Stoney:

As a young believer I ventured to say to J.B.S.: "Do you believe that the Lord will come in your life-time?" He looked very grave and said, "I think not, I think He would have told me." He was near the Lord, and he felt assured that the Lord would have told him (*An Outline of Luke's Gospel*, p. 37).

So much for "grave" looks. If JBS was "near the Lord," he would not have spoken as if he had private revelations. If JBS was near the Lord, he would have maintained the expectant posture, regarding the Lord's coming for us, in which Scripture puts us. This allegation about JBS proves the opposite that it was intended to show.

As to FER, I wonder if the following reference is to him. It certainly fits with his derogation of students of Scripture and his advocacy of more time in the "closet," where, no doubt, he was influenced in the evil doctrines he held. CAC wrote:

A beloved servant of the Lord said he always received things by the spirit, before he found them in Scripture (*Miscellaneous Ministry on the Old Testament*, p. 421).

CAC's sanction of this is utterly deplorable. It shows a state of mind. No wonder he received all the fundamentally evil doctrines from the one who, W. Kelly rightly remarked, had a "mission . . . from an opposing and evil spirit" (*F.E.R. Heterodox*, p. 43).

80. *Letters of F. E. Raven*, Stow Hill, 1963 edition, p.111; also p. 135.

I take this as sanction of FER, not ignorance of what he was really saying. I do not know if JBS wrote that article.

While no editor of any magazine would agree to accept responsibility for every expression and notion printed in his magazine, when vital, fundamental truth is touched, an editor *is* responsible.

Compare FER's Apollinarian doctrine with the following from J. B. Stoney:

The truth is that God was manifest in flesh; the divine Being, a Spirit, took bodily human form . . . The opposers want to have two persons in one, man *and* God, one time to act as God and at another to act as man. They really do not see the incarnation. They do not see that He who was God became man and hence a man out of heaven. They would have Him to be a man in flesh and blood, and in a way distinct from His being God -- whereas He *is* God, and He, that same Person, became a man in flesh and blood, but He came from God, and brought everything with Him.⁸¹

This is the same Apollinarianism as in FER; and not only that, but the same doctrine that the second man was ever essentially in the Son in eternity is also in this statement. It is an integrated system of fundamental evil. The truth is that the Son took humanity into His Person -- and there are not two persons.

As to his assertion of what his opposers want (and I have read some of them), it is a fabrication of his own perverted view of the matter. Those who hold and/or support evil always make such misrepresentation while claiming that those who stand for the truth misrepresent *them*. Let us hear from JBS again:

If I am not very much mistaken, there underlies the teaching fundamental error. What does the "Personality of eternal Life" mean? . . . Eternal Life is not a person, but the power to enjoy what the person is.⁸²

I do not think one in twenty, of the labourers even, understand the mystery . . . The divisions among us all spring from not understanding the mystery, and the nature of Christ . . .⁸³

Mr. Stoney imbibed the main parts of FER's evil doctrines. The first of these three quotations is a brazen defiance of 1 John 1:2 and 5:20, he thus denying that the Son was eternally and essentially the Eternal Life in His divine Being. In June, 1894, FER stated in a letter:

I know of no divergence of thought between myself and J. B. S.⁸⁴

In 1980, *Letters from J. B. Stoney*, were being advertised by the KLC-Glanton publishing house in England -- the Central Hammond Bible Trust.

81. *Letters from J. B. Stoney* 1:127. The cover on my copy says "New Edition" while inside it says "second series." The publisher is Stow Hill. Also cited by A. J. Gardiner, *The Recovery and Maintenance of the Truth*, p. 142.

82. *Letters From J. B. Stoney*, Second Series 1:112, 113.

83. *Ibid.*, p. 455.

84. *Letters of F. E. Raven*, p. 90, 1963 edition.

J. S. OLIPHANT

H. H. Snell wrote to the well known J. S. Oliphant, a defender of FER:

In your printed letter, dated September, 1891, you touch, if I mistake not, the root of Mr. F. E. Raven's evil doctrines, when you refer to his statement that -- "the Son of Man, the Second Man, (though not yet revealed) was ever . . . essentially in the Son," (Nov. 21, 1890), but you do not appear to see this statement is necessary to fit in with his oft repeated doctrine, that -- "Eternal life in scripture always stands in connection with manhood, whether in Christ or in us." To justify this, he is obliged to teach what you say -- "that man or humanity existed in some shape or form before the incarnation," or, to quote his own words, that -- "The Son of Man, the Second Man . . . was ever essentially in the Son." This is very serious . . .

It is well you have brought this fundamental error concerning the Person of our Lord before Mr. R. . . .

But to my mind you spoil all; for what you declare to be "most objectionable," you excuse by saying, "I am sure you do not hold what it implies."

How could you pen such a sentence? The point is, what does *Scripture* say? There we find a teacher is held accountable for what he *says*. Paul as an apostle delivered two persons to Satan "that they may learn not to blaspheme." They had been uttering what was blasphemy. He also refers to some in another epistle, who were "*saying* (observe *saying*) that the resurrection is past already," and he adds that "their word will eat as doth a canker." Another Apostle wrote, "If there come any unto you, and bring not this *doctrine* (the doctrine of Christ), receive him not into your house, neither bid him God speed" (see 1 Tim. 1:20; 2 TIm. 2:17-18; 2 John 10,11). Our Lord's words also were, "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). How could anyone then who was walking uprightly before the Lord, either request or receive "explanations" of words which dishonour Him? The principle is most demoralizing and unjust.⁸⁵

H. H. Snell also wrote:

Somewhat akin to this, is another attempt of Mr. O.'s to justify Mr. R. by bringing forward one of his good sentences to meet a bad one. The error of this was pointed out by Mr. {Charles} Stanley {of Rotherham} in the beginning of this painful and humiliating controversy. It is an old device of Satan, almost always found associated with false doctrine, and dates as far back as the garden of Eden. It is the plea one constantly hears. When a sentence is brought before Mr. R.'s supporters which they cannot defend, they bring one of his true sentences to meet it. But it is a corrupting principle; and it is clear that no amount of truth added to it can neutralize or justify one unscriptural sentence about our adorable Lord. On the same corrupting principle Mr. O. speaks of some taking a sentence out of Mr. R.'s letters, and speaking of it as bad doctrine; as if a thousand additions of the

85. *A Letter*, Nov. 19, 1891.

truth could correct one false statement. If this mode of proceeding be admitted, then there will be no end to the propagation of false doctrine. An inspired apostle said, "We are not as *many* which *corrupt the word of God*, but as of sincerity, but as of God, in the sight of God speak we in Christ." And another apostle plainly declared that "No lie is of the truth" (2 Cor. 2:17; 1 John 2:21).

3. The entire absence of Scripture proof for Mr. O.'s defense of Mr. R.'s doctrines must strike everyone who is accustomed to regard "It is written" as the sole authority, and only rule for the conscience. It may be easy to use special pleading, and to put sentences together in a clever way to meet an opponent, but cleverness is not the grace and truth which came by Jesus Christ. When "the momentous subject of the Person of Christ" is concerned, we must have Scripture; for nothing but Scripture can satisfy an upright soul.⁸⁶

C. H. MACKINTOSH

It is well known that CHM went with FER and was in the evil Ravenite sect for the last six years of his life. He was thus in fellowship with the evil and actually supported FER. Regarding the trouble at Plymouth (1845-1848) and the Bethesda division (Open Brethren division of 1848) CHM wrote:

For my own part, I felt I had just the one thing to do, namely to take my eye off completely from persons and their influence, and fix it steadily upon Christ. Then all was as clear as a sunbeam and as simple as the very elements of truth itself.

. . . as the result of a good deal of experience and observation, I have invariably found that where a person was enabled to look at the matter simply with reference to Christ and His glory, all difficulty vanished. But on the other hand, if personal feeling, affection for individuals, anything merely natural, be allowed to operate, the spiritual vision is sure to be clouded, and a divine conclusion will not be reached.⁸⁷

This was written in 1874. He was 54 when he wrote this; it refers to what he did when he was about 28. He lived from 1820 to 1896. But age and experience alone do not keep in the path.

A. C. Ord wrote about

. . . the second letter to the foreign {Continental} brethren, countersigned by J.B.S. and C.H.M. Alas! that these writers also, in signing this letter objecting to Eternal Life being identified with Deity in the Person of our blessed Lord, should give the impression that they have become strongly impregnated with F.E.R.'s views.

It is alarming to see evil doctrine spreading in this way; and men of weight and character in the Church of God becoming involved in it, and lending their authority to unsound statements such as these, on the fundamental truth of the Person of Christ; instead of repudiating such assertions, and lifting up a warning

86. *A few Observations on Mr. Oliphant's "Remarks" on a Letter to him by H. H. Snell.*

87. *Fifteenth Letter to a Friend.*

voice to all they can reach against them.⁸⁸

E. DENNETT

E. Dennett went with FER in the 1890 division. In 1895 there appeared a series on 1 John by E.L.H., in E. Dennett's magazine, *The Christian Friend*. The following is from p. 93:

Nothing is lost as to the eternal deity of our Lord in observing the characteristic force of the first verses. The character of that eternal Life, which was such as was with the Father, is brought into prominence . . .

The "characteristic force" of the word "which" (*hostis*) in 1 John 1:2 is true, but the writer did lose the truth anyway. Then in the concluding article in 1896, p.78 we read:

"He is the true God and eternal Life." He is the true God, as in contrast to all idols, and then there is a further description of the same Person -- He is eternal life. Our blessed Lord's absolute deity is thus insisted upon; and He is also eternal life, as being Himself the source of all blessing and joy to us.

This is a denial that the Son is eternal Life essentially, divinely, eternally so, *in His Person*. 1 John 5:20, perverted here, was well explained by W. Kelly in *The Bible Treasury*, New Series 5:112, quoted on p. 13.

W. T. P. WOLSTON

Note that both of these went with FER in 1890 and went with Glanton in the 1908 Glanton division. The Glanton division was over an ecclesiastical matter. It was not a separation from evil doctrine. And if it had been a separation from evil, then these brethren ought to have gone to the brethren that resisted FER in 1890 and to have sought restoration to fellowship, individually. Dr. Christopher Wolston, brother of Dr. W. T. P. Wolston, refused FER in 1890.

A. J. POLLOCK

A. J. Pollock had been in the Raven group and went with Glanton in 1908. In his, *An Open Letter*, to C. A. Coates, replying to CAC's paper which denied the Eternal Sonship, A. J. Pollock wrote:

Dear Brother in the Lord,

You have recently issued a pamphlet, entitled, "Remarks on a Pamphlet by A. J. Pollock entitled 'The Eternal Son', "in which you endeavour to prove that,

- (1) The Lord Jesus is not the Eternal Son,
- (2) That the Lord Jesus is not the Everlasting Word,
- (3) That the Lord Jesus was not that "Eternal Life," before time was,
- (4) That the Father is not the Eternal Father.

88. *The Glory of the Person of the Son of God* . . . , pp. 27, 28, note. This paper, as well as the one he refers to, are found in *Collected Writings of A. C. Ord*, available from the publisher.

CAC was not a "Dear Brother in the Lord," but let that pass. Here is the point (p. 2):

May I first point out that while freely criticizing my remarks, you have not ventured to animadvert upon the weighty extracts from the writings of J.N.D., J. G. Bellett, W. Kelly, F. W. Grant and F. E. Raven. The writings of these servants of God show that they entirely refuse the views that you advocate.

For A. J. Pollock, F. E. Raven was still to be regarded as a servant of the Lord. Two of the reasons for disowning F.E.R. in 1890 were points 2 and 3 above. Moreover, FER was guilty of the other two points also. This extract shows how AJP's mind was blinded to the facts -- or, otherwise we would have to conclude that the facts were being deliberately ignored. *In either case*, since leaven leavens the lump, the Ravenite-Glantonites were, and are, a leavened lump.

I will stress here the observation that it has been a Glantonite practice to hold FER guiltless of fundamentally evil doctrine -- and to pretend that it was James Taylor, Sr. who fathered the evil system *after* the 1908 Glanton division. *This is the agenda* to get rid of the plain meaning of their having been in fellowship with FER from 1890-1908, and thus of their having been leavened by association with his fundamentally evil teachings. And they claim to hold the teaching that association with leaven leavens persons! Moreover, they have had among them persons who deny human personality to the Lord Jesus. Amazing! *This is Glantonism*.

The Denial of the Lord's Human Personality Among the Ravens and the Glantonites

By the human personality of the Lord Jesus is meant that he had a human spirit, a human soul, a human will, and a human "I," i.e., a human ego. The truth is that this does not make two persons, because the Son took humanity into His Person so that there is one Person. The human mind cannot fathom this wonderful truth. Mentalism may say, that cannot be, therefore there was no human spirit and soul (Appollinarianism) -- held by J. B. Stoney, F. E. Raven, C. A. Coates, James Taylor, Sr., and the Glantonite James Boyd. On the other hand, mentalism in divine matters may admit the two wills and two "I's and say that this cannot be in one Person, so there must be two *distinct* persons (Nestorianism). But mentalism in this matter may say, yes there was a human spirit and a human soul, but there was not a divine "I" and a human "I" in irrefragable unity -- held by T. H. Reynolds (who remained with FER in 1908), J. A. Trench (Glantonite), and Hamilton Smith (Glantonite, as well as being presently held by W. R. Dronsfield. See papers on the human personality of Christ published by Present Truth Publishers for documentation.

*In 1923, Glanton's Leaven Leavened
the Grant Group with Which They Merged*

In a massive appeal to A. E. Booth, by Lee Wilfred Ames in 1946, he wrote:

It is conceivable that you might consider that, in pleading as I have done herein, for you to bring to an end our association with the main body of the Glanton brethren, I am thinking of seeking to form new ones with those who have recently withdrawn from them.

It will be well, then, for me to state that nothing of the sort is in my mind.

Before proceeding with the quotation, it might be helpful to mention that the reference to those who withdrew from the main Glanton group, became known as "little Glanton," among whom **Hamilton Smith** was a leader. The withdrawal took place because of tolerated OB-ism among the Glantons, particularly at Kingsland, England. Let us continue:

. . . The first reason is that, according to the charge of Dr. T. Oliver {a Glanton} (in his letter of 6/21/43 to J. F. Stebbins and the Dunkirk conference -- a copy of which he sent to me), and acknowledgements coming freely from among the Seceders themselves {little Glanton}, *they have never made a complete break with the F. E. Raven association.*

Dr. Oliver's words are: "You will have to guard against the F.E.R. influence which was strong amongst the H.S. {Hamilton Smith} secession and I understand that is objectionable to many on your side of the ocean" {i.e., in North America}.

Wm. C. Reid (one of the Seceders) says (2/3/41): "If 'Glanton did clear themselves of Raven' I never heard of it."

Again, "But I do not know of any 'Glanton' brethren who have called Mr. Raven a heretic."

Again, under date of 11/13/43, Mr. Reid says: "but there is a real difficulty here, for neither 'Glanton' nor ourselves can really claim to have purged out Ravenism, and the ground on which you" (referring to Grant brethren -- ourselves) "profess to be with 'Glanton' is apart from Ravenism."

Hamilton Smith is equally frank, saying (1/30/41): "As to F. E. Raven. The division that took place in 1908 had nothing to do with his teaching."

Again, "But those of us who knew him well and had sat under his ministry did not believe that he was a heretic."

Enclosing {a} copy of a long letter, written by himself in 1927 in defense of Mr. Raven, Mr. Smith remarks, "I think my letter to this brother fairly represents the judgment of sober brethren with whom I am in fellowship." He then says:

I admit that when efforts were being made to bring together the so-called Grant and Glanton brethren (how one dislikes these terms) there were some who, for the sake of achieving this end appeared to be quite ready to condemn F.E.R. as a matter of policy. Personally I was not prepared to surrender my convictions in this way (p. 460).

Here we pass over many interesting things and conclude with this from L. W. Ames:

. . . it was no small shock to me, to find that Glanton brethren have never taken a stand against F.E.R. errors; and I have wondered how it came about that we have had *any* relations with them, thus constituted (p. 461).

* * * * *

This is the truth about Glanton and also "little Glanton" and about Hamilton Smith. In 1974 the Booth-Glanton group merged with the KLCs -- on the basis that in all the intervening years of division, and in spite of Glantons being in fellowship with the Ravenites (indeed, being part of it) from 1890-1908, they were all nonetheless gathered (together?) to the Lord's name. It is all unspeakable shame.

*In 1949 the KLCs Held
that FER's Doctrines were Evil*

The following notes of a meeting between KLC (formed in 1926) brothers and Glantons (see 1908 in Introduction) is more proof that has come to light that Glantons have systematically denied that FER taught fundamentally evil doctrines.⁸⁹ Of great interest in this paper is that the KLC's did insist that FER taught fundamentally evil doctrine. They had not so degenerated yet (1949) as they finally did by 1974 when a merger was consummated with the Glantons, when the Glantons still did not acknowledge their evil fellowship with FER. How did the passage of time from 1949 to 1974 change the evil? Of course, that did not change: the KLC's changed. I will add footnotes in braces { } to this document. Also, note the initials A.J.P. and F.B.H. are those of A. J. Pollock and F. B. Hole.

* * * * *

NOTES OF A MEETING between brothers of the so-called K/L and 'Glanton' companies at Memorial Hall, London, on Jan 15th 1949.

The following has been written up from the recollections of four or five brothers who were present; they are not taken from short-hand notes and may give the sense rather than the actual words. The various records have been carefully compared.

It is generally known that a 'Letter of approach' signed by 3 brothers in fellowship with those known as 'Glanton' brethren was addressed to the meeting at Bradford. This letter expressed a 'Yearning for fellowship'; copies were circulated to all our meetings.

A meeting to consider this letter was held at Bridewell Hall London on Dec

89. This paper is found in the Christian Brethren Archive of the John Rylands University Library, Manchester, England.

11th attended by about 200 brothers. ⁹⁰ Since views expressive of a great divergence of thought were expressed a smaller meeting, at which about 20 brothers in our fellowship met a rather larger number of those in the 'Glanton' fellowship was held at Memorial Hall London on Jan 15th 1949. The meeting was of a private character, pretending to no authority, having been convened by individual invitation; it was however thought to be representative of all convictions as to this matter, expressed among us.

After prayer by Mr AWR, Mr TD read Eph 4:1-6 and said that we had asked 'Glanton' brethren to meet us, to help allay our fears as to matters of doctrine and practice. He felt that we should concentrate on paras 6 & 7 of the 'Glanton' letter of approach to us. Our very *raison d'être* (as a company) was that we had separated in 1890 ⁹¹ on the question of erroneous doctrine propounded by FER. We would like to hear from the lips of 'Glanton' brethren that these doctrines were now allowed by them to be erroneous. Would Mr AJP {A. J. Pollock} & Mr FBH {F. B. Hole} give their assurances in this matter?

Mr AJP replied that he had felt it laid on his heart to seek this reunion of fellowship. He sketched the history of the 'Glanton' brethren, remarking that since the days of JBS {J. B. Stoney} brethren had constantly had their eyes on man. After JBS it was FER, and after FER it was JT (of America) {James Taylor, Sr.}. They themselves as the more evangelical element, had been forced out ⁹² of FER fellowship in 1908, being what we term the 'Glanton' division. (N.B. No acknowledgment was made by Mr AJP of FER's errors).

Mr FBH confirmed this and stated also that they had been constantly harassed in soul through hearing the peculiar teaching ⁹³ of FER. They accepted the 'Glanton' division of 1908 as a means of escape from this state.

Mr AGT spoke similarly.

Mr AJP said that they (the 'Glanton' brethren) had not held Raven's teaching: their book {magazine} 'Scripture Truth' was evidence of this; this statement was however challenged by one of our brothers producing a copy and reading part of an article written in 1913 denying that the life imparted to believers at new birth was Eternal Life. No answer was given to this.

Mr SH asked Mr AG as to a meeting in 1908 at Blackheath when a similar approach had been made by 'Glanton' brethren to fellowship with 'Kelly' brethren. It was agreed by Mr AGT that these negotiations broke down on 'Glanton' brethren being asked 'If FER were here today would you break bread with him?' They had replied in the affirmative. ⁹⁴ Mr AGT said he was present at that meeting, but did not say anything to show that he was at all conscious of

90. {A meeting to consider *merger* is unscriptural. Restoration to divine ground is God's principle. The point of departure is the point of recovery.}

91. {The Kellys in KLC were formed in 1881 and were not in fellowship with those who separated from FER in 1890. They merged in 1926 (minus those who went with TW in 1909).}

92. {Even supposing this statement to be true, that is not separation from the doctrinal leaven of FER.}

93. {"Peculiar teaching" does not mean fundamentally evil doctrine concerning Christ's Person.}

94. {Now, that is plain as to where the Glanton group stood, and they never changed from that.}

their wrong in going with such grave doctrines as FER taught.

A 'Glanton' brother pleading for the younger brethren, suggested that these questions were 'bones', ⁹⁵ but Mr TW emphasized that they were vital matters touching the Person of Christ. The cause of division in 1890 was FER's teaching affecting this, and this erroneous doctrine must be faced and judged as error before we could have fellowship now. ⁹⁶ He pointed out to Mr AJP that though he (AJP) had written many pamphlets against the evil doctrines infiltrating into Christendom, yet he had not written one controverting the errors of FER. Mr AJP replied that he had written a paper on 'Eternal Life' but that this was now out of print.

Asked to express their exercise and regret at having so long an association with the teaching of FER, Mr M (Gn) said they were mostly too young to have gone through the division or to know about the doctrine. Several 'Glanton' brothers spoke pleading that most of those in their fellowship were not living at the time of either division, ⁹⁷ and that the basis of fellowship should be 'the whole Word of God.' ⁹⁸ This had been stressed by Mr AJP earlier in the meeting. ⁹⁹

Mr JCK spoke to enunciate actual errors taught by FER and said his teaching as to the Person of Christ were 'as defiling as anything could be.'

'Another line of approach' was introduced by Mr AJP who first stressed that although we were not present at the rejection of the Lord at Calvary, nor at the Fall in Eden, yet we must acknowledge responsibility for these. ¹⁰⁰ He was surprised to see in the meeting a brother from Kingsland meeting, a 'Glanton' meeting which had, and acknowledged, frequent interchange with meetings known as 'Open brethren'; ¹⁰¹ this brother was there presumably as a representative of 'Glanton' brethren. This brother then spoke, also pleading that our ground of fellowship should be only 'the Word of God', and quoted 1 Cor.

95. {Note the palliation of evil. Notice the violation of the principle that a moral stream never rises above its source. Notice the violation of the principle that the passage of time does not change the character of the evil. Notice the effort to avoid the principle that the point of departure is the point of recovery. Sweep all away with the word "bones"!}

96. {Why was this not true in 1974 when the merger with the Glantons was consummated?}

97. {Over more than a hundred years when Scripture kept denouncing the sin of Jeroboam the son of Nebat, finally no one was living who had passed through the division of 1 Kings 12. The passage of time did not change the issue. The moral stream, of which those in the northern kingdom were implicated, could not rise above that source. What is the remedy then? Read 2 Chron. 30.}

98. {The whole Word of God includes the principles given in previous footnotes. It includes that fellowship with leaven (FER, in this case) leavens those in fellowship with it, as Glantonites were from 1890-1908. But that is not what this person meant. He was uttering a perverse use of the phrase, "the Word of God," in order to palliate evil.}

99. {It is clear that A. J. Pollock was a leading supporter of the Glantons' agenda to deny that FER taught blasphemous doctrines concerning Christ.}

100. {This is dust for the eyes.}

101. {Very true, and this has been fully documented in a massive appeal to A. E. Booth, by Lee Wilfred Ames.}

5 as the test of fellowship.¹⁰²

Mr DJF gave evidence that he had called on a 'Glanton' brother at Newcastle who acknowledged to him that he could not confess the Lord's true humanity. A 'Glanton' brother from Newcastle said this brother was in their meeting but they would watch him closely,¹⁰³ adding that several brothers (Gn) in Newcastle area would not use the word 'Manhood' in connection with the Lord Jesus 'as it was not in the Bible.'¹⁰⁴

Cases were cited of 'Glanton' brethren requesting to break bread in our meetings thus suggesting that with them there was a 'loose' idea of fellowship. Mr M asserted that some of our brothers also had frequent collaboration with 'Open brethren' but made no reply on being challenged for names by Mr EBD.

Mr EBD quoted FER's statement as to the Lord that 'in Person He was God, in condition He was Man'. Mr FBH admitted this, saying that much of FER's teaching was ambiguous, the difficulty being to detect where truth ended and error began.¹⁰⁵ Mr FBH had placed quite another interpretation on the statement quoted. He felt that the Lowe brethren had been hasty in separating from FER whereas they had been tardy.¹⁰⁶ (FER's teaching was not acknowledged by any 'Glanton' brother in the meeting to be error or even irreverent.)

Mr EBD remarked that it would not do to plead ignorance as to evil and cited Achan's sin. He referred also to having had correspondence with the late Mr Hamilton Smith¹⁰⁷ and a Mr Houston ('Glanton' brothers) who both supported Mr Raven.

Mr TD asked for an assurance from 'Glanton' brethren that they would join us in acting in discipline in any of the examples quoted. He called upon Messrs AJP, FBH, and AGT as being three brothers who had passed through the 1890 division, to assure the meeting that they acknowledged that FER taught error. Each of these three brothers replied, but it was not felt that they gave such a clear assurance as was asked.¹⁰⁸ (Note: This has been confirmed by the letter dated 18 Jan sent by these three brothers subsequently to Mr TD copies of which have

102. {This appears to mean that there should be excommunication only for "moral evil," not doctrinal evil -- which is held by some Open Brethren.}

103. {Incredible! Do not excommunicate him; just watch him "closely"; no doubt a pretentious showing how watchful for the Lord's honor they carried on!}

104. {Neither is the word "trinity" found in connection with God in the Bible; nor "eternal security" either. The things meant by those words are, however, found in the Word, just as is Christ's manhood -- that humanity which the Son took into His Person.}

105. {This is the able person, F. B. Hole, speaking. FER's teaching of Apollinarianism, which is meant here, is described earlier. He thus declared his incompetency to discern FER's Apollinarian doctrine, as did the others also.}

106. {"Tardy"? Above, it was said that they were "forced out." This is nothing but an effort to shift blame on others. We were "tardy" and you were "hasty." This is F. B. Hole!}

107. {Below, we will further document the matter concerning Hamilton Smith.}

108. {This reminds me of G. V. Wigram's speaking of certain supporters of Bethesda in 1848-189 as "shuffling."}

been circulated.)

The meeting closed with Mr EBD reading Hag 2:10-13. Mr TD asked for the following vv 15-19 also to be remembered. Before prayer, it was announced that meetings for 'Prayer and humiliation'¹⁰⁹ would be held at Bradford and London on Feb 19th and 26th respectively.

NOTE: The foregoing cannot be regarded as a complete record of a meeting which lasted for 2 1/2 hours, but an endeavour has been made to give a fair outline.

It should be mentioned that a draft circular was subsequently prepared for issue to our meetings to be signed by the 20 brothers who had been present, but it appears that, as there were so many of those 20 who declined to sign the draft, it was abandoned. Thus the circular actually issued to our meetings announcing the joint meetings at Bradford and London, was not expressive of the joint views of the 20 brothers who were present.

Between this time (1949) and 1974 when the KLC's merged with the Glantons, the Glantons did not change. What had changed during that time? The KLCs changed -- and, in effect, thus took the ground of indifference to the evil fellowship with the leaven of FER that characterized the Glantons.

In 1961 the KLCs Demonstrated Indifference to Glantons' Evil fellowship with FER

The following letter shows how the KLCs had changed after 1949 and now made an approach to the Glanton group.

106, Blackheath Hill,
GREENWICH, S. E. 10.
29 January, 1962.

To our Brethren gathered to the Lord's Name at
Dear Brethren in the Lord,

We are happy to advise you that at a Conference of Brothers held in London on Saturday the 18th November, 1961, the desire already expressed by some was confirmed, that we should approach our "Glanton" brethren to explore the possibility of fellowship together in the bonds of Christ. We felt that, in answer to the many prayers for this occasion, the Lord graciously guided us in our deliberations.

On our part there exists a deep concern that whatever stands in the way of full reconciliation and fellowship between us should be judged and removed. To this end we would humbly confess our part in the common failure to maintain the unity of the Spirit.

109. {Is not this a joining together in prayer and humiliation with those who will not acknowledge their evil association, and their self-confessed incompetency to see FER's blasphemies? Can you really believe such a thing is of God?}

Moreover, we wish to express our sorrow for the way we broke off relations with you following your most brotherly approach in 1948. This action has oppressed the consciences of many of our brethren ever since, and we are glad of this opportunity of expressing to you our sincere regret and apology.

In view of the many assurances we have received, as well as those given in your letter of the 5th November, 1948, most of our brethren are convinced that the "Glanton" brethren are sound in doctrine. We are asked, however, to enquire whether all among you accept the truths of the eternal Sonship of our Lord, His perfect humanity and the believer's present possession of eternal life.

Some are also disturbed by reports of connections with "Open" brethren, but it is understood that these tendencies are of concern to us both.

In order to clear the ground for a joint meeting with as little delay as possible a copy of this letter is being sent to each "Glanton" meeting. Further, it is requested that any who do not accept these three truths mentioned above should write to H. N. Dudley at the above address not later than 1st March, 1962.

We are sure that you will sympathize with our desire to dispel any doubts and do all to the glory of God. If there are any questions your brethren would like to raise with us, we would welcome them to do so. We trust that in this way the Lord may draw us together as brethren to enjoy the privileges and share the responsibilities of His fellowship and testimony till He come.

With love and greetings in our Lord Jesus Christ,

J. Atkinson (Carlisle)	W. Koll (Uxbridge)
W. E. Cocking (Redruth)	H. W. Martin (St. Ives Cornwall)
J.A. Coote (Shincliffe, Co. Durham)	D. G. Millett (Dorking)
F. W. Drake (Felixstowe)	N.H. Packer (Hull)
H. N. Dudley (Greenwich)	L.A. Pettraan (Tun. Wells)
K. P. Frampton (Croydon)	E.P. Prior (Bradford)
H. Harle (Portsmouth)	John Weston (Catford)
T. R. Hinks (Bristol)	Edward P. Wood (Bexhill)

In 1974 the Glanton Leaven Leavened the KLC Group with Which They Merged

W. R. Dronsfield took a major part in the 1974 merger of the Booth-Glanton and the KLCs. Regarding the fundamentally evil doctrines of F. E. Raven, he well illustrates the Glantonite indifference to what is due Christ. No doubt he realizes that if Raven publicly taught fundamentally evil doctrines that the Glanton could not have been gathered (together?) to the Lord's name. See pages 8, 9, 12, 17, and 24-26, for references and quotations regarding him previously given.

R.W. Nelson quoted W. R. Dronsfield, thus:

Feb. 17, 1964, W. R. Dronsfield:

. . . if you make it a condition of fellowship that all of us must agree that Raven taught serious error and was not misunderstood at all, it will be

useless to continue. We will all renounce the errors that Raven is alleged to have taught. Some of us will not admit that he taught them.¹¹⁰

I doubt the omniscient statement "We will all renounce the errors that Raven is alleged to have taught." At any rate, the reunion negotiations went forward and reunion was consummated in the face of the Glanton's claim that FER had not taught fundamentally evil doctrine, and that the Glanton were never off the ground of being gathered together to Christ's name. Ravenism is the father of Glantonism. The father would not confess the evil and neither did the offspring.

Eight negotiators of the 1974 Kelly-Lowe, Continental, Grant-Stuart, Booth-Glanton merger (W. R. Dronsfield being one of them) stated the following in a *Memorandum to be Submitted to Gatherings of the So-called Kelly and Glanton Groups of Brethren* (covering letter dated Nov. 14, 1964):

In facing the question of healing {note: *not* restoration, of course} of the division which unhappily has gone on for so long we are not so concerned to apportion blame or responsibility . . .

"Not . . . apportion blame" means that true confession of evil would not be made. The real point of departure would not be owned; rather, it would be evaded. The evil association with leaven was denied. However, a little more was asked of Glanton. Here is the little more.

. . . our excision {this claims that Glanton in 1908 was rejected by the Ravenites} was our deliverance from a system of which we were not part." By this we do not say our forefathers were not in fellowship with "F.E.R." during those years of controversy -- they were! -- but that in the course of those sorrowful years of exercise some developed a resistance to certain teachings of "F.E.R." and especially toward the "system" then in embryo (which in our day we have seen full-grown.) The Alnwick-Glanton dispute which arose in the north of England at the beginning of the century ultimately gave occasion to the leaders of the "London" party (now better known as "Taylor") to cut off and get rid of those not in line (or spirit) with themselves. In this way our clearance of connection with F.E.R. and his partisans is to be understood. It was thus a practical and genuine deliverance.¹¹¹

The plain fact is that THERE WAS NO "CLEARANCE" AND NO JUDGMENT OF THE EVIL ASSOCIATION. Notice, too, the palliation of the evil by asserting that the "system" was in embryo. Be careful here. What was in "embryo" does not need to refer to the fundamentally evil teachings in the Raven group before the 1908 Glanton division. It most likely means the legalistic system of the Raven-Taylorites.

110. *Union With What?*, Nov. 1971.

111. From p. 6 of *Resume of Negotiations and Progress in Exercises for Reunion with "Booth-Grant Glanton Brethren"*, cover letter dated Jan. 30, 1973, signed by R. K. Campbell {from the KLCs} and W. J. Missen {a Stuart, come in as part of the 1953 merger of the Grant-Stuarts and KLC, Booth-Glanton}. See Part 2 concerning this merger with leaven}.

And, finally, just one more palliating pacifier was needed. Here it is.

14 April, 1973

To brethren in America and elsewhere who are gathered together unto the Name of our Lord Jesus Christ the Son of God.

As to unscriptural and defective teaching in the past, we confess it, and profoundly regret our association with it, but desire to state that there is no trace of these erroneous teachings amongst us today. In investigating some of the divisions, we are struck at the confusion that existed at the actual time of the teachings in question. This is unfortunately true of most of the troubles amongst the people of God. We did not in 1964, and do not now, feel it righteous before God to ask our brethren, old and young, to deliberate themselves on matters that were obscure {**what a fraudulent remark**} many years ago and ask them to give a decision now. Forgive us where we erred, and if there are past events we feel are not clear, and on which we hesitate to pass judgment, be assured to our desire of be governed by the Word of God to-day.¹¹²

Note the plain palliation of the evil: “on which we hesitate to pass judgment.” There is nothing to hesitate about where there is integrity to confess the sin and shame of sect and association with evil, fellowship with leaven -- never confessed by Glanton. Note the palliation of evil by calling these matters “obscure.” Note the ploy: “Unscriptural and defective”? yes; “hesitate to pass judgment”? yes; “obscure”? yes; leaven? No! Such is the Glanton sect’s position, embraced by the KLCs by merging with them, and in effect taking Glanton ground, adding shame upon shame and compounding indifference to what is due to Christ. ***Was Bethesda worse than this?***

The degree to which FERs doctrines are held (besides the leaven of the association) among the Glantons is not known, though surely it is there. Indeed, I was seeking to help one, who had separated himself from this association, who held some of FER’s teachings. The above statement, “there is no trace of these erroneous teachings amongst us today” is a ludicrous statement of pretended omniscience. Furthermore, some of FER’s fundamentally evil teachings are in books that were advertised by the English KLC- Glanton book depot in the 1980s (see Appendix 1 on C. A. Coates and recent efforts to rehabilitate his name after his death) and we are coolly told there is “no trace” of these things “among us”; i.e., not even of the palliated version of FER’s teachings. My brethren, I beseech you to mark well the effect of toleration of evil.

We have already seen that long before FER’s death in 1903 he had elaborated a system of fundamentally evil doctrine. A. C. Ord wrote,

. . . the system of doctrine elaborated by Mr. Raven is painfully complete in its character, and is carried out in all points in which it could be applied to the

112. Letter signed in 1964 by Glanton brothers, F. Wallace, D. W. Patterson, W. R. Dronsfield. Cited in a Letter by R. W. Nelson.

Person, the Work, the Titles of Christ, as well as the relations in which He stands to us, or before God on our behalf.¹¹³

J. Taylor, Sr. added relatively little to that. The above palliations are not only self-excuse. They are a denial that Glanton was part of a leavened lump, leavened, and off the true ground of gathering. Moreover, they trample on the truth that **THE POINT OF DEPARTURE IS THE POINT OF RECOVERY** (or, restoration) and thus they refuse doing what Scripture requires; namely, repudiating the evil and seeking restoration to fellowship with those continuing in the truth. Trampling on divine principles is inherent in mergers and ecumenical type movements.

J. G. Deck wrote many years ago what happens to palliators of evil:

In a work of Satan NEUTRALITY is impossible: if there is an attempt to shun the responsibilities and sorrows of a path of entire decision for Christ, the spiritual senses become deadened, the heart hardened, the conscience torpid, the judgment perverted, and soon hostility to the witnesses against the evil succeeds indifference to the truth.¹¹⁴

He wrote this after having run away to New Zealand, from the Bethesda troubles. In New Zealand he then led many souls to Christ and began numerous assemblies. He was not swayed to palliate his unfaithful running away by claiming that the Lord blessed his ministry!

Palliators of evil will not acknowledge the truth. Listen:

Now I submit that Glanton could not possibly do this honestly.

Just what was it that Glantonites could *not* possibly do? W. R. Dronsfield said:

Admit they are a schismatic body.¹¹⁵

W. R. Dronsfield was a principal actor in the KLC, Grant, Stuart - Booth, Glanton merger. Why not admit the plain facts? He said:

. . . no adequate case was made out against Raven in 1890.¹¹⁶

May God grant us to mourn for our brethren; to have a contrite spirit and tremble at His Word.

It is abomination to the foolish to depart from evil (Prov. 13:19).

And judgment is turned away backward, and righteousness standeth afar off; for truth stumbleth in the street, and uprightness cannot enter. And truth faileth; and he that departeth from evil maketh himself a prey. And Jehovah saw (it), and it was evil in his sight that there was no judgment (Isa. 59:14, 15).

* * * * *

113. *The Blessedness of the Person of Christ in its Unity as Presented in Scripture*, p.9.

114. Cited in N. Noel, *History of the Brethren*.2:567.

115. Letter of 1964 signed by Glanton brothers, F. Wallace, D. W. Patterson, W. R. Dronsfield. Cited in a Letter by R.W. Nelson.

116. Letter of 1964 signed by Glanton brothers, F. Wallace, D. W. Patterson, W. R. Dronsfield. Cited in a Letter by R.W. Nelson.

There is another important matter. Those who leave the Raven-Taylorites, the Raven-Glantonites (“little Glanton” still exists), and the Raven-Glanton merged group may have never judged these doctrines as leaven. Indeed, some of such are really indifferent about it and even if personally believing the truth concerning Christ’s person will not admit to the leaven. Thus, in a test, they would not be prepared to judge such evil should it arise in the assembly. Ravenism and/or mergers have numbed the discernment of such. Reception of persons coming from any link with Ravenism must be attended by very careful examination, not only for personal views on Christ’s person but for their views on the leaven of Ravenism, on their association with leaven.

Conclusion: The Moral Link of the KLC-exTW-G,S-B,G Group with FER

Above, we saw the truth about Glanton and “little Glanton,” with Hamilton Smith’s palliation of FER. In 1974 the Booth-Glanton group merged with the KLCs -- on the basis that in all the intervening years of division, and in spite of Glantonites being in fellowship with the Ravenites (indeed, being part of it) from 1890-1908, they were all nonetheless gathered (and together?) to the Lord’s name. And it is accompanied by the claim that this group professes to hold that association with evil defiles. What we learn from the history of these mergers is that such a truth may be practiced in some cases and totally ignored when it stands in the way of a merger. *Brethrenism* was the object. The merger of the Kelly-Lowe, Continental, Booth Glanton group in 1974 declares publicly that numbers are valued above Christ. No doubt some never realized how slippery the merger slide was and where it might lead.

It is not possible that those who were in fellowship with the Ravenites between 1890-1908 were ignorant of all the printed papers exposing FER. Many of these papers are quoted in *The Eternal Relationships in the Godhead*, and there are even 10 papers in Xeroxed form at the end of that book, for the reader’s benefit. Here, let us catalog some characterizations of FER’s teaching, made by W. Kelly in *F.E.R. Heterodox* (appearing also in *The Bible Treasury*, New Series, vols. 3 and 4):

- light of death (p. 43)
- mission . . . from an opposing and evil spirit (p. 43)
- from Satan (p. 112)
- evil spirit at work (p. 85)
- smoke from the pit (85)
- idea inbreathed of Satan (p. 91)
- blasphemy (p. 99)
- pernicious system (p. 99)
- fundamental error (pp. 66, 91, 99, 103)
- the wrecker (p. 44)

unholy fellowship (p. 99)

What would W. Kelly think of the Kelly group being merged with the Glantons? And let us remember that W. J. Lowe correctly regarded FER as a heretic:

None but a heretic would insist . . . ¹¹⁷

W. J. Lowe denounced “the will of the flesh” and “evil doctrine” in connection with FER. What would he think, what would the 1890 brethren at faithful Bexhill think, of the merger with the Glanton group, never having confessed, and resisting confession of, the fellowship with the leaven of FER?

And what about the C in KLC? The C stands for the Continental brethren, (who later stood with W. J. Lowe against Tunbridge Wells). What was their view of FER? A letter dated Elberfeld, March, 1891, is found in N. Noel, *A History of the Brethren* 2:550-562. It is written in reply to a letter signed by H. C. Anstey, J. B. Stoney, and C. H. Mackintosh defending FER. It is an informative and accurate analysis of FER’s teachings up to that point in time. The letter shows them bowing to the decision of the Bexhill assembly separating from FER and from the Greenwich meeting sheltering FER. The Continental brethren in the KLCs have been in fellowship with the Glantons since 1974. What would the signers of that letter from the Continent think about this moral link with the evil? ¹¹⁸

How can anyone think that W. Kelly’s language is too strong? The result of Mr. Raven’s system is that we have no Christ at all. We have no Kinsman-Redeemer. A “condition” died for us, and hence redemption is swept away. There is no real connection of this “condition” when on earth with the “condition” now in glory. The axe of FER has struck at root and branch. Christianity is swept away under pious sounding formulations. I never heard of a more vile and blasphemous system; made more heinous by his having had the privilege of hearing so much truth. And, on what basis should I believe that he was a real Christian? At any rate, God knows, but I would not treat him as a Christian; and I share WK’s conviction that such characterizations of this wickedness are warranted and called for. Where is the indignation we see in Galatians? Where is the rising up of Phinehas to strike through with the javelin (Num. 25:6-8)? Where is the priestly guarding and defense of the truth? Where is the guard around Solomon’s couch because of alarms in the night (S. of S. 3:7, 8)? Where is your sword, my brother, my sister? Oh, where are the tears and confusion of face because of God’s hand upon us because of our worldliness, self-seeking and self-pleasing? But, at all cost, flee from any moral connection with this evil.

117. Letter from W. J. Lowe to N. Noel, Feb. 20, 1894, quoted in N. Noel, *History of the Brethren* 2:562.

118. The “table” of the KLCs is not the table of the Lord. It is man’s table *morally* linked with the Ravenite table. A moral stream does not rise above its source; nor does the mere passage of time change the character of a moral action.

Part Two:

The Evil Doctrine of C. E. Stuart and the Complicity of the KLCs with the Evil

C. E. Stuart taught that after the Lord Jesus died, in the disembodied state He took the blood to heaven and made propitiation there. W. Kelly first heard about this doctrine in 1886, and in 1889 he described it in the following words:

Mr. C. E. Stuart states his peculiar teaching in these words (*Recent Utterances*, p. 42):

Where and when has propitiation by blood been made by Him? The answer is simple -- in heaven and after death. Mr. Pinkerton [who labored till his death in the East and only expresses in substance what saints hitherto have believed and confessed] affirms all was done in this world, not in heaven. If so, propitiation by blood the Lord has not made, nor can He make it. The doctrine we are asked to accept sweeps away all hope of salvation, for atonement is not complete without propitiation by blood, and this Mr. Pinkerton really denies that the Lord did and could effect. His doctrine is in flat opposition to the Word of God.

That a view of fundamental truth, unknown to scripture and opposed to the faith of God's elect, was asserted plainly and emphatically, is a mercy: no upright Christian can doubt its meaning. Hence, from its first coming to our knowledge in 1886, it was condemned in our midst, not with party spirit certainly but pain and sorrow; for many had sympathized with Mr. S. as a previously ill-used man.¹¹⁹

W. Kelly repeatedly denounced C. E. Stuart's doctrine of propitiation being made in heaven, using such characterizations as:

. . . the fundamental error which Mr. S. has embraced.¹²⁰

119. {"Ill-used" refers to a controversy in CES's meeting at Reading, England, where a charge of untruthfulness had been made against him. This eventually led to some withdrawing from Reading as supporting him, but then Reading was disowned by London. It reminds me of Plymouth, from which JND withdrew with some others, being unable to have something done about B. W. Newton, and subsequently a system of evil doctrine secretly being propagated by B. W. Newton came to light. I doubt either CES or BWN was "ill-used."}

120. *The Bible Treasury* 16:190 (1887).

. . . his evil view . . .¹²¹

Even B.W.N. {Newton} and Bethesda {beginning of Open Brethren} would be ashamed to put such an affront on Christ's atoning death.¹²²

. . . readers who are not leavened will see . . .¹²³

. . . Mr. S's heterodoxy . . .¹²⁴

Both errors {Walter Scott's and CES's} make shipwreck of the faith.¹²⁵

. . . the heterodoxy . . . To palliate it by a show of argument in order to justify fellowship with those in such error one can leave to the Lord to judge.¹²⁶

The Kelly Group Excommunicated Persons Holding CES's Teaching

In *The "Strange Doctrine" on Propitiation* (Dec. 1889), W. Kelly pointed out that several in fellowship with him were put away when they were discovered to hold CES's doctrine of propitiation made in heaven. WK wrote:

An open and full discussion took place at the Birmingham Conference of 1887; where one, seeming to lean toward the delusion, yet denying that he accepted it, excited censure and fears. When he avowed it soon afterwards, he was refused a place at the Lord's Supper in Kenilworth, but, profanely snatching the bread and wine, was forthwith put away. Afterwards two at Bournemouth were discovered to hold the same false doctrine, and withdrew as it was opposed. Only a few years ago one of inquisitive turn, in or near Swansea, came under the same sentence for the same offence against the Lord and His atoning work. All concurred in every quarter, as far as we know. ***No person known to hold it has been, or would be, tolerated in fellowship*** {emphasis added}.

In *The Bible Treasury* 18:60 (1890) article "The Denial of Propitiating God By Sacrifice," the C .E. Stuart adherent, Walter Scott, is criticized by WK thus:

But I affirm that the author has abandoned the truth of God on propitiation in a way which the simplest believer in the most unenlightened sect, if orthodox, would denounce as false and evil . . . It is not merely as in (1886) {C. E. Stuart's doctrine on propitiation being made in heaven} a fable supplanting the truth; it is since then an open contradiction of a most essential element of propitiation as revealed in all the Scriptures of God, though presumably the last error {Walter Scott's} flowed from the first {CES's}. For if propitiation be

121. *Ibid.*, p. 191.

122. *Ibid.*

123. *Ibid.*, p. 207

124. *Ibid.*

125. *The Bible Treasury* 18:61 (1889).

126. *The Bible Treasury* 18:83 (1889).

only in heaven after death, there can be in it no abandonment of God, no suffering of Christ. Both errors {CES's and WS's} make shipwreck of the faith; but the former is the parent of the latter, and necessarily involves it.

Walter Scott, who was a Stuart, went with Open Brethren in 1907 and died in 1933, thus circulating among them for many years, teaching the evil doctrine.

The Kelly Group Severed Fellowship with an Assembly in which CES's Teaching Was Either Held, Or Indifference to it Was Expressed

For Saints Gathered to the Lord's Name.

22nd February, 1900.

BELOVED BRETHREN,

The church, the assembly, is pillar and ground of the truth (1 Tim. 3:15). Few and feeble, yet are we responsible to act accordingly: else we abjure such a God-given place. When a meeting, hitherto in fellowship, openly and wilfully forsakes for error a fundamental truth of God and the holy obligations it entails, it stands self-condemned and outside. Such is the present position of the small Kenilworth meeting. Our first hint that they were "substantially a Stuart meeting" came from one actually breaking bread there! without the least sense of his or their sin! but solely meant to produce the impression at Rotherham that we knew and winked at it! All this was equally false, evil, and malicious, with many other statements of the same one, since then convicted publicly of habitual deceit and railing before many witnesses.

If a meeting knowingly receive a heterodox person, still worse if, repudiating the truth we confess, they avow an evil doctrine which denies it (and this in both parts is what Kenilworth has distinctly done¹²⁷), they by their own act break the sacred bond with us, and cut themselves off. So we have dealt, so we deal, with those who are heterodox as well as sectarian. Compassionate love may seek, as some of us have sought in vain, to awaken conscience at K., if haply they might be repentant and restored. But from their departure, despising solemn remonstrance, the tie was quite severed. Our simple duty is to notify the sad fact, that all gathered to the Lord's name may hold aloof; else they too forfeit fellowship.

127. Kenilworth, Dec. 38th, 1899: "The statement as to Mr. Stuart's teaching a *false propitiation* is utterly false. We have nothing against his [F.'s] acceptance of Mr. Stuart's teaching, believing it to be fully in accordance with the written word of God." Dec. 18th, "We inferred that our brother had embraced and perhaps taught Mr. Stuart's teaching on propitiation. This we find to be not the case, so feel it due to him to send this explanation. Of course this does not in any way affect our view of the teaching itself, for which we are responsible."

As some seem to ignore first principles, we must add that *indifference* to a foundation truth is morally worse, and more dangerous in effect, than to be ensnared by haste into holding the error; especially if the indifference be urged by one presuming to teach. What can be baser than to print "I do not accept the teaching of Messrs. Stuart and Scott as to propitiation," and to rail at the God-fearing zeal of those who warn against that fabulous error, as "only extreme party spirit"? How plainly the unhappy man neither loves the truth nor abhors the evil! This, brethren, is not the Shepherd's voice. Who can doubt that the serpent's aim thereby is to seduce unwary souls into rebellion against the Lord?

The accompanying tracts (one written when the heterodoxy {of C. E. Stuart} first reached us in 1886, the other in December 1899) may help souls to reject the error unhesitatingly, cleaving to the Lord with full purpose of heart. None but faithless or unwise men could wish such a matter to be an open question.

We cannot but reject compromise, in His Name Who is the Truth; and we are confident that every true-hearted saint will show like fidelity.

Yours in Christ

G. BARKER, W. G. SCOTT,	Plumstead.
G. BAREFOOT, H. CHARMAN,	Inverness Pl.
W. B. BAWN,	Stepnev.
W. GILBERT, H.E. RUMBLE,	Clapham.
W. KELLY,	Blackheath.
T. MACMULLON,	Lewisham.
F. E. RACE,	Finsbury Park.
H. E. WILKINSON,	Bayswater.
J. BLACK, J. F. S. COX,	Guernsey.
J. C. BURROWS, A. R. CAWS,	Ryde
J. COOTE,	Durham.
W. CRANE,	Marlsford.
- CRISP, A. F. FLETCHER,	Braintree.
G. F. COX,	Luton.
C. DAVIS, R. SEYMOUR,	Middlesboro.
A. ELLIOT,	Carlisle.
G. GARDNER,	Worthing.
A. JAMES,	Newport, I. of W.
D. W. JOHNSTON,	Liverpool.
E. J. LEMPRIERE,	Exeter.
T. MOXON,	Ilfracombe.
H. W. PONTIS,	Rotherham.
W. PURNELL,	Oxford.
S. TOMKINS,	Ashford (Midd.).
T. WESTON,	Thornton Heath.

The reader who has some familiarity with "brethren" publishers' names and writers' names, will recognize some of these. W. Kelly is, of course, noticeable, as well as H. W. Pontis, whose name appears in the remarks about W. Kelly in

The Bible Treasury. F. E. Race and T. Weston were publishers.

So the Kelly group once maintained a strong stand against the evil doctrine of CES. Note the way *indifference* was denounced in their letter.

Walter Scott Went Further, and Spread the Evil Among Open Brethren Also

I do not know all the places where he taught this evil doctrine, but here are several.

A booklet by Walter Scott entitled *Doctrinal Summaries*, currently in circulation from an Open Brethren publisher, has been called to my attention by a reader of *Thy Precepts* who had written to a retailer of it, and received an unsatisfactory reply. This booklet contains C. E. Stuart's fundamentally evil doctrine that Christ made propitiation in heaven in the disembodied state -- not on the cross. This notion is based, as you may observe in the following quotation, on the sequence of events that took place on the day of atonement (Lev. 16). W. Scott wrote:

Now propitiation, it will be observed, was effected by blood-*sprinkling*, that is, the presentation of the blood God-ward, not simply by blood-*shedding*. *Shed* at the altar; *sprinkled* on and before the mercy seat. The latter was the work of the priest, the former generally that of the offerer beside the altar. Christ as High Priest in the upper sanctuary, ¹²⁸ has made propitiation by His own blood (compare Lev. 16:14-17, the type, with Heb. 9:11, 12, the antitype). ¹²⁹ This He alone could do in His character and office as a merciful and faithful High Priest (Heb. 2:17, ¹³⁰ where reconciliation should read "propitiation"). But He not only made it by His blood, but He *is* the propitiation, or blood-sprinkled mercy-seat. (1 John 2:2; 4:10; Rom. 3:25) . . . only in the heavenly Sanctuary, i.e., the immediate presence of God. He shed His blood as a Victim; by it He entered into the holiest as High Priest (Heb. 9:12). ¹³¹ Carefully distinguish between the blood

128. "I have glorified *thee* on the earth, I have completed the work which thou gavest me that I should do it . . ." (John 17:4). Not only was it *on the earth*, but the rending of the veil signified that the work of propitiation was finished (on earth). What W. Scott says really means that propitiation was accomplished after the veil was rent, by Christ taking the blood to heaven and making propitiation there.

129. I suggest that the reader consult W. Kelly's comments on Heb. 9:11, 12 in his book *Exposition of . . . Hebrews* for the true meaning of this Scripture.

130. This is another distortion of Scripture. As W. Kelly remarked, "The propitiation of Christ is the basis of His priestly action on high" (*Exposition of . . . Hebrews, in loco*). Christ was not a priest on earth (He was of the tribe of Judah). He presently exercises a heavenly priesthood. His Melchizedec priesthood for the millennium is not for propitiation, but is founded upon the propitiatory work having been finished.

131. This evil teaching necessitates that Christ entered heaven two times; once in the disembodied (continued...)

shed and *sprinkled*. This latter effects propitiation.

In *Selections from Fifty Years Written Ministry*, London: Holness, 1913, he wrote this regarding the Lord saying "finished":

The words do not primarily refer to the completion of atonement (p. 70).

Do you wonder why he said this? Consider this:

Christ as high priest, and in the Sanctuary above, has made propitiation by His own blood . . . (p. 172).

He bases this on the type in Lev. 16, and he also seemed anxious to point out this:

Atonement in all its parts had to be effected on that one day of 24 hours (p. 172).

So, slavishly following the type in Lev. 16, ¹³² he would have to conclude that Christ in the disembodied state took the blood to heaven between 3 PM and 6 PM on the day He died, in order to make propitiation in heaven. His appeal to Heb. 9:12 is baseless. That verse does not tell us that Christ entered *with* His blood; and moreover, the verse speaks of Christ's ascension into heaven bodily. He has taught his evil doctrine in a number of books and used to break bread and preach among Open-Brethren, as he was doing at the time this book was published; and as he did among the Stuarts for so many years.

In his book, *The Tabernacle*, he wrote:

Christ as High Priest, and in the upper Sanctuary, has made propitiation by His own blood (compare Lev. 16:14:17 the type, with Heb. 9:11, 12 the antitype). ¹³³

Sorry to say, this doctrine was given a voice in A. C. Gaebelein's magazine, *Our Hope*, vol. 20, p. 419 (Jan. 1914), where W. Scott's article, "Concerning Propitiation" was included -- an article refuting the notion that Christ at present is making propitiation; and that gave an opportunity to Walter Scott, who wrote:

Propitiation was **actually** made in heaven itself, after Christ's death, and by Himself as High Priest . . . Has Christ after death entered into the heavenly Sanctuary in His character as High Priest? He has. **Then** propitiation was made.

(...continued)

state to sprinkle the blood, and the second time as resurrected man. Heb. 9:12, pressed into this unholy use, says, ". . . has entered in once for all into the [holy of] holies." Scripture teaches but one entry.

132. Actually, on the Day of Atonement, as someone remarked, *two bloods* were brought into the holiest; that of the bullock (Lev. 16:14), and subsequently also that of the goat of Jehovah's lot (Lev. 16:15). Yet we regard all this as speaking of *one work*. We do not reason from this that Christ presented blood twice, slavishly following the events in the type.

133. *The Tabernacle*, London: Holness; Glasgow: Pickering and Inglis, n.d., p. 162 (an OB publisher).

In Russell Elliot's magazine, *The Faith and the Flock* 4:210, writing on 1 John 2:2, W. Scott said:

Propitiation was made by blood-shedding on the cross and blood-sprinkling on the throne (Lev. 16).

By "on the throne" is meant the throne of God in heaven, of course!

An obituary of Walter Scott appeared in the Open Brethren periodical, *The Witness*, vol. 63, p. 282 (Dec. 1933) – in which there was an article about him, which said:

WALTER SCOTT, the oldest well-known author and worker amongst us, passed to his Reward from Hull, on Nov. 2, at the ripe age of 95.

Among notice of his appreciated books is the above cited *The Tabernacle*. But Scripture says:

If anyone come to you and bring not this doctrine, do not receive him into [the] house, and greet him not; for he who greets him partakes¹³⁴ in his wicked works (2 John 10, 11).

A little leaven leavens the whole lump (Gal. 5:9).

Walter Scott responded to W. Kelly in a dishonest way, not at all surprising since WS was supporting evil doctrine. Support of, and imbibing evil, seems almost always, if not always, to affect a person's integrity. In May 1890, then, he wrote:

Mr. Kelly's attack is a wild and reckless one, and overshoots the mark entirely.

He attempted to defuse WK's strictures by pointing out that the opening quotations in the *Bible Treasury* article, from WS's *Help and Instruction* paper, pp. 38-40 (1888) -- a copy of which lies before me as I write this -- appeared in *The Christian Friend*, 1880, edited by Edward Dennett; and WS thus sought to parry WK's strictures and make him appear ludicrous. Moreover, WS falsely enlisted the name of J. N. Darby as having found no fault with that 1880 article by CES entitled *Propitiation*. Listen:

The article . . . contains no *new* development of doctrine, for it appeared originally – with the approval of the Editor – in "The Christian Friend" for 1880 . . . It is true that the late A. P. C. {Cecil?} wrote to Mr. Darby complaining of the article and which led to a correspondence between Mr. Darby and Mr. Stuart {the author of the article}. But the attention had been called to it, and after *careful perusal* Mr. D. found nothing incorrect in the article, and informed Mr. S. that he would not have written about the matter if it had not been for A. P. C.'s persistent urging. Both *before* and *after* the correspondence with Mr. D., the Editor, Mr. E.. Dennett was thoroughly at one with Mr. Stuart as to the teaching in question.

It so happens we know that WS wrote falsehood concerning JND. This is an exhibition of what evil teaching does to integrity. Now listen to JND, who wrote

134. Partakes is *koinoneo*, which signifies that you would make yourself one with the person.

to E. Dennett on Feb. 18, 1881, about that very article written by CES:

My dear brother, I do not like the pages you sent to me, because they perplex the mind as to what it needs as fundamental truth . . . But the first two lines state boldly that God does not need to be propitiated, and the second line of page 246 throws all into confusion.¹³⁵

Further along in the letter he wrote, "The mistake is . . ." He most certainly, and rightly objected to the article by C. E. Stuart. But at this point in time it was not taught by CES that Christ made propitiation by blood *in heaven* in the disembodied state. But looking back, we can see the beginnings of CES's evil teaching here.

In any event, Walter Scott, mired in evil teaching, used this as an occasion to pit WK against JND, about whom he, WS, spoke falsehood. All of this is untruthfulness.¹³⁶

Perhaps the 1888 *Help and Instruction* assembled by W. Scott, is what caused E. Dennett to publish in *The Christian Friend*, during 1888, a paper by himself, "Propitiation: What is it, and Where Made?" wherein he emphatically rejects the teaching that Christ entered heaven in the disembodied state to make propitiation there.¹³⁷ But that paper does not address the matter of God *requiring propitiation*. E. Dennett had taken care of that in *The Christian Friend* back in 1881, p. 112, where, in a "Note on Propitiation," he wrote:

. . . He absolutely required the propitiation as the alone righteous ground on which He could righteously meet and justify the sinner . . .

When it is sometimes said that God did not need to be propitiated, it should be understood as meaning that He did not need to be moved or disposed to act in grace towards us . . .

E. Dennett has here, though himself sound, seemingly watered down the meaning of CES's words. But Walter Scott spoke *falsehood* in saying that:

Mr. E. Dennett was thoroughly at one with Mr. Stuart as to the teaching in question.

The character of falsehood is not a question of words, but of meaning and intent meant to be conveyed.

Concerning this doctrine held and taught by CES and Walter Scott, W. Kelly wrote this:

135. *Letters* 3:135.

136. WS did not state where the papers and extracts he compiled came from, nor did he date them. Of course, one could claim, 'I am letting the truth speak for itself,' pious-sounding clap-trap when evil is in question -- but in view of the great controversy that raged over CES's teaching, it looks to me more like a trap for the unwary; and see how he calumniated JND and tried to put WK in a certain light. Had the papers' sources been stated, and dated, he would not have been in the position where he thought he could get away with what he did in replying to WK's strictures.

137. E. Dennett, "Propitiation: What is it, and Where made," *The Christian Friend*, 1888, p. 229ff.

The error which has so often been exposed in these pages is limiting propitiation exclusively to the use made of the blood by Aaron in the sanctuary. The theory necessarily involves the frightful error of denying that the offering of the slain victim is any part of the propitiation for our sins. What a slight on Christ's sufferings! For this monstrous theory is that propitiation was made "in heaven, and after death," thus annulling forever that great work by Christ's blood and death on the cross, and making it altogether dependent on another work "after death and in heaven," instead of the type met before God in heaven by what Christ suffered on earth. "You hath he reconciled in the body of his flesh (not when He was out of the body) through death" (not after death and in heaven). Assuredly to be "reconciled" is grounded on propitiation, and presupposes it; but the truth is that Christ fully reconciled us in the body of His flesh through death. The ghostly work after death and in heaven is a ghastly fable, and calls for abhorrence.¹³⁸

Both errors {Walter Scott's and CES's} make shipwreck of the faith.¹³⁹

We have seen Walter Scott spreading CES's doctrine widely, including references to it when writing on various subjects. He objected to the manner of W. Kelly's exposure of the true character of the doctrine. He tried to enlist the names of J. N. Darby and of E. Dennett to support his cause. See how evil works!

Conclusion

Walter Scott's defenses of CES's doctrine did not need to be very effective after all. With the passage of time, indifference to evil grew among the KLCs. When writing against CES in *The "Strange Doctrine" of Propitiation* (Dec. 1889), W. Kelly observed:

Long ago too we had learnt that, when fatal evil works, the enemy's most seductive and effective instrument in spreading it is the neutral. For the unspiritual fancy that, if one professes not to hold the error, there can be no harm, whereas the precise way to dishonor God and damage man most is to disclaim its acceptance, hoping thereby to escape, while doing all one can to persuade others that it is only a difference of judgment as to certain passages of scripture. So an Arian or an Irvingite, and especially one neutral to either, might say with as little soundness or fear of God. Evidently all depends on the gravity of the case. Here it is a question of the true propitiation of Christ or of a fancied and false one.

The 1933 merger of some Grants and Stuarts involved the denial that CES's doctrine was fundamental evil. Such was also the case in the merger of 1953. At one of the negotiating meetings of brethren in Paterson N.J. (1952), at which

138. *The Bible Treasury*, New Series 3:31 (1900). See this page also for some comments on the Hebrew word for atonement: Kaphar.

139. *The Bible Treasury* 18:61 (1889).

I was present, several Kellys said they thought CES's teaching was fundamental evil. What carried the day was a statement made by a Grant brother, F. W. C. Wurst, that:

It is serious error to be rejected, but not fundamental.

I was sitting just across an aisle from him. We each had an isle seat directly opposite one another and thus were close -- no one in between. I looked right at him when he said those words. Thus it was not permitted to be taught but one holding it would not be "put away."¹⁴⁰ But see Rev.2:14,15. At the time, at 21 years of age, I was ignorant of the bearing of these things. About eleven years later I withdrew from the KLCs.

The leavening of the groups we have been considering is quite clear. Besides violating the truth that leaven leavens the lump, there has been an agenda to hide the guilt, going so far as to deny that F. E. Raven taught fundamentally evil doctrines, and that C. E. Stuart's teaching is not fundamentally evil.

Besides that, the mergers of divided groups violated a number of principles found in the Word.

The point of departure is the point of recovery, or restoration.

The passage of time does not change the character of a moral action.

A moral stream cannot rise above its source.

And in addition to these matters, the mergers, conducted as they were, on the basis that these divided groups were, nonetheless, all gathered (together?) to the Lord's name while they were in division is a trampling on the truth that there is one body -- in denying the fact that there can be but one expression of the one body. Two, or more loaves, broken in division do not all confess that we are one loaf, one body.

Concerning their trampling on the truth that association with evil leavens, that does not hinder the KLCs from stating that they believe this truth of Scripture. Indeed, but two years after the 1974 merger with the Glantons a paper was printed, *A Brief Statement of Some Vital Principles of Faith*,¹⁴¹ October 1976. Point 10, p. 10, is this:

Scriptures, such as 1 Corinthians 5:6; 15:33; Galatians 5:9 and 2 Timothy 2:16-23, along with others, teach us that association with evil defiles. We

140. It was notorious that J. A. Harrow of New Zealand, who held CES's doctrine at that time, would otherwise have had to be excommunicated.

141. The style and type of this paper indicates to me that it was printed in Danville IL, on the press of E. C. Hadley. Before 1963, when my wife and I withdrew from the KLCs, we had experience on an especially out-fitted IBM typewriter, the same as E. C. Hadley had, typesetting pamphlets like this; and, indeed, we set type for E. C. Hadley.

Four names and addresses are given for obtaining the pamphlet, one of whom was R. K. Campbell, also known to me personally.

accept this truth as a vital principle that further necessitates our corporate responsibility to function together as assemblies in separation from evil that would defile us all.

This honors God with the mouth, but . . . But the “corporate responsibility” was publicly trampled on merely two years before when it suited the exigencies of a particular merger to do so. And in Part 2 we saw that the same is true regarding the merger with the Grant-Stuarts group. ‘Brethrenism’ has triumphed over the holiness of Christian fellowship.

If you are in the KLC group, what will you do about the facts documented herein? Here is what Zedekiah did:

Then Zedekiah the son of Chenaanah went near, and smote Micah upon the cheek, and said, Where went now the Spirit of Jehovah from me to speak to thee (1 Kings 22:24).

Here is what they did in Jeremiah’s day:

And they said, Come, and let us devise devices against Jeremiah; for law shall not perish from the priest, nor counsel from the wise, nor word from the prophet. Come and let us smite him with the tongue, and let us not give heed to any of his words (Jer. 18:18).

Paul warned:

Let love be unfeigned; abhorring evil; cleaving to good (Rom. 12:9).

Isaiah wrote:

Wash you, make you clean; put away the evil of your doings from before mine eyes; – cease to do evil, learn to do well (Isa. 1:16).

Proverbs 16:17 says:

The highway of the upright is to depart from evil; he that taketh heed to his way keepeth his soul.

And of Hezekiah’s day we read:

And the couriers passed from city to city through the country of Ephraim and Manasseh, even to Zebulun; but they laughed them to scorn and mocked them. Nevertheless certain of Asher and Manasseh and of Zebulun humbled themselves and came to Jerusalem (2 Chron. 30:10, 11).

Appendix 1: C. A. Coates, A Thorough Ravenite

Some of C. A. Coates Evil Teachings

C. A. Coates held the same fundamentally evil teachings that FER held. Recall that J. Taylor, Sr. had referred to:

. . . the form in which the truth has been currently expressed in England.¹⁴²

This “form” and “line of teaching” introduced by FER, with its new phraseology and new meanings for old words, propagating ancient, fundamentally evil doctrine, was absorbed by JT, Sr. and C. A. Coates. These men were true moral successors of FER.

I have devoted a separate appendix to CAC because his books have been, and are being, spread far beyond the Raven-Taylorites. In 1980 his books were advertised by the KLC-Glanton book publisher in England, the Central Hammond Bible Depot (a merger of C. A. Hammond (KLC) and the Central Bible Depot (Glanton)).¹⁴³ As we shall see, numbers of these books contain fundamentally evil doctrines. CAC often expressed these doctrines in “the form” of words introduced by FER.

DENIAL OF THE ETERNAL SONSHIP

Two pamphlets by C. A. Coates attack the truth of the eternal Sonship. One of them states:

The Names Father and Son are ever presented in Scripture in relation to the divine mediatorial system. They belong to the sphere of revelation, and not to that of God’s essential Being which no creature mind can ever know.¹⁴⁴

In CAC’s book on Luke, advertised in 1980, he wrote:

. . . but now we see what He would be in relation to God -- the Son of God.¹⁴⁵

CAC’s denial of the eternal Sonship is also expressed in the book, *Outline of Hebrews, Thessalonians, Titus and Philemon*, pp.4-8, sold by the above publisher in 1980. His use of “mediatorially” comports with his use of it in the two pamphlets written to deny the eternal Sonship. In this book on *Hebrews* . . . , he wrote:

As soon as He was born He inherited every title that belongs to the Messiah;

142. *Letters*. . . 1:29 (Nov. 25, 1905).

143. In the 1970s they were in the same building, one upstairs and the other downstairs.

144. *Remarks on a pamphlet by A. J. Pollock, entitled, “The Eternal Son,”* p. 21.

145. *An Outline of Luke’s Gospel*, p. 12.

and among those titles was the glorious name of Son (p. 4).

“The Son” is a mediatorial title (p. 6).

The idea of one person acting on behalf of others is mediatorial (p. 7).

The relations which subsist between divine Persons as such are not revealed, but there are some that are (p. 8).

In this book not only is FER approvingly mentioned (pp. 53, 194), so is J. Taylor, Sr. (p. 203). Elsewhere he said:

Satan would connect His sonship with His deity. Scripture always connects Christ’s sonship with His humanity . . . ¹⁴⁶

The truth is that the hand of Satan is in the writings of CAC.

In July 1931, CAC wrote:

If any Scripture could be adduced which attaches the title {*name* – John 3:19} as in absolute deity, and with no reference to His mediatorial glory, it would settle the matter at once. But I must confess that after considering this subject carefully and prayerfully for 30 years, I have not been able to find one. ¹⁴⁷

He had written on April 10 of that year (1931) to someone who was having difficulty with the teaching:

I think I can understand the exercises expressed in your letter of March 25th, with reference to such terms as “the eternal Son,” and the “everlasting Word,” for mine was a similar attitude when the subject was suggested for our consideration over thirty years ago. ¹⁴⁸

“About 30 years” brings us to 1901 or 1902 even well before 1908). Interestingly, when FER was in America in 1902 he had stated a denial of the eternal Sonship. James Taylor, Sr, said he had learned it from FER. N. Noel, in *The History of the Brethren* 2:605, 606, cites a reading at Barnett, England, 1929, in which J. Taylor, Sr. brought out the denial of the eternal Sonship; and then on p. 607 cites the following:

Concerning the subject of the above extracts, Mr. James Taylor said afterwards:

It is a most weighty subject and I have no doubt the spiritual intelligence of the (Barnet, 1929) meeting warranted attention being called to it. What I expressed has been on my mind for at least twenty-five years; it came to me through Mr. Raven, when he was in America in 1902. It came out in a Reading, but was not included in the *printed* notes.

It was omitted through the influence of Mr. T. H. Reynolds, who was

146. *Outlines of the Books of the Chronicles*, p. 86.

147. *Letters of C. A. Coates*, p. 201.

148. *Ibid.*, p. 195.

screening Mr. Raven, as a number of others had done before him. ¹⁴⁹

So the indications are that certain leaders had absorbed the denial of the eternal Sonship during the 1902-1905 era (including CAC) but it was not pressed generally until 1929. What FER had taught in a reading in America was not dealt with. Thus, the leaven worked.

CAC’s APOLLINARIANISM

In common with FER, CAC was an Apollinarian; i.e., he denied that the Lord Jesus had a human spirit as we have. In this evil, the *Logos* fills the place of the human spirit, and then such tell us that is a human spirit!

In his book, *An Outline of Mark’s Gospel and Other Ministry*, Stow Hill, 1964, we read:

Christ as having come into the condition of flesh and blood . . . (p. 182).

. . . a divine Person come into manhood . . . (p. 185).

He was the Son come into manhood (p. 276).

In *An Outline of Luke’s Gospel* we read:

A divine Person has come into manhood . . . (p. 293).

. . . the Son of God, a divine Person in manhood . . . (pp. 283, 286).

The Lord’s spirit went to paradise the moment He died . . . (p. 291).

It shows, too, how entirely He has taken the place of man, because *His spirit was Himself* (p. 292) {emphasis mine}.

“*His spirit was Himself*” is language used by FER, JT, Sr., and CAC. ¹⁵⁰ That is why he uses the language about “condition” and a divine Person coming into that condition. A. C. Ord has dealt with this in his paper, “*The Man Christ Jesus*,” available from the publisher. ¹⁵¹ That is a sample of the new form of language -- it clothes the Apollinarian doctrine that the Lord did not have a human spirit but that the *Logos* filled the place of the human spirit in man. J. B. Stoney held this also. ¹⁵²

J. Taylor, Sr. wrote:

His spirit was Himself ¹⁵³ {emphasis mine}.

CAC said, “*because His spirit was Himself*.” Regarding the Lord’s dismissal of His spirit, F. E. Raven said:

But it is the Person who left the condition.

149. The statements by JT, Sr. are also found in *Letters of James Taylor* 1:263, Stow Hill, 1956. See also pp. 260, 342, 390, 394; and, 2:181.

150. *The Eternal Relationships in the Godhead*, p. 107.

151. See also, *The Eternal Relationships in the Godhead*, p. 100.

152. *The Eternal Relationships in the Godhead*, p. 105, 106.

153. *Letters of James Taylor* 1:272.

All three agree; the spirit that left the body was only a divine Person and did not involve a true human spirit. All three were Apollinarians. The doctrine is Satanic. The truth is that the human spirit and soul of the Lord Jesus remained united to the Deity when the body lay in death. Thus was the incarnation maintained, though the body lay in death. In the Raven system there is a dissolution of the incarnation involved if the Logos filled the place of the soul and spirit of manhood, and then *dismissed Himself*. It means there was no atonement. Indeed, *the Son is a false God in the Raven system and Christianity is swept away*.

It seems incredible that a man who believes the spirit of Christ was “the divine Person” could explain Luke 2:48 thus:

{Christ’s answers} were not what He knew as God, but what He had learned from God in the place of an instructed One.¹⁵⁴

Since his view is that the immaterial part of Christ was only the divine Person, this involves a divine Person learning. We might think it is difficult to know whether the stupidity of these notions exceeds the blasphemy or not; but observe what leaven does to the mind.

But if one can speak so approvingly of FER (“ . . . particularly since we were so much helped by F.E.R.’s ministry”)¹⁵⁵

we can understand this perverted view of Christ, which leaves us with no Christ, no Kinsman-Redeemer, no salvation, no Man in the glory; leaves us yet in our sins.

CAC SEPARATED ETERNAL LIFE FROM THE GODHEAD OF THE SON

CAC also held FER’s doctrine that separates Eternal Life from the Godhead of the Person of the Son. How could he not do so if He denied the eternal Sonship? He also denied the eternal Word.

Mr. P. says that “the eternal life, which was with the Father, and has been manifested to us” was before time began. (Page 17.) How does Mr. P. know this? Certainly John did not tell him so. I have no doubt that eternal life was with the Father in the Person of the Son in Manhood, and as being there was manifested to the apostles. The scripture quoted does not prove what Mr. P. says it does. And where did Mr. P. learn that eternal life was a Divine Person? That God’s Son as a glorified Man “is the true God and eternal life” is the truth of Scripture. But to say that eternal life is a Divine Person is so unscriptural and untrue that one wonders how he ever came to write it.

On page 18 there are some remarks on our Lord’s precious designation, “the Word.” Mr. P. says that John 1:1 says “that the Lord was the Word in eternity.” Mr. P. may be assured that if John 1:1 did say so, the brethren

154. *Letters of C. A. Coates*, p. 300.

155. *Letters of C. A. Coates*, p. 108.

whom he criticizes would fully believe and assert it.¹⁵⁶

CAC DENIED THAT THE SON IS ETERNALLY THE WORD

In the last paragraph quoted above, we see that CAC denied that the Son is the Word in His divine Person from eternity. He evilly wrote:

. . . to say that He was the Word in eternity only raises questions¹⁵⁷

To say that He was “the Word” in eternity, raises questions as to what was expressed in Him in eternity, and *to whom* was it expressed; questions impossible to answer, for Scripture is silent on the matter.¹⁵⁸

RAVENITE MODE OF SPEECH

His books have not only FER’s fundamentally evil teachings, he also uses the Ravenite mode of expression. As illustrative of the Ravenite mode of expression that contains FER’s evil teachings, take CAC’s *Outline of the Minor Prophets*, p. 146, commenting on Zech. 13:7:

Beware of those who would use such scriptures (Phil. 2:7) to take away from the Lord of Glory what pertains to Him as a divine Person in manhood.

The poison of Apollinarianism is in the sentence. Do not shut your eyes to it. On p. 96 he wrote:

. . . “The Angel of Jehovah.” I believe that when this term is used in Scripture it always has reference to Christ.

He could not bring Himself to say “it always has reference the Son,” or, “to the Son of God,” which is the correct thing to say. But He did not believe that the Son was Son before the incarnation. It illustrates how the evil permeates teaching – diffusing itself -- how leaven works.

CAC UNSOUND ON ETERNAL LIFE

Some of CAC’s Ravenite views on eternal life may be seen in:

Leviticus, p. 123 (the divine nature);

Numbers, p. 281;

Deuteronomy, pp. 62, 64, 77, 95, 348, 349, 365, 390 (eternal life and “the land”);

Chronicles, p. 232.

Luke, p. 11, par. 2.

156. *Remarks* . . . , p. 26.

157. *The Personal and Mediatorial Glory of the Son of God*, p. 30.

158. *An Outline of John’s Gospel*, p. 2.

*Palliation of the Evil of C. A. Coates by
Willem J. Ouweneel, G. A. Lucas, and F. A. Hughes*

It seems to me that the writings of C. A. Coates are a gateway into Ravenism. The fact is that CAC held all the same blasphemies as did FER and James Taylor, Sr. After the KLC merger with Glantons in 1974, it was not long before the evil of CAC was denied. W. J. Ouweneel wrote a statement on Sept. 7, 1979, in which he quoted G. A. Lucas, to which he attached a statement by F. A. Hughes. Notice that W. J. Ouweneel was unable to discover the fundamentally evil doctrines in C. A. Coates. No wonder he was open to receive these deceptions from G. A. Lucas and F. A. Hughes. They are all palliations of evil. This shows how the leaven works.

* * * * *

Explanatory Statement

In June 1979 I had a conversation, for many hours, with a faithful servant of the Lord, our brother F.A. Hughes, now 92 years old (but still very clear) and the nestor of the British brethren with whom we are in fellowship. Bro. Hughes has been in fellowship with the Taylor brethren, or London brethren, so-called, until 1949. He had a very prominent position in this circle, until the Lord. opened his eyes to the corrupt condition {not to the fundamentally evil teachings, note} of the Taylor fellowship. He left it, and after some years was received by the Glanton brethren, so-called, when it was evident that he was entirely clear on matters like the eternal Sonship of Christ. Since the reunion in 1974 we are in fellowship with the Glanton brethren and thereby with bro. Hughes. He has become known amongst us by several books, like the one on "The Lord's Supper"; until recently he was the editor of the magazine "Precious Things."

Bro. Hughes told me much about his many contacts with bro. C. A. Coates whom he has known very closely for a long time. He told me that C.A.C. at the end of his life not only deeply regretted his utterings on the Sonship of Christ but also agreed that John 17, among other Scriptures, prove this eternal Sonship beyond doubt. I then asked bro Hughes to send me a brief written statement about his contacts with C.A.C., which he did (see the copy enclosed {see below}). It may be of interest to quote here from a letter written by G. A. Lucas (another brother who left the Taylor fellowship in the early fifties) to A.B.T., Febr. 7, 1964 (not published):

While these developments were taking place from 1938 onwards, poor C.A.C. became increasingly distressed. He was over 80 years of age, suffering severely from gastric ulcer and severe migraine, and was too weak to enter into the public conflict for the truth. There is no documentary evidence available to prove his later convictions because he only disclosed them verbally, to trusted friends. From these conversations it seems clear that he wrote J.T. {James Taylor, Sr.} personally, who refused to answer him. Just before he died he again

wrote J.T., who was then in this country [England], imploring him to come and see him, but his letter was again ignored. It was at this time that he expressed his deep regrets to some close friends that he had ever allowed himself to be involved in the 'Sonship' controversy. (. . .) J.T. and his wife, were invited to be at his burial, but did not come. When someone asked Mrs. J.T. why, she replied that it would have meant missing a meeting.

I lay these things before my brethren. I personally have been greatly blessed by C.A.C.'s writings but, as far as I remember, never recommended them to anybody. Although I feel they belong to the most valuable ministry ever written by Brethren so-called {a stunning remark!} and although, besides in his booklets and letters on the Sonship of Christ, I do not remember to have ever come across any fundamental error, I deeply regret that C.A.C. never openly repudiated his error on eternal Sonship. On the other hand, I take from the Lord my privileged encounter with bro. Hughes, from whom I received this unequivocal testimony about C.A.C.'s later restoration. By the way, as far as can be ascertained, by far the most of his written ministry was written before 1930, the time he was intrigued into his error by J.T. and P.L. {P. Lyon}.

De Bilt (Netherlands), Sept. 7, 1979 WILLEM J. OUWENEEL

I do not for one moment believe those palliators of evil, who, really, broadcast their shameful and inexcusable incapability to find the obvious fundamentally evil teachings of F. E. Raven and C. A. Coates. I find in their statements an agenda of unholiness, and a moral link with leaven at work. And whether or not they were, or are, conscious of it, does not change this. Other than objections to the suffocating legalism of the Ravenites (they would say Taylorites) their pretension is that it is all a matter of the truth of the eternal sonship, brought out at the Barnett conference in 1829 by James Taylor, Sr. and that is all there is to it. In reality, it is an agenda of deception, whether consciously so or not, to hide the fundamentally evil system that worked in F. E. Raven from the late 1880s, and so to hide their moral link to the leaven that fathered these palliations and misrepresentation of plain facts.

Let us now look at the palliative statement of F. A. Hughes that W. J. Ouweneel attached to his statement.

I had the joy of knowing Mr. C. A. Coates over the period of many years. He was a quiet unassuming man in whom the precious features of Christ were plainly manifested. He was humble, gentle, content to be as his Master. I knew him in meetings in which he himself served and his self-effacement was apparent to all. I knew him in meetings where I was privileged to serve including his home town of Teignmouth in Devon, and in such meetings his happy and spiritual support was a joy of unusual quality. I visited him too in his home, a small unpretentious house called "Melita," and his whole conversation reflected his deep devotion to the interests of his Lord and also of His people, especially the young. He did not move around much, he was not a physically strong man, but his written ministry has endeared the Saviour to

many many saints of God.

As to the question of the Lord's Sonship, he remarked on the sadness of men arguing (sometimes bitterly) on such a delicate and precious subject, and he agreed with me that John chapter 17 v. 24-26 settled beyond doubt the question of the Son's eternal relationship with the Father.

He was under immense pressure regarding these questions from others, and I have every reason to believe that he bitterly regretted any lapse on his part regarding this truth.

Mr. Coates home, Mr. James Taylor Senior was offered transport to our dear brother's burial -- but he refused to go. When asked in a brother's house why he did not go -- he remained quiet for a moment or two, and then pointing upward said, "it will all be put right up there."

I do not hesitate to say that I believe Mr. C. A. Coates was one of the choicest of saints and of the Lord's servants in our generation. His writings reflect the glory of his Lord in no uncertain way, and to set them aside without careful consideration, and attention to their outstanding facts must result in great spiritual loss. F. A. HUGHES

First, I do not for one instant believe this story about CAC getting clear on the eternal Sonship. This allegation is part and parcel of a palliation of evil, and it pretends that CAC's only evil doctrine was on the eternal Sonship -- an utter absurdity as we see in reviewing CAC's evil doctrines.

Here we learn much more about F. A. Hughes and W. J. Ouweneel than we do about C. A. Coates, as well as observing how the leaven works on a person's judgment! Let the reader examine the doctrines held by CAC. And when reading on the eternal Sonship, keep in mind the palliative statement by W. J. Ouweneel as an example of how palliation of evil works on the mind:

. . . 1930, the time he was intrigued into his error {on the denial of the eternal sonship} by J.T. and. P.L. {P. Lyon}.

"Intrigued into"? How absurd. This is nothing other than palliation of evil. W. J. Ouweneel thus participated in the Glanton agenda.

Appendix 2:

Ravenite Mysticism Creeping In:

The Lord's Supper

Ravenite mysticism shows how aspects of Ravenism are at work. First we will observe a point about FER's mysticism and then show his mystical view on the Lord's supper and the assembly. No, J. Taylor, Sr. did not introduce the mystical

notions concerning the Lord's Supper (though expanding on them). FER did it. First let us notice the mind-set of FER. We have seen that the mind of FER was not subject to Scripture. How did he regard Scripture?

WM. Then a Bible student is not much after all.

FER. I have said that if I had to live over again I would study scripture less and pray more. The great thing for a Christian is to get in his closet and pray. Prayer and meditation.¹⁵⁹

The evidence shows that this mystic was not in communion with God when in his closet. Besides the fundamentally evil teachings that we have reviewed already, he is the author of mystical notions regarding the Lord's supper and the assembly. Listen:

FER. You pass into the assembly through the supper.¹⁶⁰

RSS. Does not the more blessed part of the meeting come properly after the breaking of bread?

FER. The supper is introductory to the assembly; and that is the reason for finishing all that is formal at first. Passing round the bread and the cup and the box are so far formal; you cannot help this, but it is a great thing to be free of it, so that you may be prepared for the assembly in its proper character.¹⁶¹

RSS. . . . I think we feel more free after the breaking of bread.

F.E.R. It is so if things are right. There is quite a change after the breaking of bread in the whole tone of the meeting.

RSS. After that it is what the Lord does. That is the second part. "In the midst of the assembly will I sing praises to thee."¹⁶²

PH. Is the sanctuary and the holiest the same?

FER. Yes, the holiest is to us the sanctuary.

WB. Going back to the Lord's supper, is it not rather the way in which the Lord conducts us consciously into the realization of what He is in the midst?

FER. It is the way in which He makes His presence good to and felt by us. He was about to leave His own after the flesh, and shows them how He would make good His presence to them after He left them.

WB. And then do we get on to the assembly?

FER. I think so. You have another element of the truth in chapter 12, and that is we are one body in the Spirit, not in the flesh; there is one Spirit and one body.

GW. You say we go from the breaking of bread to the assembly?

FER. It is clear enough that the Lord's supper is the beginning.

159. *Readings and Addresses in the U.S.A. and Canada With F.E.R.*, 1898, p.126.

160. *Ibid.*, p. 67.

161. *Ibid.*, p. 260.

162. *Ibid.*, pp. 264, 265.

GW. Then you go from the assembly into the sanctuary?

FER. The sanctuary is largely a question of individual apprehension; so long as we are down here (it will not be so in heaven) this must be the case.

GW. I am surprised at that; you mean when we are gathered together on Lord's day morning -- and that, you say, introduces us into the assembly?

FER. The saints are together in assembly, that is right enough, but that the question of entering into the sanctuary is a question of individual apprehension.

GW. On Lord's day morning? ¹⁶³

Perhaps GW could hardly believe what he was hearing. The Ravenites developed the above into a regular sequence of steps in the Lord's supper (which is not the Lord's supper, of course). The Ravenite A. J. Gardner remarked:

Some controversy arose in 1958 and 1959 as a result of it having been put out in ministry that in the service of God in the assembly worship to the Spirit should come first, followed by worship to the Lord, and then by worship to the Father, leading ultimately to the worship of God as apprehended in the name of the Father and of the Son and of the holy Spirit. ¹⁶⁴

Development in evil is on-going.

Now I want to illustrate how FER's influence may be felt even though persons may not go so far as what A. J. Gardner pointed out. I first published the following in *Thy Precepts* vol. 7, # 1 (Jan/Feb 1992) and it refers to a magazine among the KLCs that I did not then name, but which I now do. In two issues of *Scripture Truth* {originally a Glanton publication} there appeared an article entitled:

The Breaking of Bread Leading into the Sanctuary.

The first installment of this article stated:

But the breaking of bread occasion is in its essence of a corporate kind, and we must move forward to the sanctuary experience, where, as with Israel, what one does is representative of all.

This says that the sanctuary experience follows after the breaking of bread. This statement implies that you pass into the sanctuary after, or through, the breaking of bread. Let us now look at a quotation from the concluding part of this article:

Perhaps I may be allowed a personal comment here. Whilst anxious always to avoid any semblance of rule-making, ¹⁶⁵ it is my own deep conviction that we come together for the primary purpose of breaking bread, ¹⁶⁶ and that the spiritual experiences we have been considering *flow out of it* and not *into it*. What do I mean? ¹⁶⁷ I have sometimes felt that when the act of breaking bread is left to a point unduly late in the meeting, there may be neither time nor

163. *Ibid.*, pp. 270, 271.

164. *The Recovery and Maintenance of the Truth*, Kingston-on-Thames: Stow Hill, 1963 edition.

165. {This insinuates the teaching gently}.

166. {This couples what he is going to say with a known, accepted truth}.

167. {Notice that the writer says that he will explain his meaning}.

opportunity for our remembrance of the suffering love of Jesus to expand into that further experience envisioned in the Lord's words, "The Father seeketh such to worship Him."

Let us now review some points of similarity in this to what was quoted from FER:

1. "The breaking of bread occasion is in its essence of a corporate kind"; and the other says, ". . . so far formal; you cannot help this, but it is a great thing to be free of it . . ." But this is followed by a higher spiritual experience.
2. In both sources: the breaking of bread leads into the sanctuary.
3. In both sources: the breaking of bread does not take place in the sanctuary.
4. In both sources: there is a new tone after the breaking of bread.
5. In both sources: you are in the sanctuary but may not have entered the sanctuary in apprehension.

I have been in assembly to remember the Lord Jesus in His death, and the initial part of the meeting was a burst of praise and adoration to the Father, and also to the Father and the Son. According to the mysticism being noticed, that must have been disorder, a mere pretension to be in the sanctuary before arriving there through, or after, the breaking of bread when the "more blessed" spiritual experiences are supposed to come!

When gathered together unto the name of our Lord Jesus Christ (Matt. 18:20), saints of God are "come together in assembly" (*en ecclesia*, 1 Cor. 11:18). There is the Lord in the midst (Matt. 18:20). There He praises (Heb. 2:12). Scripture does not suggest, or state, that He does not do so until after the breaking of bread. Mystics say so. I suggest that they say so because *experience* is the object and center of their thoughts, as it is with Pentecostals and Charismatics.

You can see that FER was more consistent in his mysticism by saying that "You pass into the assembly through the Supper" -- because, the Lord praises in the assembly (Heb. 2:12) and that has to take place in the sanctuary (the holy places (Heb. 8:2)). Therefore, for consistency, you must enter the assembly and sanctuary after the breaking of bread. Thus, the breaking of bread does not take place in the assembly. Incredible!

Now, observe that FER said, "Yes, the holiest is to us the sanctuary." Christ is the "minister of the holy places and of the true tabernacle, which the Lord has pitched, [and] not man" (Heb. 8:2). In the tabernacle there were two compartments separated by the veil. The veil is now rent and Christ's blood gives boldness for entry into that which man has not pitched (Heb. 10:19-22). The holy places have become one by the rending of the veil. The saints as gathered *en ecclesia*, Christ being in the midst, are in the holy places (in the sanctuary), in "the [holy of] holies" (Heb. 10:19). Observe that the minister of the holy places (the sanctuary, if you will) is in the midst (Heb. 2:12). We have boldness by His blood to enter there. Where in these Scriptures, or any other, is entrance into the sanctuary linked to progressive spiritual experience during a meeting of believers? Nowhere.

It follows from these *perversions* that the breaking of bread takes place outside the sanctuary (the holy places, as JND translates). These mystics should have revealed to us where that place outside the sanctuary is where the breaking of bread takes place.

JND called the breaking of bread “the center of true worship.” He wrote:

Worship is that for which Christians should meet, and, I add, the Lord’s supper is the center of worship.

I admit the Lord’s supper to be the center of true worship. ¹⁶⁸ ♦

We worship in spirit in heaven . . . ¹⁶⁹ ♦

They enter in spirit into the **holiest**, in heaven itself, to **worship** there. ¹⁷⁰ ♦

Being one with Christ, I can have no place of worship on the earth, though my body may be there. ¹⁷¹ ♦

The Jews had worship on earth; we go higher than the heavens. Our priest is there, on the right hand of God. That stamps the character of our worship. “Higher than the heavens” is the place of our worship. ¹⁷² ♦

Yes, the breaking of bread takes place in the holiest, in the sanctuary. Of course, we are not bodily there; we are there in spirit, there in the holiest.

Appendix 3:

A Note of N. Noel’s History

It is clear that N. Noel, author of the two volume *History of the Brethren*, favored the Kelly, Lowe-Continental merger of 1926. It is also clear (to some, at any rate), that he was very hard on Tunbridge Wells. Indeed, he omitted to tell his readers that 1 ½ years after the 1909 division, brethren in London had a meeting with C. Strange, a brother who lived in Tunbridge Wells, and around whom problems had swirled. It came out in this meeting that C. Strange admitted the things that the TW brethren had charged him with were true. The conclusion of the London meeting, expressed by W. J. Lowe, was that they would have no further fellowship with C. Strange, nor with the meeting in the city of Tunbridge Wells that C. Strange had begun after the 1909 division. Oh, but they could not have fellowship with TW either as TW had acted so unacceptably in all this! Thus was avoided a return to the point of departure. Thus was avoided restoration to divine ground.

168. *Collected Writings* 15:301 and 356.

169. *Collected Writings* 27:357, cp. 371.

170. *Collected Writings* 15:372, see also p. 376.

171. *Collected Writings* 5:311.

172. *Collected Writings* 27:376.

So, not only did N. Noel hide this rejection of C. Strange by the Lowe group from his readers, he stooped to the despicable tactic of opening his chapter on “The Tunbridge Wells Divergence (1909)” with a quotation from an unnamed person lauding the character of C. Strange. The fact is that he engaged in a sustained attack on the character of W. M. Sibthorpe, a leading brother at TW. This is a classic *reversal*, and it is an agenda.

The TW brethren, and those that bowed to their action of 1909, held that there can be but one expression of the one body; and this is the TW crime. Such a truth stands in the way of mergers carried out on the basis that those in divided groups were nonetheless gathered (together) to the Lord’s name. Hence the vilifying of TW.

It is also very telling that N. Noel had in mind reunion with Glanton also. Listen:

Had it not been for the presence of a sprinkling of the admirers of F. E. Raven among the former {those that went with Glanton}, they may possibly have later come into the Reunion of the year 1926. ¹⁷³

Now, N. Noel had noted that FER held that Christ was not eternally the Word, ¹⁷⁴ and that FER was an Apollinarian. ¹⁷⁵ I do not doubt that he was aware of all of FER’s fundamentally evil doctrines concerning the Person of Christ. He knew that some Glanton brothers had been in fellowship with FER from 1890-1908. They were thus leavened by such fellowship. The Ravens were not on divine ground during those years. The separation in 1908 did not propel the Glantons on to divine ground. A moral stream does not rise above its source! Moreover, the Glantons never admitted that FER taught these evils. They finally merged with the KLCs in 1974, never having admitted the evil of their fellowship with FER.

Thus, whatever his profession about it, one can see that N. Noel has, *in effect*, repudiated the truth that association with evil leavens persons -- *where it suits his agenda*. And persons such as W. M. Sibthorpe will be attacked, while the guilty are lauded.

N. Noel’s denunciation of TW, then, is in such a context. Indeed, in 1903, W. M. Sibthorpe, a leading brother in the TW assembly, had written a small history replying to W. Blair Neatby’s hostile *History of the Brethren*. In it, W. M. Sibthorpe called the Kelly division “independency.” How do you think the brethrenistic-ecumenical N. Noel would regard that?

Concerning C. E. Stuart, N. Noel made free use of W. Kelly’s writings regarding CES’s doctrine of propitiation made in the disembodied state in

173. *History of the Brethren* 2:571.

174. *Ibid.* 2:546.

175. *Ibid.* 2:545.

heaven. In one of the papers he quoted, WK wrote of it as “heterodoxy.”¹⁷⁶ Does this mean that N. Noel recognized that the Stuarts were no longer gathered together to Christ’s name? If he has said so, where? Rather, his remarks on “The Stuart Section”¹⁷⁷ shows he had contempt and scorn for such a notion, as is evidenced by his views on mergers.

Related Reading

Pamphlets and Books Bearing on Divisions, Mergers, and FER.

Practicing the Truth that There is One Body in View of Division.

Restoration to Divine Ground of reunion of Divided Saints: What is Consistent with the Truth that There is One Body?

The Eternal Relationships in the Godhead (most complete history of the Raven division; contains many old papers of good doctrinal value).

Collected Writings of A. C. Ord (includes three first-rate papers regarding FER’s evil teachings on the Person of Christ).

“The Man Christ Jesus” by A. C. Ord.

A Series of Five Papers Bearing on the Holiness of Christian Fellowship.

An Exposition of 2 John with Some Comments on Gal. 5:9.

An Exposition of 2 Timothy 2:16-26: Purging Oneself from Evil Associations and Its Consequences.

1 Cor. 5: Clearing the Assembly of Leaven.

Carefulness in Reception.

New Testament Directions for Correction, Discipline, and Fellowship.

Besides the exposition of the subjects, some of these five papers deal directly with the failures of *The Lake Geneva Conference Report*, of Open Brethren, and of Evangelicals, regarding the passages under consideration.

A catalog is available at:

Website: presenttruthpublishers.com

Index of Names

Alnwick-Glanton dispute 44
Ames, Lee Wilfred 37, 38

176. *Ibid.* 2:487.
177. *Ibid.* 2:491-498.

Anstey, H. C. 32, 48
Barker, W. 14
Barnett conference in 1829 10, 66
Bellett, J. G. 12, 36
Bexhill 3, 6, 19, 26-28, 32, 48
Blount, F. C. 30
Booth, A. E. 2, 5, 37
Booth-Glanton 5
Boyd, James 4, 5, 36
Broomhead, C. 10
C., A. P. 55
Campbell, R. K. 5
Charismatics 70
Coates, C. A. 3, 15, 20, 36, 45, 57, 60, 64, 66, 67
Cox, G. F. 52
Darby, J. N. 4, 11, 12, 28, 55, 70
Deck, J. G. 46
Dennett, E. 3, 35, 55, 56
Dronsfield, W. R. 8, 9, 12, 17, 25, 26, 36, 43, 44, 46
Dunkirk conference 37
Edwards 15
Elliot, Russell 54
Eutychnianism 17
Evangelicals 73
Favez, M. 18
Frampton, K. P. 26
Gaebelein, A. C. 54
Gardiner, A. J. 18, 69
Glanton, little 37, 38
Glanton 4
Glanton’s leaven 37
Glantons, OB-ism among 37
Grant, F. W. 2, 4, 8, 12, 22-24, 27, 36
Grant-Stuarts (formed in 1933) 5
Greenman, B. C. 2, 30
Hammond, C. A. 60

Hendricks, C. 8, 26
 Hewlett, Wm. G. 22
 Hezekiah 59
 Hocking, W. J. 12
 Hole, F. B. 4, 25, 38
 Huebner, R. A. 12
 Hughes, F. A. 65, 67
 Humphreys, P. A. 3
 Ironside, H. A. 2
 K., B. W. 32
 Kelly, W. 2, 4, 8, 10, 13, 17, 19, 20, 22, 27, 28, 36, 48, 49, 52, 55, 56, 72
 Kenilworth 51
 Lake Geneva Conference Report 73
 Letter of the Ten 2
 little Glanton 37, 38
 Lowe, W. J. 3, 4, 14, 27, 48, 71
 Lowe-Continental brethren 4
 Lucas, G. A. 65
 Mackintosh, C. H. 11, 35, 48
 Moody Church 2
 Morrish, George 3
 Mystics 70
 Natural History Hall (NHH), Montreal 2
 Neatby, W. Blair 72
 Nelson, R.W. 43
 New Zealand 46
 Newton, B. W. 2, 3, 50
 Noel, N. 5, 10, 48, 61, 71, 72
 Oliphant, J. S. 3, 33
 Oliver, T. 37
 Open Brethren 35, 50, 51, 54, 73
 Ord, A. C. 3, 14-16, 18, 29, 35, 62, 73
 Ouweneel, W. J. 66, 67
 Paterson N.J. (1952) 57
 Phinehas 48
 Plymouth 35

Pollock, A. J. 4, 36, 38
 Pontis, H. W. 52
 Race, F. E. 52
 Raven, F. E. 3, 14, 36, 37, 43, 58, 62, 66, 67
 Ravenites, not Taylorites 3
 Reid, Wm. C. 37
 Reynolds, T. H. 36, 61
 Ridout, S. 2
 Rule, A. H. 3, 12, 29
 Ryan, D. iii
 Scott, Walter 2, 50, 51, 53-57
 Sibthorpe, W. M. 72
 Smith, Hamilton 4, 36, 37, 38, 47
 Snell, H. H. 3, 34
 Stanley, Charles 3, 14
 Stebbins, J. F. 37
 Stoney, J. B. 18, 31-33, 36, 48
 Strange, C. 4, 71
 Stuart, C. E. 2, 5, 49, 50, 52, 56, 57, 58, 72
 Taylor Sr., J. 3, 9, 10, 11, 36, 6, 60, 62, 65, 66
 Trench, J. A. 4, 36
 Tumbridge Wells 4, 71
 Tunbridge Wells - ex 5
 Weston, T. 52
 Whybrow, W. T. 3
 Witney, England, April 1888. 3
 Wolston, W. T. P. 3, 4, 36
 Wolston, Christopher 36
 Wurst, F. W. C. 57
 Zedekiah 58