

### Introductory Note

The following "explanation" and "confession" was read and considered at the afternoon session of the Waverly conference, Saturday, July 23rd. It was further discussed thereafter.

In the afternoon session, on Lord's Day, July 24th, agreement was recorded, to send the paper forth to those in fellowship, with the recommendation and in the hope that it will be ratified by all the assemblies and the isolated brethren; so that it will be available as a **united** expression of our brokenness, for the glory of our God and the comfort of hearts that have suffered because of these things.

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### AN EXPLANATION AND A CONFESSION

To Saints Gathered unto  
the Name of our Lord Jesus Christ.

Greeting:

"We have sinned" --- Psalm 106:6.

"He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh [them] shall obtain mercy" --- Proverbs 28:13.

"But to this man will I look:  
to the afflicted and contrite in spirit,  
and who trembleth at my word" --- Isaiah 66:2.

During the last year or so, some of our assemblies have experienced the humbling agonies that accompanied **withdrawal** from others with whom we had been in fellowship, among the so-called "Grant" brethren—feeling compelled to take this step, in order to make good our conviction that intercommunion with our so-called "Glanton" brethren, as they are at present constituted, is contrary to God's Word.

The exercise that resulted in this action on our part, **originated** in connection with the **independent** practices in the "Glanton" meeting known as "**Kingsland**"—in London, England. This independency led to a local **secession** from "Kingsland," early in 1938; which ere long developed into a **division** among "Glanton" assemblies—an overwhelming majority remaining with Kingsland.

For quite some time, the "Kingsland" matter was our chief concern, as we weighed our responsibility towards the "Glanton" situation; which accounts for its prominence in the negotiations for a number of years.

In the course of these negotiations, however, a second major issue loomed up, demanding attention; in that, since the "Glanton" brethren had never acted to clear themselves, after having supported **Mr. F. E. Raven**, our intercommunion with them brought us into this defilement also.

Eventually, the 1923 **Elizabeth** conference action was given some prominence, in the negotiations; it being insisted by some that full organic fellowship with "Glanton" was then consummated, and has continued uninterruptedly ever since. (The "Memorandum" of that gathering stands as a sufficient protest against such a conclusion; being agreeable also to the terms of the letter which called the conference, wherein it was definitely stated "there is no thought of a decision by those thus gathered.")

The several **local** actions in 1948 and 1949, whereby saints have given effect to convictions that they must break all "Glanton" connections, led on to normal assembly unity among those who took such action.

It is now felt that these convictions, and this oneness, may well be strengthened, by means of a **united** expression, introduced by the foregoing **explanation**, and leading on to the following **confession**, which we feel is due on our part towards our God and Father and our Lord Jesus Christ.

**Firstly**, although, as stated above, it was not the starting point of the exercise, we believe we should begin with the "**Raven**" feature, as having been God's chief controversy with us (because it concerns directly and vitally the honor of His holy Son). We therefore record our acknowledgment that we have been grievously guilty, in having allowed intercommunion with those who linked us thereby with Ravenistic defilement; and we count it a great mercy that this was finally pressed upon our consciences.

**Secondly**, we declare our refusal of the erroneous teaching of **Mr. James Boyd** in 1927; confessing withal our dishonor to the Lord Jesus Christ, in that we failed to completely clear ourselves from association with it at that time.

**Thirdly**, we feel constrained to blame ourselves before Him, for having continued so long with associations that harbored **Kingsland's independency**.

**Fourthly**, we condemn ourselves for having participated in the allowance of **irregular** practices of **intercommunion** with our "Glanton" brethren—both before and since the 1923 Elizabeth conference. We understand that proper Scriptural fellowship should first be consummated between two such companies, before intercommunion could be in order.

**Fifthly**, we feel that our owning of specific failures would be incomplete, did we not include the fact that we compelled the so-called "**Stuart**" brethren to withdraw fellowship from us, by our independent course, in 1923, touching "Glanton" brethren.

**Sixthly**, we confess that, in each of the above cases, is involved **disregard** of the Scripture requirement concerning **associations**—truth that is characteristic of and vital to acceptable collective testimony.

**Seventhly**, inseparably connected with all this, we must own and lament our general **low spiritual state**—lack of heart for our Savior, lack of subjection to the truth, and consequent lack of separation unto Him from the world—which allowed the earlier specified evils to enter, to continue, and to lead to division; reminding us of the divine words on another sad occasion, “this thing is from me” (I Kings 12:24).

**Eighthly**, as those who must say, therefore, “we have sinned”; who are helpless before the facts which are against us thus, and their consequences that have overtaken us; we would nevertheless **take courage**, in view of the fact that our gracious God has shown us the immense favor of giving us to **feel** these things, in our several individual measures, so as to unite in confessing them.

With Him “all things are possible”; “who quickens the dead, and calls the things which be not as being.”

Thus encouraged, despite all that humbles us, we would cast ourselves afresh upon Himself, in whom “the fatherless findeth mercy”; who delights to “show mercy to all.”

To Him, Ephraim—hitherto so sadly untrue to his name (fruitfulness)—will yet turn, able only to plead “Forgive all iniquity”; but this leads on to his hearing quite a different “from me”—“From me is thy fruit found”!

In whatever brief period remains before the coming of the Lord, may His grace grant a failed people some little experience in yet proving His “good and acceptable and perfect will,” after such a fashion as that He can reckon it “fruit.”

Afflicted in soul over the state of the once fair assembly—and especially on account of the confusion among those called to witness to the grand truths involved in “the mystery”; with affectionate yearning towards beloved saints from whom we have separated only because we are convinced our God requires it of us; and with fervent Christian greeting to any of His own, into whose hands this letter may come; we are,

Your brethren in our Lord Jesus Christ,

In behalf of the following assemblies:

**CALIFORNIA.**

FELTON

L. E. Kingham

LOS ANGELES

J. Arthur Hewitt

Harry A. Thompson

**FLORIDA.**

ORLANDO

G. D. Baarslag

P. R. Schankweiler

Wm. H. Schankweiler

TAMPA

E. M. Taylor

R. R. Reich

W. T. Claridy

George J. Schick

**GEORGIA.**

COLUMBUS

James E. Bigham

STONE MOUNTAIN

Wm. R. R. Berry

**ILLINOIS.**

OAK PARK

Spencer M. Butler

C. F. Lindstrom

L. H. Rhoad

R. Butler

L. O. Taber

**INDIANA.**

INDIANAPOLIS

John B. Lewis

**IOWA.**

CLARKSVILLE

Frank Hoel

Mervin Darby

Wm. Scheidecker, Jr.

Carlyle M. Miller

Alfred Beguelin

Howard R. Beguelin

Paul Scheidecker

E. S. Weise

R. S. Walker

**NASHUA**

Charles Cross

**MARYLAND.****BALTIMORE**

(Ellamont St.)

Ross W. Crowwell

Charles H. Borleis

William T. Barry

Lee Wilfred Ames

Emory M. Kaiser

**EASTPORT**

Louis A. Nowell

John F. Nowell

**MICHIGAN,****GRAND RAPIDS**

Joseph S. Butler

Leslie L. Winters

**MINNESOTA.****ANOKA**

William Loucks

James Keillor

Wm. G. Amies

Bill Amies

Bror H. Lennardt

Lawrence P. Keillor

Rozel W. Hunt

David Hunt

R. Gerald Davis

Harold R. Hunt

A. L. Keillor

David Amies

James W. Hunt

**DULUTH**

E. H. Knutilla

F. Grant Rowe

M. L. Carscadden

**GLENWOOD**

Lewis C. Larson

**MC GRATH**

Alf G. Thomsen

Ralph Thomsen

**MINNEAPOLIS**

Sherwood W. Hoel

Leland F. Hoel

Albert E. Keillor

L. Hovik

John D. McNeil

D. M. Allan

D. E. Allan

H. A. Rayner

Lawrence E. Hovik

Robert B. Allan

Paul K. Schoen

Henry H. Hauer

**NORTHFIELD**

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**ST. CLOUD**

D. C. Arnhold

Conrad Arnhold

F. J. Placke

Alex Young

**ST. PAUL**

J. Leslie Canner

Philip Canner

Robert Sisson

Ronald M. Canner

**SLEEPY EYE**

Julius A. Eger

**MISSOURI****KANSAS CITY**

Robert E. Keillor

**NEW JERSEY.****SOMERVILLE**

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Kenneth F. Spalding

**NEW YORK.****AMSTERDAM**

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Elroy F. Sweers

Frank Gearhart

Elroy J. Palmer

James E. Palmer

George C. Vosburgh

Arden L. Cuckoo

**OHIO.****CLEVELAND**

Frank Schmidt

Walter Schmidt

**OKLAHOMA.****TULSA**

Luther Loucks

Wayne Cochran

Joseph E. McKay

**PENNSYLVANIA.****BOYERTOWN**

Albert J. Adolfson

**ERIE**

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**WASHINGTON.****SPOKANE**

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Felix Rochat

**BRITISH WEST INDIES****BAHAMA ISLANDS****ABACO.****CHEROKEE SOUND**

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Preston Pinder

Talbot Bethel

Prior Sawyer

Greenman Albury

**MARSH HARBOUR**

Robert S. Stratton

Robert L. Stratton

Stewart Stratton

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John W. Deleveaux

Henry Miller

**ELEUTHERA.****PALMETTO POINT**

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Herman Bethel

S. J. B. Culver

Joseph Thompson

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Rupert W. Roberts

John L. Collins

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Arthur Oliver Smith

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