

A DECLARATION.

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THE ANCIENT LANDMARKS,

— OR, —

THE NEW DEPARTURE OF 1904-5

WHICH ?



LONDON, W. :

W. H. G. BLATCHLEY, BOOK ROOM, 27, LANCEFIELD STREET,  
BRISTOL :

I. R. F. FISHER, 1, CARLTON PLACE, NORTH STREET, BEDMINSTER,  
NEW YORK, U.S.A.: LOIZEAUX BROS., 63, FOURTH AVENUE.

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MAY, 1905.

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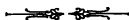


# “The Ancient Landmarks”

OR,

THE NEW DEPARTURE OF 1904-5, WHICH ?

*Being an introductory note to correspondence between those  
gathered to the Name of the Lord Jesus Christ at  
Frazer Street, Bedminster, Bristol, and  
Weston-Super-Mare, Somerset.*



TO OUR BELOVED BRETHREN IN CHRIST :—

“**R**EMOVE not the ancient landmarks which thy fathers have set” (Prov. 22 : 28). Such are the words of the wise man, penned under the guidance of the Holy Ghost (2 Peter 1 : 21), for our learning (Rom. 15 : 4), for our admonition (1 Cor. 10 : 11), for reproof, for correction, for instruction in righteousness (2 Tim. 3 : 16).

Jehovah had in His purposes set the bounds for Israel (Deut. 32 : 7-9), and marked the limits of their coasts (Gen. 15 : 18-21 ; Ex. 23 : 31 ; Josh. 1 : 4). And when

He brought them out of Egypt, ere He planted them in the mountain of His inheritance (Ex. 15 : 17), He said, " If ye will obey My voice, and keep My covenant, then ye shall be a peculiar treasure unto Me above all the people. . . . And ye shall be unto Me a kingdom of priests, and an holy nation (Ex. 19 : 5, 6).

They were chosen for His delight, and to be a testimony to His Name (2 Sam. 7 : 23.) Have we not what should answer to this now ? Surely the Assembly was set here for the self-same purposes (Eph. 2 : 22, 5 : 2, 3, 19, 20, and 1 Pet. 2 : 5, shows the first ; while John 17 : 21, 1 Tim. 3 : 15, and 1 Pet. 2 : 9, tells of the second), but we see, as with Israel in a past day, through pride and disobedience, failure marks her, and her glory has departed (Rev. 2 : 4, 5). Yet we know, many years ago, God in His mercy raised up some to again set forth the truth as to the Person and Work of Christ (Matt. 16 : 16, 18), the gathering to His Name with Him in the midst (Matt. 18 : 20), the unity of the Spirit (1 Cor. 12 : 13 ; Eph. 4 : 3), the oneness of the Body (1 Cor. 10 : 17), and the outward testimony as seen in the Assembly set to hold fast truth, being the pillar and ground of it (1 Tim. 3 : 15).

Though the answer to these precious truths was feeble as to numbers, compared with the extent of the great house (2 Tim. 2 : 20), yet God unmistakably owned the clear marking and setting of " the ancient landmarks " when they were discovered, and this was no small matter to those " faithful men," but God verily made plain to them what had been well-nigh obliterated for generations.

It was not long, however, before the enemy used some to pull down these and their neighbours' landmarks (Deut. 27 : 17), and we have the sorrowful evidence of it with us to-day. We believe the Bethesda and Open Brethren position is witness to this, while we, on the other hand, have sought (though in much weakness) to maintain the landmarks of truth recovered to us. This has not been without severe

trial and much conflict, and to-day we have another attack made upon us, doubtless, as in the days of Judges (2 : 22 ; 3 : 2, 4), to prove and to teach war, for that we have to fight for what God has given is clear from Eph. 6 : 10-17.

The following correspondence, dear brethren, clearly shows the character of the present attack upon the position which we have occupied for over 50 years, a position which has earned for us the title, at the hands of some, "exclusive." We have purposely refrained from reopening the Bethesda controversy being quite satisfied our position is one according to God's Word, and to be maintained until Bethesda confesses her wrong. "Let them return, etc." (Jer. 15 : 19).

The persistent plea that Bethesda does not now hold bad doctrine is not a matter for us to adjudicate. Bethesda's internal condition, or what was taught there, was not the question of difference, it was, as has been so often set forth, the principle avowed in "The Letter of the Ten," viz. :— "For supposing the author of the tracts were fundamentally heretical this would not warrant us in rejecting those who came from under his teaching, until we were satisfied that they had understood and imbibed views essentially subversive of foundation truths."

This we hold to be the denial in principle and practice that association with evil defiles (1 Cor. 5 : 6 ; 2 John 10, 11), and on this ground we absolutely and emphatically refuse to have fellowship or be linked up in any way with any meeting that recognises such principle. If this can be said to be division now, then upon the heads of those who force this upon us be the onus and responsibility. We have not wished division, indeed our letters will show to all we have carefully sought to avoid such, and *would still*, seeing how dishonoring it is to the Lord.

We have desired to be left alone in the position we have occupied so long, and free to please Him who has won our hearts by His boundless love, but we have been linked up

with Open Brethren, and no godly sorrow (2 Cor. 7 : 10) for it is shown, though we have pleaded long for it, and we now are compelled to make open "declaration" to all our brethren that we refuse to be identified with such acts of intercommunion ; " God requireth that which is past " (Eccl. 3 : 15) of them, and we have to depart from unrighteousness. Then clearly separation from what is contrary is obedience to the truth (2 Tim. 2 : 19, 21) ; and *as always* we seek, according to 2 Tim. 2 : 22, to have fellowship with all those who call upon the Lord's Name out of a pure heart. May our God who has set our bounds and established our landmarks, making them clear to us by the Holy Ghost's ministry of Christ and the Word, give all His beloved people to use the eye-salve that they may see (Rev. 3 : 18) ; and having a little strength " Let us keep His Word and not deny His Name," for He says, " Behold, I come quickly, hold that fast which thou hast " (Rev. 3 : 8, 11).

To the Lord we commend these matters and you, having sought to show due care for His glory and His beloved saints, and trusting we shall be found standing for the truth when He comes.

Sincerely yours in the Lord's service,

I. R. F. FISHER.  
WILLIAM R. LEE.  
GEORGE FOUND.  
LEVI SATHERLEY.  
JOHN CHARD.  
ALFRED DANDO.

ERNEST S. POWELL.  
ARTHUR LITTLE.  
HENRY RAWLINGS.  
ALFRED F. PAUL.  
JAMES PAUL.  
ROBERT SWEET.



# Frazer Street Meeting Room,

WINDMILL HILL, BEDMINSTER,

BRISTOL, *Dec. 4th, 1904.*

*To the saints gathered to the Name of the Lord  
Jesus Christ at Weston-Super-Mare.*

DEAR BRETHREN :—

It is with deep sorrow we have to ask your attention to the enclosed copy of letter which was addressed to our brother Mr. Walter Scott—still breaking bread with you—to the intent that it would lead him to godly repentance and confession as to his course in linking us with Open Brethren, by his act at Enmore on July 31st, 1904. But though he has been in Bristol, having broken bread at Hampton Road Meeting Room as recently as Nov. 20th, he has not replied to our appeal in any way, we therefore conclude our appeal has failed in its intended purpose, and we now press upon you the necessity of taking up the matter, and clearing yourselves as before the Lord from this unscriptural association, and thus act upon the apostolic injunction (2 Tim 2 : 19). May the Lord grant guidance in judgment as He has promised to those who are meek (Ps. 25 : 9), and commending you to His care, we await your fellowship in declaring to our brethren generally our position as being altogether separate from the humiliating circumstances into which Mr. Scott's action has brought us.

Signed on behalf of the Assembly,

ROBERT SWEET.	JAMES PAUL.	ARTHUR LITTLE.
GEORGE FOUND.	A. F. PAUL.	F. CHARD.
LEVI SATHERLEY.	FREDK. W. COTTLE.	I. R. F. FISHER.
JOHN CHARD.	H. J. CHARD.	WM. R. LEE.
A. J. PEPLER.	ALFRED DANDO.	E. S. POWELL.

*From the saints gathered to the Name of the Lord  
Jesus Christ meeting at Grazer Street, Bed-  
minster, Bristol.*

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*Nov. 13th, 1904.*

*To Mr. Walter Scott, Weston-Super-Mare.*

DEAR BROTHER IN CHRIST,—

It is with deep sorrow and sincere concern we address you at this time, having been made aware that a report was going about, and also that it was told to several brethren in this meeting, by a brother in fellowship with Open Brethren, that you had had fellowship with them (O.B.) in the breaking of bread at one of their meetings, viz., at Enmore, Somerset, on the Lord's Day, July 31st, 1904; this was told, too, with a measure of triumph knowing what was involved.

We have been made aware, too, that our brother, Mr. E. S. Powell, on learning of this report, wrote you direct for confirmation or denial of it; we are bound to express our sorrow that you did not seize the opportunity to make a definite and straightforward reply to the question asked, but the rather replying that:—

“The position which brethren in Bedminster have taken up in reference to myself and others forbids reply to questions coming from that source.”

We are aware, too, he replied to this—

“Seeing that you have refused answering the question I put to you in my letter of the 21st Sept., I had no alternative, after due consideration, but to put these matters into their hands. Not only so I can only conclude, from your refusal to answer me, that the report I have heard is correct; if my conclusion is erroneous the responsibility rests with yourself.”

Thus the matter came before us, and we have—acting on the principle which we believe should guide us in this, viz., Deut.

19 : 15—obtained sufficient proof to establish the fact mentioned in the report. Doubtless you will admit the fact as set forth in Mr. Frank Mansfield's reply to us, dated Oct. 29, 1904.

“Mr. Walter Scott came to Enmore at my invitation on the Sunday previous to August Bank Holiday, and at that time joined a few Christians in worship and breaking of bread.”

We would say here that proof has been obtained that the Enmore meeting is fully accredited and acknowledged as being in fellowship with Open Brethren, so that the agreement between yourself and Mr. Mansfield—“to sink names”—in no wise alters the matter, but the rather aggravates it.

Now, dear brother, in grace, and hoping all things, we appeal to you for confession as to your wrong course. You have linked your brethren with Open Brethren in this act, and if proof is needed for this as to the act of linking, *vide* your own article, entitled “Service and Fellowship,” in *Truth for the Last Days*, vol. 2, No. 12, Oct., 1901—

“The breaking of bread is an act involving others—you do it *with* others. It is the expression of a united, corporate fellowship,” etc.

This act of yours, done, too, in the face of your oft repeated assertion, viz., “I never meant to lead you Open Brethren-wards,” and made at the second meeting held for conference at Derby, clinching it by adding—“Even if I sought fellowship with Open Brethren they would not receive me because of my teaching upon baptism.” The statement was repeated by you in the presence of several brethren at the last Easter Monday meetings at Hampton Road, Bristol. Yet in the face of these assertions we have, as you will see, the incontestable proof of your act to the contrary.

We wish to say you have been aware of our determination to maintain a testimony separate from Open Brethren (and you have stood with us up to the time of this act at Enmore)—because the wrong course taken in 1848-9 has never been confessed, and believing that the Open Brethren principle for fellowship to be a denial of the divine principle, that association with evil defiles, so clearly set forth in Joshua 7 : 11, 13;



1 Cor. 5 ; 2 John 11. It would not be consistent with our maintenance of separation to countenance "occasional fellowship," and more, we fail to see how Open Brethren can be honest in allowing this either, if they believe they are right ; and your acting a go-between part, cannot be too strongly condemned, it is not honest\* in any way.

We believe God's principle of unity to be separation from evil, and in seeking to maintain this we would plead with you to own the wrong done to the Lord and to your brethren. We are prepared in grace to wait awhile that you may take the only possible course open, if you desire to remain and to be acknowledged as being in happy fellowship with brethren here. Sincerely hoping you may find a place of repentance through God's mercy to the acknowledging of the truth, and committing you to the Lord before whom we desire to act, we await your reply.

Signed on behalf of the Assembly,

ROBERT SWEET.	E. S. POWELL.	FRDK. W. COTTLE.
GEORGE FOUND.	H. R. RAWLINGS.	ARTHUR LITTLE.
I. R. F. FISHER.	W. J. EDMONDSON.	JOHN CHARD.
WM R. LEE.	A. F. PAUL.	F. CHARD.
H. J. CHARD.	JAMES PAUL.	W. MERRICK.
A. J. PEPLER.	ALFRED DANDO.	LEVI SATHERLEY.




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\* We characterise the action as such.

## Meeting Room, Weston-Super-Mare.

Jan. 13th, 1905.

*To the saints gathered to the Name of the Lord.  
Jesus Christ at Frazer Street, Bedminster.*

DEAR BRETHREN :—

In reply to your letter to the Assembly here, and in respect to our Brother W. Scott, the same has been submitted to him. His being in Scotland has occasioned some little delay in replying. We have enclosed a verbatim copy of his remarks to us as to the matter in question. The few breaking bread with him here cannot but feel that the tone of your letter to him, and the terms required by you for restoration to "happy fellowship," are altogether so extravagant, out of all proportion to, and moreover really uncalled for, by his act at Enmore. For some time, we are sorry to say, it has been apparent to us that the attitude of some Bedminster brethren personally towards him was undeservedly cold and distant, and seemed to indicate prejudice and bias. Further, and very prominently we note the fact that your meeting is in association and even fellowship with a brother whose teaching as to our Lord's sacrifice we hold to be fundamentally unsound, and which our brother W. S. has shown in his "Review" to be so. This teaching, we hear, has already resulted in several brothers with you refraining from breaking bread at your meeting. Under these circumstances we think there exists a moral inconsistency and impropriety for your meeting to address itself in the way of complaint at his (W. S.) action (as thereby associating you with evil), while *this* evil exists in your own very midst. You will note that our brother W. S. thinks you quite overweight and misconstrue his act by importing into it the idea that he is indifferent to association

with evil, and that he advocates intercommunion with the O.B. fellowship. We have always been under the belief that he broke bread at Enmore on the distinct representation by Mr. Mansfield that the meeting was not in Church association with O.B. Had he understood such was the case he would certainly not have broken bread there, any more than he would have here at Weston-Super-Mare, or elsewhere. Our brother regrets, and we all regret, that this matter has disturbed the minds of any, through misunderstanding, and we desire to guard against associating with evil. We hope, too, you on your part will reciprocate this desire by considering your own anomalous position in relation to the evil doctrine we have called your attention to, and previously been referred to in "Review," and elsewhere. In closing these few remarks we own our responsibility to maintain a correct ecclesiastical position in this scene of corruption, but trust it may not close our eyes to the infinitely more solemn and needful obligation laid upon us to uphold the preciousness and value of the holy and spotless sacrifice accepted by God for us all.

Signed on behalf of the Assembly,

W. H. BRICE.

F. W. FOWERAKER.

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CARLUKE, SCOTLAND.

Jan. 11, 1905.

TO MY BELOVED BROTHERS AND SISTERS IN WESTON:—

I have been shewn the letter, and rightly so, sent to you from Frazer Street Meeting Room, Bedminster, Dec. 4, 1904, in which attention is called to a letter addressed to me of Nov. 13, 1904, "to the intent that it would lead him (W.S.) to godly repentance and confession as to his course in linking us with Open Brethren by his act at Enmore on July 31, 1904."

So it seems we have been linked up with Open Brethren for six months. I think you would find that the latter decidedly and strongly objects to such an unscriptural proposition, as does the writer, and

others besides. If our brethren would read their Bibles with more care, and seek to understand the simple facts of the case they might be preserved from making such an unwarranted deduction. The Open Brethren they may be assured would on no account consent to any association with Bedminster Meeting who shelters and upholds such teaching as "shuts out completely all thought of His godhead," from the death and sacrifice of Christ. No, there is no link with O.B., nor is it desired on either side. What, too, of the charming inconsistency of one of the signers, who with his brethren could reprobate my action in breaking bread once at Enmore, as sin, etc., thus branding all not with us ecclesiastically as evil, yet come to Weston, break bread with us, and with the very man whose act calls for repentance, confession, and I know not what!

But now let me briefly explain the circumstances connected with my visit to Enmore on July 31, 1904. I was introduced in Weston to a Mr. Mansfield, a brother of godly repute, and one well instructed in the Word. Mr. M. cordially invited me to Enmore. Before promising to go I made careful enquiry as to the meeting. I was informed that they were most careful in reception—both as to doctrine and morals—more so even than many Exclusive Brethren, and this I believe; in proof of which Bedminster itself is witness, for Enmore would sternly reject the teaching about the Person of the Lord which Bedminster upholds. The titles "Open Brethren" and "Exclusive Brethren" were regarded as sectarian; simply a company of saints gathered out from the world to Christ's Name.

I weighed the request to go to Enmore, praying over it a good deal. I could not give an answer to my Lord and Master *why* I should not go. Accordingly on July 31, 1904, I spent the Lord's Day with them. They use our worship hymn book. The godly tone of the meeting impressed me. I thoroughly enjoyed the day, and *know* that God was with us, and Christ in the midst. I went that once, and have not repeated the visit. Such, then, are the circumstances of the case, which, when they come *publicly* before Christian people, may surprise many at this sect of sects at Bedminster.

But has Frazer Street Meeting moral competency to take action in this matter? Have not several severed their connection with the meeting because of the dishonour to Christ in the E. R. W. doctrine, and high ecclesiastical pretension assumed? Think of a meeting of Christian people shewing such extraordinary zeal in taking up my act at Enmore in which I found God present to our united joy, yet *absolutely silent* when their Lord is assailed. Here is the calm language of one who cannot be accused of prejudice or partiality:—

"This has led him (E.R.W.) to a very serious error, as I believe, "in separating entirely the deity of Christ from the work of atonement. It amounts to this, that the atoning work of the cross was an exclusively *human* work. The man who performed it may have been perfect, but according to the author of these articles the work was human and not divine."

("The Christian's Library" for Nov., 1904, p. 308.)

But why should Frazer Street meddle in this matter? Is zeal for the ecclesiastical order of God's house confined to them? There are

other two assemblies in Bristol who, I am informed, refused to identify themselves with the unscriptural action of Frazer Street, who in their nauseous phraseology have disgusted not a few, and so utterly out of all proportion to the character of my act at Enmore.

Just think of such offensive paragraphs as the following, and let us bear in mind the alleged offence—breaking bread with a company of simple, godly, country people! “We would plead with you to own *the wrong done to the Lord, and to your brethren,*” and “sincerely hoping *you may find a place of repentance through God’s mercy to the acknowledging of the truth.*” What does God think of this? Breaking bread with a pious company of His people is stigmatised as a wrong done to the Lord!! What will Christian people think of all this when the whole matter is exposed? Will it not cause the very name of “brethren” to stink in the nostrils, and cry “shame” on such ungodly conduct?

The spirit of popery is rampant, the mark of the beast apparent when an aged servant of Christ, after having served his beloved Master and His saints for 40 years, can be addressed in such grossly offensive terms. Let it be satisfactorily shewn that the Enmore Meeting is connected with vital evil—directly or indirectly—and I shall at once own the wrong, or promise not to repeat the offence, but otherwise I maintain that my act was a scriptural and godly one, *that must be judged on the ground of Scripture, and not that of tradition.* I bow to the former, I altogether refuse the latter.

As the least of God’s servants I cannot and shall not be subject to any *human* rule or authority as to my course and ministry. I am responsible to the Lord whose servant I am. At the same time one is surely open to receive advice, or warning, or admonition necessitated by the special circumstances arising from time to time, but these corrections must be on scriptural lines.

Think brethren of the irony of the sentence: “To be acknowledged as being in *happy* fellowship with brethren here!” We had a right to look for truthfulness at least in such a document. Well do Bedminster brethren know that long ere this Enmore incident “happy fellowship” with myself and others was conspicuous by its absence.

You may use this somewhat lengthy epistle in any way you deem best and wisest. Now, beloved brethren, and sisters I affectionately commend you to Him who never changes.

Your affectionate brother and servant,

WALTER SCOTT.

*Grazer St. Meeting Room, Bedminster, Bristol.*

*Jan. 31st, 1905.*

*To the saints gathered to the Name of the Lord  
Jesus Christ at Weston-Super-Mare.*

DEAR BRETHREN :—

We thank you for replying without unnecessary delay and quite appreciate the difficulties occasioned by our Brother Mr. Scott being away in Scotland. We can quite believe, too, you have been at a disadvantage not having had the full details touching our brother's action at Enmore on July 31, 1904, and we trust you will accept this reply to your letter of the 13th Jan. as showing beyond question that our writing the dear brother and pleading for repentance and confession on his part, was fully justified ; it was in faithfulness, too, and with grace in our hearts, and had we succeeded, as we hoped, the matter would not have gone further (except to thank God for His mercy and recovering grace, the occasion for which we would still pray). We would fain believe we had overweighted and misconstrued his intentions and act, but the facts in detail as gathered by us and submitted to you now precludes it.

The main facts we set out in our letter to him of Nov. 13, 1904, a copy of which we sent you ; and here, dear brethren, we ask—don't you think it would have been better had you sought the fullest confirmation of these facts previous to sending us a reply ? We think so. We still hope though, that in setting out the same details we had before us, you will weigh them in the light of scriptural principles. There is one thing that leads us to hope your judgment will be one with ours in this grave matter, and that is your statement, " We own our responsibility to maintain a correct ecclesiastical

position"—by "correct" we understand you to mean "scriptural"—we therefore plead with you yet again, dear brethren, to look well to the matter, as it should be considered upon its merits, seeing it trenches upon the very position which you have occupied with us so long, and we trust, too, you will press upon our aged brother that it is not ours to allow any one to trespass upon the divine principles of gathering as we have them in the Word; not even one grown old in service, however much esteemed by the saints for his labours among them in the past, and we would not underestimate what he has done in this way. But we feel it is the responsibility of the Assembly, however small and feeble, to maintain scriptural principles intact (1 Tim. 3 last part of verse 15), and we ask in the words of our beloved brother, the late C. E. S., "Could any one who professed to serve God despise His Assembly?"

We can say, through grace, as will the singers in a coming day in the land of Judah, "The desire of our soul is to Thy Name, and to the remembrance of Thee" (Isa. 26 : 8, last part). Further, we desire to keep the place of dependence, being sensitive as to the Holy Spirit's guiding, that with all humility we may be found zealously guarding the position that God in His mercy has given us to occupy until the Lord comes, remembering the stirring word and exhortation of the Lord Himself, "Behold, I come quickly : hold that fast which thou hast" (Rev. 3 : 11). As to the truth, which has helped toward establishing us in this position, we give thanks to our God that he has used our dear brother in ministry, oral and printed, to open it up that our "Faith should not stand in the wisdom of men but in the power of God" (1 Cor. 2 : 5). We quote further from this epistle, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. 2 : 12), and we trust we shall not be thought pretentious, for we have no such wish, in adding—"which things

also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2 : 13).

Our hearts are saddened, dear brethren, as we remember what our aged brother has taught, and now see that he is not held by this truth, and this we say, proven in the light of his going to and subsequent defence of his action at Enmore; and our desire and prayer is that you will press this upon him as we have done, for we earnestly desire and await the time when he will enjoy happy fellowship with us, in a godly way, as in times past.

We have thought it well in replying to your letter, which we understand includes the one written by our Brother Mr. Scott to you, and enclosed with yours to us—to put the matter under three headings for greater simplicity.

**First:** We are asked "Why should Frazer Street meeting touch the matter?" We would call your attention to the origin of the report and the way it reached us.

A brother in fellowship with O.B., in Bristol, was present at the Highbridge meeting on the August Bank Holiday, and heard Mr. Mansfield make the statement, in the presence of several others that "Mr. W. Scott broke bread with us yesterday." This O.B. brother told it to a brother in fellowship with us at Frazer Street. The seriousness of the fact and what was involved was quite appreciated by the O.B. brother, he was asked if he was prepared to stand firm to his statement, if it was challenged. This he was quite prepared for. This was mentioned to several brethren here by the brother to whom it was told, and our Brother Mr. Powell wrote the following letter to Mr. W. Scott—

*"Sept. 21st, 1904.*

"DEAR BROTHER,—I have heard it reported that you broke bread with a Brother Mansfield, at Enmore, Somerset, on Lord's Day, July 31st. I do not care to receive such serious statements second hand, so I should like to hear from you whether this is true or not, especially as you are a brother I have greatly esteemed. Feeling deeply



concerned as to it is my reason for writing you for an answer, yes or no.

Sincerely yours in Christ,

E. S. P.”

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Our Brother Mr. Scott replied :—

“ C/o James Scott, Esq., Burnbank, Carluke, Scotland,

‘ Sept. 23th, 1904.

“ DEAR BROTHER,—The position which brethren at Bedminster have taken up in reference to myself and others forbids reply to questions from that source. Thanks for your kind personal reference.

Yours affectionately in Christ,

W. SCOTT.”

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To this our Brother Mr. Powell wrote—

“ 62, Hamilton Road, Sept. 26th, 1904,

“ DEAR BROTHER,—Seeing that you have refused answering the question I put to you as an individual brother, in my letter of 21st instant, and in reply state your reason is on account of the position your brethren in Bedminster have taken up in reference to yourself and others (which I consider to be a serious matter, for which you give no proof), I had no other alternative, after due thought and consideration, but to put these matters into their hands; not only so, I can only conclude from your refusal to answer me that the report I have heard is correct. If my conclusion is erroneous the responsibility rests with yourself.

Sincerely yours in Christ,

E. S. P.”

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Our Brother Powell then passed the matter over to the brothers, to pursue as they thought best, and it was decided to write Mr. F. Mansfield, especially as a statement had been made and passed on to us that Mr. Mansfield was in fellowship with us. The following letter was written by our Brother J. Paul to Mr. F. Mansfield.

“15, Eldon Terrace, Windmill Hill, Bedminster, 13/10/04.

“DEAR BROTHER IN CHRIST,—Is it true, as reported, that Mr. Walter Scott has broken bread with the meeting at Enmore? And it is stated that you are in fellowship with the “Exclusives,” if so, is the meeting? I understand it is not, so I thought I would write to you to know whether the reports are true or not.

I am sincerely yours,

JAMES PAUL.”

Mr. Mansfield replied to this—

“Castle House, Enmore, Bridgwater, 14/10/04.

“MY DEAR BROTHER IN THE LORD,—Yours of the 13th duly received, I shall be most happy to relate to you my relationships with our brother Mr. Walter Scott of Weston-Super-Mare, or any other matters you may be pleased to ask, but must politely refuse to do so unless I know the names of your informants of those things mentioned in your letter. Kindly bear in mind that I cannot recognise such unscriptural terms as “being in fellowship with *the* Exclusives,” and feel equally strong about the term “Open Brethren”; I only know of two tables: that of “the Lord” and that of “devils”; I only know “fellowship” as being with the Father and Son, and *thus* with one another.

Yours for Jesus sake to serve,

FRANK MANSFIELD.”

To this our Brother Paul wrote—

“15, Eldon Terrace, 20/10/04.

“DEAR BROTHER,—What does it matter about the name of the person who has reported what I wrote you about? Is it true or not? Surely that is simple enough, and a question easily answered; we need not discuss the value of the terms “Exclusive” and “Open,” there are companies of saints so designated; Mr. Scott left the latter many years ago and sought fellowship with the former; he is free if he deems it right to depart or return, or to make a new beginning if he can do so, but he is not free to go to so-called “Open” meetings and return as if he had not done anything. I could give you the name of the brother who heard you say, in the presence of several brethren at Highbridge on August Bank Holiday, that Mr. Scott had broken bread with the meeting at Enmore on the previous day. I would rather not mention names unless you press it. I am sorry to give you so much trouble, and thank you for answering my last letter.

Sincerely yours,

JAMES PAUL.”

It may be mentioned here that between the date of Mr. Mansfield's letter and the above letter from Brother Paul, the O.B. brother, who brought the information from Highbridge, was asked if he was prepared to allow his name to be given as the informant, as it had been required, his reply was "Yes, if it was absolutely necessary, not otherwise." Here is the reply of Mr. F. Mansfield to the letter of Mr. J. Paul, dated Nov. 20th, 1904.

"Castle House, Enmore, 29/10/04.

"DEAR BROTHER,—Delay in reply to your last letter has not arisen through neglect or want of courtesy. Mr. Walter Scott came to Enmore at my invitation on the Sunday previous to August Bank Holiday, and at that time joined with a few Christians in worship and breaking of bread. It was made very clear between us that we on the one hand were not "Open Brethren," and that he on the other hand was not "Exclusive," but as Christians, with individual responsibility to God in view of the judgment-seat of Christ (soon to be before us actually), having a desire to sink all party names and schismatic ideas, and to revert to the original apostolic principle of the One Body, exhibited by *all* the members being *joined* together, to the *working* together of every part, etc. I am personally very anxious to promote fellowship, and while I hope I hate evils of all kinds, whether moral or ecclesiastical, I want to see the Church of God saved from its causes of stumbling, and in my little measure am willing to do my part of self-sacrifice, and to hold righteousness as a first principle, and to love the brethren wherever and however found.

Yours very sincerely,

FRANK MANSFIELD."

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In view of these letters it was ascertained that the meeting at Enmore was *in full fellowship with Bethesda and Open Brethren*. The authority for this we could easily furnish, was it shown to be essentially necessary.

When the report was brought to the meeting we felt it one that called for investigation, and we "inquired diligently" (Deut. 17 : part of verse 4), and these proofs were obtained, because it involved the question of fellowship with our brother Mr. Scott (at least condonation of his act by the silence of any from Bedminster), when breaking bread with him at the

Weston-Super-Mare meeting while visiting, as was the case with one of the signers of the letter to Mr. Scott, which our brother wrote you calling attention to his (the visiting brother's) inconsistency. You can assure our Brother Mr. Scott that the brother referred to sought and acted upon our advice in doing so, as the matter was already in our hands and it is surely the proper attitude for an individual to respect the authority of the Assembly (Matt. 18 : verses 17, 18 ; 1 Tim. 3 : 15), also, "Do not ye judge them that are within ?" (1 Cor. 5 : last part verse 12).

In the light of what we have set forth we fail to see how we could avoid taking up the matter ; nay, more, we believe we were bound to do so.

Then as to the other assemblies in Bristol, our Brother Mr. Scott says : "These refused to identify themselves with the unscriptural action of Frazer Street," etc. We may say here we have had no reply from either Assembly, as such. We received a letter from several Grosvenor Road brothers in which they stated for themselves, among other matters : "We do not condone the act of Mr. Scott of which you speak." And as to saints at Hampton Road, we know of many there, too, who have expressed themselves in similar language.

**Second :** It is asked : "But has Frazer Street Meeting moral competency to take action in this matter ?" We would answer this by quoting our Brother Mr. Scott's own words in his pamphlet : "The Reading Question, with introductory note and appendix," at the bottom of p. 4 we read : "Now comes the crucial question, Was —— Assembly competent and had she divine title to deal with this matter ? Was Christ in the Assembly, for it is His presence alone which gives authority to 'bind' or 'loose' (Matt. 18 : 15-20) ? Was not the Spirit of God in the Assembly to guide the gathered saints to righteous judgment (Eph. 2 : 22) ? Was not the power of the Lord Jesus Christ present to give effect to their decision (1 Cor. 5 : 4) ? There can be but one

answer to these important questions." So far for the quotation, now we add—we have yet to learn that the ground we occupy is one whit different as to competency, or that this Assembly has been disowned of the Lord.

Again on p. 14 of the same pamphlet, our brother writes : " Even were it established that evil of a grave character were in R—— Assembly, that would not in itself warrant immediate withdrawal from it. There must be scriptural dealing with an Assembly in such circumstances. How patient ! how faithful ! how lovingly Paul dealt with and corrected the evils at Corinth." We here add to this, real and proved evils existed at Corinth, yet we see how the Apostle wrote to them, but we are not aware our condition is such as theirs was.

Dear brethren, we have been grieved by the contrast so marked between the Apostle's letters to the Corinthians and the tone of our brother's letter to you about us, but we would leave this ; we do not wish to alienate our brother's heart by any harsh, " nauseous," or offensive words, and we ask you to try and persuade him it was never for one moment our intention that such inference should be drawn from what we wrote.

Now as to the doctrine taught by our Brother Mr. E. R. W. which you say, " we hold to be fundamentally unsound," the which he has already withdrawn from publication by printed letter. We would quote again from the introductory note of the pamphlet already mentioned : " We would add that none amongst us are called upon to receive the teachings of ——" —to meet the present matter we add, Mr. E. R. W., nor any brother, and we think our Bro. Mr. Scott with you, will agree that our experience of 20 years ago warrants us in not hastily accepting anything ministered by brothers, however gifted ; yet we would not " despise prophesyings," nor are we indifferent to what may be taught in our midst, but seek to prove all things, holding fast that which is good (1 The.s. 5 : 20, 21).

Apart from this we know of no *action on the part of the Assembly locally responsible for dealing with the brother* if his teachings be what you say; and more, until that takes place, how can it be said of or to us, exclusively, "We note the fact that your meeting is in association and even fellowship with a brother whose teachings as to our Lord's sacrifice we hold to be fundamentally unsound" (*vide* your letter to us). Is not the meeting at Weston-Super-Mare involved in such association? If not! why not? We ask in this connection, what does the truth as to the Assembly's responsibility involve?

Then as to certain individuals refraining from breaking of bread, of which you write, and about whom our Brother Mr. Scott asks, "Have not several severed their connection with the meeting because of the dishonour to Christ in the E. R. W. doctrine and high ecclesiastical pretension assumed?" We reply, they did what they pleased *without furnishing any statement of reasons to the Assembly*, and we believe even our Brother Mr. Scott would hold this to be independency.

As to the attitude of some Bedminster brothers referred to towards our Brother Mr. Scott, we say we would never justify discourtesy, but we cannot as an Assembly be held responsible for the behaviour of individuals unless the matter was brought before us as a matter for discipline, but we would as brethren try to help towards reconciliation by suggesting to our Brother Mr. Scott that he approach them according to the exhortation of Matt. 18 : 15; seeing the question of personal trespass is somewhat raised we hope this will not be deemed out of place in view of his own words in his letter to you: "One is surely open to receive advice," etc. We hope sufficient has been said to show we had moral competency to deal with the matter and so we pass to the next.

**Third:** Our position in reference to the visit and breaking of bread at Enmore. In the light of the details which we have furnished you and his letter, we fail to see how it was possible he did not know it was an O.B. meeting, at least an

independent one for the time being, and we ask why should Mr. Mansfield require the sinking of the name "Exclusive" on our brother's part in response to his sinking the name "O.B.," if they were not in fellowship with the respective companies? Obviously these titles had compensating value in the judgment of these two brothers. The Enmore saints may have been "a company of simple, godly, country people," but Mr. Mansfield knew, as you will gather from his letters to Mr. J. Paul, what was involved in Mr. Scott being received, as shown too by his judging the names to be sectarian, schismatic, and unscriptural. We judge an individual can only clear himself from any association by leaving it—"Come out from among them" (2 Cor. 6 : part of verse 17); again, "If a man therefore purge himself from these," is the word in 2 Tim. 2 : part of ver. 21, not by sinking names *pro. tem.* We are surprised, too, and pained, that our Brother Mr. Scott so easily assented to the tacit imputation of himself being one of a sect, yet, what else is it? Then where is the care in reception of which our brother writes—"more so than many exclusive brethren," he adds. Where, too, is the care of these "godly, country people," when individual liberty (we gather from Mr. Mansfield's last letter) to invite to worship and breaking of bread is in evidence and allowed? At least our Brother Mr. Scott should have pointed out to them the wrong of this in his letter of reply, but instead we see he responded to this unscriptural invite, even after making careful enquiry. It has been shown in our letter to Mr. Scott that from his writings he identifies his brethren with himself in accepting such an invite seeing what was involved, as well as when partaking of the Lord's Supper, and for us 1 Cor. 10 : 16, 17 is very clear as to the setting forth that all Christians are one body; but let our brother speak for himself upon these points, we quote from top of p. 17 of Mr. Scott's little book "The Lord's Supper, etc.": "It is our common responsibility and in no wise the prerogative of one, however gifted in service. .

. . . The feast was delivered to *all*—to the Assembly (1 Cor. 11 : 23).” Then why does our brother introduce the claim of liberty as a servant of God in such a matter. He says “I am responsible to the Lord, whose servant I am.” Quite so ; but on his own showing this question does not arise when breaking bread. “In service,” as he says again, “we may or may not have the fellowship of saints, but we should distinguish between this and breaking of bread, in which I involve others.” He has made it plain in the past what should be done in such circumstances as the present. We quote again from p. 17 of his little book : “We have ever to remember in all connected with the Feast that the Lord’s authority is to be owned—it is the Lord’s Table and the Lord’s Supper ;” then at the bottom of p. 18 : “We should welcome, but not invite persons to the Table, for it is not ours to do so. . . . All breaking bread are only guests, His guests.” We repeat, our brother shows he is not held by what he has taught in the past as godly order as to this holy communion. What are we to follow ? If his teaching, which as quoted we endorse, then his action at Enmore cannot be right, and moreover our brother cannot escape that word in Gal. 2 : 18. We confess we know of no Scripture to sanction Mr. Mansfield’s invite, nor any to warrant Mr. Scott responding to such.

Our brother cannot plead simplicity in this matter, neither can we, and to sanction it is to court dire confusion and disaster.

Again our brother says : “I found God present to our united joy. They use our worship hymn book, and the godly tone of the meeting impressed me, and I thoroughly enjoyed the day, and know that God was with us and Christ in the midst. I went that once and have not repeated the visit.” But we would point out that impressions and feelings may be many and varied, and withal delusive, so in no wise must they be allowed to displace or supersede the plain directions of the Word of God, and this so clearly illustrated in 1 Kings 13—



the man of God in the company of the prophet of Bethel—he was not without a word from the living God, yet failing to act according to it, impressions and feelings guided him and became to him a justification for turning back ; he may have reasoned thus : The word of a prophet is surely reliable, and as he says an angel has spoken the word, surely it is alright ! But the sequel shows his only safety lay in holding fast and acting according to the word from God Himself ; had he done so blessing according to Psalm 119 : 1 would have been his, but instead we see God’s governmental dealing. We think it quite unnecessary for our brother to write of what took place *after* he reached there ; for us the question is, was it right for him to go there, linking his brethren with himself in it ? We reply, no ; for if all was well that once, why has he refrained from going there since ? Gal. 4 : 18 certainly should have encouraged his going again.

It is not for our brother to plead, “ Let it be satisfactorily shewn, etc., and I shall at once own the wrong and promise not to repeat the offence ”—because he has known the position of O.B. from the commencement, and we have given proof of this link between this Enmore meeting and them, and in the words of our beloved brother, the late Mr. C. E. Stuart, in “ A Letter on Occasional Fellowship with Open Brethren,” to Mr. W. S., Nov. 15th, 1902 : “ We must remember that the difference with Bethesda was not about soundness of doctrine taught *within* her, but about the principle avowed in ‘ The Letter of the Ten.’ That letter remains to day uncanceled.” Endorsed, too, as late as 1883, in pamphlet “ Reasons for our Position toward Open Brethren ” (see letter of Mr. James Wright, of Dec. 19.)

Therefore we are convinced the reopening of the O.B. controversy will serve no godly purpose on this occasion, for our brother with you have stood with us, endorsing the position taken up by our brethren in 1848-9, his act, at Enmore, alas ! shows he has broken away from this.

position, and in what other way can it be described but independency ?

In closing, we reiterate it is our desire to maintain what we believe, according to the word is a God-given position, and moreover to " follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart " (2 Tim. 2 : 22), and we cannot but hope you are equally desirous of doing the same. We have traversed the points raised and given you full details and facts at some length to put you in as favourable a position to judge the whole matter as we have done ; and we entreat you yet again seek to use what we have set forth to persuade and convince our dear brother that he is surrendering what he in the past has so ably shown is the only scriptural position for saints to-day, as it was in the Apostle Paul's time ; and, dear brethren, may our God grant His richest blessing upon your efforts to recover and win our dear aged brother to the fullest and deepest measure of fellowship with " the Father and with His Son Jesus Christ," and then there will be fellowship with one another according to the mind of our blessed and adorable Lord and Saviour.

We confess that there may be unlovely things about us ; we may have manners that fall far short of what the Lord would have us display ; but be assured, dear brethren, His love appeals in such a way that draws responses from these poor hearts of ours, and we would gladly be found sharing and enjoying it with all those dear to Him, but the enemy's work in dividing saints has been all too successful to prevent this, and the shame of this is our common heritage ; oh ! for the time when He will put an end to this, and His request to His Father will receive its complete answer (John 17 : 21, 23), until that day we would labour, and, if needs be, suffer reproach to preserve His blessed Name from any and all dishonour, " endeavouring to keep the unity of the Spirit in the bond of peace " (Eph. 4 : 3), and seek to help all our beloved brethren to this end.

Our earnest prayer to our God is that you may be guided by His Holy Spirit to do the same. With sincere love in Christ we sign ourselves for and on behalf of the Assembly, as this letter having been before them and approved is now forwarded with their sanction.

WM. R. LEE.	F. CHARD.	W. MERRICK.
GEORGE FOUND.	A. J. PEPLER.	E. S. POWELL.
JOHN CHARD.	H. J. CHARD.	A. DANDO.
JAMES PAUL.	A. J. LEE.	F. W. COTTLE.*
I. R. F. FISHER.	L. SATHERLEY.	H. J. WILLEY.*
	A. LITTLE.	




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\* Though F. W. C. first reported the matter (as to Mr. W. Scott's action) to some in the meeting, and signed the letter to Mr. Scott, as also two to Weston-Super-Mare, yet he afterwards wrote to Mr. W. S. and Weston-Super-Mare withdrawing his signature, and when visited as to the trespass in so acting, without first mentioning it to the Assembly, gave no reason, and has now withdrawn from our fellowship without giving any reason.

As to H. J. W., though quite happy at the time in signing the second letter to Weston-Super-Mare, yet he, too, wrote Weston-Super-Mare to withdraw his name, without making his intention known to the Assembly, subsequently giving as his reason, "I would leave Mr. Scott to stand or fall to his Master."

## Meeting Room, Weston-Super-Mare.

Feb. 24th, 1905.

*To the saints gathered to the Name  
of the Lord Jesus Christ at Fra-  
zer Street, Bedminster, Bristol.*

DEAR BRETHREN :—

Your communication of Feb. 6th to the Assembly here has occupied our minds very much. It has received due attention and our prayerful consideration, but we regret to say we are unable to add any material change of judgment, as to our Brother Mr. Scott's visit to Enmore, than that conveyed to your Assembly in our letter of Jan. 13th. Our brother has assured us that no manner of compact, between himself and Mr. Mansfield, was made, or thought of, previous to the said visit on July 31, 1904. The following is an explanation in our brother's own words :—

“ I emphatically protest against the suggestion of any such arrangement. It is not true. We conversed together over the state of things ecclesiastically, and I was pleased to find Mr. Mansfield in substantial agreement with my own thoughts. We both deplored the sectarianism of “ Open,” “ Exclusive,” and other names and titles, as descriptive of parties in the Church of God, but as I have said in no sense preliminary to my visit to Enmore.”

We would here add, that our Brother Mr. Scott maintains as to it a conscience void of offence before the Lord, and consequently unable to confess to wrong doing, in seeking to help and enjoy the fellowship and communion of saints against whom no evil as to doctrine, or walk, can be proven from the word of God, and moreover in full accord with 2 Tim. 2 : 22. With this explanation we are satisfied, and in the absence of any evidence otherwise—even in your correspondence—we have as an Assembly arrived at the conclusion that as *brethren* grace and love must prevail where it is possible, and that we cannot conceive how any injury has been visited upon the

Church of God, in the way of contact with evil, or evil association, thereby. Our brother Mr. Scott desires us to earnestly press upon you the absence of any intent on his part to bring any trouble or unhappiness into our midst, and on that account is truly sorry.

In conclusion we must now request you to note that this is to be observed as our judgment, and to be conclusive and final. We ask you kindly to free our minds from any further occupation in this matter, and clear the way for an effort to render a happier and more worthy service to our Master and Lord.

Signed on behalf of the Assembly,

W. H. BRICE.

F. W. FOWERAKER.

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P.S. The above letter has received the unanimous approval of the Assembly, and is the expression of their minds, with the exception of two dissentients.

## Grazer Street Meeting Room.

*March 13th, 1905.*

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*To the saints gathered to the Name of the Lord  
Jesus Christ at Weston=Super=Marc.*

DEAR BRETHREN :—

In reply to your letter of the 24th Feb. we note with sorrow the result of the "prayerful consideration" given to ours of the 6th; we are surprised, disappointed, and deplore, that with all the facts before you, your final judgment should be so evasive and beside the mark, the points raised by

us not being met, much less answered. We cannot see any reason for the attitude you have taken up, which is a practical endorsement of our aged Brother W. Scott's action, instead of the fellowship we sought in reaching our brother and clearing ourselves from the consequences of his act.

If you are satisfied with matters as they now stand, YOURS IS A NEW DEPARTURE, and it remains to be seen whether brethren with whom you and we have had happy fellowship in the past are prepared to recognise such, we cannot. If you have decided to allow and have fellowship in this kind of inter-communion with either Open Brethren meetings or those linked up with them, we emphatically say, we have not; and, moreover, as we have learned truth, dare not. There is, therefore, no alternative but to notify our brethren of what has taken place, so that they may know we have cleared ourselves from the association of which we wrote both our Brother W. Scott and you.

As to our Brother W. S.'s plea of "a conscience void of offence, etc.," we certainly are not prepared to concede that the liberty of conscience of any servant of God in service should be binding on us, neither can we allow it to be our guide or authority in matters involving the Lord's authority, or that of the Word, in corporate fellowship.

We note the statement of our aged brother as to the absence of intent, etc., and also sorrow for the trouble and unhappiness brought into our midst, but we have already pointed out the only practical course open to him to convince us of his sorrow for *the action*, for we have to do with acts and facts. When we pressed upon him what was involved in his breaking bread at Enmore we looked and hoped for owning of the wrong done.

We accept our brother's statement, too, as to absence of any compact PRELIMINARY to his visit, but the plea as to *the time*, is quite beside the mark, for we wrote of the invite to him and all that took place in answering to it, as inclusive—one

act—and linking us with it, which we could not sanction nor pass over.

In closing, dear brethren, gladly would we meet your wish and free your minds of this grave matter could we do so happily before the Lord, but it is in view of the serious issues involved that we have laboured to show how you can clear yourselves in this, and we still cry to God that He will give you to see that your present position, as set out in your letters, is a surrender of the scriptural one you have occupied with us for many years, and it is with deep sorrow we again press this upon you.

Signed on behalf of the Assembly,

ROBERT SWEET.	J. CHARD.	H. J. CHARD.
GEORGE FOUND.	F. PAUL.	LEVI SATHERLEY.
ARTHUR LITTLE.	JAMES PAUL.	W. MERRICK.
WM. LEE.	F. CHARD.	E. S. POWELL.
H. RAWLINGS.	I. R. F. FISHER.	

