

26. 11. 66 30

Beloved Brother Hester in The Lord:

I take pen in

hand thus early, that I may, please God, be able to send you a few lines next post, & of the pressure, which the close of the quarter, & of the year too, usually, brings to me. Beaumont is still in England, in body, tho' his heart is, I think, in Toronto. The way has opened largely to him, up & down England, & perhaps that his wife's shrinking from terra incognita have kept him still at home as people say. W. W. T. is in N. Y. where also I suppose Mr. W. & his young companion Mr. Glasgow must be also. Mr. W. has asked Beaumont to Raigton, where was Mr. Hale, & he wrote his book against us. Poor Hall! you just like a stone which is not satisfied with what God had given them, & power to preach the gospel, they excelled in, they must envy, & do to what they set up for it, in which neither of them excelled. Then came desiring what they had & forbidding it - so much so, that at Raigton, where the gospel is wanted, O. H. would not preach it, or allow it. Hester with a rare & Beaumont says, Bishop, Raigton & Torquay, all three of them, urge him to come and preach the gospel. His gospel is simple & clear - as He himself says: "I know mercy, & little besides mercy." Will it is a great thing to see what we have got. "She has done what she could: was a great praise from the Lord lips, of the poor woman."

You speak of Mr. Stacey's letter & the expressions Christ having as it were, looked into the chamber of Honors. I do not know what he wrote, & I am not sure I have your very words, for your letter is not before me. But I would say that I do not think Mr. D. would admit the expressions perhaps of any sort, in which I have just used. People misrepresent him,

so, at least, I judge, after quietly testing his papers to
the best of my power when I did it - and as he himself says
too - That there are in his writings, as Peter said of Paul, "some
things hard to understand, which they that are well-informed
state as they add ^{to} the other scriptures to their own des-
truction" 2 P iii. 16. But when he judges that people (Prof) do not
apprehend his views, & they judge, many of them, that they know
all & more than all that he knows & do not understand his thoughts
& in their attempts to explain him, make him say a great
many things which he abhors & pronounces most unbecom-
ing. I think he is able to explain himself when he judges that
the Lord says the time is come for his doing so - & for me
I quite approve his not vindicating himself from false ac-
cusations or entering into a paper war about the sufferings
of Christ. Modesty seems to become the most of us & we long
to wait & leave to the Lord the clearing up of what is not clear.

I was much struck, at the $\frac{1}{2}$ meeting at Exeter, at a word of
Mr. Shells - he is just come out from Bethsaida. Several had
been attacking Mr. Darby - I had urged that it was not right
for English men, much less for the church of God, to condemn a
man behind his back & behind. I said that he had two remedies
to make as to the books of Mr. Dorman & Mr. Hall - the first
was the unfeigned sorrow they had produced in him, that two
aged servants of the Lord should now be joining into the very
slough out of which himself was emerging; the second was the
peculiar mercy to himself as to the time these books appeared.
Having discovered that Bethsaida was not the church of God,
he had withdrawn from that form of it which himself had set
up - every one of his friends remonstrated. How could he go & join
a people accused of false doctrine? His answer was I am
seeking to get into the position of the church of the living God.
That is the only position for a living soul - & I am not to be
deterred either by the fear of slander on the one hand, nor by

the fear of having to meet false doctrine on the other.

If I get into my right place & find that there is no false doctrine today, I am sure I shall be tried by false doctrine sooner or later. But if I am true to God & to the Word of God, He will be understood. I.N.D.'s writings, by his begging those that had brought false ages, to object to, - to read such or such a passage in the context, which would show how they had mistaken the meaning altogether.

While writing the above, a note from H.W.T. 123 East 19th Street N.Y. through I.N.D. & W. Glasgow are with him, as no body could be got for them in the town. And I.N.D. well & happy -

As to your query upon Gen 9:27 ^{תורה}

The primary idea of ^{תורה} is to spread out, to open.

To make ^{תורה} spread out would be to enlarge. In a secondary sense, ^{תורה} is int. to be open - as we say of the young they are very open hearted, open minded, it's a simpleton "too open" i.e. discernible, easily led any way.

The margin of our E.T. gives "persuade" as a reading in 9:27 Gen. The content of the part referred to, as I suppose, an historical one, of the wide spread range of Japheth's progeny, seem to bear to another enlarged spread out, the more simple meaning. The ^{תורה} has ^{πλατυναί} (platitude is width) ^{πλατυναί}; dilate, as the Latin.

A sister in the law very aged, Susan M. Manwaring, fell asleep last July, she had no relatives to leave. I left what she had between the saints whom she had known - supposing there might be a surplus she would give what is called residuary legatees for Balaclava, abroad & for poor saints of Goswell road & Pease. This gives me something just cross to divide & so I send you as on this of £ 19.

I think the Lord is showing his presence & power
among us now in rather a marbled way, in teaching
what is the church as a practical truth. As a result
all of us are in our measures, bearing Paul's lesson
in 2 Co X 11. My grace is sufficient for thee for my
strength is made perfect in weakness. An infirmity
or weakness in one, a bad habit in another, a fail-
ure covered over in a third on the one side - on the other
side, God discovering these things & bringing them into
the light of his own near presence. Reality is a re-
sult of such abjection on his part. And another way
is purging out our dross & to make us judge ourselves, if
not in the presence of his assembly, or of ~~himself~~ him-
self - then before man. I would not have you under-
stand that there has been any open failures - but an
action, as I judge of God, so that secret hidden evils, cannot
be kept in concealment. Poor Mr. Donovan has failed ec-
clesiastically entirely - vindictive was a paid ministry,
the best state of covering up of evil & but I do not
intend to take, but to those whom I call "ours" as to their
position & staying down here. Any thing to have know-
ledge of God & know of Christ & of the Spirit seems to me good
& to mark blessing, tho' the way be painful to flesh &
if stable in itself, as in lots of experiences I see David,
a fruit of the flesh. Praise for God to show that He is
for us and against that in us which is unbelief
Christ is a mercy, as I judge. Isaac Project tells me there
is a box going to Jamaica either to you or Bro. Rose.

Grace, mercy & peace - my love to all saints with you
& around - unworthily yet in Christ yours,
3rd Harmon & Howley Place, Harrow road. W. V.W.

Vol. XV T.P.T. is out & 2 parts Vol. XV - out of which I send the paper
before a & X II B - Cut off by a bad man attack from going you
known to Colchester & out to day, Jan 19. 12. 00
efforts in writing to your plain & H. Collier. 31

My dear Mr Childs - It may interest you to be
the whereabouts of IV D's mind as it was on your
getting through the Atlantic and as it is now as
to the attacks made upon his doctrine - so I will
give you extracts in this from two of his letters. The
one received 8 Aug.

I had read carefully over the tract on sufferings & papers on
the Psalm. But the meeting at Gualph turning my mind off to
general truth left it more free & fresh to look at what had published
for one read till one is half unable to judge by dint of reading some
times. I have felt all this deeply. I was not a stone to be insensi-
ble to how it was done & who did it. But of main thing that exer-
cised me was, however that might be, no matter, - if there was the
slightest word or thought to the dishonour of Christ, it was intolerable
I was quite sure I had some such but I might have followed out a train
of thought insufficiently checked by scriptures so as to produce such
in my writing. I was quite willing to distrust myself & to be search-
ed - search led there to be. I felt if Enemy was in of attack, but no
matter if it helped to remove any thing wrong as to Christ I
should be glad of it. I feared withdrawing the papers might be a
giving up truth as to the sufferings of the blessed Lord. The shock
it came to me in on the contrary did not command itself to
me at all. But further, Knowledge puffs up & charity edifies. I
had to consider whether love & the desire to save these Brethren,
would not lead me to suppress these papers, even if they were not wrong
at all. On the other hand if it was an effort of the Enemy to excite
the mind of the sufferings of Christ what if Christ should have, there'd
only be playing into his hand. All this occurred was in proper