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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

and a warning against the deception in the last days  
foretold by Christ

**"Take heed ye be not deceived"**

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AT THE TABLE OF THE LORD

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## At the Table of the Lord

### “Bringing into Captivity every thought”

**WE** have been reading Paul's letter to his brethren in Corinth. His letters, they said, were “weighty and powerful,” and indeed they were, being written to help and strengthen, to rebuke where necessary those whom he loved, for he sought to inspire them with that love for God which he knew. Paul is our brother, and his letters should also inspire us, and provide present help.

Let us then, read this letter as if it were addressed to each of us personally, and find the help and strength he sought to provide so many hundreds of years ago.

In II. Corinthians 10 : 5, we find exhortation which seems especially needed and helpful in our struggle to overcome our own weakness. He speaks of “bringing into captivity every thought to the obedience of Christ.” As we strive to overcome the sin impulses inside, we are made aware of how many and evil are the thoughts of the flesh, and how they must be brought into captivity, lest they gain the upper hand.

But what a struggle it is to “bring every thought into captivity” ; because each is a manifestation of the flesh and so contrary to the spirit there is a continual warfare. In each one of us is experienced this conflict which will continue as long as there is flesh and Spirit, for they are at enmity one with another.

Paul wrote of this in Romans 7 : 18, 19 . . .

“For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me ; but how to perform that which is good I find not. For the good that I would, I do not ; but the evil which I would not, that I do.”

Paul could speak with authority, experiencing every day this struggle which we too, know as we strive to honour and obey our God, He tells us, to help, “I find then a law, that when I would do

good, evil is present with me.” (verse 21). His delight and desire was to obey God for he says . . .

“For I delight in the law of God after the inward man: But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members.” (verses 22-23).

How bitter the struggle, how enduring the warfare to “bring into captivity every thought.” Well might Paul exclaim, “O wretched man that I am! Who shall deliver out of the body of death (margin).” And the reply, the deliverance—verse 25: “I thank God through Jesus Christ our Lord.” Here, then, is the deliverance; the only way we can bring into captivity these fleshly thoughts and impulses is through Jesus Christ, provided by God, to grant strength in the inner man. We need this help so badly so that our mind may be constantly renewed, that the inner man of the spirit may be able to captivate the man of flesh.

### **“He led captivity captive”**

This contending for the mastery was the great work of the Lord Jesus; all through His life He struggled to keep the man of spirit victorious, and succeeded where all others failed. He never succumbed to the man of flesh, but as Paul tells us in Ephesians 4 : 8, “He led captivity captive, and gave gifts unto men.” Only by His victory was He able to give gifts unto men, the gift of salvation, of God’s grace. His unshakeable mind and determination was—“nevertheless not my will, but thine, be done.”

Was not His constant source of strength the Word of His God, of His Father? When He was tempted in the wilderness, His response was, “It is written . . .” As we seek His help, recognising the need for it, is it not also necessary that our minds be stayed on these words, turning to God, to find help in every temptation or trial and so, only as He did, can we attempt to “bring into captivity every thought to the obedience of Christ.”

It was the life work of Jesus to exemplify and teach obedience. For this cause, He came into the world. In Luke 4 : 18, Jesus read of this work from the prophecy of Isaiah—

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“The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”

Brethren and sisters, are we not captives of our flesh nature ? Yet, if we will be obedient, if we will strive to get the victory through Jesus, we shall do. We know He learned obedience “by the things which he suffered.” (Hebrews 5 : 8). And the words continue, verse 9—“And being made perfect, he became the author of eternal salvation unto all them that obey him.” In our own lives then, brethren and sisters, we must obey Him, learning obedience, as He did, by suffering.

Does it not follow, then, that we must learn to submit to suffering, not struggle to get out from under it ? By submitting we shall grow in obedience, a step in the process of “bringing into captivity every thought.” How far short we come, as we read of Him in Philippians 2 : 8. “. . . he humbled himself, and became obedient, unto death, even the death of the cross.” How did He become so completely obedient ? “He humbled himself.”

Is this the key ? He put away any thoughts of Himself—did not consider His own desires at all, but strove only to know and do the will of His Father. This is the only mind which can bring into captivity every thought of the flesh. We know it did in the Lord Jesus, and it must be our striving, as well. But how hard this is ! We are so proud naturally, so desiring to gratify and to excuse the thoughts of the flesh. Are we then prepared to do this—to be humble, not to think of ourselves first, but of God, of His Word, and His commandments ; and, of the welfare and needs of our brethren and sisters ? How necessary it is that self be put away in our life in the Truth, in our association with one another, in our work of earning

a living in the world, in our homes ; indeed, in every circumstance. If only we can be aware that we are before God, that He knows our innermost thoughts, how careful we would be in humbling ourselves, in putting away the thoughts of the flesh, striving to bring all into line after the example of Christ’s obedience. Do we not need to remember Romans 5 : 19,

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“For as by one man’s disobedience many were made sinners; so by the obedience of one shall many be made righteous.”

We have the hope of being made righteous through Jesus who was obedient in all things, but only as we strive to enter into His spirit of obedience.

### “If ye will obey my voice”

We are reminded of the covenant made with Israel in the beginning, (Exodus 19 : 5) where we read of God’s words,

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people.”

Jesus was a peculiar treasure unto His Father ; He spoke of Him as, “my beloved Son in whom I am well pleased.”

As He is pleased with us, because of our striving to obey, we too, may hope, with all the faithful, to be His peculiar treasure. So must we then, brethren and sisters, bring our flesh into subjection to Him, becoming not captives of the flesh, but free men in the Spirit ?

As we strive to do this, may we not hope for peace, the real peace which comes of the Spirit, taking possession of our lives ?

### Our Warfare

Going back to Paul’s words in II. Corinthians 10, we find the same thought expressed in verses 3 and 4—

“For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds).”

The flesh cannot be conquered by the weapons of the flesh. It takes the weapons of the Spirit, “mighty through God to the pulling down of strongholds.” The flesh is our great adversary, the greatest

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stronghold we must conquer. How necessary then that we avail ourselves of the most potent weapons available, the weapons of the Spirit, so graciously provided by an ever-loving Father. What are these weapons specifically? Ephesians 6 : 10 tells us . . .

“Finally, my brethren, be strong in the Lord, and in the power of His might.”

This is to be our strength: “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” What is the devil, but the thought of our natural mind, which if we allow it to get the upper hand, will only lead to condemnation and death. Let us then value, brethren and sisters, these weapons of the Spirit, the whole armour of God; all that is needed in the fight against the flesh.

What is this armour? Verses 14-17 are specific: Truth gird about the loins; the breastplate of righteousness; feet shod with the preparation of the gospel of peace; the shield of faith; the helmet of salvation; and the sword of the spirit which is the word of God. If we consider these carefully, we can discern that the whole body is covered by the sure protection of the Spirit, by the armour of God. Do we value this armour, seek it, gird it on, so that we may find help, the greatest help known to man—“the power of his might.” God has provided this means of withstanding, that we may “having done all to stand.” To stand, to find salvation, when His Son comes to judge, we must have prevailed in our desire “to bring into captivity every thought to the obedience of Christ.” This is an intense never-ending struggle; yet what great help has been provided.

Brethren and sisters, let us strive to make full utilisation of that help, and so find salvation in the time we know is “shortly to come to pass.”

J.A.DeF.

## Jeremiah and Baruch

**T**HE Truth continues at the present time in “ a day of small things.” The glory has departed from latter day Israel which flourished in the days of Dr. Thomas and Robert Roberts ; consequently there is but a small remnant left holding fast. It is a time when the gospel causes little or no response.

Comfort and consolation can be obtained however from a consideration of the lives of brethren of old who likewise constituted a remnant. Jeremiah and Baruch are two worthy examples. In Jeremiah chapter 25 : 1 it is recorded . . .

“The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar, king of Babylon.”

This verse introduces the mind to a most significant year, not only for Israel but for the world of Jeremiah's time. The accession of Nebuchadnezzar, the despot king, to the throne of Babylon heralded God's judgments upon Israel, the claimants of the Truth, and upon the world at large ! It was at that time that Jeremiah was told by God . . .

“Take thee a roll of a book and write therein all the words that I have spoken unto thee against Israel and against Judah, and against all the nations from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them ; that they may return every man from his evil way ; that I may forgive their iniquity and their sin.”

(Jeremiah 36 : 2-3).

Baruch was called to help in this work and what a great work it was ! The word of God first came to Jeremiah in the 13th year of the reign of Josiah, and so the charge to “write all the words” meant that Jeremiah repeated the prophecies received over a period of 22 years; and Baruch wrote them down according to the labourious writing methods of that time. Months actually elapsed before the roll was finished and taken to the House of the Lord to be read.

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At the opportune time which was the fifth year of Jehoiakim and the ninth month, Jeremiah commanded Baruch saying . . .

“I am shut up ; I cannot go into the House of the Lord : therefore go thou, and read in the roll which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord’s House upon the fasting day, and thou shalt read them in the ears of all Judah that come out of their cities.”

Jeremiah acted wisely, the day of the fast meant a day when there would be visitors to the temple from all over Judea therefore the message would be better spread.

What an effect this work had at first upon the people; there was consternation as the people discussed the words of the prophet. The effect must have been similar to that of the work of “The Remnant” when the “History of the Truth in the Latter Days” and relevant articles were first published. Baruch was sent for and he was asked to read the message again to the princes. The result was, that they were afraid “both one and another” and determined to tell the words to the king.

As Baruch left the scroll with the leaders of Israel it would seem to him that his work and the work of Jeremiah was already beginning to show fruit. How quickly was the hope of Baruch and Jeremiah dashed ! When the king had been informed, Jehudi was sent to fetch the roll and it was brought into the winter house where the king and the princes were gathered together near a fire; and into that fire went the first part of the scroll after a small portion of the message had been read, and then all the scroll ! So the work and message of Jeremiah, which was God’s work, was rejected ! The warning of the scroll was put from the minds of those for whose benefit it had been sent. Some, however, made entreaty for the preservation of the roll but their appeal carried no weight, and they did not have sufficient strength of mind or faith to hold on to their convictions in the face of opposition : they were the historical counterparts of many in these times who have revealed a similar weakness. The indictment of the rejectors of the message is contained in Jeremiah 36 : 24—

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“They were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.”

There was no repentance but rather a hardening against the message. But Jeremiah was not to give up, he was called upon to try again!

“Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burnt.”

Yes, whether they hear or whether they forbear the servants of God are called to continue their work with patience against all who seek to thwart the message of God going forth; who would destroy the effect of its warning words upon the minds of those for whom it is sent, if that were possible. So the writing was again repeated which the leader of Israel had caused to be burned and destroyed and it is recorded there was “added” to the message “many like words”!

Surely such an account is not merely a historical record, surely it is for the purpose of encouraging in the work in these last days! “The Remnant” are not to despair or be impatient because the message has been refused. “Try again,” says the Spirit, “whether they hear or whether they forbear.” It is not a useless work to make a further attempt to combat the deadly influence of the leaders of all those, who by apostacy, have proved that they are a rebellious house!

As Jeremiah and the remnant with him worked in this way the great power which lay to the north and east of Israel continued to rise. That “bitter and hasty nation” was being prepared, which was to bring about, by its onslaught upon the nations, the judgment which God had decreed. Yes! how like these times in which we live was the political situation at that time. This present generation is similarly threatened by a colossal power which has risen up in the north quarters.

In the same year that Jeremiah took the book or scroll upon which Baruch wrote the message of the prophet, Jeremiah had a wonderful prophetic résumé of the judgments which God had purposed, which must also have a present day application. It is recorded in Jeremiah 25 . . .

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“Thus saith the Lord God of Israel unto me : Take the wine cup of this fury at mine hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.”

Not only was apostate Israel to suffer; not only would “judgment begin at the house of God”! Egypt also and its peoples were to suffer and all the mingled people (the mixed people, original the HA-EREB, the Arabs). How significant that such are particularly seen associated with Egypt, the self styled leader of the Arab world, in these last days. But the prophecy is more explicit! Assalon shall drink and Edom and Moab and the children of Ammon.

“And all the kings of Tyrus . . . and the kings (or kingdoms) of the isles which are beyond the sea . . . And all the kings of Arabia and all the kings of the mingled people (the Arabs) that dwell in the desert . . . and all the kings of the north far and near, one with another, **AND ALL THE KINGDOMS OF THE WORLD, WHICH ARE UPON THE FACE OF THE EARTH.**”

Yes! these words bring the mind to consider the judgment that is coming upon the world in our time : and Sheshach (i.e. Babel) it is recorded will drink after the nations mentioned.

The world stage is now being prepared for the final fulfilment of this great judgment of God, when in the words of Jeremiah---

“Evil shall go forth from nation to nation . . . and the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.” (vs. 32-33).

Such words provoke the people of God to consider their responsibility. The exhortation preserved in the divine record is to be like Baruch and Jeremiah in the work which The Remnant has been called to undertake. “Have patience,” says the Spirit voice. “Have endurance to try again by warning and appeal as instruments in the hand of The God of Mercy, for a judgment is approaching which is to begin at the House of God, and that time of judgment will precede world judgment.”

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What an indictment is recorded against all the shepherds of apostate Israel in the same context of this prophecy !

“Howl, ye shepherds, and cry; and wallow yourselves ye principal of the flock: . . . ye shall fall like a pleasant vessel.” (Jeremiah 25 : 34).

They are to fall like a vessel of desire, which apostate leaders and people deceive themselves into thinking they have made and beautified for The Master's use. The day of judgment will bring about the breaking of such blind aspirations. The confidence of the apostates of being a desirable receptacle of the Truth will crash and be shivered into fragments, and those deceived by the false shepherds by reason of the laxity of their hearts and their rejection of the warning message, will be disillusioned. But there will be no way out from that judgment for those so condemned.

“The shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture.” (vs. 35-36).

But to the remnant, whose work appears unsuccessful when measured with the work of the shepherds of the greater flocks, comes the earnest of deliverance, seen in the promise that came to Baruch . . .

“Behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey . . . ”

Yes ! there will be deliverance in the day of judgment providing God's work is carried on faithfully and patiently unto the end.

D.L.

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### “The Signs of His Coming and of the end of the world”

1961

“O LORD, REVIVE (preserve alive) THY WORK IN THE MIDST OF THE YEARS, IN THE MIDST OF THE YEARS MAKE KNOWN, IN WRATH REMEMBER MERCY.” (Habakkuk 3 : 2).

**A**NOTHER year passes. A year of many signs for the remnant that are struggling to maintain the light of the Truth in the dark days that are slipping by. The events of 1960 have certainly heralded the coming of the Mighty One from . . .

“Teman, and the Holy One from Mount Paran.”  
(Habakkuk 3 : 3).

It therefore is imperative for those who are left as they enter the gateway of another year to have the prayer of the prophet in their heart that God may continue to spiritually preserve alive and show His mercy to those who are His work, in the few days that remain. The words of Jesus come to mind at such a time as this.

“Except those days should be shortened there should no flesh be saved: but for the elect’s sake those days shall be shortened (cut off)” (Matthew 24 : 22).

As the new year commences the question arises how many more days of the Gentile times are left ?

The lopping off of the days is evident, as great events, which are great signs follow swiftly one upon another, hurried on by an Almighty Hand.

The threat to all flesh is evident by the recent reports that there are now enough H-Bombs ready loaded to kill everybody in the world ten times over. The United States stockpile is now 100,000 bombs.

The Russian stockpile is 50,000

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As the old year draws to a close a further development is the uprising of the "beast from the abyss." Many obstacles that have previously stood in the way of the Papacy are continually being removed, reminding us of the words of the Apostle :

" . . . He who now letteth (i.e. holds down) will let, until he be taken out of the way, and then shall that wicked be revealed (i.e. unveiled) whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan with ALL power and signs and lying wonders."

(II. Thess. 2 : 7-9).

It is evident from these words that at the time when Christ is to appear in all His glory, a counterfeit glory will also be uncovered in the earth :

"That man of sin; who opposeth and exalteth himself ABOVE ALL THAT IS CALLED GOD, OR THAT IS WORSHIPPED ; so that he as God sitteth in the temple of God, showing himself that he is God."

The trend of Papal exaltation or influence above or extending over all that has previously been accepted as God, and that is worshipped in what are described as the Free Churches and the Church of England has been evident in the past few months.

At the time of writing the visit of the Archbishop of Canterbury to the Vatican approaches. It is the first official encounter of the Church of England and the Roman Catholic Church since the Reformation 400 years ago. The road to the Vatican taken by the Archbishop has been via Jerusalem. At St. George's Anglican Cathedral in Jerusalem, the Archbishop has already addressed representatives of the churches, at a short service of welcome, among whom sat 20 Roman Catholic clergy ! "My entry into an atmosphere of friendship and brotherhood is revealed by your presence here," said the Archbishop. He spoke of the growing together of the different churches—one of his pre-occupations. "Praise be to God," he continued, "that we churchmen are unhappy now about division over which we used to exalt." There would always be diversity in Christendom. But now they realise that divisions were conquerable.

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From Jerusalem the road to Rome is via Istanbul where the Archbishop is to be the guest of the Ecumenical Patriarch, Athenagoras I. Possibly there is a lot more behind this step on the way to Rome than is first apparent for the next Roman Catholic Ecumenical Council conference, it is expected, will aim at achieving unity between Rome and the 130 million "Eastern Orthodox Christians."

It is very significant that before leaving Britain on his tour the Archbishop of Canterbury thanked the leaders of other Churches who "with a high degree of unanimity" had welcomed the news. One national newspaper commenting on the Archbishop's decision to visit the Pope said—

"Everyone who cares for Christian unity ought to welcome it . . . The division of the Christian Churches is a scandal. It weakens the testimony of each Church individually and of all collectively and it cannot be God's will. If the Archbishop's visit achieves any greater friendship it will have been well worth while . . . Signs of a change in Rome exist. Recently the Secretariat for Christian Unity has been created under Cardina Bea. Recently too, the Roman Catholic Church has been represented by observers at meetings of the World Council of Churches. In parts of Africa, and in some other areas outside Europe, the Roman hierarchy no longer holds so aloof from the Anglicans. These steps are taken at Lambeth as evidence that Pope John is more forthcoming than his predecessors."

The article went on to say . . .

"The aim must eventually be to move towards acceptance side by side of different rites and different forms of Church government, but with common beliefs, common recognition of each other as good Christians, and a united testimony."

In Rome a source near to Pope John commenting on the Archbishop's decision said :

"This is wonderful—a new milestone on the long road towards a union of all Churches."

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There was also speculation that the talks between the Archbishop and the Pope would touch on the 1961 Vatican Oe'cumenical Council which is to discuss reunification of "Christian Churches within the Roman Church." The road of the milestone referred to, is that road at the end of which lies the uniting of 528 million Roman Catholics and 210 million Protestants. This uniting will see the emergence in all its power, of a beast "full of names of blasphemy" with which all the religious bodies that are a counterfeit of The Truth, and therefore are blasphemous, will associate themselves.

But there has also been a sign of the increasing influence of the Papacy among world governments as well as religions ! In the words of the Apostle the power in Rome is on the way to the position of what will appear to the peoples of the earth to be "all power." Mr. MacMillan the Prime Minister of Great Britain, visited the Pope in November; almost at his heels followed the French Prime Minister and the French Foreign Minister. This occasion of a British Prime Minister's visit to Italy was the first since before the war ! His words on arrival were significant—

"Timely consultations between friends and allies are of great importance for the unity of the West, and I think that our visit will contribute to this cause."

A significant trend has also been seen in the great continent of America. In Puerto Rico the Roman Catholic Priests have been interfering in the November elections. Numbers of Catholics who voted for the Popular Democratic Party, which was returned to a majority in the Legislature, found themselves in trouble. In voting for this party they had ignored the injunction of the Archbishop Davis and the island's two other Roman Catholic bishops who were obviously vexed at the outcome. The pastor of San Juan Cathedral told his congregation that voters who had disobeyed the injunction had committed a sin. In a letter circulated to all Roman Catholic priests in Puerto Rico the Archbishop James Davis quoted a canon law that "to those who obstinately disobey the Roman Pontiff or the bishop proper who orders or legitimately prohibits something, there will be punishment in proportion to the seriousness of the guilt, without excluding the censures."

In the United States the first Roman Catholic to become President has been elected. He is due to move into his official residence

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at the White House in Washington on New Year's Day. The director of the Vatican City Newspaper "Osservatore Romano" commenting on the success of the Roman Catholic candidate said, "Catholics are, of course, satisfied at the solemn confirmation of the principle that the office of President is open to a son of the Catholic Church which enjoys such large prestige in the United States." In Britain there has been jubilation at the news in lesser Catholic circles. In one borough at a meeting at which the first Roman Catholic mayor of that borough was present, a Roman Catholic spokesman said, "There is no doubt we Catholics should take a more active part in affairs of State." He then went on to speak of "the glorious action" of the Catholic Senator's election as President of the United States, and stated that Pope Leo XII. had told them they had a right to be a member of the community or a State, and a right to elect members to the Government of that State. They also had a right to abide by the laws of that State providing they did not conflict with their spiritual obligations. Yes, stealthily but powerfully, the adherents of the Papacy are infiltrating into the offices of the executive positions both in small communities and state government. This trend is one more feature on the road to the resurgence of the beast from the abyss. A secular united Europe allied at the end to the power of America, presided over and directed by the Papal religious power of Rome, which will seek to enslave the minds of all men.

How thankful the remnant should be that they can see this sign and realise what it portends, and how assuring are the words which promise to the faithful, deliverance from such a system at a time when all the world will be deceived—

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Revelation 13 : 8).

D.L.

## Correspondence

(Extracts from correspondence with a Christadelphian. Copies of the complete correspondence may be had on application).

**Letter to Mr. D. Morrison, Bristol, dated November 15th, 1960 :**

“Your letter of November 3rd received starts by saying :

‘I can overlook your remarks re abuse etc., and hope the Lord will likewise.’

“Your generosity in this matter is neither sought nor desired, because it is believed that the remarks which I have made with regard to abuse are in the spirit of Truth, and I would commend them to you for further consideration. I will not engage in ‘debate’ nor in reviling—not even against an opponent. If the statement of Truth is not sufficient to convince the ‘gainsayer’, then there is nothing further which can be done, and indeed there is nothing further which ought to be done.

“In the hope that we may now conduct our correspondence in this spirit I venture to reply.

“It is proposed to deal briefly with the Scriptural principles affecting fellowship which we endeavoured to bring to your attention by the question . . .

‘How many errors must a body embrace before losing the fellowship of the Father and the Son, and what is the righteous duty of the servant of God where these errors will not be confessed and forsaken ?’

“You claim to answer this question by saying :

‘that the Lord will judge the Christadelphians, the Master’s Household, and the Remnant, and none will be accepted unless they are the subjects of the Lord’s mercy.’

“Really this is not an answer at all, because you do not state how many errors a Body must embrace before losing the fellowship of the Father and the Son.

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“Now let us endeavour to make one point clear on which you are apparently confused. In this question I am not dealing with error of which we are all guilty, but with error not repented of, not confessed and forsaken. Will you now please re-read the question bearing this in mind. Much of what you say about God’s mercy and forgiveness as extended to David and others, you will then see, does not touch the issue at all.

“Throughout the Scriptures we are shown that God will not tolerate those who rebel against His Law ; who sin and refuse to repent. Further that an Ecclesia, who condone these things unless they take the Scriptural action required of them, are accounted by God as ‘partaking of the evil.’ (II. John verse 11).

“I am well aware that we are all in need of mercy, but we are also in need of the Truth. The above question may be put in another form . .

‘How many errors must be mixed with Truth before it ceases to be Truth ?’

“The embracing of error unrepented of means a falling away from The Truth. This is what we believe has happened to the Christadelphians for the reasons which we have stated, and happened in the early part of the Christian era resulting in what became known as the Catholic Church. (I. Thess. 2 verse 3). A grave warning indeed !

“Let us then first of all establish a clear principle with regard to the requirements of the Truth in respect of error embraced by a body ; that is not forsaken and repented of.

“But principles first, please, Mr. Morrison, and no abuse otherwise I am not permitted to reply.

Yours sincerely

(Signed) W. V. Butterfield.”

### **Letter from Mr. D. Morrison, dated November 23rd, 1960 :**

“Rather than confess that your theories are wrong, you are prepared to brush aside Scriptural truths and historic facts. You are

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in the serious position of limiting the power of the Lord by your theories. You have to admit that Jesus forgave the thief on the cross and that one fact alone demolishes your theory.

‘The Scriptures are emphatic that the power and authority of the Creator is absolute. He forgives whom He will.

‘All judgment has been committed to the Son, and just as He has power to give life to the thief so He has the power and authority to give life to men and women among Christadelphians, Master’s Household and Remnant. He will exercise His Power and Authority and give life to whom He thinks fit,’

“These truths I uphold without reservation, and if you are not prepared to do the same, do not answer this letter.

Yours sincerely,

(Signed) D. Morrison.

### **Reply :**

No man has power to limit the mercy of God, but God in His kindness shows there is a limit that we may know precisely the way of salvation. There is a narrow way of salvation and a broad way of destruction. It is only to those in the way of salvation that mercy can and will be extended in the day of judgment.

It is patent from your letter that you cannot or will not answer the questions, which were asked with the intention of showing how carefully God has defined the way of salvation.

“The thief on the cross” argument, is used by the Churches to show that the way of salvation can include all. You come near to this when you say it includes at least some dozen or more sects irrespective of errors which you state exist in them. In principle this places you with the Churches from which you are supposed to have “come out.”

It is hoped that you may yet courageously face the questions, which if you do, can lead you to the way, the way of salvation, where only the mercy of God through the Redeemer will be found in His judgment at the last day.

W.V.B.

## News from the Ecclesias

**Eden, New York.** Grange Hall, Church Street. Sundays: Breaking of Bread 11-45 a.m. Sunday School 10-30 a.m. Revelation Study 2-0 p.m. Bible Class, Midweek; Forestville, Hamburg, and Buffalo.

Correspondence with Christadelphians continues, and so opportunity is given to further indicate their failure to understand the doctrine of Fellowship and Separation.

In an effort to help, we have recently advertised an invitation to write regarding the questions which are prevalent among them.

It is planned to circulate an article entitled "Peace in Our Time!" in our particular localities, hoping to witness regarding the time of the end, and to provoke enquiries.

J.A.DeF.



**Nottingham.** Meadow's Community Centre, Kirkwhite Street, (Queen's Drive end), Nottingham. Sundays: Breaking of Bread, 11.0 a.m., Bible Class 2.15 p.m., Thursdays: People's Hall, 7.45 p.m., Eureka and Exhortation alternately.

The continual enlightenment we receive in our meetings together is evidence to us that God is not unmindful of those who are determined to uphold the Holiness of His House, though few in number, and we are thus encouraged to continue.

We thank Bro. D. Lancaster for his ministrations.

H.J.S.

## THE REMNANT

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**Manchester.** Memorial Hall, Albert Square, Manchester. Sundays:  
Breaking of Bread 11-30 a.m. Lecture 3-15 p.m. Thursdays  
7-15 p.m. Onward Hall, Deansgate. Law of Moses Class:  
third Saturday each month at 3-45 p.m.

Lectures for the current month are on the "Messiah." It is hoped in the words of our leaflet to make known the true purpose of God in the "Messiah," and thereby deliver any who will heed from regarding Him as merely a "Lovely song."

One or two interesting contacts have been made by brethren that show some promise, and give an opportunity of seeing how powerful and simple is the glorious Truth. For such opportunities we are grateful.

W.V.B.

