

APRIL 1988

A Monthly Magazine issued by

# 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 that ye be not deceived"**

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## At the Table of the Lord

### *WHAT THINGS SHALL BE HEREAFTER?*

**T**ODAY our thoughts go to the year recently begun — the 1988th year since the first coming of Christ. As we think about our circumstances in relation to this, we cannot help but wonder: What will the months ahead bring? Is this the year of the Lord Jesus' return? As we see the signs about us, making it clear that His return cannot be far off, it causes us to ponder: Where will we be a year from now? As it is realized how quickly life can be taken away, there is all the more reason to question, to fear, and to determine to submit to the hand of our merciful Father in striving to please Him and by so doing, hope for eternal blessing when Jesus returns. Let us then resolve — not, however, as the world makes resolutions which are quickly forgotten — that we will become closer to God, we will be more subject to His ways, not our own, and will, like the five wise virgins, work to have our lamps filled, as lightstands reflecting goodness to the glory and honour of our Father.

The world we live in today is near darkness, where little light is seen, yet here and there are found a few striving to be as candles shining in a dark place, children of light. These look to the time when the darkness will be displaced by the coming of Jesus Christ. What can be done to make that hope more sure, how can we spend the days remaining to grow in spiritual strength and hope, indeed to hold fast? Help has been provided in the readings for today, help to take courage and carry on; yes, warning too from the experiences of others who lived in hope. Except for Jesus, these, our early brethren, faced the unknown which lay ahead, yet realized their lives were a time of probation. For Jesus there was a knowledge of every trial which the future held, making it all the more difficult. For all, whether our brethren of old, our Brother and Head, or ourselves, this time of probation is the determining factor in what the greater future has in store.

Our first portion directs our attention to Solomon who, it is written:

“...was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly.”

II Chronicles 1:1.

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This was so from his birth, as we are shown:

“...David comforted Bathsheba his wife,...and she bare a son, and he called his name Solomon: and the LORD loved him...and...called his name Jedidiah (beloved of the LORD)...”  
II Samuel 12:24-25.

At David's death, Solomon became king over all Israel at the height of its power, blessed by the Almighty because of David's faithfulness. He was well aware of the promises to his father — a kingdom, a throne, a house and a son. He realized he was to be the first fulfillment of these gracious words. As his reign began, he no doubt wondered: What lies ahead — how am I going to govern so great a nation, how can I serve so great a God? After he had offered sacrifices at Gibeon, God in kindness appeared to him and said:

“...Ask what I shall give thee.”  
II Chronicles 1:7.

Here was a test of the king's spirit, for he could request anything his heart desired. His mind is revealed in his answer:

“...Let thy promise unto David...be established:...Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?”  
Verses 9-10.

God granted to Solomon the wisdom and knowledge he sought to righteously rule his people, and Solomon's knowledge became legendary, for to this day the world speaks of Solomon as being the ultimate wise man. He was helped to face whatever lay ahead for him as he trusted and sought guidance. So he was strengthened and his glory and dominion enlarged. The kingdom of Israel grew in power and riches. Solomon was granted peace with the surrounding nations. Is not this example a help, Brethren and Sisters? We, too, do not know what is to come. Let us pray for wisdom, for understanding and ability to rule over ourselves, seeking to bring our ways into subjection. As we think further about Solomon, there is also an obvious warning. He forsook his humbleness and obedience to the Almighty, and began to think most about what *he* wanted. It is striking that at the time of his son, Rehoboam, Israel said:

“Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he puts upon us,...”

II Chronicles 10:4.

It is apparent that Solomon had turned away from the wisdom given to govern his people wisely and righteously. His own thinking and desires influenced his reign until his people were under great oppression. What a warning this is as we look ahead! Let

us, having sought our Father's wisdom and knowledge, allow these qualities to rule our living, putting aside the trappings and wants of our fleshly life.

In our second portion for today, we read of Daniel, a captive in Babylon with Jerusalem under the control of an alien power, and the vessels of the house of the Lord in the hands of a pagan king. He must have looked to the future with apprehension: What lies ahead for me and my people here in captivity? He was in training to become a counsellor to the king, "...cunning in knowledge, and understanding science", having ability "to stand in the the king's palace". It was an uncertain and reariul time for Daniel: How shall I fare in these unusual circumstances? Then came a test. He, with his friends, was appointed a daily portion of the king's meat and wine. This was done in concern to strengthen those who like Daniel were under training by the prince of the eunuchs. Undoubtedly the king's meat was not clean in accordance with God's law. Being human, Daniel may have struggled: If I partake of the unclean meats I have a chance of gaining the king's favour, but if I do so, I will lose God's favour; what is most important to me? It was a time of decision as he contemplated his future course. We know Daniel's decision. He refused the unclean but sumptuous fare as he:

"...puposed in his heart that he would not defile himself with the portion of the king's meat..." Daniel 1:8.

God's help was granted because of his faithful stand, and Daniel was allowed to eat pulse and drink water as he requested for a trial period of ten days. At the end of that time, he and his companions were:

"...fairer and fatter...than all the children which did eat the portion of the king's meat." Verse 15.

Thus was Daniel made strong to face whatever the future held, with trust in God and determination to honor Him whatever the consequences. It is notable that:

"...Daniel continued even unto the first year of king Cyrus." Verse 21.

It was Cyrus who in the first year of his reign allowed the people of God to return to Jerusalem, and gave instructions to rebuild the temple. Daniel had a beneficial influence on the kings of Babylon and Persia, revealing to them the power of Yahweh, Israel's God, as he allowed himself to be used by the Almighty in bringing about His purpose. Let us think about our own lives for a moment. Pulse was enough for Daniel; must it not be for us, Brethren and Sisters? The world's meat is enticing — its benefits attractive — but will it help us to submit more

faithfully, having our hope strong for that deliverance which our God has promised?

Still further with the readings for today, we have been with Jesus as He went about His Father's work. He *knew* what was required of Him and what the future held. In John, it speaks of the feast of tabernacles being at hand (John 7:2). This feast is in the seventh month. Jesus would know that at the time of passover in the first month, he must be crucified — only five months ahead! What a great deal would be required of Him in this short time! Yet His fear was lest He fail to do what His Father required. Brethren and Sisters, could we face such a trial, knowing exactly what was to come, realizing how much depended upon complete obedience? How did He do it? It was through total submission in the spirit of "Abba, Father" and "...not my will, but thine be done". He said to His disciples as they urged Him to go to Jerusalem:

"...My time has not yet come:..." John 7:6.

His thoughts were about His Father's time and purpose, knowing what He had to further endure. Would He be able to do it? His spirit and determination is revealed in His words of recognition:

"...The hour is come, that the Son of Man should be glorified." John 12: 23.

And He continued:

"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name..."

Verses 27:28.

Jesus was troubled as His flesh shrank from the ordeal, but He overcame that fear and found help to endure His hour of trial in the certainty of God's righteous purpose:

"Now is the judgment of this world: now shall the prince of this world be cast out." Verse 31.

He did get the victory over His serpent nature as He died on the cross — the unblemished Lamb — fulfilling all that God required of Him. He knew what must be done and He did it, glorifying God.

As we have been strengthened by these portions for today, let us determine that we will endure, looking to whatever this year will bring with hope and trust, praying always that we may be helped to please our Father, to use the wisdom and the knowledge He grants through His word to keep our vow. Let us each day strive to keep oil in our lamps — until that midnight cry is heard:

"...Behold, the bridegroom cometh; go ye out to meet him."

Matthew 25:6.

J.A.DeF.

## The Blind Man

**A**S we study John chapter 9, we are given insight into the hardness of the flesh which can develop within all of us. This lack of understanding is revealed through the Pharisees' questioning of the blind man whom Jesus had healed. There are many other examples in the scriptures of the relationship between the Lord Jesus and the Pharisees, a group who largely refused to accept His role as the Son of God, their Messiah.

After being healed, there was no doubt in the blind man's heart that this man Jesus, possessed the power of God. He was aware of the edict given by the Jews that if any confessed that Jesus was the Christ, he would be expelled from the synagogue (verse 22). Yet he spoke out in confidence, defending the Lord Jesus as he said to the Pharisees in verses 30-33:

"...Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

Since the world began was it not heard that any man opened the eyes of one that was born blind.

If this man were not of God, he could do nothing."

However, the Pharisees' hearts were not as easily touched by this wonder, for their answer to this man was proud and defensive:

"...Thou wast altogether born in sins, and dost thou teach us?"

They resented the simple child-like faith exhibited by the blind man, and because they were so stiff-necked, continued to keep the law in their own way, not in a spirit of love and compassion, but in the letter of rules and edicts.

How true it is that when the flesh dominates, it overlooks the wonderful simplicity found in God's Truth. How obvious it was here for all who witnessed this marvellous event that God was working through the Lord Jesus. A definite miracle, yet the Pharisees could not perceive it because their minds were steeped in the letter of the law. They replied:

"...This man is not of God, because he keepeth not the sabbath day. Others said, How can a man who is a sinner do such miracles? And there was division among them."  
(Verse 16).

We know that the Lord Jesus was not a sinner. Why did the Pharisees think so? Because He applied the law of God in a spirit of love, healing on the sabbath day.

Perhaps we are helped as Jesus points out their lack to them in verse 41 of our chapter:

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“...If ye were blind, ye should have no sin: but now ye say, *We see*; therefore your sin remaineth.”

The Pharisees were so sure of their own righteousness, that they felt they had everything under control and so could not perceive the error of their ways, nor recognize this man who stood before them as the One promised from the law and the prophets. What a lesson this should be to us, for in order to please Him we must recognize that we are in great need of help because of the infirmities of our flesh nature.

In John chapter 3 we read of Nicodemus, a Pharisee who had a different understanding from the rest. He came by night to be taught, no doubt afraid to be seen with the Lord Jesus. His mind was not like the others, for he could perceive that the miracles done by Jesus were the work of God. Yet he needed to be taught further because his understanding of the gospel was not complete, for he asked in verse 4:

“...How can a man be born when he is old? Can he enter the second time into his mother’s womb and be born?”

The Lord Jesus opened the spirit of the Word of God unto him as He said:

“...Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the spirit is spirit.” (Verses 5-6).

How essential it is to look beyond the surface — delving deep into the Word in order to find the spirit of love which is there, and endeavor to apply it in our living, if we are to be known as His brethren and sisters.

Like that blind man, we need to recognize we are blind — full of infirmities because of our flesh natures, and in need of healing in order to see the true light granted by God through His Son. David realized the need to come and be taught in that same spirit as he said in Psalm 25:4-5:

“Show me thy ways, O LORD; teach me thy paths.  
Lead me in thy truth, and teach me: for thou art the  
God of my salvation; on thee do I wait all the day.”

Our hearts should be touched by this example of the blind man’s staunch courage and child-like trust in the Lord Jesus. Jesus sought him out later as verse 35 states:

“Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe in the Son of God?”

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He answered and said, Who is he, Lord, that I might believe on him?"

Perhaps we may ask ourselves how could this man not know Jesus as the Saviour and Son of God after what had happened? Jesus did not deride him, but answered simply in kindness and understanding:

"...Thou has both seen him, and it is he that talketh with thee.

And he said, Lord, I believe. And he worshipped him." The blind man was able to learn because he had no pride in his own righteousness as did the Pharisees, but as a little child submitted and accepted the Word of God presented to him. If this too is our mind and spirit during our time of probation, we will not be left without answer to any question we may ask. We can see how important it is to guard against the attitude of "we see", but rely instead on the simplicity of the Word of God to help us to grow in a spirit of obedience and submission — ever learning His Truth.

*M.C.S.*

## The Nineteen-Thirty-Three Trouble

**W**E are in receipt of communications which have brought attention to the division of fifty-five years ago. It could be said, what concern is that to the present generation, many of whom were children or not yet born at that time. May we say that perhaps it would not be of concern, indeed should not be, except that the schism of that distant time was never healed.

Obviously both sides, as a consequence of the division, maintained they were upholding that which was right. Now, all these years after, is it unreasonable to say that those who would be just should yet uphold, in their memory, those who stood at that time for what was right.

### THE BEREAN'S POSITION PRIOR TO 1933

Shall we dare to suppose that there will be a continuance of such Divine favour if we now show ourselves unworthy and unfaithful in this important matter of fellowship? Let us rather seek to encourage each other to go on as we have in the past, building each other up in our most holy faith; contending earnestly for the faith once for all delivered to the saints;... We are well aware that it is strongly urged by many who are separated from us that their belief is identical with ours; that they know of no difference between us upon any doctrinal matters. This is doubtless true in some cases; it does not, however, touch the point of our objection. It is not merely a question of belief, but also of fellowship. It is when we ask such a question as "Will you withdraw your fellowship from brethren, and from ecclesias, who either hold or tolerate wrong doctrine?" that we make manifest the great difference existing between us.

... It is not a question of "appointment to office" or of "teaching contrary to the Statement of Faith," but of harbouring error, and a denial of fundamental First Principles. ... The essentials to true fellowship are, as we have shown, "unity of mind" and "oneness of belief." This unity does not exist between ourselves and those who now ask us to join them. Let each of us then set our faces against this reunion, until repentance, or change of mind is manifested by those who have thus departed from the truth. It has been said that in thus standing aside from our brethren we are constituting ourselves judges; that we are judging them unworthy of a place in the Kingdom of God. That is untrue. Our duty is not to judge, but to manifest our obedience to God's requirements. If faithfulness to those commands calls for withdrawal from erring brethren and sisters, do we thereby become judges? ... We appeal to every brother and sister to be influenced in this matter solely by the Spirit's teaching: to let the Scriptures be their guide concerning

fellowship; and not to listen to the promptings of the flesh, or to the false plea of charitableness.... We must be prepared to stand aside from all who consent not to the teaching of Christ and His apostles.

### THE REMNANT'S COMMENT ON THE ABOVE

This extract which we quote was penned by a leader of that minority which became the Berean Fellowship from 1923, and is important for the purpose of weighing over whether the Bereans practised what they preached.

### THE IMMEDIATE CAUSE OF THE 1933 TROUBLE

On January 15th 1933 The Pemberton (Lancs) Berean Ecclesia passed the following resolution:-

“...that sisters be permitted to ‘give helpful suggestions at business meetings and also to ask questions at the Bible Class through the medium of paper’.”

The decision was far from unanimous, and a minority unable to persuade the majority in that meeting to rescind their resolution, would not go along with them and sought the help of a leading member of the Berean Christadelphian in London. A reply from London was received on February 6th 1933 which asked whether the letter received, was from the Ecclesia or “merely an individual enquiry” — if the latter the London correspondent considered it a “waste of much valuable time” to call Ecclesial Brethren together to frame a reply. He asked, “Did you read carefully the letter I wrote to the Pemberton Ecclesia on the 3rd of January?” On February 8th the Pemberton brother (belonging to the minority) replied saying that his was not an individual concern but he was rather speaking on the behalf of a number who were not in agreement with what had occurred at Pemberton. Further to this another letter was sent on February 28th to the Recording Brother of the Clapham Berean Ecclesia asking what Clapham intended to do in connection with the Pemberton majority. A reply was received from the Recording Brother dated March 7th endorsing the letter previously sent by the other leading member and also the letter that had been referred to, dated January 3rd 1933. He said it was not justified to call a meeting of the Clapham Presiding Brethren, whose time was so fully occupied, to discuss the matter. The “Minority” at Pemberton then withdrew from the majority and sent notification of their withdrawal to be published in the Berean magazine; this notification was withheld.

Why did leaders in the Clapham Ecclesia act in this way? Consideration of what one of them had written to the Pemberton Ecclesia on the 3rd of January perhaps provides the answer:-  
“...1 Corinthians 14: 34 ... undoubtedly forbids a sister exhorting or lecturing; but wisdom is profitable to direct

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so in a small meeting, for instance, where a wise sister saw that the brethren were about to make an unwise move, she would be fully justified in quietly suggesting a postponement, in order to give an opportunity for further consideration. Be careful to give extremists a wide berth. ... Should any brother insist on airing his views; or should any sister insist on speaking generally at Ecclesial meetings, such would have to be dealt with under the interdict of 2 Thess. 3:6."

Meanwhile letters were sent from certain ones in Pemberton to some in the Nottingham Berean Ecclesia, which was a large meeting. One questioned why Nottingham was still fellowshipping the Pemberton Ecclesia. A reply to this explained that Nottingham did not know a division had taken place at Pemberton, but hoped that the error would be rectified. However if the resolution which had caused the trouble was still maintained and this was confirmed by the Pemberton recording brother, the Nottingham Ecclesia would be compelled to take action. Nottingham did receive such a notification on April 4th 1933, whereupon Nottingham confirmed its fellowship with the Pemberton minority and withdrew from the Pemberton majority. Nottingham then sent notification to the Berean magazine of the Ecclesial step taken. This was not reported in that magazine.

The leaders at Clapham were now busy writing to the Pemberton majority and even journeying to Pemberton. Finally this majority were prevailed upon to agree that Sisters must not directly speak at business meetings, but could make suggestions or advise and question through a brother. After this the withdrawal of the minority was published in the Berean magazine along with notification that the resolution agreed by the Pemberton majority had been rescinded. But some Ecclesias had taken action by separation from Pemberton.

So the Bereans were in a mess, and it was not sufficient at this late stage that Pemberton now said:-

"...Whatever may have been our position in the past, and whatever ideas may have been advanced in the interviews with brethren at any time, we now believe that the scriptural command of the Apostle Paul forbids sisters speaking in the mixed assemblies of the Saints, including Business Meetings and Bible Classes, but questions and suggestions may be submitted through a brother, and this we are prepared to uphold."

Even when the Pemberton minority rejoined with the majority on July 16th 1933, those who had previously taken action on behalf of the minority and made their cause their own cause, maintained that what had been accomplished for

'the sake of peace' had not cleared up the wrong that had been done. Those who had been in the error had been appeased by Clapham and those who had stood for the right had been regarded as trouble makers. So in essence there was a repetition of the 1923 trouble, when Clapham had stood against Birmingham because the minority at Birmingham Temperance Hall had been regarded by the Birmingham leaders as being in a wrong position for making a stand against allowing brethren to be policemen. Now it was Clapham who were the majority in 1933, and they were taking the position which they had condemned in Birmingham Temperance Hall majority in 1923.

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**THE QUESTIONS RAISED BY THOSE WHO STOOD OUT  
AGAINST CLAPHAM**

- 1/ Do you believe the "Minority" did right in withdrawing from the Pemberton Majority because of their unfaithful resolution?
- 2/ Would you now refuse fellowship to all who did not uphold the command, or who would fellowship those not upholding it?
- 3/ If sisters make suggestions or ask questions while the Ecclesia is assembled — either by passing up papers or asking a brother to repeat their questions, are they upholding the divine command — "If they would learn anything, let them ask — at home?"

The written reply was as follows:-

- 1/ Seeing Pemberton has declared the trouble "ended" it would ill become me to discuss the matter.
- 2/ Your use of the word "now" suggests what is not true.
- 3/ Hypothetical questions lead to vain jangling and should be shunned.

The Nottingham Ecclesia was, of course, not satisfied with this answer, so a communication was sent to Clapham:-

“Yours of the 26th duly to hand, but what a disappointment. Three plain questions affecting fellowship, and without a settlement of which there can be no true unity, and not a real answer to one of them. Your replies seem well to represent the weakness of the present position of those who have been mis-led by the Clapham Presiding Brethren. I will refrain from further comment... The point at issue is: “Is it heresy necessitating withdrawal, to declare that sisters may speak or ask questions at any Ecclesial Meetings. And does withdrawal from wrong necessitate withdrawal from all who believe otherwise (than the Truth) or will not separate (from the error)?”

Clapham responded as follows:-

“In reply to your question, ‘Is it heresy necessitating withdrawal to declare that sisters may speak, at Ecclesial meetings?’ It all depends on what you mean by “speak”. If you mean what the Apostle meant — “teach” (1 Tim. 2:12). Yes. But if you mean “speak” in the absolute sense — No. Otherwise a sister may not ask for a glass of water, if faint; or for a window to be closed. Nor may she lift her voice in praise. As to withdrawal: this should only be resorted to in the event of wilful disobedience.”

Nottingham and the Ecclesias with them then announced their position that “The work of the ‘Master’s Household’ is to uphold The Truth, with humility, yet without fear. To show no fleshly resentment, but while testifying against disloyalty to Christ to be ever ready to join hands again with those with whom, in the past, it has been our delight to work.”

### WHAT THE BEREAN MAJORITY SAID AGAINST THE MINORITY WHO BECAME THE "ECCLESIA OF CHRIST"

Late in 1932 Bro. Elston opened up personally with the Pemberton Ecclesia the question of whether sisters may speak at a business meeting. This matter has always been left somewhat in doubt except in London. Over 200 ecclesias in this country alone, including Birmingham Central (lately Temperance Hall) specially provide for it in their rules under certain circumstances. There was general agreement that no sister could become a managing, presiding, or speaking officer of an ecclesia, but in the detail mentioned there was so little discussion or agreement that the whole question is avoided in, for instance, the "Christadelphian Instructor" and the "Good Confession". Even in "The Epitome of the Commandments of Christ", 1 Cor. 14:34-35 is purposely left out because of its supposed ambiguity and 1 Tim. 2:11-12 is alone quoted. The idea — a perfectly legitimate one — has been to avoid extremes. Now North London's position for the last 50 years has been as follows:-

"That the Scriptures forbid sisters from speaking publicly in any meeting of the Ecclesia and from being elected to any office in which such would be necessary."

1 Cor. 14:34 etc.

At no time has this been challenged. When, therefore, discussion arose in Pemberton on whether sisters could audibly ask questions at business meetings (and the whole matter there was limited to this) the proper course was to examine the question, remembering both the definite and the indefinite statements of the Scripture and the uncertainty of mind referred to, and then to proceed by way of reasoning out an agreement. The material to work upon was good, for there are not many ecclesias that set and keep so high a standard of moral and spiritual integrity and earnest zeal as the Pemberton Ecclesia. That Ecclesia assured the present writer that they had not at any time the slightest desire to go contrary to the Commands, and only wished to do right and to seek peace. What fault they had was the outcome of earnestness and enthusiasm for the work rather than any desire to do ill. The minority who held the position now held by all the Ecclesia acted to a point on advice from Nottingham even to the extent of refusing to meet certain brethren from Clapham who were appointed to see them with a view to promoting agreement. Bro. Elston in a letter to the writer, pooh-poohs the idea of meeting the Clapham

brethren. So anxious did he appear to be for the breach that he says:-

“Surely when an ecclesia publishes a resolution that something may be done which the Scriptures say must not be done it does not require further witnesses.”

This is in reply to a request to him to meet the brethren of the Clapham Ecclesia on the point at issue. In form Bro. Elston may claim to be right, but spiritually he is wrong, as Galatians 6:1 abundantly proves. So Bro. Elston advised the minority not to meet the Clapham brethren. However, by the unfailing efforts of the minority (now Wigan Ecclesia) and of other brethren, peace and harmony were attained, and on June 28, 1933, an eminently Scriptural and reasonable resolution was passed and circulated by Pemberton Ecclesia as follows:-

“We now believe that the Scriptural command of the Apostle Paul forbids sisters speaking in the mixed assemblies of the saints, including business meetings and Bible Classes, but questions and suggestions may be submitted through a brother.”

**THE REMNANT'S CONCLUDING REMARKS  
ON THE ABOVE OUTLINE**

Many criticisms were made of the Ecclesia of Christ and its leader at that time, some doubtless justifiable. But those who did so were overlooking a very important consideration concerning judging a controversy. Counter charges confuse the issue, and prevent settlement, therefore should not be indulged in at all. Sadly, the matter could have been cleared up quickly and satisfactorily by those who directly or indirectly had supported, or attempted to excuse and hide the supporters, of the wrong resolution. For them to say we have been wrong or have been mistaken, or have been unwise, and thereby show clearly a change of mind, would immediately have removed disunity and silenced accusation. But human nature does not like to do this. By the time the outlook of the majority had been improved on the original issue many other things had been said by them, or actions to hide the ecclesial wrong had been adopted, which widened the opening gulf between the two striving parties.

No wonder Jesus' advice is:-

“Agree with thine adversary quickly, whiles thou art in the way with him...” (Matthew 5:25).

The leader at Pemberton, ultimately wrote on the 13 November 1933 a letter, which showed an improving outlook, but alas, it came too late to resolve the great trouble which had erupted by that time into so many aspects of disunity, of charge and counter charge. He wrote:-

Loving Greetings in Christ.

Many thanks for your letter of 6th May. I in the first instance give you the assurance you desire, namely, that the brethren and sisters of the Pemberton Ecclesia wholeheartedly and without reservation accept the Apostolic command relative to sisters speaking in the assemblies, and which command we are prepared to uphold. I do not know what your mind would be respecting our ecclesia previous to our statement of June 28th, but believe me, brother and sister, that we were not as some have inferred, a rebellious ecclesia. The resolution of Jan. 15th was passed with all sincerity with the truth at heart as we thought, but also we were mistaken in our interpretation. As time elapsed, with further investigation combined with admonition from the Clapham and Dudley brethren we saw the error of our resolution, with the result that we now wholeheartedly uphold the command.

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It grieves me to see the attitude of Bro. Elston in condemning all those outside the "Master's Household". Let us take courage in the fact that there is a righteous judge appointed who will decide as to who shall adorn the wedding garment.

Sincerely your brother in hope of life eternal,  
B. Littler.

Our final remark is in the form of a question. Who caused the trouble, and therefore who was to blame? Who therefore should have repented for the great distress and disunity which they had brought about?

## A Bible Class

*"...HE SHALL ADD THE FIFTH"*

**T**HE Law — holy, just and good — made merciful provision to atone for one's failures and offense to God. The adding of a fifth to an offering appears to be a unique arrangement whereby special lack or offense to the Almighty, or to a brother or sister, might be recognized and made right.

First, it may be helpful to understand trespass. Our brother, Robert Roberts, has written: "All trespass is sin, but all sin is not trespass." When certain wrongs were done, such as mentioned in Leviticus 5 and 6, there was damage done to another. When this was perceived, a trespass offering had to be brought to take away guilt. Then restitution had to be made to the brother for that which was taken away, harmed, misrepresented, etc., and finally a fifth of the estimated value had to be added in order to recognize and remove the injury which had been done to another. The trespass would not be forgiven unless these steps were followed.

In the case of something vowed or sanctified to God, or a right of the Levites (tithes), which could not be kept for some valid reason and had to be redeemed, it was required that a fifth be added to the estimated value of that redeemed (Lev. 27). Once anything was vowed to the Lord, or given to the Levites, to alter this would cause harm, guilt or damage. The fifth was therefore added in humble recognition that merely paying the estimation was not enough to heal the hurt done, nor to gain forgiveness — divine or human.

What is the wonderful facet in this teaching which can shine forth to touch our hearts today, and to draw us closer to the godly pattern? When there is a recognition of a wrong which causes hurt, our faith is tried; will we put away pride, totally humble self in confessing, repent from the heart and make full restitution? This is much more than saying, "I'm sorry". We must pay back fully — yes; but how then can the fifth be added? Could it not be a determined, continued effort to make amends — to be exemplary in going beyond in voluntary actions — to increase what might be felt was sufficient sacrifice — additional thought and care which would make up that extra added effort required?

Perhaps an example or two may help. We know the mind of Paul following his conversion. He was ever after ready to "spend and be spent" for those whom he had injured, who later became his brethren — to make up for the devastating persecution he had instigated. And then we have the example

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of Peter, who having safeguarded his own life by denying the Lord Jesus, was totally desolated in recognition of his actions, ever watchful for opportunities to make up, giving his whole living to the feeding of Jesus' sheep, and finally giving it in death.

As we then are helped to perceive this wisdom and great kindness of our Father in this one small aspect of His Law, are we not brought to a truly humble mind — more aware and moved to genuine sorrow at our tendencies to give injury to God and to others? How blessed to be allowed to add “the fifth” during our time of weakness and failure — in gratitude, rejoicing in the opportunity to make up for our human lacks towards others.

*J.A.DeF.*

## Signs of His coming and of the End of the World

“...the merchants of Tarshish, with all the young lions thereof...”  
(Ezekiel 38:13).

Though Britain is a member of the European Common Market, politically and militarily Britain still keeps a very close link with the United States of America. Hence recently the Defence Secretary, it is reported, said that he has made it clear to the French Government that Britain would not cooperate in the manufacture of a European nuclear missile if this proved to be detrimental to Anglo-American unity. The United States administration has a sensitive viewpoint about its advanced military technology, which apparently it does not mind Britain having, but objects to such being conveyed from Britain to France, especially while France maintains a degree of independence in military matters.

This is a significant situation in view of what the ancient prophecy describes. France traditionally is not a “Tarshish” power, but Britain is, so is the United States. Their collaboration is in accordance with international political alignment as scripturally defined for these last days.

## News from the Ecclesias

EDEN, NEW YORK, *Grange Hall, Church Street.*

Sundays: Breaking of Bread 11.30 a.m.

Sunday School 1.45 p.m.

Bible Class: Midweek: Forestville and Hamburg.

Alternate Week, Revelation Study.

The work of witnessing continues in Eden with sustained encouragement by way of concerned inquiry. We are grateful for God's blessing in granting this, and also for a measure of peace and health to all here as help is experienced even amidst certain trials.

J.A.DeF.

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MANCHESTER, *Ryecroft Hall, Audenshaw.*

Sunday: Breaking of Bread 11 a.m.

Thursday: Bible Class 7.30 p.m.

At the time of going to press the subjects for the Easter Fraternal have been arranged, under the general heading of, Jesus Christ the same yesterday, and today, and forever; as follows:

Being now justified by his blood we shall be saved from wrath through him.

Be no more tossed to and fro with every wind of doctrine. But speaking the truth in love, may grow up into him in all things.

They shall see his face, and his name shall be in their foreheads.