

APRIL 1991

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"

"AT THE TABLE OF THE LORD"

"IN THY LIGHT SHALL WE SEE LIGHT"

"THE SABBATH DAY AND THE LORD'S DAY" (continued)

"A BIBLE CLASS"

**"CORRESPONDENCE FROM A SUFFOLK STREET MEMBER AND
PARTIAL INSPIRATION - THE TROUBLE OF 1885"**

"SIGNS OF THE TIMES AND OF THE END OF THE WORLD"

"NEWS FROM THE ECCLESIAS"

All Communications

D. Lancaster
227 Moston Lane East
New Moston
Manchester M40 3HY
England

M. C. Steiger
836 King Road
Forestville
New York 14062
U.S.A.

AT THE TABLE OF THE LORD
"The Sure Mercies of David"

This week in reading I Chronicles, Ezekiel and John we see the outstanding unity of God's word. It reveals and confirms His purpose through David, through the prophets and through the coming of the One promised to fulfill that word. Indeed today, three thousand years after David, God's plan is seen even more clearly. These are the last days and soon His will is to be accomplished for all the world to see. What a privilege to see it now, revealed so specifically through His word. This morning we have remembered that blessing, the One through whom all the Father's aims have been and will be accomplished. Seen in the bread and wine is the body and blood of Jesus Christ, who alone is "worthy" having gotten the victory over His fleshly nature.

The promises to David have had our attention in I Chronicles 17. These involve a son, a kingdom, a house, a throne, and tell us also that God would be His Father and He, God's Son. Then finally, ...his throne shall be established for evermore." (verses 11-14) These promises we regard, along with those to faithful Abraham, as the first principles of the Truth, and they are, simply put, the hope of Israel. Of David, God's anointed king of Israel, He said:

"...I will not take my mercy away from him..."

Verse 13.

These words are the fixed and unwavering basis for the "sure mercies of David" spoken of by Isaiah (55:3) and Paul (Acts 13:34). **Sure** denotes being steadfast, faithful, trustworthy. Because these promises are of God, they are **sure**. He will not fail to accomplish His word to David and to all who, with David, strive in love to honor and obey the Almighty. The greater Son of David has fulfilled this as He perfectly obeyed His Father, never yielding to sin.

David's mind, so humble as he was overwhelmed by God's great favor, is touching in its perception and gratitude:

"...Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?

...let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever...

that thy name may be magnified for ever...

for thou blessest O LORD, and it shall be blessed for ever."

I Chronicles 17:16, 23-27.

Our brother, utterly believing, lived and died in the hope of these words being fulfilled in God's chosen way and time. Our portion in I Chronicles 18 reveals God's hand working with him and with Israel as the nation prospered during his reign, growing to be a great power, conquering its enemies.

Our second reading this morning has to do with Judah and Jerusalem as they were taken into captivity by King Nebuchadnezzar. The ten tribes had been conquered by Assyria under Shalmaneser about one hundred and thirty five years earlier. The "times of the Gentiles", foretold by his prophets, were upon Israel and Judah. Ezekiel, already captive in Babylon, had been exiled during the time of King Jehoiachin, and was told of the final destruction of Judah and Jerusalem in the eleventh year of King Zedekiah. Chapter 37 speaks of the Lord's hand which came upon the prophet one year after that final judgment. It was a time of sadness and despair for those captive in Babylon. Yet the Almighty had His people in mind, sending His prophets—Jeremiah to Judah and Jerusalem, and Ezekiel to those prisoners in Babylon. Their work was to remind them of God's purpose and promises, even as the possession of His land was in the hands of Gentile powers. It might have been asked, Where are the "sure mercies of David"? They were put aside because of His chosen people's unfaithfulness. Yet they were still in God's mind and purpose. This was revealed to the prophet as again God's hand came upon him there in Babylon. As the result of that kindly hand, the prophet was:

"...set...down in the midst of the valley which was full of bones,
And causedto pass by them round about: and, behold,
there were very many in the open valley; and, lo, they
were very dry."
Ezekiel 37:1-2

As the prophet looked upon these withered bones, he was asked:

"...Son of man, can these bones live?..." Verse 3

Ezekiel replied, "O LORD God, thou knowest", showing his trust that with God all things are possible. In response God said of those dry bones:

"...I will cause breath to enter into you, and ye shall live:"
Verse 5.

In this regard we remember how in the beginning:

“...the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”
Genesis 2:7.

Since God was able to form man with all his remarkable faculties from the dust, and by His breath cause him to live, so indeed He would cause these very dry bones to live, as He further explained:

“...I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.”
Ezekiel 37:6

God’s word was absolutely sure. As Ezekiel obediently prophesied to Judah of these words of the Almighty:
“...breath came into them, and they lived, and stood up upon their feet, an exceeding great army.”

Verse 10.

As Ezekiel and his people witnessed this power bringing life to these very dry bones, the Almighty further explained what this vision meant:

“...these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost:....Thus saith the LORD God;...I will....cause you to come up out of your graves....
I shall place you in your own land, then shall ye know that I the Lord have spoken it, and performed it, saith the LORD.”

Ezekiel 37:11-14.

To a people in captivity whose hope seemed lost, such a restoration would appear impossible, but faith in the Almighty’s unwavering promise to David required that this marvellous change must come. Ezekiel, believing God, rejoiced to see this hope, giving vision and confirming again those “sure mercies”.

Further, the Lord commanded His prophet to take two sticks and write upon one “For Judah”—and upon the second “For Joseph, the stick of Ephraim, and for all the house of Israel.” He was then commanded.

“...join them one to another into one stick; and they shall become one in thine hand.”
Ezekiel 37:17.

THE REMNANT

This was a sign that indeed God would make them one nation (although they had been divided for over 400 years), bringing them into their own land. God's promise continued:

“...one king shall be king to them all...
so shall they be my people, and I will be their God.
And David my servant shall be king over them, and they
all shall have one shepherd...
my servant David shall be their prince for ever.
Moreover I will make a covenant of peace with them;...
and will set my sanctuary in the midst of them for ever-
more.”

Verses 22-26.

Here indeed, the hope of Israel, the “sure mercies of David”, all to be accomplished by David's greater Son, Jesus Christ. To Ezekiel this expectation must have lightened his heart and sustained his hopes.

Today we see Israel a power to be feared in the turbulent Middle East. She has conquered many of her enemies, but she is far from being His people, and He their God. They now live in the shadow of war and violence; although physically active and strong, they are still spiritually in the “dry bones” state, yet needing to be converted by trial and correction to become God's people. Nevertheless, it will come to pass for God has given His word which, He tells us:

“...goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Isaiah 55:11.

Listening to God's word, and revering His generous confirmation, we do not in the least doubt its accomplishment when the time is right. This week we have been encouraged in this conviction by the Apostle John:

“In the beginning was the Word, and the Word was with God, and the Word was God.
And the Word was made flesh, and dwelt among us,...full
of grace and truth.”

John 1:1,14.

That Word has been in God's mind and purpose since the creation. That Word made flesh is Jesus the Christ, the seed of the woman, the seed of Abraham, the Son of David, the Anointed

One of God. He came to accomplish that Word. Not many in Israel accepted Him, although sent from their God:

“He came unto his own, and his own received him not.”
John 1:11.

But for those who, even since Adam’s time, have looked for the fulfillment of that Word made flesh there is this promise:

“...as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:”

Verse 12.

To receive is to get hold of or reach out for, revealing an urgent desire. To those who saw Jesus as God’s Word made flesh, have been given the ability and strength to become sons of the Almighty. How is this to be accomplished? His word is clear:

“...to them that believe on his name:
Which were born, not of blood, nor of the will of the flesh,
nor of the will of man, but of God.”

John 1:12-13.

Born of God, as in the beginning when God breathed upon the dust and created a living creature; as the dry bones were assembled and the breath of the Lord entered into them creating a great army; so through the victory of His Son, His Word made flesh, a great host, having been reborn in the waters of baptism are given the power to become eternally sons of God, Spirit creatures. This, when Jesus returns, will manifest all of God’s purpose with His earth. Presently there is much more to be accomplished, yet that hope is there, sustaining, lifting up above present circumstances, if we can take hold of it.

In this connection we have read this morning of Nathanael who questioned concerning Jesus:

“...Can there any good thing come out of Nazareth?...”
John 1:46.

In response, Philip said to him, “Come and see.” Nathanael did so listening to Jesus and answered:

“...thou art the Son of God: thou art the King of Israel.”
Verse 49.

He received, he took hold,—HOW? He came and saw!
Jesus told him further:

“Hereafter ye shall see heaven open, and the angels of
God ascending and descending upon the Son of man.”

John 1:51.

This was the same revelation, the same hope given to Jacob
centuries earlier as he fled from Esau’s wrath:

“...he dreamed, and behold, a ladder set up on the earth,
and the top of it reached to heaven: and behold the angels
of God ascending and descending on it.”

Genesis 28:12.

The Son of man—the bridge from earthly creatures to
heavenly promise. As we are helped to perceive this hope of
Israel in Jesus Christ, to perceive God’s mercy shown to a few
since Adam, do we, Brethren and Sisters, respond more fully?
Are we reaching out for that promise so mercifully granted—the
power to become the sons of God through the victory of the Son
of God. His Word made flesh, full of grace and truth, the Son of
faithful David, whose mercies are “sure”?

J.A. DeF.



“IN THY LIGHT SHALL WE SEE LIGHT”

At this time of year the world celebrates Easter, a remem-
brance of the death and resurrection of Christ, accompanied with
pagan symbols and rituals which were practised long before the
coming of Christianity. This and other worldly holidays pagan
in origin, should move us to focus upon our own position as we
endeavour to be separate from such celebrations as our maga-
zine cover states: “in opposition to the Dogmas of Papal and
Protestant Christendom”. These bodies celebrate this “Chris-
tian” day with great show and ritual as 840 million Catholics,
twenty percent of the earth’s population, listen to their Pope on
Easter Sunday, he who proclaims himself the Vicar or represen-
tative of Christ on earth. Yet is in reality one of the many
deceivers in the world today. Thus through the ages the Al-
mighty has left a warning for his people:

“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.”

I John 2:18.

In times like these, we are helped to center upon the true light, the Word of God, wherein His purpose is clearly outlined for those who will hear. It is that Word which can keep us from the paganism and deception of the world around us.

In the Psalms we read David’s understanding of that true light:

“For with thee is the fountain of life: in thy light shall we see light.”
Psalm 36:9

Clearly, the eternal life to be known by those who will ultimately be found approved, is to be granted because they will have endeavored to reflect His light in their living. The true light shines forth from God—His Word which enabled His Son to obey perfectly. We are helped to see His purpose in the Scriptures and so we struggle to follow after Jesus’ example. Millions today believe they are worshipping God and His Son in their various religious celebrations. Yet how far from the true light they are and how blessed we should feel to have been shown that light.

Psalm 8 for example offers a glimpse of the final harvest of joy as the title reads: “To the chief Musician upon Gittith. A Psalm of David”, which translates as: “To the victor (the one who overcomes) through the winepress.” This looks ahead to the judgment seat of Christ where those, having endured the affliction of that winepress will come forth as the fruits of His harvest, the true children of light, while those who failed to endure, “...shall be cast out into outer darkness:” (Matthew 8:12) with weeping and gnashing of teeth.

Those now approved will be adorned with the gift of eternal life and as His saints, will go forth throughout the earth to proclaim the gospel, giving opportunity to all and making all responsible for their actions. How different from man’s way whereby millions are deceived through false doctrines and pagan rituals as attractions to the flesh.

The first verse of this eighth Psalm says:

“O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.”

The Lord’s name is not truly glorified in the earth today and this speaks of the time to come when all will know His name

— after the winepress of retribution has been trodden and the purpose of God made known to all people through the world-wide proclamation of His gospel.

David, feeling the weakness of his flesh, perceiving a measure of the glory of God, was moved to exclaim:

“Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.”

Psalm 8:2

Jesus used these words in condemning His enemies the Pharisees who sought that He should quiet those who cried out, “Hosanna to the son of David”:

“Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?”

Matthew 21:16

David being so helped in his struggle and meditating on God’s wondrous work exclaimed:

“When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?”

Psalm 8:3-4

Man who was made in God’s image was placed on earth to glorify his Creator, yet for the most part, man has placed his own ways above the Creator’s allowing the serpent’s lie to control his living.

“And the serpent said unto the woman, Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”

Genesis 3:4-5

A subtle statement full of deceit, luring man to think he could be equal to God, knowing good and evil. Certainly the disobedience that followed gave rise in the very beginning to the condition we see in the world today — mankind still believing the serpent’s lie, promulgated by the world’s religions, that death is not the inevitable end but that there is an innate good, an everlasting spark of life as a part of man which cannot die.

God in the beginning commanded that man have "dominion" "over every living thing that moveth upon the earth" (Genesis 1:28). David recognized this:

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:
All sheep and oxen, yea, and the beasts of the field;
The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."

Psalm 8:6-8

He in faith recognized that this pointed forward to the Son of man who would come as Paul tells us in Hebrews 2:6-9 and who will have all things put under Him, in the kingdom of God. And with Him will be a blessed multitude who through having been seen as babes and sucklings in the world's eyes have endured the winepress of affliction and have been judged worthy to live and reign with Him in His kingdom. Their rejoicing will be as David's:

"O LORD our Lord, how excellent is thy name in all the earth!"
Verse 9

This must be the praise now of His people. Do we praise Him in that which we do and for all that He has done for us? As God looks down does He see willing obedience and a turning away from the temptations and evil of the world? Only so can hope continue and His mercy be extended. We must keep in mind Brethren and Sisters, as did David, the final harvest of joy which has been promised, but only after the winepress has accomplished its painful work. We have been given a great gift—the opportunity to see the true light of His Word, in contrast to the millions in the world who still believe the serpent's lie, blindly following blind shepherds. In that hope each mind will humbly rejoice looking forward:

"For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."
Psalm 84:10

Those who dwell in the tents of the wicked have no hope of that redemption promised — an entrance into the house of God when Jesus returns. For a few there is hope of life, but only as there is a consistent effort to serve Him lovingly in obedience and humility. This was the hope of David and must be ours as we hold fast to that true light, and allow it to shine forth in our living.

M.C.S.

**The Sabbath Day and the Lord's Day. (Dr. Thomas 1859)
continued.**

14/ Having finished the work the Father had given him to do, (a) on the sixth day of the week, Jesus, while suspended on the accursed tree, cried with a loud voice, "It is finished!" (b) "All things were now accomplished," so that the Mosaic hand-writing was blotted out, being nailed with him to the cross, and taken out of the way as a rule of life. The Lord Jesus "rested from his labors" on the seventh day in the silent tomb, and "his disciples rested according to the commandment." (c) He abode in his place, and did not go out of it until the sabbath was at an end. (d) But, on the eighth day, styled also the first day, God gave him liberty, (e) he left the tomb and "was refreshed". Having "spoiled the principalities and the powers" constituted by the handwriting, he made the spoilation manifest, "Triumphing over them in himself" that is, in his resurrection; thus forever delivering men from the bondage of the law, which Peter says, "was a yoke which neither our fathers nor we were able to bear." (f) With the abolition of the Mosaic handwriting the obligation to keep the seventh day as a rule of spiritual life was cancelled as a matter of course.

15/ The apostles and christians (g) of the Hebrew nation in Palestine continued a ceremonial observance of the Mosaic festivals (h) (the annual atonement for sin excepted) and of the seventh day, until the destruction of the commonwealth by the Romans, on the same principle that New Testament christians among the nations now observe Sunday and the laws; not as a means of justification before God, but as mere national customs for the regulation of society.

16/ Hebrew Christians who proposed to blend the law of Moses with that of Jesus as a spiritual rule, or means of justification, and consequently to keep holy the seventh day, were severely reprov'd by the apostles, who stigmatized it as "Judaizing."

17/ The judaizing christians endeavoured to impose the observance of the law upon the Gentile converts, which would have compelled them to keep holy the seventh day. But the apostles and elders of the Christian community at Jerusalem positively forbid it, and wrote to them saying, "We have heard that certain who went out from us have troubled you with words subverting your souls, saying 'be circumcised and keep the law:' to whom we gave no such commandment." On the contrary, "it seems good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered idols,

and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well.”

18/ The Lord's day is the first day of the week, or day after the seventh, and therefore sometimes styled the eighth day. It is termed his day because it is the week-day of his resurrection. Upon this day the disciples of Christ assembled to show forth his death, and to celebrate his resurrection; which, with an enduring rest from the works of "sinful flesh", was all the sabbatizing they practiced on the Lord's day.

19/ There is no law in the scriptures requiring the nations to keep the Lord's day in any manner whatever during his absence at the right hand of the Majesty in the heavens. So long as they continue faithless and disobedient to the gospel of the kingdom, neither nations nor individuals can present an acceptable observance of the day before the Lord; on the principle that "Jehovah is far from the wicked, whose way and sacrifice are an abomination to the Lord."

20/ The Lord's day was judaized by Constantine, the man-child of sin, and his clergy. His present representative is the Italian high priest of papal Christendom. When his power, and that of his kings, is finally destroyed in "the burning flame;" when Israel is engrafted into their own olive again, and the nations are subdued to the glorious sceptre of the king of saints—then will the Lord's day become the holy sabbath, "blessed and sanctified" of God instead of the shadowy seventh day, which was merely "a sign" of the things which will then have come to pass.



A BIBLE CLASS

"Bear ye one another's burdens"
Galatians 6:2

In considering this subject, Paul's words give us a background:

"...Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

Galatians 5:16

The Apostle then brings to our minds some of the flesh's evil works and contrasts with these the delightful fruits which are brought forth by the Spirit. He then concludes with this reminder:

“If we live in the Spirit, let us also walk in the Spirit.”
Galatians 5:25

This word walk conveys the thought of walking in step or marching in line, which speaks of an orderly and harmonious progress with others, all under a leader. This is a very appropriate instruction making one think of Adam’s descendant of whom it is twice testified:

“And Enoch walked with God...”
Genesis 5:22,24.

The record in Genesis also reveals that:

“...Noah was a just man and perfect in his generations, and Noah walked with God..”
Genesis 6:9.

Those who seek to please and honor Him strive to walk in step, growing in and exhibiting the fruits of the Spirit which are, of course, of God Himself. Paul gives an example of how this is possible, inasmuch as all fail at times to show these fruits:

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted,”
Galatians 6:1

What is the source of temptation in such a situation? The flesh naturally is inclined to look down upon or feel superior to another who is overtaken with a fault.

But if the spiritual fruit of meekness is kept in mind, the thinking will be to mend any rift or lack, and thus under God’s hand make “perfectly joined together” as the word restore implies. How can such restoration be accomplished? The words of Jesus in Matthew 18:15-17 are the pattern given as one, in love, seeks to help another and thus save him from perishing. What a difficult and careful work this is and yet how necessary in God’s mind and kindness. Paul shows what the mind must be as such a spiritual work is undertaken:

“bear ye one another’s burdens, and so fulfill the law of Christ.”
Galatians 6:2.

What are these burdens that need to be mutually borne? The word conveys the thought of weight, a load which causes one

to be bowed down. But, the Apostle exhorts and makes it very clear that by coming alongside, helping to carry another's burdens, that all-encompassing law of Christ is fulfilled. And we do well in calling to mind this valuable advice from Paul"

"...by love serve one another. For all the law is fulfilled in one word, even this; Thou shalt love thy neighbour as thyself." Galatians 5:13-14

Then he enlarges on this thought:

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Romans 13:10

From experience we have seen that although the help of correction is often needed, if the spirit behind this is lacking that vital ingredient of love, further wrong and harm can be the result.

Jesus is the perfect example of fulfilling the law as He in complete and loving obedience to His Father gave His life for His brethren. Isaiah reveals how in doing this He bore His people's burdens:

"Surely he hath borne our griefs, and carried our sorrows:...

with his stripes we are healed.

...he was numbered with the transgressors; and he bare the sin of many....." Isaiah 53:4,5,12.

He laid down His life in obedience to His Father's will that He might fulfil God's purpose, becoming a mediator for His people. Jesus' words reveal His love:

"...I lay down my life for the sheep...

Therefore doth my Father love me, because I lay down my life,...No man taketh it from me, but I lay it down of myself..." John 10:15,17,18.

Thus Jesus "fulfilled all righteousness" as He died in obedience, the Victor over His own fleshly will; and so His words have great power for us:

"This is my commandment, That ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends." John 15:12-13.

The Apostle John who personally knew the warmth of Jesus' love, helps us:

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.”
I John 3:16.

Then he shows us how this bearing of another’s burdens in love can be practically accomplished:

“...who so hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?
My little children, let us not love in word, neither in tongue; but in deed and in truth.”

I John 3:17-18.

With true desire to bear one another’s burdens there is a fulfilling of the law of Christ, as Paul has exhorted us. Such a work may be in small ways, yet ways which show understanding and compassion, and which can draw another closer. For example, Jesus reminds us:

“...whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”
Matthew 10:42.

The reward is very great, Brethren and Sisters, but we see it involves more than our own salvation. It will be our joy in the time soon to come (and even now) if our care is for each other along the way. Our elder Brother invites:

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.
Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
For my yoke is easy, and my burden is light.”
Matthew 11:28-30.

How is a burden made light? It is through being yoked together, and sharing the load as we constantly endeavour to walk in step with Jesus, that God is honored and the burden lightened. As Jesus helps us in that struggle to deny self, take up our cross and follow Him, do not we find that the bearing of one another’s burdens eases our own load, and enhances our love in this joyful and yet sometimes painful journey together toward His kingdom?

J. A. DeF.

**Correspondence from a Suffolk Street member, and
Partial Inspiration—the trouble of 1885.**

It had been the Remnant's intention to quote this correspondence and the Remnant's reply. But our correspondent has forbidden it. However we can say that objection was raised to our making comments about the above controversy and we were asked for the basis and evidence of our remarks and of the statement made, in our booklet about the various divisions, which we will quote as follows:-

"Partial Inspiration" 1885

This trouble started with one or two influential Christadelphians who began to propagate their view that the word of God is only partially inspired. This was an undermining of the clear scriptural declaration that, "All scripture is given by inspiration of God." (2 Timothy 3:16). Some thought it did not matter that a few held this erroneous view, even though they themselves did not agree with it. The stalwarts along with Robert Roberts could not accept that the Christadelphian body should allow itself to be a vehicle for that which would cause doctrinal disunity by allowing latitude of interpretation concerning which teachings were important and which could be discarded. Division resulted: those with Robert Roberts were known as the Temperance Hall Christadelphians; those with the "Partial Inspirationists" became known as Suffolk Street Christadelphians, whose laxity became a bye-word.

The Remnant's comments on the above

Without doubt, there was great sadness and disturbance in 1885 when Temperance Hall Christadelphians were divided from those upholding Suffolk Street. This was no trivial matter which can be ignored. There was something very wrong for such a disruption to occur. The Remnant does not believe that it is either wise or right to forget the lesson of such an event. Surely if troubles of the past are given careful consideration then help is derived to safeguard committing the same error again.

It is easy to say, we are not like that; but where in such an outlook is necessary self examination without which we might likewise be beguiled into a similar wrong?

The lesson which Christ conveys is surely to be taken note of:-

“Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.

And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.”

(Matthew 23:29-31)

R. Roberts’ struggle against the wrong was great and painful to him, and undoubtedly his stand for truth was right. Is his work now to be dismissed as of no relevance for the present? And are those who opposed him in his concern for upholding the principle of the inspiration of the whole of the word of God to be now regarded in a better light as being equal upholders of the Truth? If so why the division with all the repercussions that stemmed therefrom?

It is the Remnant’s intention to place evidence before our readers of what took place in 1884, for it is not conceivable that both sides in that dispute could be right and remain in true fellowship.

Partial Inspiration — the trouble of 1885
Birmingham Intelligence. September 1884

Bro. Ashcroft has all but completed arrangements for his removal from Birmingham. He returns to Liverpool where a feasible business prospect first suggested to him the termination of his engagement at Birmingham. This prospect, it seems, has fallen through, and bro. Ashcroft under these circumstances (as he writes to the Editor “i.e. R.R.”) “began to cast about for something else to do on leaving Birmingham.” “I have resolved”, he says, “upon a monthly publication to be entitled The Biblical Exegetist, which I intend for circulation mainly among scholars and students of an alien type — my project is not of a character that will necessitate the production of much original matter, but will simply require an industrious collation of existing materials ready to my hand in the Liverpool Picton Library. With the whole universe of Biblical lore at my disposal, I do not anticipate

much difficulty in the preparation of a monthly digest of such portions of it as admit of being exhibited without compromise of the truth in any of its distinctive features. - - - I regard the enterprise as a purely business matter, just as I would an appointment on the Gentile press were I gifted for such a position."

Bro. Ashcroft's publication, while intended for the general public, will be introduced to the brethren by circular. It will doubtless be of a character to minister to their edification, instruction, and entertainment in a department which bro. Ashcroft is specially fitted to occupy, and which has not been cultivated hitherto among the brethren. We cannot but wish the project God speed, and shall rejoice in its success.

"Circumstances Interfere"
December 1884 R. Roberts

We had intended this month resuming Dr. Thomas article on the Abrahamic covenant - - -. Circumstances interfere with the fulfilment of this intention - - -. These - - - have become known to our readers since our last issue. An issue has been raised, in a very unexpected manner, as to whether the Scriptures are wholly, or only partially inspired—involving the further problem whether, if they are only partially inspired, they are of any real value to us at all as a guide to eternal life. The circumstances are painful - - -. But God rules in the ecclesias as well as in the kingdoms of men, and in His providence, He has arrested the startled attention of the whole brotherhood to a subject, the full apprehension of which may be necessary for the development of the right type of saintship in an unbelieving age like ours. However much we may regret the situation, we cannot get rid of it. It is to be feared that many will be hurt by it: it is certain that others will be purified and brought to a greater degree of confidence and consecration. But whatever the results, there is only one course for faithful men, and that is to maintain, at the hazard of all consequences, the absolutely divine authorship of the Bible throughout. (Note—this stand was made as a result of what had appeared in the new magazine 'the exegetist').

Is the Bible the work of Inspiration? (R. Roberts)
Extracts from the above. (December 1884).

The question is not as to translations, but as to the original writing. Yet the answer as to the original writing will apply

substantially to the translations, because the translation of a book into another language is a mere feat of technical expertness by which the ideas expressed in one tongue are reproduced in the appropriate terms of another - - - but not a work for which inspiration is necessary. If, therefore, we say the Bible, as originally written in Hebrew and Greek, is the work of inspiration, the answer will apply to the English Bible, which for all practical purposes is a substantially correct translation of the original - - -. Our question relates at this time to the Old Testament. The inspiration of the New Testament is conceded (inconsistently enough as we shall see) by those who hold loose views of the inspiration of the Old Testament. Consequently, we may leave the New Testament out of account in the present enquiry, except in so far as it may be brought to bear in the determination of the character of the Old Testament - - -. We therefore propose to ask these questions:-

1. What was the estimate of the Old Testament entertained by Christ and the apostles, as to its origin and character?
2. Does the Old Testament itself bear evidence of the correctness of that estimate or otherwise?
3. Is it possible to reconcile all the facts of the case with the view which they propound?

--The Old Testament, as we have it, is the Old Testament as it was in the hands of the Jews in the first century, as proved by Jewish and Christian witness. This was the Old Testament to which the allusions of Christ and the apostles apply, whether in Hebrew or Greek, consequently there is no difficulty in making a proper use of the argument.

(to be continued).



Signs of His Coming and of the End of the World

‘And in that day will I make Jerusalem a burdensome stone for all people’

(Zechariah 12:3)

The Gulf War is purported to have been waged for stability and peace. But these hostilities will bring more problems than less. Even as the fighting continues there is a threat to the so

called coalition against Iraq, for Syria has warned that its forces will no longer support the United States and southern Arabs if Israel strikes at Iraq, even if only in retaliation. Egypt has also raised doubts about its commitment under such circumstances.

Israel has, of course, been provoked by Iraq's rocket attacks upon its territory, but the fact that Israel has held back from vengeance is more a matter of policy than forbearance, at the urgent request of the United States, which dreads the break up of the coalition it leads. We can be sure that the United States has had to pay a diplomatic price additional to material help it has given to Israel. Promises to Israel for the future have doubtlessly been given, particularly in connection with the Palestinian problem. It does not therefore require much imagination to look for new difficulties looming after the Gulf conflict.

It has been said that the present conflict is over oil, and this has certainly had a bearing upon decisions that have been taken. But there is also a water problem not immediately connected with the hostilities. Jordan has been blaming Israel for taking too much water from the Yarmuk and Jordan rivers. The Jordan was taken by Israel in 1967. The Yarmuk on the other hand rises in Syria, and Syria and Jordan want to dam it to ease their water shortages. To this Israel is opposed, and has so far prevented it happening, for it would reduce Israel's share from this supply. Understandably Israel is very concerned because the Sea of Galilee which is its main source has been falling, and is only forty five centimetres above the red line. Once it is reduced to this danger mark the concentration of salts and phosphorus, with a corresponding increase of algae, could make Galilee unusable, which would be disastrous.

The Palestinians of course, resent Israel using the waters. It is estimated that about forty per cent of Israel's water comes from West Bank aquifers where the Palestinians think they are getting the dregs.

There is much talk of a Middle East general settlement after the Gulf trouble, but one has only to consider the hatred of Arabs for Jews and the water problem to realise how formidable is the difficulty. There can be no solution of men, for as the prophecy declares " - - I make Jerusalem a burdensome stone - - all that burden themselves with it shall be cut in pieces - - ." (Zech. 12:3). The prophecy makes clear that it will be God who will resolve Israel's problems.

NEWS FROM THE ECCLESIAS

HAMBURG, NEW YORK, *Corner Southwestern Blvd. & Pleasant Ave.*

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 response from Christadelphians requesting literature concerning the history of that body continues. This may indicate the measure of concern among some and encourages us in the witness as a help to them.

The booklet concerning Bible prophecy fulfilled and yet to be fulfilled is nearly ready for distribution to those of the general public who may feel the world's present turmoil is reaching a climax and may be concerned that its end is approaching. We seek God's guidance in this work.

We are grateful to all our brethren and sisters for their thoughts and prayers in recent critical health concerns and are deeply thankful to our merciful Father for His care.

J.A. DeF.

MANCHESTER, *Ryecroft Hall, Audenshaw.*

Sunday: Breaking of Bread 11 a.m.
Thursday: Bible Class 7.15 p.m.

Preparations are in hand for a witness to the general public, in a desire to bring the attention of any to the age old prophecies, with their very relevant message for these present troubled times.