

MAY 1992

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"**

**"PARTIAL INSPIRATION—THE TROUBLE OF 1885"**

(continued)

**"A BIBLE CLASS"**

**"PEACE BE UNTO YOU"**

**"LETTER FROM E.R.H."**

**"SIGNS OF HIS COMING AND OF THE END OF THE  
WORLD"**

**"NEWS FROM THE ECCLESIAS"**

---

All Communications

W. G. Butterfield,  
72 Thames Drive,  
Biddulph,  
Staffs.  
ST8 7JF

J. A. DeFries,  
2335 Route 39  
Forestville,  
New York 14062  
U.S.A.

**AT THE TABLE OF THE LORD  
"... HE PROMISED TO GIVE A LIGHT ..."**

In the Chronicles containing the records concerning Israel's kings, we perceive how all the rulers of the ten tribes were evil in the Lord's sight. Also it is evident that these kings came from various of the ten tribes, while in Judah their king always was from the tribe of Judah and always a direct descendant of David. This had to be, for the Almighty had promised David:

"... I will set up thy seed after thee . . . and I will establish his kingdom. . . and I will establish the throne of his kingdom for ever."  
II Samuel 7:12-13.

With the probable exception of three, Judah's kings, David's seed, also proved faithless in the Lord's eyes and therefore experienced His judgments and wrath. It is hard to realize that these idolatrous kings were of David's lineage, that man whose heart God esteemed.

This morning's reading tells of Judah's king, Jehoram. Of him it is written:

"... he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel."  
II Chronicles 21:4.

Why was this cruel slaughter? To strengthen himself, we are told. His brethren were a possible threat to his power. How abominable such wanton evil would be to Yahweh! Additionally we are told:

"... he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the LORD."  
II Chronicles 21:6.

Yet God's purpose was steadfast with David's house; His covenant was sure as we perceive:

"Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever."  
II Chronicles 21:7.

This promise never altered in God's mind, for of his seed must come the promised Son, the Messiah, the Redeemer, Jesus Christ, as the light to David and his seed for ever.

Jehoram's sons were carried away by the Philistines and Arabians so that:

"... there was never a son left him, save Jehoahaz (also known as Ahaziah), the youngest..."

II Chronicles 21:17.

David's lineage was kept intact most wonderfully, as God remembered His promise, here preserving Ahaziah to the throne. As time went on, this king Ahaziah, his sons and the princes of Judah were slain under the hand of God, because of affiliation with idolatrous Israel (II Chronicles 22:8). Athaliah, the king's mother, realizing her son was dead, seized the opportunity and did her best to destroy his sons, all the seed royal, so that she, a descendant not of David, but of that evil Ahab, king of the ten tribes, could usurp the throne of Judah. However, secretly hidden and preserved in the house of the Lord was Joash, the youngest of the king's sons. God's sure promise to David could not be thwarted. Therefore, in the seventh year of Athaliah's evil reign, Jehoiada the priest gathered the captains and the chief of the Levites, and proclaimed:

"... Behold, the king's son shall reign, as the LORD hath said of the sons of David."

II Chronicles 23:3.

At the priest's command, Athaliah was slain and young Joash, as God ordained, became king over Judah. The line of David was thus restored and the "light" continued to God's people. What is light? David's mind speaks clearly:

"Thy word is a lamp (light) unto my feet, and a light unto my path."

Psalms 119:105.

God's word was in David's heart, directing his feet, revealing the way, and helping him to walk in it, even though at times he grievously failed. Yet repenting, his determination was:

"I have sworn, and I will perform it, that I will keep thy righteous judgments."

Psalms 119:106.

To "perform" implies a "rising up", and this man stood tall and firm all his life, even in failure and despair, to walk in God's light. Therefore he was greatly blessed, never forgetting and always esteeming the Almighty's promise. The word "light" not surprisingly is also used as candle. We recall the golden candlestick of the tabernacle. It was the only source of light there. The Almighty had

instructed Moses:

“... thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.” Exodus 27:20.

A command, a charge from God, that light should shine forever in His house. As the high priest entered the holy place, wearing the appointed garments, the candlestick's radiant light would reflect from the jewels in his breastplate, making them alive and scintillating. These jewels, engraved with the names of the twelve tribes of Israel, were fastened in his breastplate, for God commanded that he should wear them:

“... upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.” Exodus 28:29.

These jewels, cut and polished, were with him as God watched when he went about the holy work of reconciliation. Does this not speak of our need for the great High Priest, Christ, who bears in His heart those who are of spiritual Israel? They strive to reflect the light which is His word, now in a time of trial and proving, looking in hope to that coming perfection when Jesus returns, gathering His people and presenting them to His Father as everlasting lightstands. They will then be able to perfectly reflect the glory of the Almighty. We see the accomplishment of this purpose revealed to Jesus' apostle:

“... I, John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Revelation 21:2.

John also was shown the “Bride”:

“Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.” Revelation 21:11.

What makes a jewel precious? It is clear as crystal, prepared, cut and polished. It has no flaw and is able perfectly to reflect the light, God's glory. Take away the light, and the stone is just that—a stone, of the earth, its preciousness gone. Can we hope to be a part of that holy city, Brethren and Sisters? Only as we try to walk in light now, with David, looking to that same lamp for our feet, following the path it reveals.

Going back to those kings of Judah, the seed of God's chosen David, most of them scorned the light, preferring to walk in ways pleasing to themselves. The young king Joash, wonderfully preserved, became king at the age of seven, through the faithfulness of the priest, Jehoiada. When this priest died and his help was lost, the king rebelled against the light and embraced darkness. He ulti-

mately killed faithful Zechariah, Jehoiada's son. Thus it was that although there was to be a light for David's seed forever, most turned their backs because that light restrained their human desires as it illuminated the strait and narrow way.

Judah and its kings continued nearly two hundred years until King Zedekiah, when under the righteous hand of God, Judah and Jerusalem were destroyed and the people taken captive to Babylon. Yet seventy years later, in accordance with His promise, a restoration took place, led by Zerubbabel their governor. What then of David's line? Of Zerubbabel, we read in the genealogy of Jesus:

"And Josias begat Jechonias (Jehoiachin) and his brethren, about the time they were carried away to Babylon: And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;"

Matthew 1:11-12.

Jehoiachin was king of Judah, taken captive and carried to Babylon. His grandson, Zerubbabel, in the line of David, in the line of Christ, became governor over those who, after seventy years' captivity, returned to Jerusalem. Babylon was vanquished, King Nebuchadnezzar was gone, but the line of David endured. This seed, the light promised "to him and his sons for ever", continued until Jesus was born, the Son of God, of the tribe of Judah and the lineage of David, fulfilling the promises made to Adam, Noah, Abraham and David. Through the Word we can understand and rejoice in John's words:

"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, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:1,14.

Indeed John along with Peter and James actually saw that glory on the mount as Jesus was transfigured before them. He was revealed, carried in Spirit to the kingdom where He will most surely become the everlasting Light, recognized by all of mankind. There on the mountain:

"... his face did shine as the sun, and his raiment was white as the light." Matthew 17:2.

He radiated light. This brings to our minds the vision to John revealing Jesus Christ in all His ultimate glory:

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.”  
Revelation 10:1.

How marvellously self-fulfilling is God’s word, and it inspires and encourages us. Here will be the light promised to David, sitting upon his throne, radiating as the sun. John again speaks to us, testifying that Jesus in His witnessing:

“... was the true Light, which lighteth every man that cometh into the world.  
He was in the world, and the world was made by him, and the world knew him not.”  
John 1:9-10.

Of this refusal to know Jesus as the Light, John explains:

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”  
John 3:19.

Does this not apply to all mankind, to all fleshly, human inclinations? And it includes those kings of Judah, of David’s seed, who turned from their opportunity to walk in light to a pursuance of their own wants. Even so, how immense is the Almighty’s mercy, that no matter what, He:

“... would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.”  
II Chronicles 21:7.

To all those who recognize their darkness, He does indeed give a Light, Jesus, the Son of God, the Son of David, the Word made flesh. Jesus himself said:

“... I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”  
John 8:12.

Will we, Brethren and Sisters, follow Him? Again from John:

“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”  
I John 1:5-7.

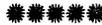
How clear the message! Yet how difficult it is to walk in the light, for it is a crucifying of our flesh, a denying of ourselves, which is so very painful. But Jesus encouraged His brethren so to walk:

“... Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

While ye have light, believe in the light, that ye may be the children of light...”  
John 12:35-36.

How few in David's line believed in that promised light! They remained in or became children of darkness. We have been blessed, called to walk in the light. Only as we do so, in belief and in love for the Giver, trusting in it to guide our way, can we become heirs with David of the promises; and this because the Word, the Light of the world, became flesh and walked perfectly in love and obedience to His Father. It is for us to follow Him.

*J.A.DeF*



### **PARTIAL INSPIRATION—the trouble of 1885 (continued)**

A sister to R. Roberts

“This is the third upheaving for the making white and purifying of the household. First, Dowiete; second, Renunciationists; third, the ‘Apparatus’ party, for adjusting the Scriptures to suit all parties, especially the rich and learned classes. There is always a man needed to head up the smouldering disaffection. ‘There must need be heresies, etc.’ We did not think Bro. Ashcroft was to be the ‘tool’. Many will grieve at the revelation. Truly ‘that which cometh out of a man’ is that which defileth him. His words will act as a separating ‘apparatus’, and, by-and-bye, the valiant for the truth will be made manifest. They are all responsive to the voice of the Shepherd, a stranger they will not follow. It was evident to those who could read below the surface that the Exegetist was hostile. Bros. Ashcroft’s letter to you made it manifest, and it was necessary that you should accept the situation. You have to deal with the enemy in the camp, in the garb of a friend. You, as a faithful watchman on the tower, have sounded an alarm; the whole congregation are now attent; God will guide the battle. Deal courageously, and Lord will be with the good. It was high time something was done, Things have been a working, for some time past, and you are not caught sleeping deep in this world’s concerns; but as of yore, with the sword at your right hand, bright and sharp as ever. We are

on the rock. Our refuge is in God. He is our high tower, and when the storm has blown over, we will be unmoved. I share the feeling of horror you have experienced lately. It is no wonder in the circumstances. It is just the kind of feeling one has in realising over and over again as an overwhelmingly sad fact, that something very dreadful has happened, like the death of a very dear and loved one. The only refuge is in God. I never find that fail, when the mind just bears round to the comfort there is in Him. No doubt this up-turn is of Him. The brotherhood needs waking up, shaking up every now and then and especially as the end approaches."

The above letter was typical of many other letters R. Roberts received in those sad days of ecclesial trouble.

(to be continued)



**A BIBLE CLASS**  
**"His Compassions Fail Not"**  
**Lamentations 3:22**

Our consideration is taken from the writings of Jeremiah, a prophet who suffered great persecution while bringing God's admonition to a wayward people. This book is a lamenting for the injury done to God as well as for Judah and Jerusalem, who because of their disobedience and rebellion, had been captured by Nebuchadnezzar. Many were slain by the sword, the city ravaged and many carried captive to Babylon. for forty years Jeremiah had prophesied of this day only to be ignored, persecuted and finally imprisoned. Yet even in circumstance such as these he could with hope say:

"It is of the LORD's mercies that we are not consumed,  
because his compassions fail not." Lam. 3:22.

It is in God's mercy that those who strive to serve Him are not consumed. Indeed all men must die, yet a few have the promised hope of resurrection. When the first man succumbed to his own disobedient inclinations, he was cursed by God with death, yet even then compassion and hope were extended:

"Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." Gen. 3:21

These naked, sinning creatures were in need of a covering. In place of the fig leaves they had fashioned for themselves, God provided coats of skin, teaching that the shedding of blood was required to atone for sin, lest they die without hope. Man being flesh fails, whereas God in His mercy continues to provide for every

need. David recognized this unfailing compassion as he said:

"The LORD is merciful and gracious, slow to anger, and plenteous in mercy.  
He will not always chide: neither will he keep his anger for ever.  
He hath not dealt with us after our sins; nor rewarded us according to our iniquities.  
For as the heaven is high above the earth, so great is his mercy toward them that fear him.  
As far as the east is from the west, so far hath he removed our transgressions from us.  
Like as a father pitieth his children, so the LORD pitieth them that fear him.  
For he knoweth our frame; he remembereth that we are dust."  
Psalm 103:8-14.

Here is the basis of God's unfailing compassion. He remembers we are flesh and as a Father He pities His children and His hand is outstretched in love to those who fear and turn to Him. Yet for all this consideration, man fails to grasp this hope extended. David confirms God's mercy to the few who do fear Him:

"But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;  
To such as keep his covenant, and to those that remember his commandments to do them."  
Psalm 103:17-18.

God's compassion is always there unchangeable, extending throughout the generations when there is a turning to Him.

Jeremiah suffered great cruelty and deprivation as the Almighty's witness, yet trusted in God's unfailing compassion and rejoiced in the hope he knew:

"The LORD is my portion, saith my soul; therefore will I hope in him.  
The LORD is good unto them that wait for him, to the soul that seeketh him.  
It is good that a man should both hope and quietly wait for the salvation of the LORD."  
Lamentations 3:24-26.

In the midst of despair this also was David's antidote:

"Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God."  
Psalm 43:5.

There were some faithful who submitted to the years of Babylonish captivity and held dear the hope of the return to Jerusalem after the seventy years had passed. This hope would sustain them while slaves in a strange land, trusting in His compassion and power to perform what had been promised:

“Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again every man to his heritage, and every man to his land.”  
Jeremiah 12:14-15.

As recipients of God’s compassion and kindness, we must in turn display the same to others. The Lord Jesus taught His disciples in the same spirit:

“Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.”  
Matthew 18:21-22.

God’s great gift of mercy has been the provision of His Son the Lord Jesus, as our High Priest and Mediator. As a man of flesh subject to every temptation, but who through perfect obedience never failed, He is sensitive to the feelings of His brethren, and knowing the frailties of the flesh, with empathy can present our prayers to God. How grateful we should feel that His compassions fail not.

M.C.S.



“PEACE BE UNTO YOU”  
John 20:19

Recently we have listened to Jesus as He appeared to the disciples immediately after His resurrection:

“... the same day at evening, ... when the doors were shut ... for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.”  
John 20:19.

Can we imagine their consternation and awe as they perceived that it was Jesus standing in their midst, in spite of the doors

being shut? In another record their reactions as Jesus appeared are even more fully revealed:

“... they were terrified and affrighted, and supposed that they had seen a spirit.”  
Luke 24:37.

They were not at peace but rather full of fear, and Jesus, seeking to calm their fears, spoke:

“... Why are ye troubled? and why do thoughts arise in your hearts?”

Luke 24:38.

Indeed they were troubled and agitated. “Why are ye...?” He asked, reminding them that not long before He had spoken of His resurrection to come. Then He invited them to behold His hands and feet. These marks of the cross would verify that He was indeed Jesus and no impostor. But, they might wonder, for what purpose was He raised? His words make it clear: “Peace be unto you.” He was to bring that quietness, rest, at-one-ment promised by His Father. Jesus twice spoke thus to His disciples, and again a week later when Thomas was present. Peace was uppermost in His mind as He came to His brethren seeking to impart to them a measure of that ease and quietness He was experiencing as the warfare in Himself, between the flesh and the spirit, had ended. Three days earlier on the cross He had cried out in victory, “It is finished”. It is that great victory which brought peace, toward which the law pointed, and which Israel was to see in the peace offering.

The Psalms also spoke of Jesus’ work, as David expressed:

“I will hear what God the LORD will speak: for he will speak peace unto his people, . . .

Surely his salvation is nigh them that fear him; . . .

Mercy and truth are met together; righteousness and peace have kissed each other.

Truth shall spring out of the earth; and righteousness shall look down from heaven.”  
Psalm 85:8-11.

Jesus, of the earth, honoring God in heaven, has made a way of peace for mankind if they will in turn honor God.

The prophets too foretold of Jesus’ work to bring peace:

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called. . . The Prince of Peace.

Of the increase of his government and peace there shall be no end, . . . The zeal of the LORD of hosts will perform this.”

Isaiah 9:6-7.

Having all this in mind Jesus, as His disciples were troubled, helped them, saying:

“... These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Then opened he their understanding, that they might understand the scriptures.” Luke 24:44-45.

He revealed to them more fully God’s purpose in the scriptures—the gospel concerning the kingdom of God and the name of Jesus Christ. Can we not see, Brethren and Sisters, why He spoke so pointedly, immediately, as He stood in their midst—“Peace be unto you”? Previously He had spoken of His soon departure to accomplish this very outcome:

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.” John 14:27-29.

It did come to pass as the risen Jesus spoke these comforting words. Their hearts were troubled, they were affrighted, as we might be, but Jesus’ love helped as He reminded them in speaking of His great, difficult and now accomplished work. Peace was now possible because of that victory for which He agonized all his life. This we have remembered at the Table this morning.

By birth, Brethren and Sisters, we are Gentiles, alien to Israel, yet His victory has brought to us the hope of Israel, peace with God everlastingly through His Son. Paul speaks to us of this inestimable grace:

“Wherefore remember, that ye being in time past Gentiles in the flesh, . . . without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

For he is our peace, who hath made both one.”

Ephesians 2:11-14.

“He is our peace.” What blessing, what grace, what mercy! Jesus gave His life to bring hope to us. That gift and its promise is

only the beginning. We are called upon to labor for this, a lifetime's work that is ours to have and to honor, that at-one-ment with God and with each other may be allowed. Isaiah explains this:

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isaiah 26:3.

The Almighty will preserve in peace those whose thoughts and hopes are steadfast and leaning upon Him. Isaiah continues:

"Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength." Isaiah 26:4.

Jesus' mind never strayed, distracted with personal interests. It was truly stayed on His Father, and we must guide our lives and minds that cares do not overshadow our way to the peace which He has made for us. Our effort toward peace is an enduring constraint upon us, as well as a life-long joyous hope. It is to be fulfilled if we are accounted worthy when He comes, to receive spirit nature, when flesh—the destroyer of peace—will itself be destroyed. How we long for the time when all the struggles and afflictions will be finished, and the privilege of living eternally with Jesus in God's presence is realized. It is wondrous to think of being part of that new heavens ruling with Jesus over a new earth, which He has promised. Peter helps us keep this hope alive:

"... we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

II Peter 3:13.

Today we live in the midst of the old heavens and earth (high and low positions in the hands of men), full of corruption and folly. These are to pass away at Jesus' return. The promised new heavens and new earth will be blessed with righteous rulers and obedient subjects; therefore, its state will be one of peace. Of this promise Peter continues:

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

II Peter 3:14.

We are not, nor can we be in our own strength, without spot and blameless. We try, yet we fail often; we defile our garments, but the Prince of Peace is now at His Father's right hand to mediate for all who are His. He has promised to wash our robes in his blood, removing guilt if there is recognition, confession and repentance. Those seeking that great blessing and love may then perceive the fulness of Jesus' words, "Peace be unto you."

Let us put aside all things which would take away from that

peace which, as Paul tells us, "passeth all understanding", or which is more excellent, superior to what we presently can comprehend. Paul enlarges on this thought:

"Let your moderation (gentleness) be known unto all men..."  
 Philippians 4:5.

Why is it necessary that our gentleness be evident? Because, as the verse continues, "The Lord is at hand." Gentleness is a fruit of the Spirit which the Almighty would have in His children. It softens the hard and indifferent spirit which is native to careless flesh; it also brings forth love in others. Awareness that He is at hand, guarding, testing, watching, indeed a loving Father, will give impetus to please Him, with a better perception that the time is nearing when Jesus will appear, bringing eternal atonement for those who do His Father's will. Paul continues:

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."  
 Philippians 4:6.

What is meant—"Be careful for nothing"? Does it condone carelessness? Obviously not, as Peter's instructions make clear:

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:  
 Casting all your care upon him; for he careth for you."  
 I Peter 5:6-7.

The thought of both "care" and "careful" implies distraction—that which could take the mind and the time away from the longing and effort for peace. Jesus spoke of this danger in the parable of the sower casting forth seed:

". . . that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasure of this life, and bring no fruit to perfection."  
 Luke 8:14.

Unfortunately in this life there are many temporal cares: our living, our health, our acquaintances, our daily work, all of which if too absorbing can choke the ways of the spirit and hinder the bearing of that spiritual fruit for which the Sower looks. Let us then turn to God, trusting in His care and love. Let us put our minds and activities to the things of the spirit, the things of His House, His people, and therefore of Himself and His Son, making our requests known unto Him, who already knows what is best for us, yet desires that we ask. If we can, Paul reminds us:

"And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."  
 Philippians 4:7.

What a blessing. Yahweh Himself cherishes and will keep and

guard loving hearts and minds. Paul again helps us:

“Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.”

Philippians 4:9.

What were those things our Philippian brethren had learned? “Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; . . . think on these things” (verse 8).

This is the way to find that peace of which Jesus spoke when He appeared to His brethren on the day of His resurrection. As we listen to those words and try to realize what agonies of heart and body He endured to make that peace possible, let us value it above every other aspect of our lives, seek it, work for it, ever giving thanks to our Father for holding out to us that “peace which passeth all understanding”. This is what Jesus, filled with joy, experiencing it through His victory, sought to share with His beloved disciples in the simple, promising words: “Peace be unto you.”

*J.A.DeF*

**Letter from E. R. H. (extract)**

“We are told to avoid “unprofitable questions” and when brethren or sisters press such questions then they disrupt the ecclesia so we are told to “MARK” those people and have no fellowship with them.

All you can do with those who choose to walk off or as John says “Go out from us” is to leave them alone and let GOD deal with them. That seems to be the attitude of those who took part in the 1923 division.

Bro Pearce and Bro Davis retracted what they said and were therefore allowed to remain in the Temperance Hall ecclesia. The John Bright St. meeting therefore should have ceased their grievance and resumed fellowship. In regard to the term “brethren” there are TRUE brethren and also false brethren like Alexander the coppersmith, Diotrophes and others of that stamp. They knew the Truth and were baptised into Christ, BUT, having put their hand to the plough they looked back and so come under the condemnation of 2 Peter 2:21-22. - - - -

Again about the 1923 division, “yet it was understandable for SOME to rise against policemen in the meeting” (a comment previously made by the Remnant) BUT, after the matter was thrashed out the said “policemen” retracted what they said. I understand that they were not actually in the police force but saw no wrong in accepting service as policemen.

Having retracted what they said and the rest of the ecclesia being satisfied, the “SOME” should have been humble enough to

accept the decision of the majority which the ecclesial guide says they should. The majority therefore inserted an extra clause (Clause 35) "That (under doctrines to be rejected) we are at liberty to serve in the army, or as police constables, take part in politics, or recover debts by legal coercion". This therefore we are NOT PERMITTED TO DO. It is in print for all to see so why not accept it? - - -."

### **The Remnant's Comments on the above**

The trouble over serving in the Police Force came to its head shortly after the end of the First World War. It has been said that without that war there would have been no temptation to join either the Army or the Police.

Those who were the minority in the division of 1923 made the following appeal:-

"Let us not seek to excuse those who failed in this War crisis. Let us show pity, sympathy, and, where no admission of wrong is shown, urge penitence, but let us not argue for uncertainty in our divine Master's teaching, as was done in the two unfaithful addresses of brethren Davis and Pearce.

Let not the plea of "automatic" withdrawal, divert, or obscure, our minds from the important issue in the question before us. If brother Davis still has the unscriptural mind expressed in his unworthy address, then duty bids us to part company with him, and all who condone that mind. If our brother is sound, why does he not "unreservedly accept," in the sense of believing and professing, not only the first, but also the second of his Ecclesia's resolutions, which reads:

"That in Clause 35, under the heading 'Doctrines to be rejected', we insert after the words 'in the Army', the words 'or as Police Constables'." Let him announce to the many Ecclesias which he has so cruelly disturbed—

- 1/ That a brother breaks the Commandments of Christ by joining the Constabulary; and
- 2/ That to fellowship an unrepentant brother, who commits sin; or an unrepentant brother who condones it, is to violate the apostolic law relating to withdrawal."

So we see that one of the fundamental issues was the doctrine of fellowship.

Our correspondent refers to the John Bright Street meeting, who had opposed Davis and Pearce, and had a grievance. The Clapham ecclesia who came to adjudicate had this to say:-

"To our surprise, the grave charges made by the John Bright Street brethren against the Temperance Hall, concerning doctrine and fellowship were left unnoticed."

On January 19th, 1922, the Clapham brethren met, and went fully into the evidence they had obtained; their judgment was that there were three things which stood out in the trouble, which they felt were clear and certain:-

- 1/ That the two addresses (of Davis and Pearce) were highly unsatisfactory.
- 2/ That the John Bright Street brethren were justified in taking serious objection to them.
- 3/ That in excommunicating the John Bright Street brethren, the Temperance Hall Ecclesia committed an unrighteous act.

We see then that the minority who took action over the wrong views of Davis and Pearce, found themselves withdrawn from. This evidence, we feel qualifies the view of our correspondent who says they "walked off". On that same date (January 19th, 1922) A. T. Jannaway wrote to C. C. Walker at Birmingham as follows:-

"Brother Viner (of John Bright Street) in the face of difficulty, has accepted the word of your brethren that brethren Pearce and Davis now hold no false doctrine.

Now cannot you, instead of imputing bad motives to him, which the Lord may disavow, accept his word that he was moved by a conscientious belief that your brethren were covering that that was wrong?

For your Ecclesia to heal this breach, by yielding a little, would redound far more to its honour and dignity, than would be the case if it maintained an implacable attitude, to the distress and possible destruction of many."

Jannaway expected a reply, but he didn't get one. This resulted in a comment that if Walker was convinced that Davis and Pearce never held wrong doctrine, why did he not say so.

Clapham then began to probe matters more deeply, and things they had overlooked began to come into perspective. They issued the following:-

"Because we were convinced that the two addresses contained false doctrine, we decided:

- 1/ That the John Bright Street brethren had just cause for standing aside.
- 2/ That it would be wrong for us to withhold from the John Bright Street brethren our fellowship.
- 3/ That, under the circumstances, the Temperance Hall Ecclesia had acted most unrighteously in disfellowshipping the John Bright Street brethren."

So the issue of the doctrine of fellowship was crucial. Temperance Hall had excommunicated John Bright Street; Clapham on the other hand maintained that they would remain in fellowship with

John Bright Street.

Our correspondent refers to the extra clause (Clause 35) added to the constitution. Clapham, who upheld the minority had this to say on this aspect of the Birmingham Constitution (obviously taking the view that a mere insertion in the Constitution of the principle, was not sufficient to put right the wrongs, that in practice, had occurred.)

"For a human compilation, this is, we believe, a useful and excellent work, provided it is made subject to the Scriptures, and is in the hands of wise and faithful men. We fear, nay, are sure, that a wrong handling of this Constitution is what has led to the present trouble. It has been elevated to a place above the Word.

Let us beware of raising a Constitution to the level of the Bible, and of raising Arranging Brethren to the level of the inspired apostles."

Clapham appealed to scripture for the stand they made saying "Christ's teaching in the letters to the Seven Churches in Asia, shows - - - that when false doctrine becomes manifest, it must not be endured. To the church at Pergamos, He said, "I have a few things against thee," because thou hast there them that hold such and such doctrine. How could this church have ridded itself of these holders of false doctrine unless it withdrew from them? If Pergamos gave heed to the rebuke of Christ, is it reasonable to suppose that Christ would sanction Pergamos fellowshiping, knowingly, the holders of the same heresy in another church?

It is objected that there were faithful ones in Sardis, and they were not told to come out. But what was the position of Sardis? From what Christ said, its sins were not manifest. It had a name that it lived but its unsatisfactory condition was not generally known. Its sins were, probably, of such a character that onlookers, and even some of its own numbers, were deceived. Faithful brethren are not responsible for what they cannot know. In such a case they are not in their minds fellowshiping evil, and Christ does not hold them accountable. He says of such, "They shall walk with me in white." The position is similar to that of an Ecclesia which quite unconsciously fellowships individuals who secretly practice, or believe, what is contrary to the Truth. In these circumstances, the Ecclesia not knowing it cannot withdraw, and is not responsible."

The Remnant hopes that in placing these comments and evidences before our readers, that it will help to make clear that it was the failure to uphold the doctrine of fellowship which caused the division of 1923, even as that same failure caused the division of 1885.

Our readers are invited to send for our free booklet, "The Doctrine of Fellowship—What does God require?"

**Signs of His Coming and of the End of the World**

**“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men- - . Let the heathen be wakened, and come up to the valley of Jehoshaphat...”**

**(Joel 3:9-12)**

The commander of the military forces of the Commonwealth of Independent States said recently that there should be a calming of the fears that have been expressed, of Russia and the Ukraine grabbing bits of the old Red Army, including some of its nuclear forces. Reports that a division of long-range nuclear-capable bombers have defected to the Ukraine should not cause alarm. “The division’s commander might have sworn allegiance to Ukraine, but that does not mean that strategic airforces are under the jurisdiction of Ukraine.” In fact the Ukraine actually endorsed an agreement which accepted Commonwealth Control over the former Soviet Union’s strategic nuclear forces. The commander of the Red Army has admitted that he does not have friendly relations with the President of the Ukraine, but is far from being alarmed about it.

Meanwhile the Russian President continues to seek agreement with the U.S.A. for nuclear arms reduction, to stop the two sides targeting each other. To a degree he has been rebuffed, the American Secretary of State saying that he understood “the political importance of the spirit” of the Russian offer but in practice there were “several technical problems, specifically as regards exercising control.” In actual fact the U.S.A. wants to retain far more nuclear warheads than Russia. Furthermore the Russian suggestion of the two powers agreeing to share Star Wars technology to collaborate in a global anti-missile defence system, is not getting any real response from the U.S.A. This has caused the Russian Marshall to make the comment, “We have to think what to do if the United States doesn’t give up the Strategic Defence Initiative.” The U.S.A. has however said that there will be “talk about the possibility of sharing technology in this area.”

Britain too, is dragging its feet over reducing nuclear weapons, actually purposing to increase its capability at a time when Russia and America are reducing such devices. Even Iraq has resisted the U.N.O. request to destroy its Scud-Missile making

equipment.

What does all this portend? The prophecy of Joel warns that inevitably the nations WILL "prepare war". They are incapable of doing what is right. Though international tension appears to have been reduced due to the labours of the former President of the Soviet Union, the fall of Communism actually means an uprise of Nationalism; and one has only to look at history to understand nationalism. Former Yugoslavia is an example of it in a modern context, where at the present time there is a repetition of the horrors of an earlier age in the warring factions with the consequent cruelty that is so evident, now that communism is not holding the Balkans together.

The fact is that recent world events are not an indicative of peace, but rather of political change preparatory to that final disaster to which the nations are inexorably moving. The Scripture is prophetically clear about the outcome:-

"But thou, Beth-lehem Ephratah - - - out of thee shall he come forth unto me that is to be ruler in Israel - - -.  
And he shall stand and feed (rule) in the strength of the Lord - - - now shall he be great unto the ends of the earth.  
And this man shall be the peace, when the Assyrian (the Northern Power) shall come into our land - - - ."

(Micah 5:2-5)

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

Scholars of the Sunday School and brethren and sisters alike much enjoyed the occasion of the Sunday School party spent informally with games and light refreshment. In the evening an address was given on world developments as they have and continue to fulfill the interpretation of Daniel's image. Particular emphasis was given to the image's "ten toed" state as pertaining to the Lord Jesus' return with all the wonders He will perform.

Numerous Christadelphian responses to our letter offering literature brings gratitude and encouragement in this witness.

*J.A.Def.*

**MANCHESTER, Ryecroft Hall, Audenshaw.**

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

The improvement in health of some suffering infirmity is a source of profound thankfulness, for His mercies fail not.

Continually we are shown our need for guidance as problems arise; it is a comfort to know our Brethren at a distance are ever desirous to help in counsel as appropriate.