

NOVEMBER 1994

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

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AT THE TABLE OF THE LORD
CITIES OF REFUGE

Our daily reading continues to reveal the kindness and depth of our Father's wisdom and mercy, found in His law. Each part of that law takes account of a facet of man's nature which God recognized, and thus gave His wise instruction to lead in the right way—the way of the Spirit.

In Deuteronomy 19, which we have read this morning, the Almighty instructed Israel concerning cities of refuge. Here was His compassion toward one who had killed, not in hatred or anger, but accidentally. God had commanded very specifically:

"Thou shalt not kill."

Exodus 20:13.

Jesus many centuries later added to the understanding and to the spirit of this law:

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment:
..."

Matthew 5:21-22.

Anger unrestrained can lead to murder. For such a killing there was no deliverance. But for the one who killed unintentionally through either carelessness or happenstance, there was safety, hope of deliverance from the law's death sentence. For such the Almighty ordained cities of refuge as a place of deliverance for the unintentional killer. God's longsuffering is later spoken of by David who perceived the Father's love for the faithful believer:

"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."

Psalms 103:13-14.

He does remember, for He formed man of the dust of the ground; He knows our weaknesses and is merciful. But David reminds, only for "them that fear him." One who kills in anger or hatred shows no fear of God or for His laws. A shelter was offered to those who revered God but had killed by accident, and He commanded that certain cities for refuge were to be provided—six in number, three east of the Jordan River, and three to the west; not many but enough if one made true effort to reach them.

Let us look at the Almighty's instruction to Moses:

"Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee."

Deuteronomy 19:2.

Prior to their entering the land, Moses under God's hand:

"... severed three cities on this side Jordan toward the sun-rising;

That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:"

Deuteronomy 4:41-42.

These special cities, God's provision, were separated, made different or set apart from all other cities for the special need. They were all cities which belonged to the Levites and the priests, as God had already instructed:

"And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities."

Numbers 35:6.

How appropriate that these six special places were appointed by God out of the forty-eight cities belonging to the Levites and priests, for thus they would be administered by those in God's chosen service.

Concerning these cities, God gave instruction which would help the one fleeing for his life:

"Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither."

Deuteronomy 19:3.

To "prepare a way" involves making a highway or a clear pathway, as the word means. This word is found in Deuteronomy 2, as Moses earlier said to King Sihon:

"Let me pass through thy land: I will go along by the highway, I will neither turn unto the right hand, nor to the left."

Deuteronomy 2:27.

There were, then, to be highways prepared which would lead to each of these six places of refuge for the innocent slayer. The way would be clear, well marked, not difficult to travel, for it meant life or death to the innocent one. The way was prepared for a most urgent reason:

“Lest the avenger of blood pursue the slayer while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.” Deuteronomy 19:6.

The avenger in his rage would be anxious to overtake and kill, not stopping to consider whether this one was worthy of death. The smoothed and opened path would enable the innocent one to most easily and quickly make his way to the nearest city of refuge. In this regard Israel was also instructed to:

“... divide the coasts of thy land . . . into three parts, that every slayer may flee thither.” Deuteronomy 19:3.

These vital cities were to be evenly distributed in the land, both east and west of the Jordan. Those cities appointed by Joshua as the land was divided were Kedesh-Naphtali, Shechem, and Hebron in the west (Joshua 20:7). On the east of Jordan where the two and one-half tribes were to dwell, Bezer, Ramoth-Gilead, and Golan were chosen (Deuteronomy 4:43). A look at a map shows these were positioned nearly equidistant from one another, being fifty-five to sixty miles apart, so that one fleeing for his life to the nearest would have to travel no more than thirty miles along a “prepared way”. As he hurried along, how grateful he would feel for that cleared highway and the nearness of a divinely provided refuge! The merciful God, having in mind the need of the innocent one, ordained these provisions. The mind of the one seeking refuge would be filled with gratitude as he hastened on this way, fearing for his life, yet having hope. There would be no dawdling or stopping to rest; rather, an application of all strength to reach the mercifully provided refuge.

Does this not bring to our minds even now, Brethren and Sisters, that we as erring and dying creatures must diligently labor toward the only hope of refuge and deliverance held out by our Father? He recognizes man’s weaknesses, understands his failures, and grants a true hope of deliverance from eternal death.

The Almighty in His justice and knowing man’s devious tendencies holds to account the man who has killed in hatred and anger (intentionally), and yet seeks the safety of a city of refuge:

“But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:
Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.” Deuteronomy 19:11-12.

How suitable that the slayer, deceitfully seeking refuge, should be fetched and judged by the elders of his own city who would know him, his reputation, his spirit, and his relationship with the one whom he had slain. When judged guilty of pre-meditated murder, he would be turned over to the avenger of blood that he might die in accordance with God's command. The law decreed death for the guilty slayer, but a merciful deliverance for the one who did so inadvertently.

As the innocent slayer reached his city of refuge and was so judged, he was required to "abide in it unto the death of the high priest. . ." (Numbers 35:25). No one would know when this would occur, perhaps soon, perhaps many years ahead. If he left the city before the high priest's death, the avenger of blood, finding him away from his refuge, could slay him and be guiltless. No doubt the innocent slayer would be in a refuge city nearest to his own possession. After some time, he might long to return there. Remaining in the city of refuge would require an enduring under God's requirements, waiting for the time (unknown to him) set in God's mind, but always grateful for such deliverance. If he should go out, it would be because his own desires overcame his fear of God and regard for His requirement. At the death of the high priest, he was free to return to his former place, ever grateful to God. It would be a reminder to the faithful there of the promised High Priest to come, Jesus Christ, whose death would result in deliverance for all who endured, obedient to God's word, and grateful for His forgiveness and for the hope of obtaining the divinely promised possession.

As we think about God's arrangements for the people in these six cities of refuge, we are deeply touched by the great mercy our God showed—what Fatherly planning, what recognition of His children's fleshly ways, needing His care and forgiveness. In His infinite wisdom a law was provided to guide them in the right way. Does this particular aspect—the cities of refuge—help to make us more receiving of His ways, being so much higher than our ways, His mercy so much more abundant and gracious? In gratitude, in love and in fear, let us obey His word, glorify and sanctify Him, for He is our Deliverer, having made sure that "innocent blood be not shed". The provision of these cities of refuge is only one facet of the many which in total make up His law; but it does help us to see the bigger picture with its many facets, scintillating with beauty, reflecting His glory, His holiness, and His enduring love for His children.

J.A.DeF.

"BE STRONG IN THE LORD"

Paul's closing remarks in his letter to the Ephesians, encourages those brethren to be stalwart in faith saying:

"Finally, my brethren be strong in the Lord, and in the power of his might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Ephesians 6:10-11.

To be "strong in the Lord" is to be empowered or increased in spiritual strength. "Might" as used here means vigor, giving the thought of actively moving with assurance.

Paul urged his brethren to recognize their unique and blessed position as God's children - in that His power would be used on their behalf to strengthen and sustain as there was evidence of a trust in Him. To those at Corinth Paul gave similar help:

"Watch ye, stand fast in the faith, quit you like men, be strong." I Corinthians 16:13.

He was not referring to physical prowess, but rather the spiritual strength required in order to stand fast without wavering when their faith was tried - to react as men of spirit and not men of flesh.

Timothy also was one whom Paul endeavored to spiritually strengthen as he wrote:

"Thou therefore, my son, be strong in the grace that is in Christ Jesus.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Thou therefore endure hardness, as a good soldier of Jesus Christ." II Timothy 2:1-3.

Just as a man of war hardens himself to all else but the fight at hand, so too, must those endeavoring to be soldiers of Jesus Christ be aware of the help and strength available through His mediatorship, to fend off the crippling disability that natural weakness may inflict in the battle against the flesh:

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." II Timothy 2:4.

How well Paul's words emphasize that call to a warfare which is a constant test of the strength and faith of a godly man.

As David endeavored to be a man after God's own heart, he was motivated by this same promise of spiritual strength:

"Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD." Psalm 31:24.

This is the same message of encouragement Paul gave to Timothy and those at Ephesus and Corinth - that the Word of God contains a hope for those who exercise courage in their living - an assurance that God will sustain as He sees a faithful effort:

“O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.”
Psalm 31:23.

This is the end of that hope promised - the everlasting preservation of the faithful who will reign with Christ as His Saints, while the proud - those unwilling to yield in humility to His guidance, will be rewarded accordingly.

The record of Joshua reveals the example of a godly man from among the thousands delivered from Egypt and one of only two faithful spies from the twelve sent, to come back with a courageous and positive report of the new land. Although displaying the courage of his convictions, he no doubt needed reassurance at times, therefore God in His mercy gave him this charge:

“There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest.”
Joshua 1:5-7.

Joshua had faithfully exercised his trust in the Almighty as he spied out the land, giving a good report as a witness of his belief, and was therefore strengthened and rewarded in his work as Moses' chosen successor.

David's words add insight to the spiritual courage needed before God's empowering strength can be received:

“Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.”

Psalm 27:14.

We often ask for spiritual help in the trials or questions that may face us individually or ecclesially. In order to receive God's help, Paul's words point out the need to steadfastly hope in that which the Almighty has provided, to be “strong in the Lord, and in the power of his might”.

M.C.S.

A COMMENT ON DIVISIONS

(Extracts from the "Tidings" magazine, circulating in the USA)

"Divisions are wrong. This is a first principle of the faith, which - alas - has never been given as much prominence in our brotherhood as it deserves ---. "Is Christ divided?" (1 Cor. 1:10-13) --- A brother once tried to defend our community's attitude toward dividing by arguing that the first century divisions were personality-oriented, whereas ours are based on questions of doctrine. Such a notion is completely at variance with the facts. Is it possible to read 1 Corinthians without realizing that this ecclesia was buzzing with doctrinal arguments? Is it possible to read Christadelphian history without learning of Doweyites, Elstonites, Bro. Bell's, Bro. Trapp's or Bro. Hall's fellowship?

Paul's day and ours are much the same: divisions have practically always been caused by doctrinal issues espoused by leading teachers, whose names have often become attached to the groups who followed them.

Yet there was one important difference between the Corinthian divisions and our Christadelphian ones. The various groups in Corinth still came together for the breaking of bread (1 Cor. 11:17-20) whereas our divisions involve total separation from the other groups. Our divisions are worse than theirs because ours go further.

There is only one form of separation that Paul advocated: that between the one body and the outside world (2 Cor. 6:16-18).

Consequently, we need to ask ourselves: Do the Unamended Fellowship, and the Old Paths Fellowship, and the Berean Fellowship, and all the other fellowships belong to the body of Christ or to the unbelieving world? (And they, of course, need to ask the same question about each other, and about us.) Because, if they belong to Christ, it is wrong and anti-scriptural for us to be separated from them --- how can we contend against error (as we must) without having the occasional division? --- The end does not justify the means. It is not advisable to break one commandment in order to keep another. We must learn to contend for Truth without having (or perpetuating) divisions. Paul managed it. He contended against several different heresies in 1 and 2 Corinthians, yet insisted upon unity ---. The --- problem is what to do when we are undecided, when we really can't make up our minds whether a certain community is part of the body of Christ, or not. Romans 14:4, and 10 to 13 should help us here. "Who art thou that judgest another man's servant? To his own master he standeth or falleth ---. But why dost thou judge thy brother? Or why dost thou set at nought thy brother? --- every one of us shall give account of himself to God.

Let us not therefore judge one another any more - - -."

In modern English, this says we are forbidden to make negative judgments about the standing in God's sight of those who profess to be our brethren. Where there is a borderline case, we must evidently give the other party the benefit of the doubt.

It is difficult to escape this conclusion: whereas there must be separation between the body of Christ and the outside world, to have divisions WITHIN the one body is an offense against the Lord. How is it that we, of all people - - - with our insistence upon basing all that we do upon scripture - - - have missed this point so badly that we have become one of the most division-prone communities on earth? - - -

The division that plagues North American Christadelphia today would probably never have occurred if, in the nineteenth century, the disputing brethren had all said, "I only see a dim image in a mirror, but I'm inclined to take the view that - - -." And even today, that division wouldn't last much longer if we all learned from Paul and began to say, "I think my statement of faith is more likely to be right than the other, but I could be mistaken because my knowledge is only partial." - - - Overestimating our own knowledge, taking for granted the existing state of affairs, accepting without question the absolute rightness of "our side's" point of view, and speaking dogmatically instead of humbly, will probably serve to perpetuate the division - - -."

From the Christadelphian (March 1922)

"Is Christ Divided?" This was Paul's question to the Corinthians - - -. The reason of his question was the existence of divisions and contentions in the community. Some boasted in Paul, others in Apollos, others in Cephas, and others in Christ. Hence the question - - -. The anticipated answer is, of course, "No". Yet there must be division. It is Christ who says so: "Henceforth there shall be division." "But did he mean among the elect of God? No. Is it right among them then? It will not happen among them - - -. The saints are of one mind. But who are they? Leave that. The judgment will decide."

This last quotation is from the late editor. The present editor endorses his words absolutely, because, on the most careful study of the New Testament, he believes they breathe the spirit of Christ and Paul. Paul said that the division and strife among the Corinthians were evidence that they were "yet carnal" (3:3); but he would not anticipate the judgment seat of Christ (verse 13). He would not submit to be judged by his brethren, and he would not judge them, nor even himself (4:3-4)."

The opposite position quoted in the same article

"What then is the position of those communities to whom we dare not extend fellowship, because they either do not hold the 'truth' as it is in Jesus, or fellowship those who do not? The Bible gives a clear answer. These communities are antagonising the Truth of God in some of its fundamental points. By good words and fair speeches they deceive the hearts of the simple. They are therefore Satans and their communities are Synagogues of Satan. They have not the mind of Christ, and are therefore 'none of his'. They impute, or fellowship those who impute error to the Bible, 'a crime for which', said brother Roberts, 'no amount of identical knowledge or hope can atone.' They undermine men's confidence in God's word, administering a spiritual poison which all too frequently ends in spiritual death. No wonder Paul calls such men 'accursed'. "Why do brethren allude to them as 'the other side'? It is utterly unscriptural; Paul recognises those 'within' and those 'without'. The only 'other side' to the brotherhood is 'outside'. These unfaithful ones ARE outside, as stated --- in (the) pamphlet THE INSPIRATION DIVISION. Let us see that we not only keep them there until they repent, but refuse to recognise them as Christadelphians or brethren ---." (The editor of the Christadelphian Magazine of 1922 criticised the above in the following:)

"Now what is this but "judging before the time", and presuming to say who are Christ's and who are "none of his". --- As to brother Roberts - whom some would have us follow whether he be right or wrong, and whom others quote only when it suits their purpose - his addressing of Edward Turney as "Mr" and not "brother" is no model for us - - -. When we are compelled to withdraw from brethren, from whatever cause, let us be more modest in our bearing, and sparing in our expletives. "Count him not as an enemy, but admonish him as a brother." (2 Thess.3:15).

The Remnant's comments

Our readers will see that the quotation from the article in the "Tidings" magazine is not a new slant on the fellowship consideration. A similar thought was expressed in "The Christadelphian" (1922). But also then, even as now, others opposed the latitude which was being put forward. Perhaps it is true to say that there should be no division, - however, because of failing human nature it cannot really be avoided. As Christ said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." (Luke 12:51) It is, of course, argued that these words do not concern the Ecclesia. But this is a false premise; for experience clearly reveals

that divisions in families are particularly related to divisions in ecclesias, rather than a breaking up of natural families, because some have responded to the call of Truth. When it is proposed that there should never be a schism in the ecclesias, even when certain elements are propounding matters of deviation from ecclesial belief and thinking, sentiment is being allowed to ride over the duty of obedience. Certainly where there are differences, rash endeavours should never be resorted to, but a quiet reasoning approach for a resolving of the difficulty is essential. But what if some will not allow reasoning? It has been quoted that the disobedient are not to be counted as enemies but rather admonished as brethren. Yet some will not allow themselves to be admonished, and as a result they often make a counter charge, and themselves admonish the admonisher. Immediately there is schism. It is no use saying at that stage there ought not to be division; and it must be avoided in some way or other; that there should be no withdrawal of fellowship. The only solution, in such a situation, to preserve the unity of The Body and its essential peace, is to WITHDRAW. Rightful upholders of Truth have not then been guilty of causing division even though they have withdrawn fellowship. Withdrawal is only a ratification of what already has taken place spiritually. Therefore it is undoubtedly the apostate who causes division.

Excuses are made, from time to time, that there are some difficulties as a result of imperfection and understanding. This may be true, but it does not alter the fact that the Bible is not an uncertain guide for obedience to truth. Where there are differences, and heavenly guidance is sought, the Word of God will show the way in which to go. When that guidance is spurned, the duty of the Truth is to admonish the rejectors as Brethren (not counting them as enemies), but when admonition fails, such rejectors, of necessity, must be enemies of the Truth. Therefore they can no longer be regarded as Brethren.

A BIBLE CLASS
"I WILL EXTOL THEE, O LORD"
Psalm 30:1

As is often the case, the Psalm titles help us to understand David's thoughts expressed in each particular "pruned song". The title of Psalm 30 is: "A Psalm and Song at the dedication of the house of David." Dedication is the thought of a beginning or initiation, often of that which is hallowed or of a special significance. What was involved in the dedication of David's house which caused our brother to write as he has in this Psalm? Our minds go back to the promises divinely given as he desired to build a house for God. The Lord's response was:

". . . when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, . . . and I will establish his kingdom.
He shall build an house for my name, and I will stablish the throne of his kingdom for ever.
I will be his father, and he shall be my son. . . .
And thine house and thy kingdom shall be established for ever before thee; . . ." II Samuel 7:12, 13, 14, 16.

It was to "be established for ever." Was this not the true dedication, the holy purpose of this house? David's mind as he received these words was:

". . . Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto?
And this was yet a small thing in thy sight, O Lord GOD; but thou has spoken also of thy servant's house for a great while to come. . . ." II Samuel 7:18-19.

This king glorified and exalted God for such mercy, clearly feeling himself unworthy yet grateful for God's favor.

As we consider this Psalm written at the "dedication of the house of David", his mind is clearly and simply expressed in our verse:

"I will extol thee, O LORD; for thou hast lifted me up, . . ." Psalm 30:1.

I will exalt and raise on high Thy holy name. Thus David's spirit was to ever praise and honor the Almighty God for His merciful kindness. Still further, his strong desire to glorify God is revealed:

"I will go into thy house with burnt offerings: I will pay thee my vows.

I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah. I cried unto him with my mouth, and he was extolled with my tongue."

Psalm 66:13,15,17.

What joy and thankfulness, what determination to serve and honor God in the ordained way, offering "the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Hebrews 13:15). Again this spirit is found in another of "David's Psalm of praise":

"I will extol thee, my God, O king; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

My mouth shall speak the praise of the LORD: ..."

Psalm 145:1,2,21.

How can we, Brethren and Sisters, better rise up to this mind? Our brother tells us:

"O LORD my God, I cried unto thee, and thou hast healed me.

O LORD, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit."

Psalm 30:2-3.

In time of great distress and urgency David turned to the only One whom he knew could help, even to preventing his going into the grave. We remember how, earlier, David sinned grievously in the matter of Bathsheba and Uriah. According to the law he should have been stoned. But David showed true repentance in his simple utterance to the prophet Nathan:

"... I have sinned against the LORD." II Samuel 12:13.

There was no self-justification, no excusing, no pride; and so the prophet revealed God's mercy to the king:

"... The LORD also hath put away thy sin; thou shalt not die."

II Samuel 12:13.

David, recognizing this infinite mercy, extolled God by submitting to whatever in His wisdom was required. He experienced sore tribulation, the sword never departing from his house, and great evil arising against him from his own family, as God decreed

(Verse 10). His honoring and exalting God was not by word only, but throughout the rest of his life he submitted and went softly, waiting upon God's will, ever mindful of his sin, as he expressed in Psalm 38 - "A Psalm of David, to bring to remembrance":

"For I am ready to halt, and my sorrow is continually before me.

For I will declare my iniquity; I will be sorry for my sin:"

Psalm 38: 17-18.

How demeaning to the flesh - halting, walking with careful hesitation, not surely but softly, acknowledging iniquity and sorrowing for his sin, always seeking the Almighty's guidance and mercy. Is this not part of extolling the Lord, exalting His will, and putting down self? Let us, like David - in submission, in reverence and in love - cry out, holding in esteem our Father:

"Hear, O LORD, and have mercy upon me: LORD, be thou my helper. . . .

To the end that my glory (my tongue) may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever."

Psalm 30: 10-12.

J.A.DeF.

AN AFRICAN DIFFICULTY

The following is a Statement prepared by the Christadelphian Central Africa Committee:-

"Following preaching of the Truth in Central Africa by both Dawn and Central Christadelphian Fellowships, it was inevitable that converts of both preaching efforts should eventually come into contact with each other. Recently a letter was received by the Central Africa Committee from an ecclesia in Zambia stating that, following meetings with brothers and sisters in the other fellowship, their ecclesial interests could best be served by uniting their membership. They felt that as they had all received the same gospel message and teaching, and held the same faith, their fellowship should not be impaired by the historic situation elsewhere. Both communities had been instructed similarly on all doctrinal matters, both held the same views on matters relating to divorce and remarriage and their united community would not knowingly wish to break bread with anyone holding contrary views. Other Zambian ecclesias had also been contacted and were in full agreement with this decision.

"The Central Africa Committee immediately contacted Bro. - - , the brother particularly connected with work in Zambia on behalf of the Central Christadelphian Bible Mission, who had received a similar letter, and a meeting was arranged to discuss the situation with him.

"In the best interests of our African brothers and sisters, and after consulting the CBM Council, it was decided by the Central Africa Committee to accept this union on the basis that both Dawn and Central Fellowships would support the attached Statement of Faith and that only brothers and sisters upholding these principles should be sent into the Zambian mission field. Further, it was made clear and accepted by both parties that this relates to a local situation and does not affect the existing worldwide relationship between the two fellowships."

Dawn Christadelphian reaction to the above Statement

"The agreement, if allowed, would destroy the integrity of the Dawn fellowship. There are no valid reasons for special treatment that can be advanced on behalf of the Zambian ecclesias that do not apply equally to any country where we have preached the Truth in recent times. In effect it is an extension of the Central attitude to fellowship which allows different ecclesias and different groups of ecclesias to adopt differing standards regarding fundamental matters of belief and practice. This method is contrary to the "Dawn" beliefs regarding fellowship and is therefore unacceptable - - -. It is not simply a "historic" situation that divides (the Dawn) from

Central, for there are important doctrinal differences between "Dawn" and "Central", as for example on the subject of marriage and divorce."

Representatives of "Dawn" met members of the Central Africa Committee in an endeavour to persuade them to retract their Statement and acknowledge that the present arrangement in Zambia was not in accordance with the Scriptural principles for which the Dawn fellowship had always stood. The C.A.C. later advised "Dawn" that they considered that "things were best left as they are."

At a later date a further meeting of the two sides took place, at the conclusion of which a simple fact emerged that a number of ecclesias in Zambia with a membership partly derived from the Dawn fellowship and partly from the Central fellowship maintained a willingness to welcome and break bread with visitors from either Community.

"Dawn" then made a Statement that such an arrangement "represents an infringement of the Dawn community's consistently held basis of fellowship which we believe is firmly based on Scriptural teaching."

It was pointed out that "The Dawn Christadelphian Ecclesial Magazine serves the community of brethren and sisters who recognise in fellowship only those who resist the errors of partial inspiration, non-resurrectional responsibility, immortal emergence of the dead, "clean flesh" nature of Christ; who deny that we are at liberty to serve in State Forces, sue at law, or seek divorce; and who are prepared to withdraw themselves from any who join a community where these errors exist".

"Dawn" having taken this stand has this to say:-

"We are deeply concerned for our brethren and sisters in Zambia and we feel that the support of the ecclesias (Dawn ecclesias) in re-affirming our position will be the best way of helping them at this stage."

The Remnant's comments

This disaster has come about because even "Dawn" has not been as precise as it ought to have been over the doctrine of fellowship. If it had been, then Zambian Dawn ecclesias would have realised, from the time of their inception, how importantly different they were from the "Central" position. The blurring of the Berean (later Dawn) fellowship stance is seen as early as May 1925 when the Berean magazine had this to say on the matter of fellowship:-

"Who are my brethren?" A pamphlet with the above title has been sent to us, which is well worthy of careful reading, although in our judgment it goes too far in its conclusions, but not far enough in its reasonings. --- This --- is manifest --- where the author speaks

of those who "deliberately and knowingly forsake the Truth" --- would he include every brother or sister who maybe ignorantly, is at present on the wrong side? --- we for our part must continue to use the word "brother", knowing as we do there are unfaithful brethren, as well as faithful.

Although we thus write, we sympathise with our brother in his endeavour to counteract the current loose views on fellowship, which loose views have been the sin, and downfall of the Temperance Hall (Central) Ecclesia, under the cry of 'Broad views in the narrow way.'"

Two years later the leading member of the "Berean" (later "Dawn") wrote the following letter to the Editor of "The Christadelphian" at Birmingham. "When I embraced The Truth in 1875 (& by The Truth I mean the First Principles set out in the Birmingham Statement of Faith), there was, to my knowledge, but one community holding those First Principles as a Basis of Fellowship. That community was known as "Christadelphian"; then, a despised, albeit, a happy and united little flock. In those far off days, to withdraw, or be withdrawn, from that community whose Headquarters were in Birmingham, was, in the mind of the writer, to be outside the One Body of Christ! Now, however, there are at least twelve Fraternities calling themselves Christadelphian, and yet each refusing to fellowship the other eleven! This division of the original body has led me to take a wider view than I did in 1875, for I am convinced it is more than possible that those on the "right hand" in the Day of Judgment, will include some from each of the said divisions, notwithstanding their present separation." ("Christadelphians then and now: a plea for the Birmingham statement of faith", by F.G. Jannaway - 1927)

Christadelphianism by that time had amongst its sects teachings of "partial inspiration", "clean flesh nature of Christ", "none responsibility of those who understand The Truth unless baptised", "immortal emergence of the dead" etc. etc. Such doctrines it was agreed could not be fellowshipped, therefore those who upheld those errors should be disfellowshipped, as also any who though NOT agreeing with the doctrines, failed to disfellowship those who held to those errors. It was amazing therefore that those who took a stand against the declension could still say those who were on the other side were still their brethren, or at the least some of them could be so considered.

So fellowship, and the doctrine of the unity of the Body of Christ became blurred. It taught that the Body of Christ could be found in the disunity of sects. That though some were deemed unworthy of being associated with in this life, they could become worthy of it in the life which is to come. It overlooked God's hand

in human affairs to preserve the blessing of the fellowship of His elect. That He would "take out" His own from that which God and His Son would not fellowship.

The Zambian situation, therefore, is the outcome of the "blurring" process concerning fellowship, which has continued over the years. The natives there, who have been taught that it is appropriate to address the members of "the other Fellowship" as Brethren or Sisters, have come to the conclusion that if they of the other side are worthy of such a distinction, "why then keep apart from them?"

It is a singular lesson of what can develop from crossing, or moving, or blurring, the demarkation line of Truth.

As for calling the Zambian situation as a "local" matter, it advocates chaos. Thus Dawn and Central members, though keeping aloof in the U.K. and the U.S.A., may perchance when holidaying, find themselves in a token unity when attending a Zambian ecclesial meeting. This is what "Central" upholds; but surely it cannot be right.

Signs of His Coming and of the End of the World

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.”

(2 Timothy 4:3)

How true was this warning, and how pertinent its application to the present state of religious belief. A very respected academic recently proclaimed, “Christ was not crucified!” He said it was not the Romans who put Him to death, but rather He was stoned for blasphemy by the Jewish authorities. He went on to say that the Sermon on the Mount was not spoken in the way we have it in the gospel record. That when Jesus praised “the poor” and “the children” He was speaking allegorically of Gentiles. This academic has considerable standing in the world of learning, having been a Professor of Greek from an early age. He purports to have produced a new translation of the gospel recorded by Matthew (published by Yale University Press), and declares that Matthew’s was the first of the four gospels to have been written, and that Mark and Luke derive from it. He reasons that Matthew’s record originally was a document consisting exclusively of the words and actions of Jesus and was preoccupied with establishing and demonstrating Christ’s identity as the ‘son of God’; He is explicitly so born: and He is put to death by stoning by the Jewish establishment by allowing Himself to be called ‘the son of God’.

Other matters in Matthew’s gospel, the Professor says, were introduced later into the underlying book, this assumption he thinks proves his assertions. Yale University Press, it would seem, expects there will be some demand for this new translation, otherwise they would not print it. So is fulfilled the words of the divine record:-

“And they shall turn away their ears from the truth, and shall be turned unto fables.” (verse 4)

Of course one would have expected criticism from the established Church in Britain. But some of the comments are far from forthright. For example an important Anglican Bishop said:-

“The Professor had defended his interpretation of St. Matthew’s gospel in front of a meeting of the clergy of Worcester diocese in Hartlebury Castle two years ago. “He told me he had been pondering this for a long time.” --- “But the documents of the New Testament are on the whole pro-Roman and anti-Jewish; and how the reverse process of transferring blame for Jesus’s death to the Romans could

have got under way is never explained." - - - "I don't actually think that it can be called heresy, really. Just an inaccurate speculation.

"It doesn't make any difference theologically who killed Him if He died for our sins."

A former chairman of a Church doctrine commission commented that:-

"Clearly, belief can put up WITH QUITE A NUMBER OF ERRORS OF FACT in the gospel story."

Such teachers which the world "heaps" to itself, do not stand up for sound doctrine, or for the upholding of "truth". The following passages make the manner of Christ's death a very important fulfilment of God's word:-

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. That whosoever believeth in him should not perish, but have eternal life."
(John 3:15)

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."
(John 12:32-33)

"The Jews - - - besought Pilate that their legs might be broken, and that they might be taken away - - -. But when they came to Jesus, and saw that he was dead already, they brake not his legs - - - that the scripture should be fulfilled, A bone of him shall not be broken."
(John 19:31-36)

"- - - thou hast heard me from the horns of the unicorns."
(Psalm 22:21)

"- - - they found a man of Cyrene, Simon by name: him they compelled to bear his cross."
(Matt. 27:32)

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

Our minds are united in seeking God's help for one of His children facing a severe trial in her daily employment.

Letters from Christadelphians reveal their anxiety over the changes being put forward by some in that body, which corrupt the basic principles of fellowship and separation from all that is false teaching, pleasing to the flesh, but abomination to the Almighty.

We are mindful of the work in Manchester, asking that help and indication be granted in their response to one seeking spiritual help.

J.A.DeF.

MANCHESTER, *Ryecroft Hall, Audenshaw.*

Sunday: Breaking of Bread 11.00 a.m.
Thursday: Bible Class 7.15 p.m.

Contacts continue from various sources, enabling us to witness to the Truth, even as previously. It is an encouragement that minds that are dismayed by events in certain ecclesias are prepared to tell us of their troubles and ask for our comments.