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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

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

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**AT THE TABLE OF THE LORD**

**"SEEK THE LORD . . . SEEK HIS FACE CONTINUALLY"**

David's experiences as recorded in our recent readings provide an example to help us develop a mind and a spirit pleasing to our Father. Having been anointed by Samuel some fifteen years earlier, he became king over all Israel upon Saul's death at Mt. Gilboa. It was a long period of persecution, requiring great patience and reliance upon the Almighty, for Saul often sought to kill him. However, finally king in Jerusalem, David prospered: "... for the LORD of hosts was with him" (I Chronicles 11:9).

Shortly after becoming ruler over all twelve tribes, David desired to bring the ark of God from the house of Abinadab to Jerusalem. In the joy and privilege of doing this, the ark was improperly handled, being carried on a cart, and when Uzza reached out to steady it as the oxen stumbled, he "died before God." David, greatly disturbed by such a disaster, stopped and in fear, sought the Lord:

"... How shall I bring the ark of God home to me?"

I Chronicles 13:12.

In the meantime, the ark was left in the house of Obed-edom for three months. During this time David, going back to God's instructions to Moses, perceived that he had failed to sanctify God by using a cart rather than the Levites bearing it upon their shoulders, as God required. He spoke to the responsible priests and Levites:

"... Ye are the chief of the fathers of the Levites: sanctify yourselves ... that ye may bring up the ark of the LORD God of Israel ....

For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order."

I Chronicles 15:12-13.

In the urgent desire to bring the ark to Jerusalem, neither David nor the priests had sought (enquired) of God how He would have it carried in "due order" (according to His law). Then, correcting this grievous lack, the priests and the Levites carried up the ark in God's ordained way to its resting place in Jerusalem. Consider, Brethren and Sisters, how easily we can offend God, causing a breach, even when our intentions are good, but we neglect first of all to enquire of Him and His word. Let us ponder and profit by David's experience, becoming diligent in relying upon God, seeking His face rather than our own ways. How easily in a rush of feeling and conviction we can move unwisely and offensively!

Having now brought the ark to Jerusalem with great rejoicing, David placed it in a tabernacle he had specially prepared for it, and there he offered sacrifices before God. He further appointed priests and Levites to regularly minister before Him: "... to record, and to thank and praise the LORD God of Israel" (I Chronicles 16:4).

With these events in mind, it may be helpful to review briefly the history of the ark. It was first made and placed in the tabernacle's most holy place, in accordance with the pattern given to Moses at Mt. Sinai. No one could approach the ark within the most holy place except once a year on the day of atonement when the high priest was commanded to enter through the veil with the blood of sacrifices to make atonement for Israel. The ark, God's dwelling place with Israel, was between the cherubim which were over the mercy seat. Here God spoke with His servant, Moses:

"... of all things which I will give thee in commandment unto the children of Israel."

Exodus 25:22.

The ark abode in the tabernacle for the 40 years of Israel's wandering. After this Israel was helped to enter the land through the ark's halting the flow of the Jordan River. It was instrumental in their conquering Jericho as the priests marched around the city carrying the ark and blowing their trumpets. Later, the evil sons of Eli wrongly took the ark into battle against the Philistines and it was taken by them - a dreadful blow to the faithful in Israel. However, God plagued the Philistines so that they fearfully returned it to Beth-shemesh, a city belonging to the priests. When it was returned, the priests, who should have known better, looked inside the ark, defiling it. As a consequence, many in Israel died under God's hand. It was then placed in Kirjath-jearim in the house of Abinadab, where it remained until David came to bring it up to Jerusalem, nearly 100 years later. During that long period, little is told us concerning the ark. During that same period, the people of Israel had demanded a king, and Saul was anointed king. Through his disobedience to God, he lost his kingship and subsequently his life. David was anointed by Samuel to take his place upon the throne of Israel. It would appear the ark was neglected during that stretch of time for David, as he proposed to bring the ark to Jerusalem, said:

"Let us bring again the ark of our God to us: for we enquired not at it in the days of Saul."

I Chronicles 13:3.

We remember that it was from above the ark that the LORD spoke to Moses and later to the high priests. It was their work to enter the most holy place in order to sprinkle the blood of the

sacrifice once a year on the day of atonement. Apparently this had not been done for many years, as Israel failed to enquire of God. Thus, communication with their God was lost. We find that the word enquire involves a frequenting or a treading near, and is used as to search, to make diligent inquisition, or to seek. Doing this faithfully requires a reverence for God, a clear perception of a need for His guidance, which was lacking when Saul was king. Further, because of persistent disobedience:

“... the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.”

I Samuel 16:14.

At the same time, David was anointed to become king in Saul's place and:

“... the Spirit of the LORD came upon David from that day forward.”

Verse 13.

Saul, pressured by the Philistines, sought help from God against them. But when he:

“... enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.”

I Samuel 28:6.

How could he expect his enquiring to be heard, having been so rebellious against the word of God? Finding no help, he said to his servants:

“... Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her . . .”

I Samuel 28:7.

This was in direct disobedience to the commands concerning diviners or those having “familiar spirits” (Deuteronomy 18: 10-12), for such were “an abomination unto the LORD.” Saul soon perished and the kingdom passed to David's rule. What a warning for us, Brethren and Sisters, that if we do not enquire, continually and diligently seek the Almighty in all our circumstances, His mercy which endures for ever can be withdrawn from us, and any hope of redemption lost.

In contrast to Saul's hard and rebellious spirit, we can discern David's reverence, after bringing the ark to Jerusalem, as he rejoiced before the LORD and:

“... delivered first this psalm to thank the LORD into the hand of Asaph and his brethren (those appointed to praise the LORD).”

I Chronicles 16:7.

David's words of praise reflected his reliance and trust in his God, brought about by the Lord's hand upon him in response to his diligent enquiring in all circumstances. Let us listen to his words as he rejoiced before the Lord:

"Glory ye in his holy name: let the heart of them rejoice that seek the LORD. Seek the LORD and his strength, seek his face continually."

I Chronicles 16:10-11.

The word used for seek is also used as enquire, revealing David's continual determination to approach God in praise and reverence, appealing for guidance, recognizing that He is the only source of wisdom and strength. In another Psalm David's mind is again revealed for our help:

"One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple ....

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation . . . Teach me thy way, O LORD, and lead me in a plain path . . ."

Psalms 27:4,8-11.

No one can look upon the face of the Almighty, but we can, with confidence, seek help to walk in the plain (straight and narrow) path which leads to His kingdom. Only so may the Almighty's face be turned toward us, hearing our enquiries, accepting our frequenting of Him. David's fear was lest God turn away, thus withdrawing Himself in anger, leaving and forsaking, as He did Saul. How can one seek His face? David helps us in his psalm of thanksgiving as the ark finally was placed in Jerusalem:

"Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness."

I Chronicles 16:28-29.

What must we give unto the LORD? David tells us: "bring an offering, and come before him" not with empty hands, but sincerely offering our living, as Paul exhorts:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Romans 12:1.

Is this not an acceptable way in which we may seek His face? Let us wholly offer our lives. Let us be entirely subject, refraining from important moves and plans until we have enquired, submitting our walk, our occupations, our interests, our "projects" and praying that we may be shown.

His merciful help can keep us in a "plain path" to everlasting life. Let us wait, in patience, appealing constantly for His guidance, assured that He will never leave us without a leading hand.

Can we then, Brethren and Sisters, join in David's spirit as he spoke to his people:

"O give thanks unto the LORD; for he is good; for his mercy endureth for ever. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise. Blessed be the LORD God of Israel for ever and ever ...."

I Chronicles 16:34-36.

Soon, we believe, the ark (Jesus Christ) is to return to Jerusalem with those who in their lifetime, with David, have enquired of the Lord, have earnestly sought His face for guidance. Then will be fulfilled the prayer of Aaron for God's people:

"The LORD bless thee, and keep thee:

The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace."

Numbers 6:24-26.

With these words to help, let us grow in determination to seek His face, making our longings and our hopes more sure.

*J.A.DeF.*

### THE MOUNT OF OLIVES

During the last hours of His life, the Lord Jesus prepared Himself mentally and spiritually for His greatest struggle, which yet lay ahead—His betrayal and crucifixion. In so doing, He made His way to Gethsemane, a quiet garden located on the Mount of Olives, just outside Jerusalem, where He often went to mediate and pray with His disciples.

“When Jesus had spoken these words, he went forth with his disciples over the brook, Kidron, where was a garden, into which he entered, and his disciples.”

John 18:1.

It was here that He prayed in earnest for the strength to do not His own will, but God’s, and thus accomplish the purpose ordained for Him from the beginning.

“And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.”

Mark 14:32-36.

This place was familiar to Him and His followers—a quiet refuge where he often resorted, and it was here that Judas brought the great multitude from the chief priest who were to take Jesus into custody for trial before the Roman authorities.

The Mount of Olives has an interesting history, for many significant events have transpired in this very place—events which are important in the history of God’s working with His people. Perhaps looking at a few will help us understand why the Lord Jesus sought solitude in this special place.

First, we read of David, and how he likewise obtained solace there at the time of his son Absalom’s rebellious efforts to seize the kingdom for himself:

“And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot; and all the people who were with him covered every man his head, and they went up weeping as they went up.”

II Samuel 15:30.

He was in deep sorrow and anguish to see his son turn not only against him but against God. Humbled and in tears, with head covered, He sought the Almighty's help and strength in that same place. From the Mount of Olives he could see Jerusalem, from which he had just fled, and on that hill top he approached unto God in prayer for guidance and strength to go on:

"And it came to pass that, when David was come to the top of the mount, where he worshipped God, behold, Hushai, the Archite, came to meet him with his coat torn, and earth upon his head."

II Samuel 15:32.

His friend Hushai came in sackcloth to share his exile, but was told by David he could better help by returning to the city and feigning allegiance to Absalom, thereby frustrating the counsel of Ahithophel. This would help along with the support of Zadok and Abiathar, who were still faithful to David. We know from the record that Absalom's rebellion was short lived, for God's hand was with David, His anointed, and the kingdom was restored unto him, though not without heartache and tears.

In king Josiah's time, there was a spiritual cleansing done on that mount, as Josiah directed by God's hand, destroyed the idols and groves that Solomon had established for his pagan wives:

"And the high places that were before Jerusalem which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men."

II Kings 23:13-14.

This Mount overlooking God's dwelling place in Jerusalem, where His name should have been revered, had been used as a place to worship and house heathen idols by the people of Israel. As Josiah cleansed not only the Mount of Olives but Judah and Jerusalem of idolatry, how pleased God would be in the work of this faithful servant.

The prophet Ezekiel was taken to Jerusalem and given a vision of Israel's regathering as a remnant, as God instructed him to prophesy:

"Therefore say, This saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel

... And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh and will give them an heart of flesh:

That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."

Ezekiel 11:17-20.

This vision was given to strengthen and encourage Ezekiel, for he must have wondered if there were any left who served God, being surrounded at that time by idolatry and lying prophets. This vision ended with the glory of the Lord departing from the midst of Jerusalem and resting upon the Mount of Olives:

"Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city."

Ezekiel 11:22-23.

Through the prophet Zechariah has come a prophecy concerning the day of the Lord, when God's purpose will come to fruition through the Lord Jesus and His saints. In that great and terrible day, we are told this mount will be divided by an earthquake, and after the destruction of those nations who have come up to fight against Jerusalem, Christ's kingdom will be established in peace;

"Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."

Zechariah 14:3-4, 9.

This brief look at the scriptures has revealed momentous and stirring events that have occurred, and prophesies of future events to occur at the Mount of Olives. Having this knowledge, perhaps this is why Jesus felt a special affinity and closeness to God in this quiet place, as well as a comfort, knowing the work He was ordained to accomplish in establishing the kingdom of God on earth in that great and terrible day of the Lord.

*M.C.S.*

ELIHU

Towards the end of the book of Job, a young man, Elihu, appears. He was critical of the words of the supposed three friends of Job, he was also critical of Job. To Job he made the following claim:-

“Behold, I am according to thy wish in God’s stead: I also am formed out of the clay.”

(Job 33:6)

This was a confident claim, and continuing in this confident vein he goes on to say:-

“Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

If thou hast any thing to say, answer me: speak, for I desire to justify thee.

If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.”

(Job 33:31-33)

Job, we see from the record, gave no reply. But did Elihu justify Job? He goes on to say:-

“Job hath spoken without knowledge, and his words were without wisdom.

My desire is that Job may be tried unto the end because of his answers for wicked men.

For he addeth rebellion unto HIS SIN, he clappeth his hands among us, and multiplieth his words against God.”

(Job 34:35-37)

So Elihu takes the same stance as the supposed three friends of Job, declaring that Job had sinned. Continuing in his much speaking he goes on to declare:-

“... he (God) hath visited in his anger; yet he (Job) knoweth it not in great extremity;

Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.”

(Job 35:15-16)

Elihu still had much to say after this; But who was multiplying words without knowledge? When the Almighty intervened, the first words of admonition were:-

“Who is this that darkeneth counsel by words without knowledge?”

(Job 38:2)

In the original hebrew the word translated “darkeneth”, CHASHAK, means to hide. The Psalmist referring to Egyptian darkness used this same word (Psalm 105:28). How can such

a term be applied to Job and his words? Especially as the divine record goes on to reveal God's justification of Job as follows:-

"And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job."

(Job 42:7-8)

When these three men obeyed the divine rebuke, and when Job mediated on their behalf, the Lord accepted Job's mediation on their behalf. But of Elihu we hear no more. Who then was the darkener of counsel, and who was it that "multiplied words without knowledge"? Elihu had a certain degree of eloquence, but of itself eloquence is nothing if truth is hidden. It was false of Elihu to declare, as one in "God's stead", that God had "visited (Job) in his anger". There had been no such visitation throughout the trial.

Sadly, therefore, we have to reject a recent article in the main Ecclesial Magazine, under the heading "My Servant Job" which makes the following suggestion:-

"Job was struck down with "sore boils"... This was followed by onslaught after onslaught of verbal abuse - "you must be a great sinner or all this would not have come upon you". When the argument of the three friends are all silenced, Elihu comes on the scene; his name means 'My God is Yahweh'

He was a mediator, a type of the Messiah, who came to assure Job that he had come to his aid, and to tell Job's three adversaries, in effect, 'You were wrong about Job'..."

**A BIBLE CLASS**

“Be not overcome of evil.”

(Romans 12:21)

Our verse under consideration is the closing note of Paul’s 12th chapter to the Romans, wherein he exhorts them to use their individual spiritual gifts to edify the entire body, fighting diligently against the natural tendencies of the flesh and to:

“Be not overcome of evil, but overcome evil with good.”

Romans 12:21.

This word “evil” means harmful, wicked, noisome, worthless. The thought of “worthless” is particularly applicable, for the flesh in its natural state is worthless—good for nothing before the Almighty. Paul in this 12th chapter, encourages resistance to the natural or evil tendencies of the flesh, overcoming them with pleasing spiritual attributes as taught through the word. It is easy to be overcome of evil for it not only comes from within but also surrounds us on a daily basis. It takes effort and discipline to not only resist, but be able to counteract evil with worthwhile spiritual endeavours, as Paul taught:

“... be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

Romans 12:2.

The evil of the carnal man is so prevalent in the world today, seen in every strata of society in various guises. If we are not to be conformed to that pattern, we must transform our minds by the study and application of His word in our living, in order to walk acceptably before Him and hope in His mercy.

Paul continues in this chapter to speak of the many individual parts that make up the “One Body” and how necessary it is to work in harmony, using the gifts given by the Spirit, to help one another in our period of probation:

“Rejoicing in hope; patient in tribulation; continuing instant in prayer;

Distributing to the necessity of the saints; given to hospitality.”

Romans 12:12-13.

These qualities do not occur naturally within man’s carnal frame. They are only taught by the Spirit, and therefore must be developed and nurtured to become part of one’s character. The ultimate example of one who worked at overcoming evil with good is seen in the Lord Jesus. He spoke to His disciples of His overcoming and prepared them for His death, saying:

## THE REMNANT

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“Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

John 16:32-33.

He overcame the evil influence of the world and testified in this manner to His disciples that this comfort might rest with them in His absence, as they endeavoured to walk after His example.

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”

I John 5:4-5.

No one can overcome evil by his own efforts, only through a belief in God and His Son can we hope to “walk in the light as he is in the light” (I John 1:7). If we allow evil to overcome us, we are children of darkness and not children of the light. The crucial test is to ask, what has dominion over us? Do the ways of the Spirit guide our living, or is our flesh dictating our actions? In our relations both within and without His house we are to use the spiritual gifts we have been given, along with self-discipline derived from His word, to show we are endeavoring to, “Be not overcome of evil, but overcome evil with good.”

*M.C.S.*

**THE LITERAL AND THE FIGURATIVE (1835)**

**Letter to Dr. J. Thomas**

I observed that you too are at work among the prophecies - and conclude that you may be classed among the literalists. Our friend, the "Reformed Clergyman", who writes in the Harbinger, strikes hard at the literalists. I should like to see some one handle him on the coming of the Lord mentioned in the institution of the supper, "as oft as you do this, you do show forth the Lord's death till he come." If the coming here spoken of, be figurative, who can determine whether it be past or future; if it be past, we are all doing that for which we have no authority and if it be future, and the coming be figurative, who will determine when it shall be laid aside.

Whether will it be continued through the millenium or not? If it will, the Gospel that now is, will continue also; if so, there will be sin and sinners during the thousand years, and Christ's reign will not be universal. Wherein then will the millenium differ from the present dispensation? But, perhaps, our "Reformed Clergyman" will contend, that we are now in the millenium - and that Satan was bound with a great chain at the destruction of Jerusalem as some of the figuratives have said. But I leave this subject to more competent disputants.

**Dr. J. Thomas's Reply**

I admit, that in a certain sense, I am a literalist. My literality however, consists in interpreting literal expressions according to the sense of the letter, as indicated by the context, scope, etc. - and figurative according to the laws of figurative language. The great question with me, is what is literal, and what not? Some literalize the figurative, and make figurative the literal; while others spiritualize every thing. This is confounding; and into this error more or less, I think, the "Reformed Clergyman" has fallen.

### THE "ADVOCATE" AND FELLOWSHIP

Recently this Christadelphian Grouping has reiterated its position as follows :-

"We encourage those who are in the process of negotiation to give serious consideration of the endorsement of our position statement on current beliefs of the Unamended (as outlined in the May 1996 Advocate) . . . While we are quite aware that Bro. John Thomas and Bro. R. Roberts believed in the resurrection of enlightened rejectors, we find no evidence that they supported the concept of Clause 24 of the Amended Statement of Faith, which raises the issue to that of a First Principle of Saving Truth, and consequently a test of fellowship. We recognise that we have in our midst many brethren who remain comfortable with the position of the two pioneer brethren named above. We will continue to resist making a fellowship issue out of this matter.

Since the inception of The Christadelphian Advocate the matter of the resurrection of the dead at the return of Christ is declared to be certain for those "in Christ" on the grounds that such are in Covenant Relationship with God and Christ. We believe that the overwhelming teaching of Scripture is that those "in Christ" will be raised and judged at the Second Coming of our Lord. While not denying the prerogative of God to raise and judge any man in any time, manner, or purpose that He may determine, we believe that the CERTAINTY and grounds of such a resurrection is lacking in Scripture."

#### **Resurrectional Responsibility**

The difficulties over who are responsible began to emerge when J. J. Andrew of London placed a resolution before the North London Ecclesia on 3 July 1892, as follows :-

"That Christ having been raised from the dead through his own blood, it necessarily follows that the dead in Christ will be raised through the same blood, and, as a consequence, that the blood of Christ is not available for the resurrection of any who have died in Adam."

J. J. Andrew propagated the view that "for those who do not avail themselves of Christ's covering for sin, no way from the grave is open." This assertion was challenged in the following terms:-

" . . . the blood of Christ was shed, not to provide a way by which sinners could be raised and punished, but to bring, through the mercy of God, eternal life to those who

intelligently and appreciatively assimilate the moral lessons associated with it. The wicked, baptized and unbaptized, will appear before Christ for reprobation, because they merit it, and not because Christ died. The Andrew theory exhibits a sad misapprehension of the aim of the sacrificial death of Christ."

J. J. Andrew in the first issue of his magazine "The Sanctuary Keeper" affirmed that :-

"The controversy on resurrection to judgment has made manifest a wide divergence of belief in the meaning of Christ's sacrifice and the benefits now derivable from it. These are not subordinate, but vital, parts of the Truth. They are dealt with, in some form or other, from Genesis to Revelation, and any erroneous teaching concerning them must necessarily injure 'the foundation of the Apostles and Prophets'."

R. Roberts expressed regret that such an issue could lead to division. A debate between R. Roberts and J. J. Andrew took place on this controversy in the Essex Hall, Essex Street, Strand, London on April 3rd and 5th 1894.

Following this, division took place, J. J. Andrew and the North London Ecclesia becoming divided from Birmingham Temperance Hall.

In the United States, Thomas Williams of the "Advocate" was a great supporter of J. J. Andrew, so this in turn brought about trouble in the United States. The South London Ecclesia on the other hand reaffirmed belief in the resurrectional responsibility of enlightened rejectors, withdrawing fellowship from Andrew and his ecclesia on 12 July 1894. So there was not much support for Andrew in the British Isles. But it was very different in the United States, there the support for Andrew was considerable, though Williams, unlike Andrew, tried to make the issue less important.

R. Roberts had hoped to smooth things over, but he showed his position in the magazine, "Ecclesial Visitor", when he said:-

"... the Editor ... cannot ... join in refusing the fellowship of obedient believers of the Gospel who may happen to be unclear as to the amount of punishment God will mete out to those who refuse submission in these times of darkness, SO LONG AS THEY ARE PREPARED TO ADMIT THAT THE GROUND OF RESURRECTIONAL RESPONSIBILITY IS THE LIGHT OF KNOWLEDGE ...

We cannot invite the fellowship of those who advocate the new doctrine, but we cannot refuse the fellowship of those who recognise that knowledge is the ground of responsibility . . ."

Some ecclesias appeared to adopt a kind of neutrality after the schism in London, so avoiding making a fellowship decision. But then in January 1898 Birmingham Temperance Hall made a clear stand, amending their statement of faith, which document became known as the "Birmingham Amended Statement of Faith". It was resolved:-

"That we reaffirm Proposition 24 of the Statement of Faith in the following amplified terms, and that we fellowship those only who hold the same doctrine:

Proposition 24

That at the appearance of Christ prior to the establishment of the kingdom, the responsible (namely those who know the revealed will of God, and have been called upon to submit to it), will be summoned before His judgment seat "to be judged according to their works"; "and receive in body according to what they have done, whether it be good or bad." 2 Cor. 5:10; 2 Tim. 4:1; Rom. 2:5, 6, 16: 14:10-12; I Cor. 4:5; Rev. 11:18."

Then in October 1903 Thomas Williams of "the Advocate" came over to England from the United States and fellowshipped with four Yorkshire Ecclesias and also with Camberwell Ecclesia and Barnsbury Hall (J. J. Andrew's Ecclesia). He worked to unite various factions in sympathy with him over the Andrew difficulty, and by September 1904 there were twelve ecclesias called the "Up-and-Be-Doing" Movement, linked to The Christadelphian Advocate, of Thomas Williams. By early 1920, however, these became linked with The Fraternal Visitor Fellowship (Suffolk St.); both sides declaring for the scriptures being totally inspired, but leaving the doctrine of the non-responsibility of enlightened rejectors an open one. The Advocate in the United States however continued to remain distinct and separate.

This then is an outline of what happened. Now the Advocate reaffirms its doctrinal view, but says this is not a fellowship issue as far as they are concerned, and so are prepared to negotiate with or accept in their fellowship those who uphold the thinking of R. Roberts on this matter.

It reveals a great lack of understanding of what fellowship really means. It is a manoeuvring which undermines true

unity. But the implication is that some are preparing to negotiate with the Advocate Group, presumably they are currently with the Centre Fellowship. No wonder there is unease among some members of Birmingham Central, expressed for example by Logos of Australia, which recently spoke of "Those who . . . pay lip service to the B.A.S.F. but in practice deny its effects."

Such misgivings, and such inconsistency, so revealed, shows what happens when a sincere upholding of fellowship fails.

**SIGNS OF HIS COMING**

"And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail." (Isaiah 16:12)

The above quotation is in context with the cry:-

"Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion."

(verse 1)

It is not difficult to detect in this a fulfilment for the last days. But what is significant in the particular reference to Moab? Dr. Thomas had no qualms about referring to prophecy to a world entity more powerful than the Arabs. The following extract will show this:-

"The decree has long since gone forth which calls upon the Lion of Tarshish to protect the Jews. Upwards of a thousand years before the British were a nation, the prophet addresses them as the power which at "EVENING TIDE" should interest themselves in behalf of Israel . . . geography . . . points to the Lion-power of Tarshish as "the land shadowing with wings" . . . But the British power is still further indicated by the insular position of its seat of government; for the "sending of fleet messengers by the sea", implies that the shadowing power is an island state. . . . To Britain, then, the prophet calls as the protector of the Jewish nation IN THE EVENING TIDE TROUBLE, and commands it to send its messengers in swift vessels because the crisis is urgent, and to plant Israel as "an ensign upon the mountains" as it is written in another place, saying, "The LORD shall set an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." . . . " . . . Let mine outcasts dwell with thee Moab; be thou a covert to them from the face of the Spoiler." The context shows that this has reference to a future time . . . having shadowed them from the spoiler . . ."

In context with present world circumstances, it may seem to some that Dr. Thomas was somewhat astray in his exposition. Those who think this way overlook how much Britain has been previously involved in Palestine and in the territory of the ancient nation of Moab. Furthermore Britain has been particularly involved with the needs and sufferings of the Jews, though it must be admitted, at times, it has been only half-hearted in its help to them. But it will not take much to get Britain drawn again into the Middle East, as evident in the recent Gulf War. But what Britain has accomplished in the Middle East is not really to her praise, she has always acted out of self interest, or what she thought to be

her interests, and so is in no position to merit divine favour.

Divine reprobation is indeed evidenced in prophecy. Through Isaiah it is declared "...when Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail." And again it is declared through Jeremiah (48:29 etc.) "...Moab (he is exceeding proud)...I know his wrath, saith the Lord; but it shall not be...thy plants are gone over the sea... joy and gladness is taken from... Moab... he hath magnified himself against the Lord."

Today there is a degree of prosperity in Britain, though not for all. But there are very, very many difficulties.

There is a considerable problem with the behaviour of the young, and there is much dishonesty and violence, and taking of drugs. From all sections of society arise demands for payouts for various self-interests. The Government is undoubtedly pressed by these difficulties. A lack of motivation in the young is perceived, which those now in power are trying to redress, but there is much to hold back progress.

The electorate in the Spring of last year could see that the previous Government had let things slide and so was a failure. But the new government that has been voted in, has inherited a state in decline, though it is endeavouring to work with a bright face, to handle the difficulties, and improve the nation.

Towards the end of last year, the London Arena in Docklands was hired, at which a vast crowd gathered. These people were professed Christians, who intended to meet for over nine hours. Amongst them were members of the white pentecostal churches as well as from the Church of England, the Methodist and Roman Catholic churches. The gathering was described as a "Festival of Life", and it was stated that as they continued their service through the hours of darkness into the early morning, they were to pray for the British Prime Minister, and his government associates. Will they be heard? Consider the ancient prophecy, of what has been declared for the last days:-

"When... (he) is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail."  
(Isaiah 16:12)

**NEWS FROM THE ECCLESIAS**

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

Sundays: Breaking of Bread 11.30 a.m.  
Sunday Afternoon Class 1.45 p.m.  
Midweek: Bible Class: Forestville, Hamburg and Fredonia  
Every Third Week: Revelation Study

Substantial response to our mailed invitations offering literature to the public has brought encouragement. It suggests further effort along these lines.

Our thoughts are with those in illness, as well, gratitude for continued and steady improvement for one here after surgery. The father knows each ones needs and gives help as it is His will for our good.

*J. A. DeF.*

**MANCHESTER, Ryecroft Hall, Audenshaw.**

Sundays: Breaking of Bread 11.00 a.m.  
Thursdays: Bible Class 7.15 p.m.

As certain ones receive help in infirmity, we are made mindful of His wonderful consideration for the needs of men, for provided amongst the wonderful works of the Most High, are those things for alleviating suffering and promoting health.

This shows that God does want to give help; and it is an encouragement to faith and to the seeking for His blessing. It is a cause of consolation here.