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in opposition to the Dogmas of
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A WITNESS TO THE TRUTH

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

"Take heed ye be not deceived"

AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

CORRESPONDENCE

NEWS FROM THE ECCLESIAS

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At the Table of the Lord

“Come Ye Blessed of My Father”

“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” What joy if these were heard at the Judgment of the Lord Jesus. Such is our hope. Yet, now in time of probation, how far off and sometimes impossible of attainment it seems. But can it perhaps become more real, closer to our hearts, as the Lord Jesus’ words are considered and the message perceived? His words continue:

“For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me.”

(Matthew 25 : 35, 36)

Here He gives the reasons for some being placed on His right hand, and there is help for us, who desire so blessed a position. How is it that we may minister to Him who is now with the Father? He tells us, verse 40, “. . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

How all-including are these words! Should they not bring home to each of us, how grave is the responsibility. Anything done for our brethren is to be regarded as for Christ. Does it impress? Shall we, for just a moment, try to suppose that He were really in our midst, a visible guest. How carefully we should serve, watching for His every need and desire. How quickly we should move to please Him, to do His work. What a privilege and delight we should feel it. Can we, brethren and sisters, in our contacts with each other, try to have this picture so clearly in mind, that it will be a guiding influence in all that relationship? Let us look more closely into the words of the Lord Jesus, that we may better reach out to our brethren and sisters, and also thereby to Jesus Himself.

“I was an hungred, and ye gave me meat”

What is the basic hunger of all those who are His? Matthew 5 : 6 tells us: “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” Each of those seeking the blessings of God do indeed hunger for righteousness, for as long as a vestige of spirit lives in one, that spirit hungers, and must be fed, if the warfare against the man of flesh is to be won. The Lord Jesus experienced this hunger, both of body and of spirit. He was tempted in the wilderness, being without food for forty days. Yet He overcame the physical within Himself, and rather, sought the spirit food, to sustain His determination to be right. And God

provided. What a lesson for us, and if we perceive it, what help we in turn should be ready to provide for others, who hunger.

God in His love, provides for every need.

“The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee ; and thou givest them their meat in due season.”

(Psalm 145 : 14, 15)

How merciful is His care, and what of ours ? In Proverbs 15 : 23 we read again, “. . . A word spoken in due season, how good it is !” Yes, how good it is ! Is that the way our Lord Jesus would regard our words as we strive to fill the needs of our brethren ? Again, in Proverbs 31 : 15, it speaks of the virtuous woman, so dearly beloved of her husband. “She riseth also while it is yet night, and giveth meat to her household . . .” Do we, brethren and sisters ? Do we concern ourselves enough about each other that the needs are perceived, and the most helpful food given, and in a manner which also builds up ? What inspiration to know, in addition to pleasing our brother, also our Elder Brother will find pleasure in it.

“I was thirsty”

Then Jesus continues, “. . . and ye gave me drink.” How can we do likewise in the way implied by the Lord Jesus ? He explains in Matthew 10 : 42—

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

A cup of cold water—nothing else so refreshes and so quenches thirst. It gives renewal of strength so the rest of the journey may seem easier. Can we look back over past experiences, remembering when a cup of cold water was given to us ? And how often, on the other hand, have we been ready with a cup, for someone, when the journey seemed especially hot and wearying ? Are there not so many, many ways this may be done ? So that each and every member of the Body may partake of this ministering, He has given each a work, and also a specified position in the House ; that by word, by example, by silent exhortation, each may find his way of offering that cup of cold water. We are given a very practical example in Proverbs 25 : 25. “As cold waters to a thirsty soul, so is good news from a far country.” How truly may we, brethren and sisters, enter into the truth of those words. What refreshment comes with receiving letters from a far country—how strengthening to the bond of love, to the bonds of Fellowship, which is of the Lord Jesus, and is shared by His “little ones.”

"I was a stranger"

How could one be a stranger, and be able to acknowledge "... and ye took me in."

Help can be found in Hebrews 11 : 13, where Paul in speaking of Abraham and Sarah's faith, tells us—

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Did not Abraham recognise that he was but a sojourner, passing his probation, subject to the will of his Father? Paul continues, "For they that say such things declare plainly that they seek a country." Each stranger is one who, like Abraham, realises that this life is but a time of testing and submission to God's will in the hope of attaining the promised inheritance of the children of God. Such are to be "taken in". What does this mean? The words in John 20 : 19 may help where we read, "Then the same day at evening, being the first day of the week, . . . the disciples were assembled for fear of the Jews . . ." The Greek word translated "assembled" is the same used for "took me in" by the Lord Jesus. Here were the disciples united together for comfort and strength, because of a great danger. Surely, each one who is a sojourner, a stranger, now needs to be "assembled together", taken into the midst of the unity and love which should bind us together all who are strangers, who "... pass the time of sojourning here in fear."

Do we, then brethren and sisters, pull each other into the work and bonds of Jesus, creating a real unity of the Spirit, which unites each member into the real love of God?

Paul commands those who are widows indeed, worthy of the Ecclesia's help, because of their good report, for they have, among other things, "lodged strangers", as we read in 1 Timothy 5 : 10. Will not all who "lodge strangers" be accounted worthy of receiving the blessing, "Come, ye blessed of my Father." ? (1 Peter 1 : 17).

"Naked, and ye clothed me"

Can we imagine how we might feel if all our clothing were taken away? What shame, what desire to hide. What gratitude would be felt toward any offering a means of covering that shame. Yet, such can be the position, if through offense, the covering is taken away. In each life, there have been times when just such a feeling is experienced, as we are brought low because of offending, feeling so wrong and unworthy, as to almost feel to be without a covering.

In such a position, how grateful we would feel if a brother or sister came alongside to provide help, restoring that covering, and removing, as much as possible, the shame. How eternally grateful we should feel. Again, the mind goes to the example of the virtuous woman in Proverbs 31, who is busy providing the needed clothing for her household. "She layeth her hands to the spindle, and her hands hold the distaff." (Verse 19). "She is not afraid of the snow for her household : for all her household are clothed with scarlet." (Verse 21). Are we like that, brethren and sisters, working to provide that which is needed, and so doing it to our Lord Jesus Christ ?

"I was sick, and ye visited me"

Sick—a word meaning weak or feeble. Has not each of us experienced a sense of feebleness of weakness at some time as the flesh has exerted itself upon us ? James asks, "Is any sick among you ?" And the remedy, ". . . let him call for the elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up . . ." James 5 : 14, 15. There is a need to "anoint with oil", to pour in the oil of healing, such as was done by the Good Samaritan, who was truly a neighbour. The lesson of the parable found in Luke 10, was that he was a neighbour "that showeth mercy on him", and the Lord Jesus' exhortation was "Go, and do thou likewise". (Verse 37.)

Once again, brethren and sisters, is there not the need to be circumspect, ready to help any and all who appear to be sick, with the timely bringing to bear that oil of the Spirit, which can prove so healing ?

"I was in prison, and ye came unto me"

Here was an experience which the Lord Jesus knew. He was imprisoned by Pilate at the instigation of the Jews, who sought to have Him crucified. All His disciples, save one, left Him, in fear of reprisal. John, though he feared the Jews, went with the Lord Jesus when He was taken to prison. The record is found in John 18 : 15, that John ". . . was known unto the high priest, and went in with Jesus into the palace of the high priest". Can we imagine the comfort John's presence must have brought to Jesus, as his love for Jesus conquered his fear of the Jews ? Here was a putting away of self, because he loved and wanted to comfort. Can we take courage from this example, to put aside all personal fears and hindrances, and reach out toward the many who yearn for comfort in their difficulties ? Peter also went with the Lord Jesus, but remained at the door without ; and, because his fear prevailed,

denied Him. How easily we can do that too, when we allow fear, or anything else to hinder our reaching out to those who, like the Lord Jesus, are suffering for the Truth's sake, and need all the help and encouragement we can provide !

“When saw we Thee ?”

Does it not seem significant that the words of the righteous are somewhat incredulous ?

“When saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in : or naked, and clothed thee ? Or . . . sick, or in prison, and came unto thee ?”

Here was an unawareness—for as the kindness had been done, it was not for the sake of commendation or because of duty. No ! A spontaneous reaching out because of love for the “little ones” of the Lord Jesus. Here indeed is selflessness, a real disregard of personal feeling or inclination, a spending without measure because of caring.

We do long for those words, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world”. To hear them, there must be a complete losing of self in the oneness of the Lord Jesus' people.

Can we then, in waiting, reach out as He would have us do, to each of those who belong to Him—or, who long to be His ? What rejoicing if those words are heard, by ourselves, and also by all whom, in love, we have striven to help along the way !

J.A.DeF.

Christendom — and others — Astray (2)

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind. to set at liberty them that are bruised.”

(Luke 4 v. 18).

With this quotation from the prophet Isaiah, Jesus commenced His teaching in the synagogue at Nazareth. To emphasise this was His mission, after reading the prophet “he closed the book, and gave it to the minister, and sat down.” With all eyes upon Him He said :

“This day is this scripture fulfilled in your ears.”

(Luke 4 v. 21).

What a glorious mission was about to be fulfilled, through the Spirit or power of the Lord coming upon Jesus. This wonderful power guided His thoughts, directed His words, so that all “wondered at the gracious words which proceeded out of his mouth.” He could say, “the word which ye hear is not mine, but the Father’s which sent me,” and further “he that hath seen me hath seen the Father.” So perfect was the unfolding of the Father by Jesus in both word and deed, that He was called the “Word of God.” This phrase takes the mind back to the beginning and shows how all the Word of God was to be fulfilled in Him. The Apostle John declares,

“In the beginning was the Word, and the Word was with God, and the Word was God.

(John 1 v. 1).

If Jesus were the Word, meaning His life was an expression of the Word of God, and this same Word was in the beginning, then the full purpose of God in Christ as contained in the Gospel must have been revealed in the beginning.

The Apostle John supplies the authority (if it were needed) for believing that the same Gospel as Christ preached was taught by God from the beginning. Christendom who cannot receive this are far astray. Modern “Christadelphians” no longer understand and believe it. What is their position ?

The Gospel in the Beginning

The Gospel is good news. It could only be such to those in need of good news ; to those who were in some peril, and realised their predicament.

In the beginning there was no doubt about this peril being understood. The family of Adam and Eve knew it to their sorrow. The first parents would doubtless recount to their children the ideal and felicitous condition prior to their sin.

They would tell of the subtlety of the serpent by which Eve was seduced. How wrong had been the superficial reasoning of the serpent ; that partaking of the forbidden fruit would make them like the ‘gods’, knowing more that they had ever done before ; and how dreadful the serpent’s lie that they would not die. All this had taken place. It was all in the past, but the effect of God’s condemnation were so evident, the memory of what happened could never be obliterated.

Here they were, no longer able to enjoy the garden of the Lord, the garden of delight—Eden. Shut out from the garden where was the ‘tree of life’, they knew they must die as God had so clearly forewarned in the law He gave to them :

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die.”

(Genesis 2 v. 17).

Further the woman knew of a sorrow peculiar to her sex. Death required her to bear children if the purpose of God were to continue. In this she would experience a sorrow and anxiety to remind all that sin had not only brought death, but suffering to the woman in making good the ravages of death.

Then compare the new environment of Adam's family with Eden. Each needed food to live. How difficult now it was to obtain. The character of the ground had been changed. God had 'cursed' it, so that much more time had to be spent dealing with the effects of this, the thorns and thistles, the blights and diseases, than had formerly been spent in the simple tilling of the soil. Before in Eden his task was a delight as signified in the Hebrew word 'Eden' meaning 'delight,' for the garden of the Lord was truly a delight in every aspect. Now the tilling was no longer a delight but a burdensome task requiring much hard labour so that essential food could be obtained only by the "sweat of the face."

This vast change in the circumstances of Adam and Eve must have had an overwhelming and devastating effect if there were no hope of retrieving what had been lost. Their inconsolable grief apart from such a hope would have driven them to despair if not to a self-inflicted death. It was in such doomed circumstances they needed hope. There were no parsons or priests to tell them that they did not really die even when they did die! Once having been bitten by the serpent they would not allow themselves to be deceived by such serpent-like teaching. Both Adam and Eve knew, and later their children also knew that they were dust and that all they were entitled to expect apart from a further message from their God was to return to the dust again. They had no illusions whatever of possessing within them an 'immortal soul' which would be released like a bird from a cage when they died. No! Such ideas could never be entertained, for Adam and Eve knew God had removed them from the garden lest they should "take also of the tree of life and live for ever." Those who have any doubts about death being death and in some way believe that it is the gate of life, would do well to take their place with Adam and Eve outside the garden and realise the reason God had removed them from the garden. True hope was not to be found in the serpent's notion that they would not die. Adam and Eve knew this to their great sorrow. They knew they would die, and their children also knew that in due time they too, would die. It was in this sombre and

hopeless condition that the gospel came to them—a message of glad tidings “concerning the Kingdom of God, and the name of Jesus Christ.”

Abel believed the Gospel

Reading such a claim for Abel would certainly offend Christendom. Present “Christadelphians” would also deny it. Already more than circumstantial proof has been given that Abel understood and believed the Gospel. Now let the detailed evidence be examined so that proof might be complete. The testimony of the inspired Apostle Paul directs the way to this conclusion :

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh.”

(Hebrew 11 v. 4).

Further the Apostle adds concerning all accounted to be faithful of every age :

“Without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

(Hebrew 11 v. 6).

Surely then Abel must have understood the ‘reward’, the possibility of an incorruptible inheritance in the Kingdom of God upon earth ; otherwise, how could he have believed that God would reward him for his faith. At the least these inspired remarks of the Apostle are powerful pointers that Abel knew and believed the Gospel. Now let us look at the divine record concerning Abel’s offering which showed his faith in the ‘reward.’

“The firstlings of his flock and of the fat thereof”

(Genesis 4 v. 4).

First let it be carefully noted there is no record that Abel should offer anything at all. Neither is there any command that Cain should make an offering. The casual reader of the Scriptures is liable to infer from this apparent omission that Abel and Cain knew no more of God’s requirements and the Gospel than is contained in the brief record of their lives in Genesis. This is obviously a mistaken view for God would not blame Cain for an unacceptable offering if Cain knew no better ; neither would He commend Abel unless Abel had known God’s requirements and was obedient to them.

It is vital for a correct understanding of the belief of the faithful of old that all the Scripture which has been preserved to our day be taken into consideration. Only in this way can an explanation be found of Abel's offering. Why did Abel offer the 'firstlings' of his flock? Why did he also offer the 'fat thereof'? There is no hint of explanation whatever in the Genesis account; but if it be realised the principles of God's Truth never vary we are entitled to go to other parts of His Word as expressing His mind and purpose in the offering of a "firstlings with the fat thereof."

The offering of the 'firstling' was required later by Israel to show to them that:

"All the firstborn . . . (are) . . . mine."

(Exodus 13 v. 2).

God did not benefit by these firstborn animals being offered. They were received by Him as a practical expression of faith on the part of His people that they believed they could be saved by the life of the One whom God would provide—His 'firstborn from the dead,' His Messiah or Christ. Israel had good reason to know the power of this simple truth in the deliverance of their firstborn by the 'blood of the lamb' which had been slain and whose blood had been sprinkled on the door-posts and lintels. The unchanging and unchangeable God must have given these same truths to Abel and Cain, for that is the only sensible reason that could be advanced for Abel making such his offering. With these facts in mind and with grateful acknowledgment to God for this never changing Truth, it is simple to perceive why Abel's offering expressed 'faith' and therefore why it was accepted. His offering of the firstlings of his flock showed his understanding and belief in the firstborn God would provide, through whom, in the mercy of God, he could receive salvation from death. He understood and believed this vital element of the Gospel—the glad tidings that promised salvation in the "firstborn from the dead!"

Evidently Abel's life was spent in this 'faith', for the record carefully states that he offered the 'firstlings' (note this word is in the plural) of his flock. Not one offering of a firstling, but the words express a practice of offering each and every firstborn of his flock. Here was faith indeed, not manifested as a spasmodic act, but like all who truly believe, it was all his thought and hope and desire throughout his life. Truly, in this way, Abel merited the divine description of being faithful—full of faith.

Cain's offering: "The fruit of the ground"

Cain, his older brother, was a 'tiller of the ground' and it might be thought was not in the same advantageous position as Abel to offer a firstling of the flock. God can never rightly be charged

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with injustice. His ways are always equal. Cain could and should have offered the first fruits of the ground which, under the Law, could be offered at the appropriate time to express the same belief in the Firstborn. (Lev. 23 v. 17).

But the divine record shows that Cain overlooked this vital belief. He did not offer the first-fruits. He merely offered the 'fruit of the ground.' It is obvious that Cain had no profound belief in the Messiah or Christ to come, the Firstborn. Like Christendom he believed all could be offered and would be accepted and saved by God ; at least that is the only meaning of his offering. Cain in his carelessness, like Christendom, failed to realise that God would not save all, but only His Christ or Firstborn ; and those who in mercy were called to be a part of Him. How striking that so early in the history of mankind the error should be exposed which has deceived Christendom ; that in some way or other all will be saved, whereas the offering of Abel shows clearly what is taught in all Scripture that God only intended to save His Firstborn, and those who truly became part of the Firstborn. This simple understanding has also been lost by all present Christadelphian sects as they have become confused on the doctrine of fellowship. This state has arisen because those sects of Christadelphians who were separated from on account of error have come to be regarded as still part of the Firstborn ; and that in these sects it would therefore still be possible to obtain the reward of the Firstborn. It is not surprising that the sad sequel to such erroneous teaching is that many Christadelphians, especially of the younger generation, allow the thought there may be some in the sects of Christendom who have believed and been baptised and therefore will have the salvation of the Firstborn.

This notion is not much different from Christendom's for it will be seen that there is no clear cut belief of where are the Firstborn, the One Body, whose members can hope for the promised reward through the Firstborn.

Abel, a true brother of Christ, showed in a vivid way the faith acceptable to God—a belief that only the Firstborn would be saved and through the Firstborn, or Messiah, only those who became part of Him.

Cain, who was a brother of Christ, found this way too narrow. He professed by his offering God would accept all, God would save all. This erroneous belief of Cain's was condemned by God :

“But unto Cain and to his offering he (God) had not respect.”

(Genesis 4 v. 4).

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Here was not only the rejection of the offering but also of this wayward brother. Yet, God tried to save Him by the Spirit, the Spirit of Christ.

“And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?”

“If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.”

(Genesis 4 v. 7).

This appeal of the Spirit was despised by Cain. Anger and resentment gripped his heart to so great an extent, he killed his brother. Brother Abel sealed his faith with his life. He must have known that Cain resented his offerings which he continually made, but Abel would not give up although in the end it meant not only the loss of his brother's friendship, but also his death.

“Am I my brother's keeper?”

When Cain was asked by God, “Where is Abel thy brother?” he replied:

“I know not: am I my brother's keeper?”

(Genesis 4 v. 9).

In addition to his grievous crime, Cain was lacking in a most important essential, as taught by the Spirit of Christ throughout the Word. He denied being his brother's keeper. The Truth required him to be his brother's keeper to the point of laying down his life for him if need be in order to save him from falling and from death. So the Apostle John says:

“For this is the message that ye heard from the beginning that ye should love one another.

Not as Cain, who was of that wicked one, and slew his brother and wherefore slew he him? Because his own works were evil, and his brother's righteous.

Hereby perceive we the love of God, because he laid down his life for us: And we ought to lay down our lives for the brethren.”

(1 John 3 vv. 12 and 16).

If Cain had been his brother's keeper, he would never have allowed thoughts of anger to develop at all. He would have been too concerned with his brother's eternal welfare. Has there arisen a similar failure among Christadelphians on this very point. If wrong is pointed out it is not dealt with because of a false sense of Christian charity often expressed in the phrase, “We are not to judge.” Really, what is lacking? If there is wrong in a ‘brother’.

is he not in danger of perishing? To ignore it, to excuse it, is showing the same failure as Cain, a denial that we are our brother's keeper. A true understanding of the beautiful doctrine of fellowship requires us to be our 'brother's keeper,' endeavouring at all times to help and if need to save from falling.

(. . . to be continued)

“The Signs of His Coming and of the end of the world”

**“Say ye not a confederacy . . . neither fear ye their fear,
nor be afraid.” (Isaiah 8 v. 12)**

The prophetic message contains many powerful signs ; signs that the end of human times will come and signs of the approach of that end. The inspired words are doubly powerful in first of all stating what is to happen and then illustrating their final meaning by reference to events in the history of Israel. This incipient fulfilment with all the recorded circumstances and conditions supplies more than mere words could possibly do.

What were the circumstances of the prophetic message—“Say ye not a confederacy”? a message which certainly takes the mind to the time of the end for the climax speaks of “battle with confused noise and garments rolled in blood,” and then reveals the glorious outcome in the well known words—

“For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder . . . of the increase of his government and peace there shall be no end . . . to establish it with judgment and with justice from henceforth even for ever.”

Israel past and present

The circumstances of Israel in the days of the prophet were very similar to those obtaining now.

Israel was threatened by a mighty power to the north. Instead of relying upon God she chose to fortify herself with what human help could be found. The “waters of Shiloah (sent of God) that go softly” were neglected for the aid of an earthly power, Rezin son of Remaliah. Whilst departing from God by showing such lack of faith, Israel still claimed to be “Immanuel”—“God with us.” The speeches of Israel's leaders today are flavoured with similar expressions. Undoubtedly there is a form of such godliness

but the power is denied. Confederacies or alliances with human powers are sought, now on a world-wide scale, for all nations are gradually being drawn into either the Eastern or Western confederacy.

The cause of "Confederacies" revealed

What is it which provokes this banding together of the nations into two huge camps, "confederacies" on an unparalleled scale? The prophet gives the answer—"Fear"; the East afraid of the West, and the West afraid of the East. The whole world is in the grip of fear and terror such as was never known before. The eruptive centre of this "fear" has moved from place to place, from Berlin to Korea; from Indo-China to Trieste, but now the Middle East is fear's focal point, with Israel as a continual disturbing factor in the politics of the Middle East.

The "confederacies" are a sign. The fear which has brought them into being and driven first one nation and then another into one of the two "confederacies" is also a powerful sign. Israel's position in the particularly sensitive area where "fear" may become a dreadful reality any minute is also a great sign.

Can it be long before there is fulfilled the message of the prophet? :

"They shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

(Isaiah 8 v. 22).

and then suddenly—

"The battle of the warrior with confused noise, and garments rolled in blood . . . with burning and fuel of fire."

(Isaiah 9 v. 5).

All would be lost which pertains to Israel were God not to intervene. How welcome then is the assurance at this time :

"For unto us a child is born, unto us a son is given . . ."

Not given to the world but unto those who in this unprecedented time of fear have received the prophet's words in their hearts :

"Neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.

And he shall be for a sanctuary."

(Isaiah 8 vv. 12-13).

Only those who are truly separate from the nations will be allowed this sanctuary. It will be a time of testing for all in which faith will be tried like "gold tried in the fire." Now is the time to strengthen each other and develop true hope in the Lord.

Correspondence

E.S.M., Western Australia—

It is sad to read in your letter of November 20th, of the confusion prevailing amongst "Christadelphians" in Australia, in which you say :

"These moves (on re-union) have troubled us sorely and brought us many difficulties and as the position now stands the majority of the Central Fellowship Ecclesias in Australia are standing aside from the English re-union chiefly to avoid being brought into fellowship with the Shield Group of Ecclesias who are affiliated with the Suffolk St. group. Apart from this many of us are not satisfied that the English re-union was accomplished on sound lines, to me at present it appears that the Final Statement for re-union was accepted by Suffolk St. on a majority vote of the Ecclesias and the non-accepting minority have been brought into fellowship along with the majority and I believe even Ecclesias who rejected the Final Statement are retained in the Suffolk St. fellowship.

Our Ecclesias here have received from the Unity committee of the Shield Group a proposed basis for re-union : the A.B.S.F. plus the explanations in the Carter-Cooper letter with certain clauses on fellowship taken from the Ecclesial Guide.

This basis we believe to be inadequate to cover the position in Australia where there has been much error on the nature and sacrifice of Christ, there is a possibility that this basis emanating from the Shield Group may be acceptable to John Carter and the English Ecclesias.

If such should prove to be the case and we are not optimistic as to the outcome, there are some troubled times ahead of us if the truth is to be maintained.

There seems to be an entirely different view of fellowship abroad in the Shield Ecclesias, we believe that fellowship with the Father and the Son and with one another is contingent on our walking in the Light and separating from darkness wheresoever it manifests its self.

Their view appears to be that they can fellowship anyone who is sound in themselves even though that person may remain in fellowship with those holding error, more of this in further letters."

This position is not dissimilar to that in this country, except perhaps apathy here about divine requirements has given the quietus to any serious attempt to deal with the wrong.

It is true the Suffolk Street group of assemblies have been accepted on a majority vote and those assemblies objecting to Re-union on the so-called A.B.S.F. have been retained in "fellowship." The "Fraternal Visitor" (organ of Suffolk Street) in listing "Ecclesias" has had the following notice for the past nine months :

"Not all these ecclesias have yet signified their approval of re-union, but discussions are proceeding."

Do you not feel that "Christadelphians" have lost the true doctrine of fellowship to which passing reference is made in the last two paragraphs of your letter? Is not this in itself 'darkness', which has allowed many of the doctrines and practices of the prevailing darkness to enter the ertswile House of God. Is it not clear that the only possible way to please God is to "come out and be separate."?

Your promised further letters are awaited and we shall be anxious to see whether you will support His doctrine of fellowship by righteous action.

News from the Ecclesias

Beeston (Notts.): Adult School Room, Acacia Walk, Beeston. Sundays: Breaking of Bread 11.0 a.m. Sunday School, 2.0 p.m. Bible Class 3.0 p.m. Thursdays 7.45 at the People's Hall.

We were glad to hear of the happy and safe return of Sister Carter to the U.S.A., leaving us with many memorable moments to recount.

The time is surely near when our partings will be over and all tears wiped away if only we can endure.

We are grateful for the labours of Bros. D. Lancaster and J. Smith. Also at the Table of the Lord we had the pleasure of Sister D. Lancaster.

H.J.S.

Criccieth, Pentrip, Black Rock, Portmadoc. Sundays: Breaking of Bread 11.0 a.m. Bible Class, Thursdays, 7.0 p.m.

The interest here is being sustained and of late seems to have improved in the one who for a long time has been searching for the Truth. We hope it will continue and that soon some fruit will be seen.

THE REMNANT

Contact has been made with one who, calling herself a "missionary", has been offering literature for sale entitled "Watchtower", etc. Literature dealing with the "Truth" has been handed to her.

We look forward to the visit of Brethren and Sisters in the near future.

R.D.O.

Eden, New York. Grange Hall, Church Street. Sundays: Breaking of Bread 11.15 a.m. Sunday School 10.0 a.m. Revelation Study 1.30 p.m. Bible Class: Midweek, alternately in Forestville and Hamburg.

In these last days when there are so many having the "form of godliness, but denying the power thereof", what encouragement it brings as one here and there is found diligently searching for Truth. It is in this work of helping the seeking mind we have been permitted a part; and indeed how great is the responsibility as we strive to be faithful stewards of His Word, and the fear lest in weakness we fail, and so hinder a work begun.

How much appreciated is the reaching out of our brethren and sisters through letters—a means of strengthening that love which binds us together.

Manchester. Memorial Hall, Albert Square, Manchester. Sundays: Breaking of Bread 11.30 a.m. Lecture 3.15 p.m. Thursdays 7.15 p.m. at Onward Hall, Deansgate. Law of Moses Class: Second Saturday each month at 3.30 p.m.

"Goodbye" was said to Sister Carter at Manchester Airport on Wednesday, November 13th. Her visit afforded a valuable means of binding more closely those across the seas to ourselves here as the meaning of many passages of Scripture were discussed and the Spirit they revealed enjoyed. To share such joys is valuable proof of the precious fellowship which is of the Father. We were grateful to learn of Sister Carter's safe and speedy return.

Much encouragement was felt at a joint Bible Class held on Saturday, November 9th, when the subject discussed was "The woman shall have power on her head because of the angels." Perhaps never before has the privilege granted to the sisters by the Almighty been seen in such glory and beauty. Devout thankfulness was felt by all that the sisters could be such examples to both brethren and sisters of the spirit God requires.

The Lectures have been better attended and encouraging work found in helping two whose minds are toward Him.

W.V.B.