

AUGUST 1971

A Monthly Magazine issued by

The Remnant of Christ's Ecclesia

in opposition to the Dogmas of
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

"Take heed ye be not deceived"

AT THE TABLE OF THE LORD

LIGHT AND SHADE OF THE TRUTH'S HISTORY

BE YE NOT UNEQUALLY YOKED TOGETHER WITH UNBELIEVERS

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

OPEN LETTER TO G. M. CLEMENTS

NEWS FROM THE ECCLESIAS

All Communications

W. V. Butterfield
16 Westfield Road,
Cheadle Hulme
Stockport, England

J. A. DeFries
R.D.1.
Forestville
New York, U.S.A.

At the Table of the Lord

“WHO . . . WALK AFTER THE SPIRIT”

WE ARE PRESENTLY BEING HELPED by Paul's letter to his brethren in Rome. Especially in Romans 8 is there much given to strengthen in our struggle to serve God. It is a very familiar chapter; yet, each time we read it, there is additional help provided. It speaks of the struggle between the flesh and the Spirit, the conflict which each of us knows. Paul knew it and so writes to help all who are labouring to subdue the flesh. In Romans 8 : 1, he writes :

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

No condemnation—we find the word means “judgment against”. Paul, then, tells us, if we are “in Christ”, there is no judgment against. We need, then, to ask ourselves, are we “in Christ”? for it seems obvious that we will be judged against unless we are in such a position. What is involved in being “in Christ”? Paul tells us, “. . . who walk not after the flesh, but after the Spirit.” Once united to Him by covenant, our walk, then, determines whether we are “in Christ”.

How can we walk after the Spirit? Paul shows us clearly, verse five :

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.”

To “mind” expresses the thought of exercising the mind and is used as to set the affection on, care, regard, think. It is found in Colossians 3 : 1-2 :

“If ye then be risen with Christ, seek those things which are above . . . *Set your affection on things above, not on things on the earth.*”

It is not easy to mind the things of the Spirit, for the things of the flesh are so close about us, are pressing on every side, seeking to entice away from the Spirit. Yet, if we can set our affection on the things from above, help is given to put away the demands of the flesh. To set the affections on, to regard, to care implies a *love* for the things from above. Where there is love, there is a strong desire to serve, to please, to follow, to obey, to be near. It is, then, a matter of the heart—is it fastened upon the things of God, forsaking the things of man?

“TO BE CARNALLY MINDED IS DEATH”

All this helps us to see the importance of the Spirit mind as Paul writes :

“For to be carnally minded is death ; but to be spiritually minded is life and peace.” (Romans 8 : 6).

Life and peace, then, are dependent upon a spiritual mind. Life and peace are the essence of our hope. It is our prayer that we may know these blessings in the kingdom of God soon to be established upon this earth. Those with Jesus to experience eternal life and peace must be those who, during their probation, have struggled for the spiritual mind, have sought to crucify the things of the flesh. Paul tells us just this (verse 13) :

“ . . . but if ye through the Spirit do mortify the deeds of the body ye shall live.”

Mortify means to cause to die, implying a crucifying of the flesh as Jesus did. What an agonising it was for Him, as He sought to obey God in all things. If it was an agonising for Jesus, can we expect to find the mortifying easier ? Paul struggled in the same way, and so through his experiences can help us as he did his brethren in Rome.

It is not only Paul who helps, but also all our brethren who have seen this requirement of God from the beginning of His purpose. In our recent portions in Leviticus, we read of the offerings which Israel were to bring—the burnt offering, the sin offering, the peace offering. This means was provided of a merciful Father for His children to take away sin, to make peace through atonement for all who failed in a moment of weakness and minded the things of the flesh. Atonement means to cover, to reconcile. These offerings looked forward to the Messiah, the One who atones, who reconciles through His life given.

Every offering was required to be placed on the altar, to allow the fire of the altar to consume the flesh, to make the offerer acceptable unto God. As a brother in Israel failed, realising he had allowed the things of the flesh to get the mastery for a moment. he was to bring his offering, a sin offering and a burnt offering. He was instructed of the Spirit to place his hand upon the head of the offering, declaring his own desire to be associated with it. The priest was to slay it and place it, or a portion of it, upon the altar. All this would emphasise the need of this merciful provision of God. Without this means of atonement, there could be no hope of reconciliation with God, no hope of life and peace.

The one bringing the offering would know that the altar was there in the tabernacle or the temple, ready to receive the offering.

He would see the smoke ascending as that offering was consumed by the altar fire and would thankfully rejoice at God's mercy. If faithful, he would see Christ in this offering, and would resolve in his heart to mortify the deeds of the flesh, just as the fire consumed the flesh of the sacrifice. How vital, then, to the atonement was that fire upon the altar. Leviticus 6 : 12-13 helps us in this consideration:

“ . . . the fire upon the altar shall be burning in it ; it shall not be put out : and the priest shall burn wood on it every morning . . . *The fire shall ever be burning upon the altar ; it shall never go out.*”

The fire speaks to us, as it did to Israel, of the Spirit which consumes the flesh, leaving only that which is acceptable, cleansed, pleasing to God, suitable to be taken to a clean place.

As the priest in Israel perceived the wonder, the blessing of the altar fire, saw how needful it was for atonement, realised, too, the need of that consuming fire for his own fleshly nature, he would perceive God's love seen in that fire. How carefully, then, he would tend it, concerned lest it go out. How reassuring to our brethren in Israel, as well, to know that the altar was there ready for the sacrifice ; that there was a careful priest tending the fire so it would never go out, so he could bring his offering at any time and it could be consumed. As one became aware of sin and was anxious to have it removed by the offering upon the altar, there was the means to accomplish it ready, prepared, granted in God's love for His children. The Spirit is always there waiting to consume the flesh as we bring it to the altar. How reassuring, brethren and sisters, as we realise our failures, our sin, and, therefore, realise, too, how much we need that fire ! As our brethren in Israel looked toward the tabernacle and saw the smoke of the fire ascending, it would help them to a fuller appreciation of the love of God, inspiring them to set their affections more fully on the things from above. It was very real to them. Is it as real to ourselves, brethren and sisters ? It must be if we are hoping for “no condemnation” at the Judgment Seat of Christ, which seems so near.

How difficult it is, though ; how often we allow the flesh to creep into our mind, our thoughts. We do need help—His help—for the flesh shrinks from the thought of fire. Paul, knowing this, writes, Romans 8 : 26-27 :

“Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.”

The Spirit, through Christ, knows the hearts and needs of God's children ; and, by the intercession of our High Priest who was tempted in every way as His brethren, entering into our struggles, can groan with and for us as we agonise. How perfectly and mercifully our great need is seen and filled by the Lord Jesus, who with love received our offering through the ever-burning fire.

Can we, then, begin to perceive more fully what Paul had in mind as he wrote, or as He was caused to write by the Spirit, to help us mortify the deeds of the flesh, to help us get the victory in that warfare ? Further, Paul writes, verse 37 :

“Nay, in all these things we are more than conquerors through him that loved us.”

To reveal how we can be “more than conquerors”, we read in Proverbs 16 : 32 :

“He that is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city.”

Slow to anger, ruling his spirit—is this allowing the fire to consume ? Is it how we can mortify the deeds of the flesh ? Are we willing—yes—anxious to put our flesh upon the altar ? Such, the Proverbs tell us, is better than he “that taketh a city.” Many military men have become famous because they have conquered a city. In Rome, there is an arch commemorating the capture of Jerusalem by Titus in A.D. 70. In the eyes of God, one who rules his flesh is greater than such, is more than a conqueror through Him that loved us.

Do not these words of the Spirit help us, brethren and sisters, as we begin to perceive how great indeed is the blessing of that fire upon the altar which never goes out ? Does it make us want to mind the things of the Spirit, make us determine more fully that we will be joined to Christ upon that altar, joined to our Head who allowed the fire to consume that which was hateful to God ? All this, brethren and sisters, is made possible only by God's love for His children.

This is why Paul writes, verses 38, 39 :

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

If in mind and spirit we are struggling to be joined to Christ upon that altar, we are never separated from His love—no matter what our situation. Through His love, the Spirit of God is always there

to help us mortify the deeds of our flesh. What a great and wonderful blessing! May we, by it, attain the great joy of knowing and sharing that unquenchable Spirit.

J. A. DeF.

“Light and Shade of the Truth’s History”

Published by the Dawn Christadelphians

TO THE SPIRITUALLY ALERT the title of this booklet will immediately appear as doubtful and unscriptural. The Spirit never speaks of “light and shade”, but of *light* and *darkness*. There are only two positions before God: in the *light* wherein we may have fellowship with the Father and the Son; or in the *darkness* where to claim such an exalted relationship with the Almighty is a *lie*.

“If we say we have fellowship with him, and walk in darkness, we *lie*, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” (I. John 1: 6-7).

Why has the author chosen to speak of “*light and shade*”, instead of *light* and *darkness*? “*Shade*” suggests a position that is not without hope like *darkness*; hence it helps him in his spurious contention that those in error who will not repent cannot be judged before the return of the Lord Jesus. It pre-supposes that they may still be accepted by Jesus, a proposition completely contrary to divine precept and injunction. His stand is apparently charitable, and will give to his followers hope for some belonging to other Groups; but this is only fleshly charity, neither helpful to the rebel, who if told his true position—that he is in the *darkness*—might be constrained to repent—neither is it helpful to those in his Group, who will feel that all Christadelphians are one, so that what harm is there in going with the multitude as many are doing. To them upon the author’s mistaken plea, there is hope in the “*shade* ;” which as time passes will cause those in the Dawn to drift in increasing number to their friends and relations in other Groups. Such a movement is inevitable. Were time to go on, and the survivors of the 1923 Division to die, Re-Union which is tacitly suggested by speaking of the others as being in the “*shade*” will become a reality.

THE NECESSITY OF DIVISION AND ITS MEANING

Without Division from the unrepentant errorists the Truth would have been lost as completely as in the days shortly after the Apostles. Division is the God-provided means for preserving His Truth, which is the only way to life. With *the* Truth lost, only death eternal is before mankind.

The Divisions of the past show this, and should be carefully considered by every one desirous of pleasing God. They show God's care and love towards those who are anxious to be right in His sight. It is recommended that readers should consider our booklet: "The History of the Truth in the Latter Days", which gives particulars omitted from the "light and shade" booklet, notably the first Division caused by the errors of the Doweites.

Before examining the 1933 Division may it be said that it is a mistake to look only at the immediate cause of Division. In every division it will be found that there are three important factors to prove its scripturalness or otherwise.

1. **PRIOR DECLENSION** shown in a number of vital issues, unchecked, notwithstanding the vigorous contending by those upholding the right.
2. **THE IMMEDIATE CAUSE** of the division which will seem trivial to those who have declined from the Truth; but is overruled by God to effect a cleansing for the preserving of the Truth.
3. **INCREASING APOSTASY** after the Division in those withdrawn from: and their uniting directly or indirectly with those who have lost the Truth in previous divisions.

SUMMARY OF THE 1933 DIVISION

Details of this were given in the *Remnant* for October 1969, copies of which may be had on application.

Looking at the above suggestion of how Divisions should be considered, was there evidence of apostasy before the "immediate cause"?

It seems that the leader of the *Dawn* (then the *Bereans*) was chagrined that so few had followed him in 1923, so he published a confession in 1927, under the title of "Christadelphians then and now".

"When I first embraced the Truth in 1875 (and 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 Fellow-

ship. 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."

Why did the author of the booklet "light and shade" leave out this change of mind? If this once respected leader were right in his original belief, then he was obviously wrong in his "wider view". This "wider view" may appeal to the flesh, but savours of the "broad way". It is suggested that there was a great omission in leaving out such a confession, causing many to be misled. Will he make it good?

The writer invited this leader to address a large number of Christadelphians early in 1924. He will never forget how during his remarks he referred to a very worthwhile brother who had died subsequent to the division and lamented what his fate would be!

Truly, this change to a "*wider view*" was a shattering blow to the Truth in which sects of Christadelphians separated from, were now to be regarded as having the hope of salvation in spite of the heresies which had caused the original separations. So the surgery by the use of the sword of the Spirit in division was made painless to all; the true meaning defeated; unrepentant error made to appear of no consequence in God's sight, and the once respected leader became the author of *division without death*.

This sowed the seeds of declension, making it imperative for a further Division for the cleansing of the House of God. Doubtless the "immediate cause" was over-ruled by God allowing those who were against Him to reveal themselves.

By a majority the Pemberton Ecclesia passed a resolution that sisters could speak at Business Meetings and Bible Classes, in defiance of the divine commands that such is forbidden. (I. Corinthians 14: 34/35, etc.).

The Nottingham Ecclesia supported the faithful minority who

opposed this faith-destroying resolution, and expected all Ecclesias would rally to the Truth's standard. This did not appeal to those seeking numbers, so the leader in Clapham (the author of *Division without Death*), used expediency to cover the wickedness which had been revealed. The unfaithful in Pemberton were persuaded to retract their wicked resolution ; but were never shown how necessary it was to repent by endorsing the stand taken by the righteous who withdrew. The Resolution passed was :

“As so much trouble has been caused on the question of Sisters speaking in the assemblies of the Saints, We, the Pemberton Ecclesia, having carefully weighed over all evidence brought to our notice, and desiring to obey the Word, wish to express ourselves as follows : Whatever may have been our position in the past, and whatever ideas may have been advanced, in interviews with Brethren at any time, we now believe that the Scriptural command of the Apostle Paul forbids Sisters speaking in the mixed assemblies of the Saints, including Business Meetings, and Bible Classes, but questions and suggestions may be submitted through a brother, and this we are prepared to uphold.”

It will be noted that there was no confession of transgression : no repentance expressed nor any upholding of the minority who stood for the Truth. Further a careful look at the last portion—“but questions and suggestions may be submitted through a brother, and this we are prepared to uphold”—undermines completely the apostolic injunction that :

“If they will learn anything, let them ask their husbands at home : for it is a shame for a woman to speak in the Ecclesia.”

The writer witnessed the utter degradation of this divine command in the Ecclesia to which he belonged at the time, where one clamorous “sister” spoke through her husband ; whose ineptitude was such that she had to keep correcting him while he was trying to repeat what she said. This amounted to nothing more than a superficial honouring of the letter, but was a complete denial of the spirit of the command. It was farcical, humorous if not so serious, as the poor husband appeared nothing more than a marionette whose wife kept pulling the strings.

There is not space here to show God's provision for the Sisters is both honourable and adequate ; to show a “meek and quiet spirit”, as an example to us all, instead of the rumbustious attitude of those who asserted their right to speak in defiance of the command, and when frustrated found a way of circumventing the

command as seen in the foregoing, and confirmed at the time by the son of the said sister who wrote :

“Suppose the Ecclesia, a small one—met in a small room—perhaps a house, for Bible Class or Business Meeting where quiet conversation could be heard by all—a sister could, from *her* seat, ask a short question, or move a short resolution or second it quietly. The tone or the manner, or both would then be the deciding factor as to whether the command is obeyed or not.”

In the words of G. W. Park, the resolution amounted to a “form of repentance”. Godly repentance is of a very different kind. No flesh pleasing qualifications never seen in the faithful of old, who freely confessed : “I have sinned”, and pursued the way required by God to clear themselves from the sin. Hence, Pemberton and those in fellowship with them, the *Dawn* Group of Christadelphians, are still guilty in God’s sight. This brings us to consider the important doctrine of fellowship on which it will be seen that the *Dawn* are hopelessly astray.

THE DOCTRINE OF FELLOWSHIP

Already it has been pointed out how the leader of the *Dawn* changed his mind to a “wider view”. His original belief was scriptural. Those withdrawn from were regarded as going into the *darkness*, not into the “*shade*”, as clearly expressed by Robert Roberts, when asked “Why do you speak of Edward Turner, etc. ? Why don’t you call them ‘brother’, or at least give them the title ‘Mr’ ?” answered :

“We have no wish to be harsh or discourteous. The men referred to have had a certain standing in the truth by their former profession. ‘Mr.’ would conceal this. Yet their present position being one of ‘renunciation’ of what they believed, they cannot be called brother without implying that the doctrine of the sacrifice of Christ is of no importance. We take the middle ground of simply using their natural names when there is occasion to refer to them, after the apostolic fashion illustrated in Paul’s allusion to Phygellus and Her-mogenes.”

Why has the author of “Light and Shade” overlooked such an unequivocal declaration ? It is true that at the time of the Inspiration Division, R. Roberts spoke of those from whom separation had taken place as “brethren”, but if the context of the times be taken into consideration, it is because he was seeking for a reconciliation. In any case the Word of God must be the final arbiter, not the word of men. For all men fail at some time or other.

To speak of the doctrine of fellowship as stated at the time of the 1933 Division as "The New (but erroneous) Doctrine of Fellowship" is manifestly wrong. It was but a return to the clearly understood belief of the early Christadelphians as is seen from the quotation of the one-time leader of the *Dawn* and from the belief of Robert Roberts. God is long suffering, but will not allow His precious Truth to perish. Prior to a Division there are many things wrong, both in belief and practice, which only a Division can cleanse away. We have all to confess that in this we have been guilty.

In the words of another leader (A.T.J. of the *Bereans*) the fore-runner of the *Dawn*, the Inspiration Division saw God's work in "trailing two parsons through the Truth to remove all ungodly elements." The fact is that prior to the Division due to apostasy many things are wrong, which God in His mercy allows those who stand for the right to review and put in order.

The scriptural doctrine of fellowship is clear. Walk in the light and then there is fellowship with God and His Son, and all who follow this path will enjoy fellowship one with another. The only other class of men, whatever their profession, are those who "walk in darkness", in which it is clearly stated by the Apostle John they "lie, and do not the Truth", and hence can have no hope. There is no middle ground. The suggestion that there is by speaking of "shade" is unscriptural, misleading, and utterly false.

In support of this clearly stated doctrine of fellowship Jesus showed how transgressors should be dealt with: first by being visited and seen "alone", then with "witnesses", and finally by admonition of the whole Ecclesia. (Matthew 18).

While we can make no claim to having the Holy Spirit enabling us to do miracles, we are allowed the guidance of the Spirit *if faithful*. So that where error is unrepented of after the appeals commanded, then the Ecclesia must withdraw, and Jesus says (not us) that such an one becomes an "heathen man and a publican". Heathens are not in the "shade" where there is the slightest hope. They are in the *darkness*.

In the next issue it is proposed to answer the various objections raised. Space in this issue will not permit.

A PERTINENT AND UNANSWERED QUESTION

If after the days of the Apostles as error crept in, were those still to be regarded as brethren?

If one error placed some in the "shade", how many errors would convey them from the shade "to the darkness"? If, at no point it

could be said that they were in the darkness and must be regarded as "brethren" then since Christendom has stemmed from the early apostasy, those in the *Dawn* should regard all in the Churches and Chapels as "brethren", and in their flesh-pleasing notion say they will leave the judgment to Christ in every case.

This shows how one false step leads to an impossible situation, destructive of all that is precious ; indeed of the Truth itself, leaving many who believe that some are in the "*shade*", when they are quite clearly in the *darkness*.

The *Dawn* is not a morning without clouds. Light is absent from the *Dawn*. *Darkness*, complete darkness has enveloped its members to whom the appeal is made to come out and rejoice in the light.

(. . . to be continued)

"Be ye not unequally yoked together with unbelievers"

(II. Corinthians 6 : 14).

LIFE IN THE TRUTH commences with being baptised into the One Body ; by becoming partakers of the "One Baptism". This ordinance symbolises the death of the old creature and the birth of the *new*. By baptism the world is condemned by the *new* creature as much as it was in the days of Noah, when he prepared an Ark to the saving of his house. The Apostle Paul says :

"By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he *condemned the world*, and became heir of the righteousness which is by faith." (Hebrews 11 : 7)

If the import of these divine words is fully appreciated how can there be any fellowship with what God has condemned as unrighteous ; how can there be any communion with that which He regards as darkness ?

The devout mind will immediately perceive that partnership with the alien is forbidden ; whether it be in marriage or in business, in shareholding, or being in a Trade Association or Union.

Behind every divine command there is reason which the one who is determined to seek first the Kingdom of God will be able to discover. It is scarcely an exaggeration to say that the world lives by vengeance. Hostilities between nations are the result of vengeance. Strife between employers and employees is accom-

panied by vengeance ; vengeance which often leads to brutality, maiming, and sometimes in killing.

How can one claiming to be a brother of Christ be part of a Union which is responsible for that which God condemns—vengeance ? Although he may take no active part, and try to salve his conscience in this way, his name on the Union role and subscription certify his participation in any vengeance exercised by his Union, whether by threat or any particular act.

A servant of God is blessed with the assurance from his God :

“Recompense to no man evil for evil . . .

If it be possible, as much as lieth in you, live peaceably with all men.

Dearly beloved, *avenge* not yourselves but rather give place unto wrath : for it is written, Vengeance is mine : I will repay, saith the Lord.” (Romans 12 : 17-19).

It is profitable to ask why the servant of God must not give way to vengeance which is so much a part of our nature. Retaliation for any injustice felt, which is the same as vengeance tends to develop a character which is impatient, wrathful, spiteful and arrogant ; the very opposite to that which God requires in His children of being gentle, easy to be entreated, compassionate, and full of mercy.

In the past representations have been made to Union Officials to excuse our members from joining a Union. A case is remembered where a personal appeal was made to one Union only to be told that it was right and proper that we should suffer for our principles as others have done in the past, and no quarter was given in respect of what we sought.

However, under the hand of God other Union Officials have seen our position. The following letter sent to the Secretary of a Union brought under the hand of God the exemption sought.

LETTER TO A UNION OFFICIAL

“ . . . it is desired to confirm the reasons given which prevent the joining of a Trade Union.

The objection is solely on religious grounds. We have nothing against Trade Unions, nor would we wish to do anything against Trade Unions at any time, but only ask them to respect our religious views that we may be able to pursue our occupations although not members of a Union.

Our religious objection has been of a long standing based on our interpretation of the teaching of the Lord Jesus Christ. Mem-

bers believe, that being called to be His, they must be separate from the world, in the sense of not having any part in its politics or associations. They believe, that although they are in the world, they must not be of it. This sentiment, we believe, is expressed by Jesus thus :

'I have manifested thy name unto the men which thou gavest me out of the world. I have given them thy word . . . they are not of the world even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.'

(John 17 : 8, 9, 14).

We believe it would be evil for us to threaten or engage in violent action as Jesus said, 'That ye resist not evil'. Neither may we seek vengeance as God says, 'Vengeance is mine, I will repay'. You will see how inconsistent it would be for us, with these views, to strike in order to obtain just demands.

Further, believing that the present order, or world will soon pass away with the return of Jesus, we may not be united to its institutions by voting or being members of Unions or Trade Associations. To do so, we firmly believe would be a denial of our faith, and we are all firmly resolved that rather than do this we will suffer the loss of our living, our goods, and, if needs be, our liberty.

We thank you for your forbearance. Being anxious not to embarrass, or appearing to receive something for nothing, the offer was made to pay the equivalent of the Union subscription to a Benevolent Fund or approved Charity. This has been accepted by some Unions in the past as a *modus vivendi* satisfactory to all concerned. We hope that your Union will agree to do this.

We cannot think that in the main the Trade Unions, which have striven in the past to support the weak, often suffering in the process, would ever wish to lend their hands to depriving those of their living, whose only desire is to please God according to their conscience in remaining separate from all worldly institutions.

May we then claim your clemency to earn our living with that 'freedom of worship' in accordance with our solemnly held views ? If it is felt that a discussion would be useful the writer would be pleased to wait upon you at your convenience."

Faith has to be proved and so it is that in spite of difficulties wherein one's livelihood if not one's life may be threatened, the servant of God may show his loyalty to his God. It would seem that under the hand of God the present "Industrial Relations Bill" now going through Parliament will provide relief for our members, who in every case refuse to join a Union.

This Bill states :

“The schedule provided protection for those who had a conscientious objection to joining a union. They would be exempt from the requirement to join, provided they agreed to pay a contribution to charity in lieu of membership. There would be the right of appeal to the tribunals on disputed grounds of conscientious objection.”

Truly the great God of heaven is mindful of the needs of His children. Not only will He exercise vengeance on their behalf where it is required, but above all He will *provide* for them in all their needs.

It may be of some help to the *others*, wherein one case their members were told because of certain disabilities they were suffering due to refusing to join a Union, that the Shop Steward belonged to their Group and therefore anything in the way of affliction which they may have had to endure was as much the responsibility of their Group as of the Union!

W.V.B.

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

“ AND THERE SHALL BE FAMINES, AND PESTILENCES, AND EARTHQUAKES, IN DIVERS PLACES. ALL THESE ARE THE BEGINNING OF SORROWS.”

(Matthew 24 : 7-8).

AT A TIME WHEN MEN ARE PROSPERING more than they have ever done before with a wealth of consumer goods ; at a time when a host of sophisticated gadgets are made readily accessible to even the more humble of mankind, there is still want in the world at large.

It is as though the divine hand is showing, that for all the technical advancements which men have achieved, when men are tempted to think they are the controllers of their own destiny, they cannot in fact, do without God. They depend upon Him for their very existence, though the vast majority do not realise this, or at any rate do not acknowledge it.

The famine that stalks East Pakistan at the present time could so easily spread to many areas. If God withheld His blessings the despair of East Pakistan would develop among other peoples and nations, and what good would sophisticated gadgetry be if there was no food ? Indeed some of the tribulation the world is to suffer

in the future will be as the result of famine which the scripture graphically portrays :

“I beheld, and lo a black horse ; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four ‘living ones’ say, A measure of wheat for a penny (day’s wage), and three measures of barley for a ‘day’s wage’ . . . ”

(Revelation 6 : 5-6).

The civil war in Pakistan is a dreadful thing. Atrocity and conflict have driven nearly five million refugees from East Pakistan to India. So fearful are they for their lives that they pitifully endure insanitary conditions, lack of shelter and grave shortage of food. This situation threatens India’s own precarious economy. These destitute people from Pakistan have swelled the population figures in an area which is already one of chronic poverty and sickness. The danger of a cholera epidemic because of insanitary conditions not only threatens the refugee camps but the rest of the population in the Calcutta region. The disease itself is a nasty one. The incubation period of the bacillus is short, fever commences followed by abdominal pain and severe vomiting. Later with the loss of fluid from the body there may be cramps in the muscles. Then collapse takes place with low pulse and cold hands and feet. Without adequate treatment death takes place in about 70 per cent of cases.

This Bengal tragedy, which is a man-made disaster, has been referred to as an international calamity more grave than any since the United Nations was founded, worse than Korea, Vietnam, Palestine and Biafra. The scale of suffering is not so apparent and does not capture the public imagination, because the military aspect of the situation has not been sufficient to hold the headlines, but a grave situation exists all the same.

A report from Krishnagar, some sixty miles north-east of Calcutta, helps the mind to understand something of the problem and of the suffering. Krishnagar is a dismal place, a mixture of permanent and make-shift structures, some of the buildings being made of wood. Thousands of refugees from East Pakistan have been pouring into this market and railway town, already chronically over-populated by Western standards. The refugees are to be seen everywhere, setting up grass and bamboo dwellings on the roadside verges, or sitting on pieces of cardboard under the railway bridge. Five thousand of them are living under trees on land loaned to them by a local member of Parliament. This piece of land has virtually become another town on the outskirts of Krishnagar. It is a squalid place, wet and muddy. Its trees are the clothes hangers

or the drying lines for the tattered blankets or the threadbare garments that are put out to dry in the sun.

Not only are some of these refugees dying of cholera, others are suffering from severe gastro-enteritis. Ambulances run continuously between Krishnagar hospital and the nearer camps. The sick are placed on the floor of a tented isolation ward outside Krishnagar hospital.

At the time of writing it has been stated that a third of the four million refugees in West Bengal have as yet no shelter at all against the monsoon rains.

But even those with shelter are inadequately protected. The villages of Bengal have long since been engineered to survive the rains, there are many ramps and causeways with ditches and huts raised on platforms of brick or packed mud. But the camps are at a disadvantage because generally they have had to be positioned on lower ground that has previously been rejected for housing. The tents and bamboo shelters are surrounded by shallow slit trenches which have already overflowed.

How tragic that such a situation should exist in a world that has technically advanced in leaps and bounds.

But the Indian sub-continent is not the only area of famine and pestilence. During the first six months of this year, cholera cases have been reported to the World Health Organisation from twenty seven countries.

Chad is one of the areas affected. The outbreak started in the province of Massakory and an epidemic spread to the central and extreme western areas of Chad. A public health director has received a promise of 200,000 vaccines from abroad, but at the time of writing, this promise has not been carried out.

Southern Sudan has also been visited by this scourge. A W.H.O. official recently confirmed the existence of the disease in that country. From Sudan it has spread to northern areas of Uganda and Kenya where those countries border on the Sudan. Uganda officials have voiced the opinion that the disease has been brought across the border by refugees from the aforementioned country.

The background to the cholera trouble in Southern Sudan appears to be a deterioration in the living standards of the people as a result of long drawn out conflict between central government forces, based on Khartoum, and southern guerillas who are fighting to obtain a degree of independence from the central government. The general decline in the nutritional standards because of the fighting

taking place, which is a long way from settlement, has seen the appearance of the disease Kwashiorkor which hitherto was unknown in the children of Southern Sudan. As in East Pakistan, the ill-nourished are the ones to suffer first.

But note it is man who sets into motion a train of events that bring about famine, which is followed by pestilence. Christ, speaking prophetically about such a time as this, following the rising up of whole nations against their enemies, says, "All these (things) are the beginning of sorrows."

But an assuring promise is also given in context with what Christ foretold :

"But he that shall endure unto the end, the same shall be saved."
(Matthew 24 : 13).

D.L.

**Open Letter
to G. M. Clements, Compiler and Part-Author
of the Dawn Publication
"Light and Shade in the Truth's History"**

THREE ATTEMPTS HAVE BEEN MADE to obtain your address, so that we might put certain questions to you. The last letter was sent to C. J. Shaw of Nottingham, which reads as follows :

"It is noted in the Dawn Magazine for June that you say :
During the past month we have distributed more than 80 copies of the booklet 'Light and Shade of the Truth's History' to the members of a fellowship from whom we are separated. We trust the exposition will help them to see their position in its true light.

Presumably we are included in this circulation as many of our members have received copies.

It is intended to reply in our Magazine the 'Remnant', but before doing so, we should like to ask one or two questions of the author, Mr. G. M. Clements.

Twice we have written to the London Publishing Office for his address, but so far have received no reply. Would you be so kind as to let us have this."

The reply to this was :

“Thank you for your letter dated the 7th June. I have duly noted its contents.

Regarding your request for the address of Bro. G. M. Clements, I have written him, and enclosed a copy of your letter. It now rests with him to do as he sees fit.”

So far we have not heard a word ! How strange that one who claims to be contending earnestly for *the* Light, should prefer to remain in the “*Shade*”.

In the booklet in question the present writer is quoted (wrongly having regard to the context) to support the view that our belief on the doctrine of fellowship is unscriptural.

Seeing that G. M. Clements chooses to make such an attack, and then goes into hiding, like a boy who has thrown a brick and quickly disappears lest he be found and exposed as being guilty, there seems no alternative but to publish this open letter.

May we remind him :

“He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

(John 3 : 21).

Why is he afraid to do this ? Is it because he fears the weakness of his position, and the exposure which would follow of being a false shepherd to his own flock ? Were he confident he would gladly have given his address, that we might question him. Has he not thought that his answers might have contributed to our being delivered from what he calls the “*Shade*” ; and strengthen the conviction of his own members that he is not only desirous to uphold the light everywhere, but willing and anxious to do so.

So now in this open letter we state our questions, which if G. M. Clements chooses to ignore will tell all exactly what his position is :

1. Does the Truth consist of *all fellowships* (vide *Dawn* April 1969 page 90).
2. Do you support the view of your leader, H. T. Atkinson, who stated in correspondence that you as a Group were not prepared to “judge any man in the matter of salvation” ? Even one not baptised ?

These are searching questions. There is nowhere you can hide from the Spirit. For the sake of the Truth and those you claim to be leading, it is incumbent upon you to answer.

W.V.B.

News from the Ecclesias

EDEN, NEW YORK : Grange Hall, Church Street.

Sundays : Breaking of Bread 11-30 a.m. Sunday School 1-30 p.m. Bible Class : Midweek, Forestville, Buffalo, Hamburg and Orchard Park. Alternate week : Revelation Study.

Gratitude is felt for the guidance in our daily living in answer to the supplication of all His house.

Greetings received from the Dudley Fraternal Gathering help to bind us close in heart and spirit as we look with hope for the great gathering when Jesus returns. Our prayer is for strength to overcome so that we may hope to be among those whom He will be pleased to gather unto His Father.

Anticipation of the joy of face-to-face contact with our brethren and sisters, God willing, is high. The companionship and opportunity to speak often one to another means much in our struggles Zionward.

J.A.DeF.

"PENTRIP", Black Rock, Portmadoc.

Breaking of Bread : Sundays, 11-30 a.m.
Revelation Study : Mid-week.

We have been further strengthened by the visits of Bro. and Sis. Butterfield and Sis. Beryl Butterfield on the 13th and 20th June, and also by Bro. and Sis. Pulman and Sis. Marion Laidlaw on the 13th June and also at the class midweek.

We value these visits as we realise the many problems which have to be faced.

On Sunday, 27th June we were visited by Sis. Packer and Bro. and Sis. M. Hill.

Bro. Hill exhorted and we had the pleasure also of reading together in the evenings. All felt encouraged and helped.

On June 6th five children attended the Sunday School—and the eldest of these, a girl aged 14, expressed her thanks afterwards as she was very interested.

—per J.S.

NEWTOWNARDS, CO. DOWN, Northern Ireland.

Breaking of Bread, Sunday 11-30 a.m.
Sunday School 2-0 p.m.
Bible Class—Wednesday evening.

It is with the greatest pleasure we anticipate the company of brethren and sisters, all being well, during the coming months—those from the States after so long a time.

What will our joy be when we meet (if faithful) with the Lord Jesus on the glorified earth, never to be parted again—a meeting that there is every indication of being in the near future. How great is our hope and how sure amid the uncertainties of Christendom's confusion and fear.

Our Sunday School outing was on Saturday, 26th June to Castlewellan Castle Park, when we were blessed with good weather for our games and picnic tea.

J.P.

MANCHESTER : Memorial Hall, M.A.P.S. Building, Albert Sq., Manchester.

Sundays : Breaking of Bread, 11-30 a.m. Lecture, 3-30 p.m. Tuesdays : Bible Class, 7-15 p.m., Onward Hall, Deansgate.

We were privileged on Saturday, July 3rd, to hold our Sunday School outing. Blessed by excellent weather, and the care of able brethren and sisters, all felt the "good hand of God upon us."

Encouragement is felt in one or two seeking *the* Truth undiluted by the prevailing apostasys.

Early in August we are expecting the arrival of our visitors from the States, which is much anticipated by all.

A Fraternal Gathering has been arranged in our own Hall for Monday, August 30th, to which all are cordially invited.

W.V.B.

Acknowledgment

To those who have kindly sent contributions to cover the cost of postage of the Magazine, we desire to express our thanks.