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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 ye be not deceived"

AT THE TABLE OF THE LORD

CHRISTENDOM – AND OTHERS – ASTRAY

BLESSED ARE THE MEEK FOR THEY SHALL INHERIT THE EARTH

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

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At the Table of the Lord

"THEN SHALL THEY GIVE . . . A RANSOM FOR HIS SOUL"

WE ARE LISTENING to God's instructions to Israel, given through Moses upon Mount Sinai. As God spoke, Israel feared and trembled and said to Moses, Exodus 20 : 19 :

" . . . Speak thou with us, and we will hear : but let not God speak with us, lest we die."

He replied :

" . . . Fear not : for God is come to prove you, and that *his fear may be before your faces, that ye sin not.*"

When we realize that God gave all this to Israel to help them be pleasing in His sight, and realize too that it speaks to us, brethren and sisters today, just as surely as it did to Israel, does it make us appreciate how greatly blessed are His people ? We remember that all their holy arrangements were of God, given to Israel that they might know Him and might approach unto Him through the priests anointed for this purpose. In this manner, they could offer their sacrifices, could be granted mediation, and could so be covered. What other people have ever known such blessing ? Today, there are a few also who can know such blessing—His *remnant*. Do we, then, discern it, value it, struggle to keep this "hope of Israel" ? Did not God, through these instructions given to Moses, help our brethren to grasp this blessing and hope ? Does He not help us in the same way if we are aware, alert, sensitive to His will ?

"EVERY MAN A RANSOM"

In Exodus 30, we can perceive how specific are the instructions of God, spelling out for us His way, making us appreciate it is not man's plans nor direction. Let us, then, listen and rejoice in the blessing as did the faithful in Israel in Moses' day. In verse 12-16 :

"When thou takest the sum of the children of Israel . . . then shall they give every man a ransom for his soul . . . when thou numberest them ; that there be no plague among them . . ."

Every one who was numbered must in faith bring a ransom for his soul. Why was this done ? What did it teach our brethren ? What does it teach us today ? We find the word "ransom" is used as "to cover," "to pitch," "to make an atonement," "to pacify," "pardon," "reconcile." It speaks of the great need for reconciliation with God among those who were numbered as the children of God. To instruct Israel, they were to bring a ransom, the half shekel of silver. It was not a great amount ; yet, each had to bring it. Verse 15 :

“The rich shall not give more, and the poor shall not give less . . . to make an atonement (ransom) for your souls.”

This helps us to see how far each one is from God and His holiness. Each must be covered ; there were no exceptions. The rich couldn't use their means to achieve advantage. The poor couldn't bring less, but must acknowledge that they too needed the ransom and that it had to be as instructed by God. Pleading poverty could not exempt them from this need. The Atonement is the same for all ; all are in need, for all fail ; all sin. Moses, Aaron, Miriam would bring their half shekel to God as they were numbered ; the lowliest in Israel would bring his. None could refuse or he would not be numbered as Israel.

How important, then, was this ransom for their soul. In Genesis 6, we read of the ark, the means of redemption for Noah and his family. By this ark, Noah and his family alone were saved from death. God said to Noah, verse 14 :

“Make thee an ark of gopher wood ; rooms shalt thou make in the ark, and *shalt pitch it within and without with pitch.*”

We find the word “pitch” is the same word used as “ransom” in Exodus 30. If Noah failed to follow God's instruction, failed to pitch it, to cover it, the ark would not be water-proof. It would soon become water-logged and sink. As a consequence, Noah and his family would not be saved from death, would not be ransomed and would perish. Is not the half-shekel of redemption as important to us as the pitch was to Noah ? a sure sign that without His ransom we would perish. How grateful Noah would feel for that covering as he watched the waters rise and knew that the pitch was the means of salvation from the death that all those outside the ark must face ! Would the faithful in Israel feel the same as they listened to God's instruction, and in obedience, they, in faith, brought their half-shekel of silver ?

ATONEMENT

All through the law, we read of the atonement, the ransom of Israel. An example is found in Leviticus 14 : 18, where the healing of one who had leprosy is spoken of :

“And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that *is to be cleansed* : and the priest shall make an *atonement* for him before the Lord.”

Can we enter into the mind of the one cured of that dreadful disease ; as the priest made an atonement, would he not rejoice at God's mercy and healing ? He would realize that the loathsome

disease had vanished and that he was clean in God's sight. He would acknowledge that it was only by God's doing and that He truly had ransomed his soul.

David was one who recognised the need for and sought after the ransoming. We find his mind expressed, Psalm 79 : 8-9 :

“O remember not against us former iniquities : let thy tender mercies speedily prevent us : for we are brought very low. Help us, O God of our salvation, for the glory of thy name : and deliver us, and purge away (ransom) our sins, for thy name's sake.”

Do we value that ransom as did Noah, Israel, David and all the faithful children of God ? How much this law, given on Mt. Sinai, helps us as we strive to be numbered among those who are His, the Israel of God, those who are ransomed because of His love. Let us remember that we cannot be numbered unless we are ransomed.

Let us consider the thought of being *numbered* for a moment. When we think of numbering, we think of being counted. Yet, when we seek the word in the concordance, we find it comes from a word meaning “*to visit*.” Those, then, who are ransomed and those who are *numbered* are visited of God by His Spirit power. They have become His people, have entered into a covenant relationship, indeed are a peculiar people unto Him. The importance of being numbered can be discerned in Ezra 2 : 61-63, where certain sought the office of priests, but it is recorded :

“These sought their register among those that were reckoned by genealogy, but they were not found (not numbered ?) : therefore were they, *as polluted*, put from the priesthood and the Tirshatha said unto them, that they should not eat of the most holy things”

They, failing to be clean and to value the covering, were not numbered and so were denied the office they sought. David recognized this principle, Psalm 87 : 5-6 :

“. . . of Zion it shall be said, This and that man was born in her : and the highest himself shall establish her. The Lord shall *count*, when he writeth up the people, that this man was born there. Selah.”

This is the one ransomed ; this is the one numbered ; this is the one blessed of God. Do we, brethren and sisters, perceive the power that we, too, may be numbered (visited), therefore, of God, known to God as His people, like those whom we may hope He will be pleased to write in His book of life, their name “written in heaven.”

"THOU SHALT TAKE THE ATONEMENT MONEY"

Going back to Exodus 30, we read in verse 16 :

"And thou shalt take the atonement money . . . and shalt appoint it for the service of the tabernacle of the congregation ; that it may be a memorial unto the children of Israel . . . to make an atonement for your souls."

How was the ransom silver to be used ? Exodus 38 : 25-27 tells us :

". . . the silver of them that were numbered . . . was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels . . . and of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail . . . and of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapters, and filleted them."

The silver of redemption, of atonement was the foundation for the boards of the tabernacle. His *house* was based on atonement—the silver of the ransom supporting those boards which were coupled together forming the dwelling place of God. Does it not reveal His wonderful plan of redemption ? Over that tabernacle was the cloud by day and the pillar of fire by night—a sure evidence to Israel that God *was* there with His numbered people.

Israel could look upon that tabernacle and say, "my ransom is there ; my half shekel of atonement is there, a part of His dwelling. I can be there one day when the Messiah comes to bind together all who belong to His house, all the numbered ones of God.

What of the seventeen hundred seventy-five shekels beyond the hundred talents used for the sockets ? We are told, Exodus 38 : 28, that they were used for hooks and for the chapters and that they were "filleted." We also find in Exodus 27 : 17 :

"All the pillars round about the court shall be filleted with silver ; their hooks shall be of silver . . . "

That which joined the gate of the court were of the atonement shekel. We find the word "filleted" means "to have a delight in," "to cling," "to long," "to set ones love upon." That which joined the dwelling of God together was that godly love, which, when reflected by men, makes them have a delight in Him, a closeness to His people, and a love for His house. The atonement was the means of this love, of knowing a delight in Him. To help us understand this, we listen to Hezekiah in Isaiah 38 : 17 :

"Behold, for peace I had great bitterness : but thou hast in love to my soul delivered it from the pit of corruption : for

thou hast cast all my sins behind thy back.” (the atonement)

These words were spoken by Hezekiah, sick “unto death,” when he sought healing from the Almighty. He further said, verse 20, as healing came :

“The Lord was ready to save me : therefore we will sing my songs . . . all the days of our life in the house of the Lord.”

He valued ; he needed the redemption ; he was granted extra length of days in God’s mercy, and he rejoiced.

As we, brethren and sisters, perceive the need to be ransomed if we are to be visited of God, are we ready to bring our half shekel for redemption, our offering which, in reality, is small, remembering His mercy and love, and longing to be numbered in Zion.

J. A. DeF

Christendom — *and others* — Astray

The Spirit of the Law the Spirit of Christ
“I am the Lord your God, which have separated you from other people.”

(Lev. 20 : 24).

**WITH SPECIAL REFERENCE TO CONFEDERATE
CHRISTADELPHIA**

SEPARATION FROM “OTHER PEOPLE” is most irksome to the flesh. There are so many who are genial, kind, charitable, and friendly. Why is it essential then, the flesh argues, to be separate from them ? God knows their companionship would turn us away from Him ; their friendliness a greater danger than opposition, and that is why there is such a blessing in His commandment to be separate from other people.

Look at Christendom, which it may not be realised has developed from the apostolic ecclesias, because the “mystery of iniquity” was allowed to work unchecked, and there was neglect of the warning, (2 Cor. 6 : 17) :

“Be ye *separate*, saith the Lord, and touch not the unclean thing ; and I will receive you.”

The human mind fails to comprehend that however friendly one in the world may be, he is *unclean*. God’s warning is right. Contact

which may appeal will only defile, and take away from God. He will no longer "receive"—a terrible plight to be forsaken by God.

Christendom is completely ignorant of this superb wisdom. All of every colour, race, or creed are regarded as God's children. Christendom in their flouting of divine law sow to the wind, and to their bewilderment and dismay reap the whirlwind of evil in all parts of the world.

Yet Christendom in spite of being divided by their many doctrinal differences are re-uniting. Doctrines of their various sects are being surrendered or muted in the notion that :

"We are *all* the children of God, *we are all brethren*. The causes of the divisions of the past are not our concern. We are all children of the same God, brethren of the same Christ. We are really one."

Let it be carefully noted that the basis for the *re-union* of the sects in Christendom is the *declaration that all are brethren*.

CONFEDERATE CHRISTADELPHIA

More than one hundred years ago *the Truth* was unearthed from the conflicting and confusing dogmas of Christendom.

In 1864 the name "*Christadelphian*" was assumed meaning "*brethren of Christ*." Human nature does not change, and the challenge to *the Truth* came in these latter days just as it did in apostolic times. The tragic aspect of the work of perverse men is given in detail in our booklet, "The History of the Truth in the Latter Days." (which may be had on application.)

In 1864 division became necessary to preserve the Truth, because doubt was cast by some as to whether there was a personal devil, or an immortal soul. The worst evil was a denial of the doctrine of fellowship, when it was claimed that these should be "open questions." This showed that the doctrine of "separation from other people" was not understood, and placed them outside *the Truth* and the hope of salvation unless there was repentance. As clearly stated by holy writ :

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."

"For he that biddeth him God speed is partaker of his evil deeds."
(2 John : v. 9 and 11).

Commenting on the above controversy, and urging R. Roberts to take action, Dr. Thomas said :

"I, for one, know no one in this warfare as a *brother*, . . ."

“They may virtually acquiesce in the theory of the Truth, but can we call them friends and *brethren*? . . .”

“Shall I call such enemies of Christ my friends and *brethren*? I tell you nay.”

It may usefully be added these further words of Dr. Thomas :

“He that professes a principle the logical effect of which is to overthrow a gospel of truth, involves himself in the same condemnation as the man who in plain words denies it.”

The Scripture is clear. There is only One Body. Those who leave this Body are without God and Christ unless they repent. To speak of these communities, who have left the Truth by denying an essential principle, as being part of the Body, who may have hope at the Judgement is clearly a denial of *the* Truth. To speak of such as “*brethren*” may soften the cutting off, but experience shows that this has led to what is taking place—the re-union of the various Christadelphian sects, just as in Christendom !

It is wise to remember that :

“No man cometh unto me except the Father which hath sent me draw him.”
(John 6 : 44).

Would God have “drawn” anyone to the apostate Doweites ? Could they have been allowed to put any under the water for it to be an effective baptism ? Both from the divine point of over-ruling care, and from plain reasonableness, such a putting under the water would never be a baptism into Christ.

Present Christadelphians forget that it is God in heaven, working with and through His angels who makes sure that one is “called” ; and never could it be imagined that He would allow this to be to a body which had denied the faith, and had lost Him.

The subsequent divisions in Christadelphia arose through the promulgation of heresy : in 1873 Christ’s human nature was denied ; in 1885 the inspiration of the Scripture was impugned, which gave rise to Suffolk St. ; in 1894 the judgement of enlightened rejectors was contradicted and the apostates claimed many in North America, and assumed the name of the “Advocate” Christadelphians. In 1923 service in the police force was condoned, the doctrine of fellowship denied, and the doctrine of the human nature of Christ once more undermined by those claiming He had “clean flesh.” Heresy took a large majority. The minority were known as Bereans.

All these divisions were imperative for the preservation of the Truth, and like the first saw bodies of various names set up, still claiming to be “Christadelphians,” but who, in fact had lost the

Truth, and would never be allowed by God to baptise into Christ.

The great mistake of the past, as experience so clearly shows, is to think of the apostates as *brethren*, who still have hope. The scripture shows that hope could only be restored by repentance and return to the One Body.

And so the leaven of regarding all Christadelphians as “*brethren*” has provided the basis for *re-union* just as in Christendom.

In 1923 when the present writer heard a revered brother speaking on the division, the prophecy at that time that the Temperance Hall (later Central) would unite with Suffolk St. (the Partial Inspiration faction) seemed impossible to believe, But 1957 saw this as an accomplished fact ; the result of political mongering, and not of any God-honouring submission.

Now the stage is being set for re-union with the large group of “*Advocate*” Christadelphians, who number about two thousand, in North America.

In 1968 the then Editor of the *Christadelphian* published correspondence with the present writer on this he commented :

“For the benefit of our own readers, the answer on one point is simple ; we could not accept for baptism an applicant who rejected clause 24 of the Birmingham Amended Statement of Faith, (i.e. That at the appearing of Christ . . . the responsible (namely, those who know the revealed will of God . . . dead and living . . . will be summoned before his judgement seat).

We are not the judges of those in other fellowships ; may the Lord have mercy upon them all as upon us.”

Yet the *Advocate* group declare openly that this, the judgement of the enlightened rejector, should not be “made a test of fellowship.”

Meetings have taken place between representatives of *Central* and the *Advocate*. Meetings more political than religious. The communiqué issued in the *Christadelphian*, June 1973 states

“We have educated each other in the matters which concerned us . . . These latter three (discussions) have been an education to each committee.”

“Educated each other”—in what ? How to submerge a divine command in a multitude of words to effect another re-union ?

What a dilemma for Central if they still uphold the late L. G. Sargent’s statement : that one believing in the *Advocate* heresy

would be refused baptism ; yet Central are prepared to accept a multitude who have been put under the water with this belief, and who still emphatically declare their view that denial of the enlightened rejector to judgement is not an essential doctrine !

The Dawn claim “all fellowships have the Truth,” all are “brethren.”

Re-union of all Christadelphians has taken place, either directly or tacitly, by such fallacious charitable statements.

Christadelphia like Christendom have succumbed to the appeal of numbers ; by a failure to uphold their original teaching that they should be a “separate people”—the “sect everywhere spoken against.”

Much use or mis-use has been made of a mistaken writing of one of the pioneers who in 1885 said those withdrawn from were not being judged, but separation was necessary to prevent being implicated in their error.

Little examination of this is necessary to show that it is inconsistent and cannot be proved from Scripture. If the immediate context of the two years writing by this pioneer were considered, it would be seen that a great injustice is being done to him, in making it appear there can be division without judging those withdrawn from as being without hope unless they are allowed to repent and return to the One Body.

To say that those withdrawn from cannot be judged as being without hope unless they repent and return make a great mistake in relying upon an odd excerpt from the writings of a pioneer, which as it is interpreted means that those *FAILING TO ABIDE IN THE DOCTRINE OF CHRIST CAN STILL HAVE GOD !*

If it is thought that this is not a correct comment by those we believe to be misled, let them meet the challenge to bring forth Scripture to prove this is wrong and we will publish it.

Space will not permit in this issue of how when one does return he may again have the cherished greeting of “brother,” which perforce of his espousing a false position has to be suspended. Maybe this will be dealt with in a subsequent issue.

Meanwhile, the urgent call of the Almighty is not to re-unite with those who have defamed the Truth, and dishonoured Him, but to :

“Come out from among them, and be ye separate . . . and I will receive you.”

(to be continued).

Blessed are the Meek for they shall inherit the Earth

WE MAY LIKE to think first how great is the blessing, how complete the happiness for those who are meek, at being given the earth for their inheritance. If we can begin to appreciate what a wonderful gift this will be, it may help us to see what a valuable quality is meekness, that God should bestow such a great reward for it.

In spite of the curse upon the earth, for which we have our share of responsibility, since "All have sinned" like Adam and Eve, who brought the curse through being the first to sin. In spite of the present evil conditions in the world, have we not all, at some time, been able to feast our eyes and rejoice our hearts with the beauty of the natural creation in perfect weather? Drinking in the pattern of hill and vale, wood and field, river valley or seascape, glowing with the power and glory of the golden summer sunshine can be a blissful experience. We may have sat down on the soft grass of a mountain-side in company with ones we have loved, to share together the enjoyment of watching the neighbouring hillsides, with their majestic softly coloured slopes merging into the greens and browns of the wooded foothills, while the more vivid green and gold of the fields occupy the valleys. The peace is perfect. No noise, but the warbling of skylarks high above the fields. How kind of God to give us a prospect like this. Just a foretaste to show us something of what the earth will be like when it is given as a reward to the meek; those who are not self-sufficient, but know they need God and His Son, and their Words, to guide and enrich their lives.

There can be no question of deserving such a glimpse of future glory when we remember the curse upon Adam for transgression:

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground . . ."

(Gen. 3. 17 : 19).

There should, therefore, be no complaint if God had put a permanent cloud over the earth's beauty, only to be removed when sin is bound. Yet people who do not know can be heard to say they deserve better weather, and this when the majority of the people do not want to know the meaning of conscience when they are tempted to do wrong, but just proceed regardless.

God is not vindictive, but is so gracious that we, as creatures of the dust can not only learn the beauty of the divine character, but

on occasion we are allowed to see the beauty of the natural creation unmarred by man and his reprobate ways.

If we can see how glorious will be the reward of being given the earth in all its unspoiled beauty, we may go on to ask what is it about *meekness* that is so endearing to God, and that enables one to receive so great a reward ?

As a simple illustration, it may help first to think of two small children who both have been good, and were asked what they would like for a reward. One says "A tricycle—and a box of chocolates". The other says, after a pause, "May I have a kiss ?" One is fully expecting a reward, and a bumper one, while the other was taken by surprise and did not expect anything. Would we not feel more inclined to give the tricycle to the child who had asked for a kiss (plus the kiss of course), and a packet of sweets for the one who thought he deserved an abundance ?

Meekness is as endearing as its opposite of pride, being puffed up, self-important, is not, but there is more value in meekness than simply being more endearing to God. Meekness is an essential ingredient of the Spirit of Christ and of God. Without it, the proud person will be hard to teach, unwilling to be guided, take offence at being corrected, and will have great difficulty in being persuaded when he is wrong. But, as the Psalmist says (Ps. 25 : 9) "The meek will He (God) guide in judgement : and the meek will He teach His way." Because meekness is the good ground which receives guidance and teaching. And what makes us, or helps us to be like this ? Is it not realizing our own enormous lack (of goodness), both in the preparations of our hearts, and in our words and works ? Also realizing, in contrast to ourselves, the height of perfection of God as a power for good, both in His natural creation, and in all His will—seen in His wise commandments, and judgements of right and wrong, good and evil.

Yet for all this power and self-sufficiency, God is extremely *meek*. It has to be so, because *meekness* is part of goodness. How could God possibly be haughty, puffed up, and intractable ? Is it not this contrast between our own lack, and God's greatness and goodness that should humble us, and provide a contrast motive for leaning on the Father and His Son, and urgently trying to draw on God's goodness and follow their words. This frame of mind will never be achieved if there is no *meekness*, feeling one is all right on their own ; hence no love, and no obedience—and no hope.

Perhaps we could mention one example of the Almighty and everlasting God and His *meekness*. In Numbers 14 we have a very touching and impressive example of this. After the most dread-

fully faithless and graceless treatment of God by the majority of Israel, in spite of entreaties by the few faithful, we read :

“And all the children of Israel murmured against Moses and against Aaron : and the whole congregation said unto them, would God that we had died in the land of Egypt ! or would God we had died in this wilderness ! and wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and children should be a prey ? were it not better for us to return into Egypt ? . . . and the Lord said unto Moses. How long will this people provoke me ? and how long will it be ere they believe me, for all the signs which I have shewed among them ? I will smite them with the pestilence, and disinherit them, and will make of thee (Moses) a greater nation and mightier than they. And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them) . . . Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying Because the Lord was not able to bring this people into the land which He sware to them, therefore He hath slain them in the wilderness. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now, and the Lord said “ *I have pardoned according to thy word.*”

(v. 2 3 11 13 15 16 19 20).

A truly impressive example to man ! Many people might have thought that Moses was more gracious and merciful than God, for superficially it appears so ! But a moment's reflection should tell us that every shred of good spirit manifested in Moses came from God. Why, then, did the Almighty appear to lose face before all the congregation, and all succeeding generations who have read this account, but not appreciated the true position ? was it not to show that if the Almighty, perfect in goodness and wisdom, is able and willing to listen to puny man, and even change His original pronouncement if necessary ; does it not behove man or woman—whatever their position—to listen to counsel from the humblest of quarters, in case we could hear better wisdom than our own, which would be profitable to direct our way toward God ?

Yes, unless we can bend our necks to receive and learn a lesson through humiliating circumstances at times, we will not learn from God either, for He sometimes works through men and women as His messengers in a way that pride will not tolerate. This is *meekness*, this is why *meekness* is essential for learning God's way, be-

cause it is part of His make-up—a quality which is as invaluable to us for our learning as it is endearing to God for the closer binding between Him and His people.

A. E. I.



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

“... The Wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.”

(Daniel 12 : 10).

WHAT A WONDERFUL thing it is to be helped by God to understand. There is a new orientation among the younger generation towards religion, but without God's wisdom the “revival” is but “a sounding brass and a tinkling cymbal.”

A recent report indicates how the modern religionists attempt to interpret God and His message. Preparations are in hand for the production in the North of England of Mystery Plays. To explain more fully, these are purported to be a theatrical expression of the divine account and purpose. Based on a manuscript written by a fourteenth-century monk for the aforementioned purpose, the revised programme is designed to take about two and a half hours in performance.

The Director of this performance has stated that he himself is a Christian but did not ask what the beliefs of his cast are on the grounds that he wanted to pick a cross section of people from the different age groups because of their dynamic personality, and he wants the stage to burst with vitality. He is reported to have said :

“I know there are atheists and agnostics among them and I've said from the beginning we must explore and question what Christ said as a great religious teacher. Some of them are very vociferous at the Crucifixion, crying “Crucify him” and “Bar-a-bbas”, but others find that disturbs them too much, so they behave as though they were early followers of Christ.

“One elderly lady gets spattered with mud as she tries to save Christ. She created the scene spontaneously—her deep, deep religious faith shines through.”

The audience it is stated are not to simply sit and watch, but will probably be expected to sing and to eat of the fruit of the “Tree of the knowledge of Good and Evil.” The Director has ordered a considerable quantity of apples !

So the sublime things of God are brought to the human level of eating apples, and watching a spectacle according to human interpretation and emotion, and the cast will be dressed in modern clothes.

What a far cry from the early days, or of even a century ago, for the people to think they are doing “a service” by such things. But, says the divine record, even to the time of the end, “the wise shall understand.”

Of course these are the days when plays and theatricals stemming originally from The Mystery Plays, have gone to a very great extreme. Nightly millions are drawn to the spectacles of the television screen, to view all the interpretations of life as imagined by “art and man’s device.”

Every human passion is displayed and exaggerated. The wise are enabled to understand the folly and disservice of having such things ever present in the home with their intense distraction. It is not wise to say “we will have television but will be discriminating in the programmes chosen,” for where will the line be drawn when the temptation is ever present to see a little more and a little more ?

“Many shall be purified and made white, and tried” said Daniel, in context with his warning of the perils of the time of the end. Many have failed the test in relation to the little electrical theatrical box, and have been the cause of others stumbling because of their own half measures and tenuous approval by their recent expositions that Christ will use this same theatrical device to enable “every eye to see Him.”

As the sands of time run out over this gentile world, the wise are helped to see in great and small things the working out of God’s purpose. They do not need theatricals to help them.

At the time of writing the United States President and the leader of the U.S.S.R. have been together in America for the purpose of reaching agreement on several items of mutual interest. One of the points of accord signed for by the two leaders concerns the prevention of nuclear war. The two super powers would “enter into

urgent consultations” if there was a risk of nuclear combat between themselves, or if either power was in danger of nuclear confrontation with a third country. It has been interpreted in the press to mean that consultations would be expedited if there appeared to be a risk of war between Russia and China or if either party became actively involved in a conflict in the Middle East. This is probably more significant than appears on the surface. To commence a nuclear war would be a mad act, which ever power started it, and the perils and chaos of such an eventuality are well recognised by both powers. But while feeling the need for restraint in that direction the two powers apparently would tacitly prefer some option in what can be termed the conventional use of their forces. It is interesting to note that the press concedes the possibility of them becoming actively involved in conflict in the Middle East.

In connection with “conventional” armaments it is known that in the last four or five years Russia has quietly produced and sent to the East European frontier another 1,500 tanks, an increase of 30 per cent. The number of guns available to some communist divisions has almost doubled with a corresponding increase in ammunition stocks. The East European infantry have become increasingly equipped with tracked amphibious vehicles, and air support for them has also grown considerably. The Soviet Navy also has become stronger, with a new range of submarines and surface war-ships ; and the first Russian aircraft carrier is almost completed.

Concerning the Middle East itself, the enmity between the Arabs and the Jew is no nearer solution. Egypt recently proposed at U.N.O. that a condition for peace should be the international recognition of “the Palestinian nation which (must) share the territory of Palestine with (Israel)” The Egyptian Foreign Minister reminded his audience that U.N.O. made a partition resolution 25 years ago, providing for the establishment of two states, one Jewish, one Arab.

“Many members of (the U.N.) have now recognised the Jewish State”, he declared, so, “We expect that these states feel bound to give similar recognition to the Palestinian nation . . .”

The last occasion when the full Security Council of U.N.O. considered the Arab-Israel hostility was after the Six Day War in 1967. At that time, the Council unanimously adopted as a basis for resolving the difficulty, a statement referred to as Resolution 242 which called for Israel’s withdrawal “from territories occupied in the recent conflict.” The resolution went on to say that every state in the area has the “right to live in peace within secure and recognised boundaries.”

This resolution in effect has helped Israel, even though it was

aimed against her occupying the territories gained, for it stresses the right for secure boundaries, which Israel had never had up to 1967. It is understood then that the Israeli Ambassador to U.N.O. should hint that if the Council were able to alter Resolution 242. the Israelis might no longer accept it.

Meanwhile, due to Arab intransigence the occupied territories have brought greater security, and other advantages as well. Jewish scientists have discovered a very high concentration of metal tungsten in the Eastern Sinai Peninsula. The ore samples also contain concentrations of copper and molybdenum which are used in steel alloys.

It is usually thought sufficiently profitable to mine tungsten ore with only half per cent or even less of the metal present. The Sinia ore, it is reported, contains between one and two per cent. As Israel enhances the occupied territories by research and organisation the more bargaining power it gives her, but also the more covetous will Russia be.

These events are indications. The purpose of God continues to work out, but who really understands? Soon the "Sun or righteousness" will shine forth upon the dark scene; and ultimately "every eye shall see" Him. But not through the aid of mens' device which is only an impediment to "seeing Him." in the true and spiritual sense.

D. L.



Correspondence

With G. P. Dawn Christadelphian. Stourbridge :

Reference to the June *Remnant* will show that two questions were asked of our correspondent; questions we have endeavoured to put to the Author of "Light and Shade of the Truth's History" (a *Dawn* publication); but without success, because his address is refused us, and he has gone into hiding. The two questions are simple to answer for any in *the Truth*; as repeated to our correspondent in the following words :

“Will you please say whether a Body can have the Truth, which holds or condones two obvious heresies ?

1. That all fellowships have the Truth.
2. That no man is to be judged in the matter of salvation—baptised or unbaptised.

It is believed that all that is required is a simple answer -- “yes” or “no”.

Our correspondent in his reply of 13th June, makes no attempt to answer these simple questions ! His letter is too lengthy to publish in full (even if this would serve any purpose), but one or two excerpts may indicate a grave lack.

We had endeavoured to show that we are upholding the position of the “Original Christadelphians.” His reply :

“You are sadly deluded if you think this *kind of stuff* will convert anyone familiar with the writings of the pioneer brethren . . . ” (our italics)

We published in the *Remnant* Magazine for February our views on the doctrine of the “Holy Spirit”; virtually a reprint of an article written about twelve years ago. This article has been endorsed by many Christadelphians including members of the *Dawn*. In this connection our correspondent writes :

“In September, 1960, when we first met you, one of the first things to be discussed was this very question. You assured us then that you did not claim to possess the Spirit in any way. Now it seems to us that, either your beliefs have changed between September, 1969 and January 1973, *or you lied to us in order to get us to join your community.*” (our italics)

When much time and labour was spent in teaching our correspondent (who was a Central Christadelphian) the Truth, which delighted him as he came to realise its power ; of the miles he travelled in order to do this ; of the hospitality afforded with the same object ; of the manifest unfeigned love in looking after his welfare, spiritual and material ; of the numerous telephone calls to give counsel and comfort ; then to be branded as a “*liar*” in order to gain a member, is the cause of much grief and pain.

During the lengthy correspondence with H. T. Atkinson, ex-Editor of the *Dawn*, although there was strong disagreement on the above principles of the Truth, he, as he has always been, showed impeccable courtesy throughout ; never any reviling. Always there was mutual respect.

The original correspondence with H. T. Atkinson will be lent to any desiring to see it, in which it will be evident there was no reviling, and showing the questions asked of the leaders of the *Dawn* are justified and pertinent. The correspondence has already been borrowed by a *Dawn* Christadelphian.

W.V.B.

P.S. Could any claiming to be in the Truth declare that they “did not possess the Spirit in any way” ? By this we are not claiming to have the miraculous powers of the Apostles nor to elevate ourselves above our fellows, but rather to bear witness that His house is comprised of living stones in which His Spirit dwells, otherwise the house is dead.

Paul said :

“If any man have not the Spirit of Christ, he is none of his.” (Rom. 8 : 9).

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” (Rom. 8 : 11).

“Who hath sealed us, and given the earnest of the Spirit in our hearts.” (1 Cor. 1 : 22).

“Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God.” (1 Cor. 6 : 19).

“For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free : and have been all made to drink into one Spirit.”
(1 Cor : 12 : 13).

“If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.”
(1 John 4 : 12-13).

For any to deny possession of the Spirit in any way is obviously avowing that they are not Christ's !

W.V.B.



News from the Ecclesias

NEWTOWNARDS, CO. DOWN, Northern Ireland.

Breaking of Bread, Sunday 11-30 a.m.

Sunday School 2-0 p.m.

Bible Class—Wednesday evening.

At time of writing the visit to the States of Sister Nancy Pinkerton with Sister Slaney is keenly anticipated. The loss of companionship will be compensated for in the return, and the strengthening of the bonds that unite us in the one faith, as only face to face contacts can, according to His will. A letter of appreciation of the magazine has been received also donation toward the cost of postal expenses. Our S.S. outing was enjoyed, Saturday, 23rd June to Castlewellan Forest Park.

J.P.

“PENTRIP”, Black Rock, Portmadoc.

Breaking of Bread : Sundays, 11-30 a.m.

Bible Class : Mid-week.

We have had the pleasure of Bro. and Sister W. V. Butterfield and Sister Beryl on June 3rd and 10th, Bro. Butterfield helped us on the Sundays and midweek meetings.

We are also pleased to have had two young people at the Sunday School on 24th June, to whom we gave instruction, and a leaflet. They were visitors to the district from Bridgenorth.

“Casting our bread upon the waters” we wonder whether there will be a return after many days.

We were glad also to have brethren and sisters from Manchester on 1st July, Bro. D. Lancaster gave the exhortation and Sunday School address at which scholars from the ecclesias in Ireland and America as well as Manchester were present. We were glad to see on this occasion Bro. and Sister D. Lancaster, Bro. S. Lancaster, Bro. and Sister W. G. Butterfield, Sister D. Packer and also Sister Lois Bouchet.

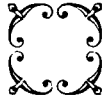
per D.L.

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.

We look forward with great anticipation to the visit, God willing, of our two Sisters. May their visit bring help and joy to all. We are grateful for this blessing.

Work with one here continues with encouragement granted. We are grateful for the privilege and for His guidance so evidently seen.



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

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

On 2nd July, a few saw the departure of Sister Slaney to the States. At Prestwick she was joined by Sister Nancy Pinkerton of Ireland. A cable was gladly received that they had a comfortable flight, and now are enjoying the company of the few in Eden, "Speaking often one to another" of those things which constitute the only hope.

The Fraternal Gathering is arranged for Monday, 27th August, in our own Hall, when we look forward to being built up in the one faith.

W.V.B.