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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

LIFT UP YOUR HEADS, O YE GATES...

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

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At the Table of the Lord

“LET MY PEOPLE GO”

IN OUR DAILY PORTION, we are living with Moses, with Israel in bondage in Egypt, seeing the Hand of God working to deliver His people from that bondage. As we go with Moses into the presence of the great Pharaoh, who hated the people of God, as we listen to Moses, with courage and confidence say, “Let my people go”; we can be helped in our struggle to trust in God in times of difficulty, and to look to Him for deliverance. When we remember that Moses fled from Egypt in danger of his life because of having killed an Egyptian, we realise what great courage it must have taken to return to Egypt, let alone demand from Pharaoh that he let Israel go. As we perceive the help given to both Moses and Israel, perhaps it can help us, brethren and sisters, as we seek to be delivered from the evils of this world, to be a people set apart unto God, the God of Israel. Perhaps we can be helped as well to perceive the greatness of God’s grace toward us and to respond wholeheartedly.

As plague after plague fell upon Egypt, Pharaoh’s heart continued to be hardened ; he refused to let Israel go. What great power was seen on behalf of our brethren in bondage—the power of God used so freely to sustain Israel, and to confound the Egyptians and their gods. We have seen how the magicians of Egypt were allowed by God to perform great feats, apparently as great as what God through Moses accomplished. Finally, however., we read in Exodus 8 : 18-19 :

“And the magicians did so with their enchantments to bring forth lice, but they could not . . . Then the magicians said unto Pharaoh, This is the finger of God . . .”

The Power with Israel was so great that even those who were the chief supporters of Pharaoh had to acknowledge their fear and helplessness before Him. Yet, Pharaoh’s heart was still hardened, for it was God’s purpose that it should be so manifest.

The finger of God does work for His people, to help them. For example, in Exodus 31 : 18, we read of the two tables of stone :

“And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.”

Tables of witness—for on them were written the commandments of God to witness that God knows us for what we are—flesh—and has given us laws which can change us from such creatures to those striving to be of the Spirit. These laws are to be signposts unto us, saying, This is the way of life ; walk in it. These tables of witness

were written, not by man, not by Moses, but by the finger of God—the same mighty hand which Egypt came to know and fear. That same finger of God is lifted to help us today, brethren and sisters, if we seek and perceive it, if we fear Him, and obey that which He has written as His witness.

Jesus recognised and valued that mighty Power, as we read in Luke 11 : 20 when He was accused of casting out devils by Beelzebub :

“ . . . if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.”

Jesus recognised He was able to do such wonderful works only by the Power of God working with Him. He trusted, He obeyed, He gave the glory to His Father. Do we recognise it as His Hand ? Do we value this blessing ? Do we respond in obedience, knowing that only if we stay in His way will that finger of God continue to work on our behalf ?

“I WILL SEVER”

What was God’s purpose in putting His great strength to work on behalf of Israel ? Was it not that they might be delivered from their bondage ? “Let my people go,” He said to Pharaoh, His desire also being that Israel might be separated from the wickedness of Egypt, and become a peculiar people unto Himself. We can see evidence of this throughout His dealing with Pharaoh. As His plagues fell upon all of Egypt, His people were spared. We have read in Exodus 8 : 22-23 :

“ . . . I will *sever* in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there . . . I will put a division between my people and thy people . . . ”

To sever is to put a difference, to show marvellous, to separate, to set apart. Goshen, though part of Egypt, was set apart because His people were there. What was the sure sign of this severing, this setting apart by God ? There were no flies in Goshen ; in all the rest of Egypt, the grievous plague prevailed. What a witness to His Power, to the blessing of being a “severed” people. Surely Israel must have valued it. Do we, brethren and sisters, value our “severing” today, as God’s Hand works upon the nations, do we realise that we are so blessed in being set apart, shown the way of salvation, of deliverance from bondage to sin and death ?

God said, “I will put a *division* between my people and thy people.” *Division* is often rendered redemption. We could, therefore, read it as, “I will put a redemption between my people and thy people.” Does this not tell us a great deal about God’s purpose ?

The difference between those who are His people, and those who are of the world is the redemption, the ransom that *He* places there. David recognised this as he speaks in Psalm 111 : 9 :

“He sent redemption unto his people : he hath commanded his covenant for ever”

What was the covenant ? “If ye will obey me, I will be your God, and ye shall be my people”—a Redeemer was promised to deliver. How great was God’s mercy in setting a redemption between His people and the people of Egypt. For what purpose ? To sever them, to separate them, to redeem them. The separation, often painful, is thus made to shine forth—a wondrous blessing, is it not ? The means by which we can be delivered from pain and sorrow, drawn to God and redeemed from death to peace and hope.

As Israel walked dry-shod through the Red Sea, out of Egypt, Pharaoh, having let His people go, but now pursuing them, we read in Exodus 14 : 30 :

“Thus the Lord saved Israel that day out of the hand of the Egyptians And Israel saw that great work which the Lord did upon the Egyptians : and the people feared the Lord, and believed the Lord, and his servant Moses.”

Their division, their redemption was accomplished, and so they sang with Moses the Song of the Redeemed (Exodus 15 : 1-2) :

“. . . . I will sing unto the Lord, for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea. The Lord is my strength and my song, and he is become my salvation : he is my God, and I will prepare him an habitation ; my father’s God, and I will exalt him.”

This was the mind of Moses and of Israel as the finger of God accomplished His purpose—their redemption.

“I WILL PREPARE HIM AN HABITATION”

“I will prepare him an habitation,” was their response to His grace. Is it our response as well, brethren and sisters ; as we feel the finger of God working to sever us, as we see the Hand of God against the world, calling us out of its evil ways ? Do we sing unto the Lord in rejoicing at the deliverance ; do we feel to be redeemed ; are we moved to prepare an habitation for the One who has delivered us ? What is involved in preparing a habitation ? A habitation is a place for God to dwell ? Where would He dwell ? In the hearts of those who are anxious to serve Him. We know that God is only holy and cannot dwell where there is anything that is unholy. If God is to dwell in our hearts, brethren and sisters, if we are to be His people and He is to be our God, we must be striving to put

away unholiness. Does not this mean, brethren and sisters, that we must be alert to our fleshly nature, which rises so easily in desire for self—causing pain, obscuring judgment, and dishonouring God ?

As God set apart His people from Egypt, as He redeemed them, in a figure, He took them unto Himself, into the wilderness, and dwelt with them there. His presence was seen in the tabernacle, in the cloud and in the fire. His Presence was very evident to our brethren as they journeyed. If we can feel separated, set apart, as Israel did, should we not want to prepare an habitation for Him, that He might dwell in the midst in our hearts, present just as surely as He was with our brethren in the wilderness ?

Does not Paul help us with his words in II. Corinthians 6 : 14-18, very familiar words, but perhaps they can take on new meaning to us as we listen :

“Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness . . . And what agreement hath the temple of God with idols ? *for ye are the temple of the living God* ; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

The Spirit's message is the same, whether spoken in Moses' day, to Abraham, to Paul, or today. God is there, ready to redeem His people ; the finger of God moves to sever them as a peculiar people unto Himself. Brethren and sisters, we have been blessed to be so called. Do we, with Israel, with Moses, value His mighty and out-reaching Hand ? Do we respond to it, and are we ready to prepare Him an habitation where He will be pleased to dwell ? Are we willing to be severed, with all it implies, so that He will, indeed, be a Father unto us ? It is not easy ; Israel feared, Israel failed ; Israel murmured at times, in spite of the clear evidence of God's dwelling with them.

What of ourselves ? Can we, with David, cry out :

“Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.”

Or, as we could read it, “*Sever thy lovingkindness for them which put their trust in thee.*” It is only to those who put their trust in Him that God is pleased to show His lovingkindness. From our own ex-

periences, we have known the finger of God, His marvellous loving-kindness. Do we seek that Hand, that source of all strength in our struggles to be separate, to give glory to Him who has severed us, who has said on our behalf—"Let my people go." ?

J. A. DeF.



Christendom — and others — Astray

The Spirit of the Law the Spirit of Christ

"AND I PUT A PLAGUE OF LEPROSY IN A HOUSE." (Leviticus 14 : 33)

AT A MEETING SOME YEARS AGO to which "others" of all groups were invited the address was on their departure from the Truth and the speaker made the above quotation. He was interrupted immediately, giving the impression that the questioner could not believe that God ever said such a thing. Reference was made to where the statement was recorded, and silence ensued. It is doubtful whether the point in making the reference was appreciated.

In this divine pronouncement there is a warning to the House of God. There would be no record of it unless this were so.

When the dreadfulfulness of leprosy is appreciated the warning takes on a most serious aspect as the context shows.

The priest was to inspect the house to decide if the suspected plague were leprosy. After waiting seven days, during which time the house was shut up so that none could enter (how significant !) a further visit of the priest was made to investigate the "diseased" stones. These were then scraped, "and cast into an unclean place without the city." What a condemnation of the sentimentalists who object to the removal of the erring for the saving of the House. Here was no cry, "Once a brother, always a brother."

Then there was to be a final visit of the priest if the leprosy continued in the house.

“If the plague be spread in the house, it is a *fretting leprosy* in the house : it is *unclean*.”

“And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house, and he shall carry them forth out of the city into an unclean place.”
(Leviticus 14 : 44-45).

What a divine contradiction of those amongst the “others” who say “you must never leave the house, but stay with it doing your best to put it right,” as was said in a letter to the writer by A. F. Jannaway some years ago.

Lessons, divine lessons and simple, but hard for mortals to receive, who by their words and actions suggest may know better than God. Their motive is based upon a vain desire to please self, to please the flesh at all costs.

Has God fulfilled His threat in these last days to put “leprosy in the house”? He undoubtedly has. But few heed!

THE “FRETTING LEPROSY” IN THESE LAST DAYS

“Fretting leprosy” is not only contagious but infectious. It spreads insidiously, but with lamentable results. Nothing can stop it. It is incurable. In the house it kills all spiritual life and growth. This happened in what is known as Christendom : it has happened, as we will endeavour to show to the “house” of the “others”.

Leprosy which God inflicted must not be looked upon as “sin in the flesh” as suggested by the late leader of the *Berean* ; but as punishment by God to remove that which is evil, and if not dealt with would corrupt and destroy all the house.

We can see how God worked in these last days to stop the corruption of His house.

In 1884-85 the false doctrine of “Partial Inspiration” of the Scriptures was promulgated. A joyous idea for the libertine, who could then please what part of the Scriptures to take as a guide, and in all other matters please himself. An ex-parson by the name of Ashcroft had left his “living” and joined the Truth. Without income R. Roberts found him a place in the Christadelphian office, to the great concern of many. This arrangement only lasted twelve months. Ashcroft found the diligence and untiring zeal of R. Roberts too much so he left and started a magazine, which he claimed was for the educated and student classes!

In the first number of the magazine, called by the high-sounding name the *Exegetist* the false doctrine was cleverly, insidiously, and seductively introduced. Few at first detected its deadly nature : among the first few was R. Roberts. Here are a few extracts from the famous "Exegetist" article :

"We apply a much more reasonable canon of interpretation to the sacred writings when we so far overcome our timidity as to acknowledge in them the presence of a human as well as a divine element."

"The far more reasonable and defensible view of the question, is that which makes inspiration cover all that may be said to belong to Divine Revelation proper ; by which we mean, everything in the Scriptures that may have been beyond the power of man to discover for himself."

"We however, draw a distinction between what is inspired and what is infallibly true. The latter does not necessarily pre-suppose the former."

In answer to a question, Ashcroft said :

"I do not claim inspiration for 'subsidiary and unimportant matters.' If, however, the Sacred records contain matter of this description (as I believe they do) it would necessarily follow some parts of the Bible are uninspired, but not necessarily *inexact* on this account."

As is so often the case, apologists were quick to the fore claiming that Ashcroft's article did not mean what it said.

A young man of 24 went to R. Roberts to induce him to take this view.

The report adds :

"Brother Roberts was very excited and stormed at me, saying something to this effect, 'Do you think I haven't the intelligence to understand what a man means ?'"

R. Roberts was vigorous in upholding the Truth's banner :

"We have no ark, no prophets, no Urim and Thummim ; no voice of inspiration in our midst. God has given us a Book, and this, in our day, is the only point of contact with Him."

"Once admitted (the doctrine of Partial Inspiration), its logical outworking would infallibly undermine our whole position, and destroy the very foundation of our hope."

"If one part is given up as untrustworthy, all the other will follow bit by bit."

The grievous mistake that R. Roberts made (and who among the sons of God have not made mistakes ?) was to continue addressing the leprous as "brethren" except he refused this to Ed. Turney, the author of Christ's "sinless nature."

It will probably be of interest to follow the subsequent career of Ashcroft. In 1885 he resumed his association with the Congregationalists.

In 1889, he left for America, but before doing so wrote to his sympathisers, at that time the meeting was in the Masonic Hall, later in Suffolk Street, expressing penitence for his lapse into Congregationalism. At a tea-meeting a few days later he was present as recorded in their Magazine. (Frat. Vis. 1889).

Immediately afterwards, on the *morrow*, he attended a gathering at a Congregational Church to receive a "Purse" containing 100 guineas (today worth probably more than £5,000). There he wished his "flock" farewell and "prosperity".

In America he became a "pastor". In 1891 he wrote an article which appeared in the *Suffolk St.* magazine !

From the foregoing it is not necessary to point out that this "apostle" of Partial Inspiration had long left the Truth, and his arrant duplicity has never been surpassed. Yet many while not claiming to believe in Partial Inspiration would not disfellowship Ashcroft. The contagion had spread. The house of Suffolk St. had become leprous and was only worthy of destruction. Would those sympathising with Ashcroft and remaining in the house escape ?

Did space permit we feel it would be profitable to examine the leaders of the adversaries at the time of the controversy, and this we may do as it shows clearly how virulent is the plague of error once it has started. These "others" at the time numbered several hundred. Maybe in our next issue we will review their stand at the time R. Roberts was contending so earnestly for the complete inspiration of the Bible. It is felt important at this stage to show that the error of Partial Inspiration persists on a large scale amongst the "others" today, and who at the same time, claim in their articles of faith, like the Churches, that the Scriptures are wholly inspired. "Not to be taken too literally, of course." "Liberty of interpretation must be allowed." With such men-pleasing statements the very foundation of faith is smashed.

In the current issue of the *Christadelphian Testimony* the teaching of Partial Inspiration is reported as arising in many quarters, perhaps even in a more subtle form than expressed by Ashcroft. The

quotation to prove this by the writer of the article is prefaced with the following :

"INSPIRATION OF SCRIPTURE" "A PROTEST"

"When the present writer was only a minor, it was the custom for all our Bible addresses to be frequently interspersed . . . with phrases such as 'The Spirit of God through Matthew wrote' . . . or 'God by the Spirit said through Paul to the Colossians' . . . etc."

"At least, in the minds of the speakers and writers of those days (at the close of the last century) there was no doubt on the matter: *The Word of God was God's Word.*" (our ital.).

"PRESENT CONTRAST"

Practice today stands in marked contrast to this. For example, during the past few months in several writings and addresses there has been a pronounced emphasis on the *human* element in the miracle of inspiration. A few examples are cited below :

"The fact that God is the father of Jesus, and the virgin Mary His mother, *is said* (in Matthew) *to be a reflection of an event* recorded in the seventh chapter of Isaiah."

"When Jesus entered into Jerusalem on a donkey *Matthew sees in it an allusion to Zechariah's prophecy . . .*"

"It should stimulate interest . . . if we can get a feeling of *what these men (the gospel writers) were attempting to do when they made their special choices from among the events and sayings . . .*"

"*John's use of his Old Testament material . . .*"

"*Consider the way John handles the Isaiah material . . .*"

"These quotations are only typical, and the sources are not given because the present writer (Ed. Whittaker) is concerned that the authors involved should not think the point of criticism is being levelled personally at them. (Why not ?) The primary object of this article is to give a general warning of an overall shift within the 'Brotherhood' that could conceivably continue beyond the point 'of no return'. The doctrine of inspiration is so basic to other fundamentals that any pronounced lapse from it could even bring sound understanding of the Gospel into jeopardy. Thoughtful students who 'take heed . . . unto the doctrine' will already know that this is not an alarmist exaggeration of the facts of the situation.

"After reflecting seriously on the abstracts, is it too much to

say that the expressions used are treating the Almighty as the subordinate partner in the miracle of inspiration.

“Undeniably, the Scriptures themselves teach that inspiration attaches to the words . . .

“This is simple basic Scripture teaching that was part of our first confession of faith. By contrast, modes of expression positively opposed to it, such as those recounted above, are becoming increasingly common in the ‘Brotherhood.’

“The reason for these random remarks was explained at the outset.

“If the foundations be destroyed, what can the righteous do ?”

These damaging insinuations will make clear that the “house” of the “others” has become infected with a virulent *fretting leprosy*. To protest against evil in the “house” is not enough. God’s teaching in the Law is easy to understand. Punishment of the evil by the inflicting of incurable *fretting leprosy* required the demolition and destruction of the “house”. R. Roberts knew this and acted accordingly. The “others” and there were many, possibly several hundreds clung to the false idea that they were still the House of God, and had the Truth. From the evidence of one of the others it is evident that Partial Inspiration exists among them today in perhaps an even more subtle form than in the days of Ashcroft. The spider’s web is everywhere, ready to ensnare the unwary. One sting of the “widow spider”, as found in California, is fatal. Life from the house of the “others” has departed. Only a “form of godliness” remains. To talk of “dedication” in such circumstances is a mockery, when the very foundation of the house has been destroyed.

A PEEP INTO THE FUTURE

The trumpet sounds. The dead raised. All responsible gathered at Sinai to Judgment. Before Him shall be gathered all nations. (Matthew 25 : 32).

This does not refer to all peoples of the world from the Antipodes to the Occident but to those who are responsible as inferred when Abraham was told he should become the Father of many nations.

Jesus will call each responsible. Will He call that “Bro.” Ashcroft comes forward ? How could He ? The thought is repugnant. Rather will he disown him, and not give any impression that Ashcroft has any relationship with Him. To Ashcroft and those with him He will say :

“Depart from me. I never knew you.”

This will be the irreversible divine judgment as those who have undermined the Truth with false doctrines are compelled to return to the nations, to the fate prepared for the devil and his angels. Philosophy will then be seen for what it is. Fair speeches will appear as altogether vain. Zeal not according to godliness a vortex of death. Will some be warned and escape ?

(. . . to be continued)



“Lift up your heads, O ye gates . . .”

(Psalm 24 : 7)

Meditations on a Bible Class Subject

THE QUESTION RAISED BY THE PSALM from which the above quotation is taken is :

“Who shall ascend into the hill of the Lord ? or who shall stand in his holy place ?” (verse 3).

The answer given is that “the clean of hands” and the pure of heart who have not been “caught up” with vain things and who have not made deceitful (i.e. lying) affirmations are the ones who “shall receive the blessing from the Lord.” They are a people of “all ages” who comprise in totality a large company of the Truth’s progeny referred to as :

“This is the generation of them that seek him.” (verse 6).

In contemplation of the prospect of such a blessing a clarion call goes out from the Psalm :

“Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of glory shall come in.” (v.7).

The phrase "Life up your heads" refers to the "chief" or "principal" gates ; "head" implying the chief as evidenced in the Hebrew original. The "chief" gates are the "everlasting doors". How inspiring is the thought conveyed in the expression, "everlasting doors." The word in the original is "*olahm*" speaking of the future age "of glory." The figure therefore is of the "doors of eternity opening" to allow those who are to have "the blessing" a place in the Kingdom of God. That time will surely come when the way into the Kingdom is made manifest.

After the summons of verse 7 comes the question :

"Who is this King of Glory ?"

The answer given is that it is :

"The Lord strong and mighty, The Lord mighty in battle."
(verse 8).

Abraham was told most specifically what the Lord would do at the end of the days :

". . . thy seed shall possess the gate of his enemies."
(Genesis 22 : 17)

The gates of the "everlasting" (*olahm*), the Kingdom, will continue when all other gates have gone. Because the Lord is "strong and . . . mighty in battle."

But now comes a second summons :

"Lift up your heads, O ye gates ; *Even* lift them up, ye everlasting doors ; and the King of glory *shall* come in." (verse 9).

Again the question is raised along with a very expressive answer :

"Who is this King of glory ? The Lord of hosts, he *is* the King of glory." (verse 10).

The Lord of hosts as conveyed by the original Hebrew is very meaningful. It is Yahweh Sabaoth, Sabaoth or Tzva-oth speaks of "The Bride", for the inflexion "oth" added to the word turns it into a feminine noun. Jesus, when He enters His Kingdom will not be without His Bride. United to Him as His faithful spouse will be those who are the "generation . . . that seek him . . ."

Here then in a few words of this Psalm is conveyed "the end" ordained for the "earth" which "is the Lord's and the fulness thereof." (verse 1).

The faithful with their King will enter into the everlasting inheritance. So those who look for that time, and seek to be in readiness for it, will continually endeavour to keep the promise in the fore-

front of their minds, desiring the outcome when “the doors will be lifted up that lead into the *olahm*—the Kingdom.” A time when all other “gates” and the works connected with them will be gone for ever.



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

*“This know also, that in the last days perilous times shall
come”* (II. Timothy 3 : 1).

IN THE ORIGINAL GREEK the word rendered perilous in the Authorised Version means “hard”, “difficult”, or “fierce”. How true this is of the present time. Violence is on every hand. Cruelty, sadism, dissatisfaction, murder and the breakdown of the former stability of marriage and family life. How often now are the cases of the abandoned wife, struggling to cope with a young family. In the writer’s own limited experience the percentage of such lamentably sad situations is really amazing. The mental suffering of the children so involved is perhaps indescribable. It is also surprising to find cases of young mothers abandoning their families, though not so frequently occurring. But these things truly underline this evil time as “the last days”. “Natural affection” is quite evidently absent from many. Perhaps this is a contributory factor to the extreme vandalism which is ruining the pleasant aspects which authorities are trying to bring into city life. Trees are torn up or broken down ; flower beds ruined. Railings are shattered. Sports events are becoming occasions of mini-battles, with the supporters of the losing side rampaging the streets in their rage at the defeat of their “heroes”. Shopkeepers in the vicinity of sports stadiums are in trepidation

as each sports fixture comes along. Car windscreens are smashed, plate glass windows senselessly broken. Public transport also suffers at the hands of the chagrined mobs.

How cruel are the methods of punishment adopted by the opposing sides in the sectarian conflict in Ulster. One common method is to shoot the kneecaps off those who fall foul of the sectarian gangs.

Little wonder that it is now revealed that policemen have the most dangerous job in Britain and no officer can expect to reach retirement *without being seriously injured*. In one month alone recently, well over three hundred policemen were so badly injured as to make them eligible for payment from the Criminal Injuries Compensation Board. A spokesman for the Police Federation recently remarked :

“We have had thirty years of psychiatry and in that thirty years some groups of the judiciary have been persuaded to feel sorry for the wrongdoer and have dealt leniently with him. In that same period there has been *an enormous* increase in all types of criminal activity—not only by the obvious criminal, but by people from all walks of life.”

He went on to say that the police were disturbed by the increase in juvenile crime, which it was felt was directly linked with the lack of parental responsibility. How challenging was his call :

“I say to society, give us your support and we will be able to make life safe for you because—make no mistake about it, we are waging war—for decency.”

But how can there be decency when “the dens” of the “concrete jungles” are allowed to flourish ? The haunt of the violent and the hateful. Recently because of complaints of residents near a night club the police said they would send out extra patrols to stop disturbances. But the nearby householders have not been delivered from the noise and bad behaviour as people leave the club in the early hours of the morning. The residents have complained of the slamming of car doors, violence, foul language and other things inappropriate to mention.

Again, recently, the writer came across the sad case of a young mother who had been greatly upset by the theft of her dog, a family pet. It had been taken away to a churchyard in her locality and strangled by hanging. She felt anguished at the thought of how the animal had suffered because there were signs that it had tried to struggle from its noose. Underlining the prevalence of such things was a newspaper report appearing about the same time describing pigeon killings. Many special racing pigeons had been savagely

attacked and then thrown into a pond. They had been shot and mutilated, which prompted the police to start investigating.

How true the prediction, and apt the prophetic condemnation of the present generation :

“Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God.” (II. Timothy 3 : 3-4).

The world is “pleasure mad”, but there is no sustaining happiness in it. As the proverbs so eloquently express it “. . . the end of that mirth is heaviness.” (Proverbs 14 : 13). Multitudes live a shallow existence, and are never really satisfied. Industrial strife is a result of dissatisfaction, one demand quickly following another. It is as though subconsciously there is an overwhelming mass craving to get the most that can be obtained out of the threatened present fleeting existence, after the manner of “. . . let us eat and drink ; for tomorrow we die.” (I. Corinthians 15 : 32).

The threat which hangs over the existence of the present generation is very real, though in a sense covered over by so called endeavours for peace, and talks for easing the armaments race.

The United States President was obviously advocating a further increase in American armaments when he recently came out with the retort “Russians built up their navy, while we permitted ours to shrink” and they “now freely roam the world’s seas.” It is therefore not surprising to find that United States spending on its navy is increasing, at a higher level than in any of its other forces. In the next five years the spending on its navy alone is expected to reach thirteen thousand million pounds annually. This is an arms race indeed, and to what end is it leading ? Only to an increasingly threatening situation, with the means to wreak even greater havoc and destruction. On every hand then is violence or the threat of it, nationally and internationally, and no remedy.

What effect does this situation have upon the rising younger generation ? The reports from some of the country’s schools are significant. Recently a teacher of twenty two years experience having had the position of head-mistress for seven years at an independent school, found an almost impossible situation awaiting her when she changed to a state comprehensive school. For the first time in all those years, in a distressed state of mind, she had to leave the class room while it was in an uproar to seek help of other teachers who were in the staff room. One week was long enough for her in that atmosphere. Speaking later of her experiences, she said :

“I tried to get some kind of order, but I could not make myself heard above the din . . . it was practically impossible to keep them in the class room. They got up, and walked out. The worst thing they did was to ignore you completely . . . they turned round and swore at me . . . frequently . . . they ate crisps, read magazines, or did their hair . . . Some teachers pointed out that many other schools in London were much worse . . . that this was like an academy in comparison to some . . .”

After giving in her notice this experienced teacher who had taught in comprehensive schools twenty years quite poignantly remarked :

“I am awfully sorry ; I know I have been a complete and utter failure.”

A teacher replied :

“If any of us had come from a school where children actually wanted to learn, we would not have been able to stand it.”

These things speak of the end, for what good will such a generation be when it comes of age ? As the word of God has so clearly foretold these are the “last days” of “perilous times” when “evil men and seducers shall wax worse and worse, deceiving, and being deceived.” (verse 13).

D.L.



Correspondence

Letter received from Mr. O. Halverson, Canada :

“I have just been reading a recent issue of the Remnant (Jan. 75) and in the article ‘Christendom—and Others—Astray’, the writer confesses the difficulty experienced in interpreting the meaning of the ‘Two Witnesses’, of Revelation 11. The feeble attempt at interpretation that follows should never have been printed, in my opinion.

I have no idea who the author of this article is, but it seems he has never read *Elpis Israel* or *Eureka* (and others) otherwise he would have no difficulty whatever with this subject, which when understood, is like a light shining in a dark place.

How can one claim to defend the faith of the pioneers when he does not even know it? I admit that certain areas of Christadelphia are beset by those who are inventing new interpretations of prophecy, and judging by this article, the Remnant is not immune either. There are also those who minimise the importance of these things, that is, holding fast to our knowledge of this prophecy, but the very first three verses of the Apocalypse shows us how important it is—to have this testimony of Christ, for the “testimony of Jesus is the spirit of prophecy.” (Apocalypse 19 : 10).

A good understanding of chapter 11 in conjunction with chapter 12 opens our eyes to many truths and thus the opposite is also true, the lack of it keeps us in the dark as regards these truths.

I commend the writer of this article to the study of *Elpis Israel* and *Eureka* so that he might live up to the purpose of the magazine as indicated on every front cover.

Yours truly, . . . ”

REPLY :

In the first place let us say that there is no Body more loyal to Dr. Thomas, or studious of his writings, yet a careful looking into these shows that he was aware there was to be a greater and final fulfilment of the Apocalypse prior to His coming. Proof you will find in several places in *Eureka*.

Dealing with the “vials” the Dr. could see that Napoleon’s crushing of Papal power was only a historical foreshadowing

of the final destruction by Christ as intimated in the "vials".
 Vide : Volume IV. pages 512 and 524.

Are you aware that the Doctor himself corrected some of his own exposition in Eureka ? If not, then look at Volume II., page 168 where he says :

"The reader will therefore be so good as to run his pen through the word 'famine' on page 425, Volume I."

What has not been made clear to you is that the Doctor did give a valuable "historical exposition", which is the basis of the final, and had he lived another hundred years, then no doubt his virile pen would have developed the theme at which he hinted.

Perhaps a case in point may help. Constantine, the supposed first Christian Emperor, was never "caught up to God and his throne", in the sense that Jesus was ; yet it was a "historical or typical" fulfilment.

If you could have a talk with Mr. DeFries, you would find we value Dr. Thomas' writings more than any other group as a basis for understanding the final fulfilment, which is intimated in chapter I, the things to happen are to be "with speed."

Regarding the "two witnesses" whilst the Revocation of the Edict of Nantes, is a historical fulfilment, it falls short of the final, when the "third woe comes *quickly*," and the Kingdoms of this world are to become the Kingdoms of our Lord, and of His Christ. May we commend again the thought that the able pen of Dr. Thomas had he lived another 100 years, would have built upon his "historical" explanation to give a final, simple, and graphic revelation, as we believe we have been helped to understand.

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, Hamburg,
and Orchard Park. Alternative Week : Revelation Study.

Several requests for the "*History of the Truth in the Latter Days*" have been received as the result of the invitation to write for it in the March Remnant. We are grateful for the opportunity to witness in these last days.

As a visit to England seems to be working out for this year, God willing, we are grateful for the opportunity to counsel together, to know the help and guidance which such counsel brings, to know too the joy of companionship of those whom we love. As the time of Jesus' return seems ever closer, as witnessed by the events about us in the world, we seek to be brought closer to each other and to our Father in the striving together to overcome.

J.A.DeF.

"PENTRIP", Black Rock, Portmadoc.

Breaking of Bread : Sundays, 11-30 a.m.
Bible Class : Mid-Week.

It has been a great pleasure and a great help to us to have the company of Bro. and Sis. D. Lancaster at the week end May 25th at the Table of the Lord. A Bible Address was given. The subject being "The Sower and his Seed."

Eight strangers attended including two adults and the two Sunday School scholars from Manchester. The good weather helped all to be happy and refreshed. The contact and spiritual help is much appreciated.

—per D.L.

NEWTOWNARDS, Co. Down, Northern Ireland.

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

It was pleasant to have the company of Bro. and Sis. D. Lancaster for a few days, and we are grateful to Bro. Lancaster for his help on Sunday morning.

We were all glad to hear of the new hall in Manchester which we feel, with all, is a provision to fill a great need. Our thoughts are daily with those in sorrows and trials which few can escape in our calling and hope.

Our Sunday School Outing will, God willing, be on Saturday, 7th June.

J.P.

MANCHESTER : Ryecroft Hall Annexe, Audenshaw, Manchester.

Sundays : Breaking of Bread, 11-30 a.m.
Lectures on the first Sunday in the month.
Wednesdays : Bible Class 7-15 p.m., Milton Hall,
Deansgate.

We are finding our new Hall very satisfactory and are grateful for the provision.

There is a prospect of a visit of Brother and Sister DeFries in mid-August which we are sure will be of benefit to all. We do hope this will be permitted, as we believe it will be for the good that will accrue.

W.V.B.

