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The Remnant of Christ's Ecclesia

in opposition to the Dogmas of
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A WITNESS TO THE TRUTH

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

"Take heed ye be not deceived"

"AT THE TABLE OF THE LORD"

"THE REMNANT – PART 1"
(The only magazine contending for the faith)

"THE RED HEIFER"

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

"NEWS FROM THE ECCLESIAS"

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At the Table of the Lord

“Mine Angel shall go before thee.”

WE HAVE READ OF MOSES as he came down from Mt. Sinai and found Israel serving an idol. Aaron had made for them the golden calf, proclaiming:

“... These be thy gods, O Israel, which have brought thee up out of the land of Egypt.” (Exodus 32:8)

As Moses comprehended their idolatry, he cast the stone tables of the law, the tables of witness, to the ground so that they were broken. We remember that:

“... the tables were the work of God, and the writing was the writing of God, graven upon the tables.” (Exodus 32:16)

Can we enter into Moses' mind as he saw all Israel dancing before the golden calf, Aaron as well? How filled with despair, how cast down he must have felt; yet, he *knew* God was with him, and with Israel as well, for God had promised them a land, an inheritance. If God were to destroy Israel here at Mt. Sinai because of their disobedience, how could His word come about? As Moses perceived this, he sought God, prayed for His mercy, and forgiveness for Israel and for Aaron.

What was God's response? In Exodus 32:34, we find His words:

“... behold, mine Angel shall go before thee”

Could there be a greater or more telling example of God's mercy toward His people? “Mine Angel shall go before thee” — to what end? That Israel might enter into their promised inheritance. God would have been perfectly justified in cutting off His people who had departed to serve the idol of gold; but, no, “Mine Angel shall go before thee” Also, in Exodus 33:2, we read:

“... I will send an angel before thee and I will drive out the Canaanite”

God knew how much His children needed that messenger to lead them in His Way — not Israel's way, not Aaron's way, not even Moses' way; for surely all could see that their own way was not the right course. In fact, they were quickly shown that if left to their own way, they would very soon perish.

Cannot this be a help for us today, brethren and sisters, as we struggle to live in obedience to God's will, realising how grievously we fail? In spite of this, God can be there to help and to show mercy. How Moses must have rejoiced at the presence of His messenger, of His Spirit to lead him and his people in God's Way! Do we, too, rejoice as we find from bitter experience how easily we can fail, can and do go astray, if we rely upon our own thinking; and, yet, are reassured to know that His messenger is close by?

Many have experienced the presence of that angel. In Daniel Chapter 3, we read of Shadrach, Meshach and Abed-nego who refused to bow down to the golden image of Nebuchadnezzar. As a consequence, they were cast into the great fiery furnace. In verse 25, we read of what Nebuchadnezzar saw as he looked into this furnace:

“ . . . Lo, I see *four* men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.”

Here with these three faithful children of God was His Angel to preserve them in the midst of their terrifying trial. As a result of this marvellous work, Nebuchadnezzar was moved to exclaim:

“ . . . Blessed be the God of Shadrach, Meshach, and Abed-nego, who *hath sent his angel*, and delivered his servants that trusted in him . . . and yielded their bodies, that they might not serve nor worship any god, except their own God.”
(verse 28)

There are many familiar examples in the Scriptures of God's dwelling with His people, even when, as Israel, they were wrong. He is there to chasten, to help, to strengthen as long as He can see a desire in the heart to serve Him. Surely, Shadrach, Meshach and Abed-nego could testify of His Presence, as could Moses also.

God showed how He cared for Moses and for all Israel in Exodus 33:7. Moses pitched the tabernacle *outside the camp*. We read:

“ . . . And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, *which was without the camp.*”

God *was* there, but outside the camp because of Israel's failure. How do we know God was there? How did Israel know?

“ . . . as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.” (verse 9)

How powerful an evidence of God's Presence, of God's angel going before them. The cloud was over the meeting place of all “who sought the LORD.” In verse 10, we are told:

“ . . . all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped”

A great witness by God for Moses, for Israel. He *was* there; He had not forsaken them. His messenger *would* go before them. Don't we need that witness, that assurance, brethren and sisters, especially when we fail, and we do so very often. And, so God in His mercy causes something to happen that shows us His Angel *will* go before

us, *is* there to communicate God's will — *if* we seek Him. How much we really need that assurance, for we are, as Jesus often said to His disciples, "of little faith." Let us rejoice at that Presence; and above all, heed and obey God's Voice: for if we do not, will that angel continue to go before us?

"God Spake . . . Face to Face"

We can see God's further loving care:

"And the LORD spake unto Moses face to face, as a man speaketh unto his friend . . ." (verse 11)

God did not just speak to Moses, but did so "*face to face*, as a man speaketh unto his friend." The Father's face was toward him, for He was pleased with him. How much we desire, yes need, His face turned to us, not averted because He is displeased with us, or ashamed of us, or angry with us or disappointed in us. We remember God's words to Aaron, instructing him:

". . . On this wise ye shall bless the children of Israel, saying unto them,

"The LORD bless thee, and keep thee:

"The LORD make his face shine upon thee, and be gracious unto thee:

"The LORD lift up his countenance upon thee, and give thee peace." (Numbers 6:23-26)

Did not God's face shine upon Moses; did not He lift up His countenance upon him as He spoke face to face with Moses? What closer communication can there be between God and man than this which Moses knew in his time of trial? Moses could not look upon God's face and live, for no mortal can look upon God; but in a figure did not God's face shine upon Moses?

How did God speak to Moses? We are told: ". . . as a man speaketh unto his friend . . ." When we see two friends speaking together, how do their faces appear as they speak? Severe? Cross? Disinterested? Or, do we see a warmth, a showing of care, of love and concern for each other? This is how God spoke to Moses, for all Israel to perceive. The word "*friend*" is also used as "*neighbour*," "*fellow*," "*companion*". We remember that the whole of the Law is comprehended in:

". . . Thou shalt love the Lord thy God with all thy heart . . . and they *neighbour* as thyself." (Mate 22:37-40)

In Leviticus 19, we read (verse 2):

". . . Ye shall be holy: for I the LORD your God am holy."

And, then, the words written by Moses go on to show us exactly how God *is* holy. We often read the words, ". . . thou shalt love thy

neighbour as thyself: I am the LORD” (verse 18). This is how He is: holy — and so we must do this as He does.

Let us ask ourselves, would God speak face to face, “as a man speaketh unto his friend,” with us, brethren and sisters? Only as we are striving to be His friend, His fellow, can He look upon us with love as a friend. How much we have to rise up to if we are to hope that His Angel will go before us, and as God said:

“ . . . My presence shall go with thee, and I will give thee rest.”
(Exodus 33:14)

When we look up the word “*presence*”, we find it comes from a root word meaning “face.” Can we not hear God saying to Moses, “My face shall be turned toward thee; my face shall shine upon thee.”

Moses rejoiced in this blessing and replied to God:

“ . . . I beseech thee, shew me thy glory.” (verse 18)

And God, in mercy, responded:

“ . . . I will make all my goodness pass before thee . . . and will be gracious to whom I will be gracious . . . ” (verse 19)

God desires to reveal His goodness. His graciousness to His children, but will only do so if we can strive to be as Moses, a friend of God.

“In a clift of the rock”

It is certain that no mortal can look upon God’s face and live. He, therefore, in His grace, provides a covering, a rock and a clift in that rock. As we read in verse 21:

“And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:”

Is this not our hope, brethren and sisters, a place by the God of heaven before His throne, standing firm with His Son? God further promises:

“And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:” (verse 22)

Here is a protection, a covering in that clift. It reminds us of Song of Solomon 2:14, where Jesus speaks to His bride:

“O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice (speaking face to face as to his friend?: for sweet is thy voice, and thy countenance is comely.”

Jesus speaks here of the "secret places of the stairs." For help to discern this "secret", let us turn to Genesis 28, where Jacob at Bethel dreamed and saw:

"... a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." (verse 12)

Is this one way in which His angel can go before us, one way we can know His Presence is with us? For we are further helped to understand this in Jesus' words:

"... Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."
(John 1:51)

Is this the "secret" of the stairs which Jesus promised to His bride, His dove? Through the provision of God's Son, it is possible for His messengers to go before those who are His "friends." It is only as we strive to be His "friends" that we can hope to stand upon the Rock, can be covered in its clift and can know His Angel going before us.

Perhaps then, brethren and sisters, by entering into Moses' hope and fear in the midst of severe trial, we can be helped to find that "clift in the Rock", that secret, protected place, where "His dove" will be sheltering when He returns.

J. A. De F.

"The Remnant" — The only Magazine contending for the Faith. (Part 1)

THIS DOUBTLESS WILL SOUND TO BE an unwarranted, if not conceited, claim. Far be it from us to assume any superiority. The only desire is to be vehicles of *the Truth*; for whatever the profession of any group, there can be no salvation (and this is the only thing that matters) apart from a belief in and hearty acceptance of *the Truth*, unpolluted by any falsity.

There were many magazines current in 1848 when Dr. Thomas, under the hand of God, raised the banner of Truth. His writings at the time were not only a testimony to *the Truth*, but a robust denunciation of all in opposition to the Truth. His chief attack was against the false professors and their literature. With sledge-hammer blows and irrefutable arguments he exposed those who appeared to have the Truth as being absolutely astray. It might be thought that such a work savoured of personal malice (of which he was frequently

accused), but there is a valid reason for those who have *the Truth* for attacking the counterfeits. This can be explained as our own position today.

Often we are criticised for our work in endeavouring to expose the position of the "*others*" — those who once had the Truth — and show they have lost what they claim to possess. Why do we regard this as a very important mission? There was a time when those in *the Truth* fought against the established doctrines of Christendom, that man has an immortal soul, the Trinity, the personal Devil, etc. Now these beliefs are no longer beliefs. Attenders at Churches and Chapels have no particular belief, and to attack what are supposed to be their beliefs, is nothing more than "beating the air". One might as well go to Mecca and give out leaflets to the thousands walking round the city, who believe if they do this seven times they are assured of eternity. Such an effort would be a waste of time; an utter folly. The reason being there is no common basis for discussion or appeal.

This brings us to the point which makes discussion possible and maybe profitable. There must be an agreed basis for such discussion. It used to be with church people that the scriptures were accepted as the sole arbiter; but this is no longer the case, for the scriptures are denied both by clerics and the laity. In these circumstances any discussion would be fruitless; unless in the rare instance someone is met, who is seeking an answer to the many problems confronting the world and the individual. Then, and only then, the work commences by trying to show that the Word of God is alive, and the only means of supplying the answers to his questions; and the ultimate solution of the difficulties.

The Truth in 1871

Before reviewing the Magazines claiming *the Truth*, and the present position of the *Remnant Magazine*, it would be as well to go back to the foundation of the Truth's revival over a hundred years ago.

The labours of Dr. Thomas are spoken of by many Magazines, and give the appearance of supporting the stand he took for the Truth. He died in 1871, and the inscription on his grave stone, in view of what has happened over the past century, is most poignant. This reads:

"Here lies, in brief repose, waiting the return of the Lord from heaven,

John Thomas M.D.

Author of 'Elpis Israel', 'Eureka', 'Anastasis', 'Phanerosis', and other works, in which he demonstrated the unscriptural]

character of popular Christianity, and made manifest the nature of

The Long Lost Faith of the Apostles.

During a busy life, by mouth and pen, he contended earnestly for the faith once delivered to the saints, and at his death left behind him as a result of his labours, a body of people, in different parts of the world, known as

Christadelphians

to continue the work begun.”

At this time the position of *the* Truth, the Body of Christ was unique and clearly understood. Inside the Body there was hope: outside that Body no hope beyond an eternal grave. This thought was expressed by one who became the leader of the *Dawn*:

“When I first embraced the Truth in 1875 . . . there was, to my knowledge, but one community holding those First Principles as a Basis of Fellowship. 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!”

The Magazine of the One Body was first called the “Ambassador”. After two years, at the suggestion of Dr. Thomas, the name was changed to the “Christadelphian”, meaning as all know, “brethren of Christ”. The Magazine was a faithful witness to *the* Truth. Not only were the elements forthrightly stated, but the errors of the prevailing apostasy fearlessly denounced. This caused *Christadelphians* to be generally despised; the “sect everywhere spoken against”. The cover of the Magazine raised this standard in the words:

“The Christadelphian.

devoted to the exposition and defence of the Faith preached by the Apostles Eighteen Hundred Years Ago, in opposition to the dogmas of papal and protestant Christendom, with a view to making ready

A People Prepared for the Lord.”

When R. Roberts was criticised for reporting cases of withdrawal, his prompt reply (1875) is both powerful and scriptural:

“Mention of cases of withdrawal are as necessary as cases of addition, and even more so; for it is the practical illustration of our repudiation of wrong-doing. . . . It is also required somewhat by Paul’s recommendation to Timothy: Them that sin rebuke before all that others may fear.”

This stand for the Truth in not only preaching “positives”, but showing the need for exposing and condemning “negatives”.

This important aspect of *the* Truth is made clear by some trenchant words of R. Roberts (1864):

“There is a *negative* as well as a positive side to the faith in our day, for the simple reason that there is a spurious faith to be destroyed before the true faith can enter the mind Positive belief (that is full assurance of faith) on one side necessitates and produces positive non-belief on the other. A man heartily believing the truth will heartily reject error, and if he does not heartily do the latter it is proof that he is incapable of heartily doing the former”

This important aspect of *the* Truth was further vigorously upheld by R. Roberts:

“Every affirmative proposition has a converse. Every yes has a no: and if a man is not prepared to accept that ‘no’ it shows his ‘yes’ is not worth much. For instance, if a man profess to believe in the God of Israel, he is bound to be able to say that he does not believe in the gods of the heathen. If he were timorous about affirming the latter, would it not show that his belief in the God of Israel was no belief in the real sense, but merely a fragment of ancient polytheism, which recognised different gods for different nations?”

Here was a clear-cut stand for *the* Truth. No compromise; no pandering to the outsider to curry his favour.

At the death of R. Roberts the newly appointed Editor of the *Christadelphian* soon gave way to soften the condemnation of the surrounding apostasy. Before long he took off the aforesaid declaration on the front page of the Magazine stating it was in “opposition to the dogmas and protestant Christendom”, as being offensive to the outsider. The Magazine began to have a circulation amongst aliens; hence they must be considered even at the expense of the Truth.

Now the Magazine has nothing on its front page, that condemns Christendom, that indicates it is raising the light of Truth, that the prevailing darkness amongst so-called Christians might be made clear; but contents itself with the bland statement:

“Seek ye first the Kingdom of God and his Righteousness”

Which can be interpreted to mean anything to anybody, without discovering *the* Truth.

Falling away from the Truth is always seen in the blunting of the sword of the Spirit. No longer any cutting, any dividing, so that all are made to feel to belong. Reproach is thus avoided, and numbers helped to increase. This in the past resulted in the development and

growth of what is called "Christendom", a terrible imposture, "deceiving", says Jesus, the "whole world".

The pathetic result is that the Magazine (*Christadelphian*) has become the forum for opposing views and many false doctrines, to wit on the Origin of Man, the Flood, the Creation, the Holy Spirit, and many others.

The Division of 1885 and the birth of a spurious Magazine — "The Fraternal Visitor".

Two parsons had joined the Truth in the early eighteen-eighties — Ashcroft and Chamberlin by name. Their renouncing their Church calling, and espousing the Truth was regarded as a supreme victory for the Truth. Able speakers, polished, and eloquent, they were soon on the platform: too soon. Chamberlin 'exhorted' the Sunday after his baptism. Holy writ cannot be broken with impunity. It was overlooked by R. Roberts in the tide of the current enthusiasm, that one appointed to the office of a "bishop" — an overseer must be:

"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." (1 Timothy 3:6)

What the Scriptures forewarned sadly took place. Pride has innumerable excuses; new doctrines in the guise of truth are put forward. The particular new doctrine at this time (but there have been many since) was a *new* theory of inspiration of the Scriptures; which, in effect, covertly denied that the Bible was wholly inspired. R. Roberts did his best to avoid a division, but in vain. Many, some hundreds left the Truth, and set up their own meeting in Birmingham in Suffolk St., and became known as the Suffolk St. group. Ostensibly standing for the Truth, they had lost the Truth, the Christ. Christ cannot be divided. They started their own Magazine called "The Fraternal Visitor". It was soon evident that while they taught certain aspects of the Truth, they were not prepared to condemn opposition to the Truth, whether in their midst or in the world. Withdrawal by them was reduced to a meaningless word. Never would they "cut off"; nor condemn as without hope those in error.

This is the marked feature of those who leave the Truth. They content themselves by preaching what they call "positives", but will have nothing of the "negatives".

The leader of those who departed from the Truth was one, Prof. T. Turner. His reed-like support of the Truth is evident in his writings on "partial inspiration":

"I see no scriptural warrant for standing aside from all who, in their weakness, refuse to repudiate this doctrine."

Could any statement be more iniquitously opposed to Truth. If alleged "weakness" were to be accepted for refusal to condemn error, then why baptise? An ordinance which condemns to death any or all to eternal death who do not espouse the Truth.

This attitude led to regarding the world as not so bad, not hopeless, as witness a display board which was outside one of their Meeting Rooms declaring

"Bethel
Christadelphian Church
Services

Sunday 6.30 p.m. Public Worship"

Comment seems unnecessary. If the "public" can be invited to worship, how can they be looked upon as being outside, "aliens from the commonwealth of Israel . . . *having no hope*, and without God in the world."

It is obvious that those who once had the Truth had lost it, and were joined to the world as much as any chapel or other non-conformist sect.

Re-union and the birth of another Magazine "The Old Paths."

In 1957 a "Re-union" or partial "Re-union" (for all did not agree) took place between Central (previously Temperance Hall) and Suffolk St. Some five years had been spent in trying to find a formula of words which would satisfy those in Central who still objected to Suffolk St.'s false doctrines (including partial inspiration) and the views of Suffolk St. who were opposed to withdrawal as commanded in the Scriptures.

John Carter, the Editor of the Christadelphian, succeeded in this political manoeuvre to some extent, although nearly a third of Central members voted against him. However, expediency and compromise triumphed over the Truth. Not that this mattered a great deal, because by this time Central had lost *the* Truth due to the introduction of many errors, and in particular their failure to understand and apply the doctrine of fellowship.

A number seceded from Central in opposition to the "Re-union" but made two fatal mistakes that invalidates their claim on the front of their Magazine. "Devoted to the service of Christadelphians who receive and strictly apply as their basis of Fellowship the B.A.S.F. without reservations." The first mistake was that they already belonged to a body who completely failed in this, and had lost *the* Truth in 1923. The next was that in spite of the Division they still regarded those left as Christ's brethren, continually addressing them

as such. So that they were guilty of believing in a divided Christ; that although there were upwards of twelve sects professing the name, and divided from each other, there was hope of salvation in each (at least so their writings imply), which pre-supposes that Christ is in each, for there can be no salvation without Him. A moment's reflection is sufficient to show this doctrine is the doctrine of a "divided Christ", and that the "One Body" is no longer one, but a dismembered body, in the words of the apostasy — the "Body Mystical".

The words on the front of their Magazine appear to mean a great deal; but actions speak louder than words. It should be remembered by the *Old Path* members that "faith without works is dead."

To be continued when it is hoped to review the following Christadelphian Magazines *The Testimony*, *The Endeavour*, *Logos*, *Advocate* and *Dawn*; also two others making the claim to preach the Truth.



The Red Heifer

SOMETIMES WE MIGHT BE TEMPTED to think that Israel under Moses and Joshua had a great advantage over us in being told everything they had to do by word of mouth, and if anything was in doubt, they only had to ask one of the heads, or Moses himself, to obtain an answer from God. This certainly was a greatly privileged position, and we might wish sometimes that we could have the same facility — of the revelation of God's will by word of mouth. Instead, sometimes, we have to balance carefully one scripture with another to obtain a lead, although there may be some disagreement before unity is reached; but worst of all is when we take a wrong course, not having enquired first whether it would be right or wrong to do this or that, and finding out too late that it was wrong, and to our cost. Does it not behove us, in a different dispensation from Israel of old, to take care; to be cautious before we move; this is also an excellent exercise for our faithfulness.

When we read the ordinances of the Law of Moses, which are many, we see that Israel of old were also exercised in their faith by the tremendous amount of effort that was required in keeping those ordinances. The reading of Numbers 19 is a very good example of this, and in particular seems to point up this very important and significant lesson: that sin is no light matter; to be dismissed with an "I'm sorry, but I couldn't help it"; or "I didn't know", or "It wasn't my fault". When we come to examine this ordinance of the offering of the *red heifer*, and the *water of separation* such a shallow view of sin is seen to be quite unacceptable to the Almighty. In fact it is hoped we will be able to see that this is the purpose of the Law and commandment, that sin might be seen to be the evil that it is. A fact endorsed by the apostle Paul in Romans 7:11-13:

"For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and just and good. Was then that which is good made death unto me? God forbid. But sin, that it might *appear* sin, working death in me by that which is good; that sin by the commandment might become *exceeding sinful*."

Now if we refer again to Numbers 19 with this general fact in mind, we can see why the children of Israel in those early days were required to go to such trouble and effort if they had the unhappy experience of being connected with a death — which association one might say, could be usually unavoidable. Verses 14-16 imply the gravity of involvement with death, by incurring seven days of uncleanness, and an elaborate ordinance, essential for purification to cleanness, even after the seven days are expired.

“This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. And whatsoever toucheth one that is slain with a sword in the open field, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.”

Why so much emphasis on contamination from the dead? Is it not because *death is the product of sin* — any sin, and all sin. Sin, using the apostle’s words, is the “Sting” that produces death. And this Law, as we have found is to manifest the dreadfulness of sin, when we are prone to minimize it.

So we have, or should have, very great inducement to seek reconciliation with God by purification from the fatal ravages of the common enemy. This purification, we see, could be accomplished through what was taught by the death of a red heifer that was perfect — not having spot or blemish. The heifer, though a “clean” animal had to be killed, and its whole body destroyed, or consumed by fire. Furthermore, the priest that did the work of burning the animal was himself defiled by it, and had to wash himself and his clothes, and then was not clean until the evening. If proof were necessary, this demonstrated that Christ had not “Clean flesh”; and even the one that removed the ashes of the heifer to a clean place, was defiled by them, had to wash himself and his clothes, and remain unclean until the evening. This teaches us that even the perfect unblemished Life of the Lord Jesus Christ did not make His Body inherently good, because within that Body were sinful impulses that could only be destroyed by death. His purity then, was only achieved by the enormous effort of overcoming iniquity, and then the power to do this was not His own, but the Spirit of God.

Then in verse 13 we see how this offering could be of benefit to the brethren and sisters who were defiled:

“Whosoever toucheth the dead body of a man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.”

“The Water of Separation.”

The water of separation is explained in verses 17-18:

“And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running (margin ‘living’) water shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that toucheth a bone, or one slain, or one dead, or a grave.”

Thus the ashes of the burnt heifer were mixed with running, or living water, and by means of a branch of hyssop, were sprinkled on the unclean person and the unclean possessions pertaining to the dead one.

Having seen how the ashes and water of purification sanctified the unclean in old time, may we explore the lesson for ourselves.

Burnt sacrifices, in general, as we know, teach of the acceptable offering of the Lord Jesus Christ; giving His Life to God, without spot or blemish, an offering that was a sweet savour to God. So it was that through the destruction of His flesh — with all its propensity to sin, that He became the means of redemption and therefore salvation for all those to whom He was given. This is prefigured in the sprinkling of the unclean — that is His people — with the ashes of the heifer, in conjunction with the living (running) water. We are quite familiar with the need of being covered by the perfect Life of Christ to redeem us from our own sins and resulting death. The other essential ingredient is the living water. The words of Jesus with reference to living water add a very important qualification, as seen in John 7:37-39

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive”

The Living water of the Holy Spirit is not distributed regardless of the receiver; there has to be a “thirsting”. And what does it mean to thirst for that living water; suppose we simply do not feel that way, due to our own carnal nature? Fortunately it is not a matter of the emotions, but of godly love; desiring His standards. Do we want to be patient and just, instead of impatient and critical? If we do we are thirsting for that living water. Do we want to be kind, honest, and a credit to the Truth, upholding all the commandments as His servants, rather than put our own desires and opinions first? If we do, we are thirsting.

Can we not see how all these godly qualities can work in us to give us the stamp of the children of God, and the Spirit of Christ? Then our sprinkling with the Life of Christ will be seen to be real, effective, genuine, and when the Third Day dawns — the Kingdom age — there will be the full measure of purification and sanctification for a complete, perfect dwelling of God.

A.E.I.

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

**“Wait for His Son from Heaven . . . which delivered us from the
wrath to come.” (I Thess. 1:10)**

WHAT A NEED FOR DELIVERANCE there is in these last days. Men generally however are optimistic, ambitious, having a tendency to put away thoughts of what the future might bring, in absorbing themselves in the pleasantries of the present. “We will face the stile when we get to it”, is the prevalent attitude.

Those older ones who can remember the year just before the last war, will be able to picture Mr. Neville Chamberlain, the Prime Minister of Britain, waving a slip of paper to the assembled crowd and reporters as he arrived back at the airport in England following his visit to Germany. On the paper he had the signature of Hitler with whom he had been in discussion. In a thin reedy voice, he proclaimed:

“I believe it will be peace in our time.”

He was optimistic, and so were many in Britain who issued sighs of relief, remembering the ordeals of the first world war. But the optimism was proved to be wishful thinking, for it was not long before hostilities commenced.

As the Second World War proceeded, France felt secure behind its Maginot line, with its huge bulwarks of reinforced concrete and underground fortresses. This optimism was proved to have been false when it was too late to retrieve the situation.

For many months as the war continued in Europe, the United States felt secure from any immediate threat. America was three thousand miles away from the immediate scene of conflict. So secure did America feel; Japan was able to send its forces a long way across the Pacific Ocean to cause great havoc at the main American Naval Base at Hawaii. The United States was completely unprepared. That country had not realised its need. One of the pioneers of the Truth has summed up the general lack of realisation by the body of mankind of its great need:—

“We see the world busy from year to year, with its public and private affairs, conducted with an air of vast importance. They follow pleasure and minister to their own glory, and neglect God, apparently with perfect impunity. The things of God figure very small in the presence of their pomp and their

display. Nothing appears so absolutely trashy as the hope of Israel, and nothing so ignoble as a stickling for the commandments and ordinances of God.

In such a situation, we are apt to be victimised by the impressions of the moment. We are apt to doubt our own reading of the word. We are liable, almost unconsciously, to feel as if there must be something wrong in an attitude which all the world despises; in a view of things which all the world repudiates with scorn; in expectations which even the learned, and the wise and renowned, dismiss as the raw conceptions of half-enlightenment, or something worse.

The slow, constant action on the mind of this spectacle of unbelief or indifference on the part of society at large — rich and poor, great and small, learned and ignorant, cultivated and ill bred — to the most glorious facts of the gospel, is in danger of benumbing us, and making us feel, contrary to the facts and the evidence, that there is something wrong in our position.

It is profitable to remember that the Spirit of God has forewarned us, that the approach of the day of the Lord would find the world in this state: that the day would come upon them as a thief, and would bring sudden destruction upon them.”

Since the above words were written it has become even clearer to the devout mind how great is the need for deliverance from the wrath to come, and how prevailing is the malady of indifference. Only the power of truth however can really bring the mind to right thinking. True views will keep a man in the path of wise action, while erroneous views may turn him into a fool. True views will enable him to know when to recognise the hand of God in past and current history, and it may be in his own life, while false views will blot God from the world altogether, and consign a man to the dreary wastes of chance, as an orphan without a father. Correct views on the subject can only be obtained from the Scriptures. There is no light in any other direction. Science cannot tell how and when God may operate in human affairs. When it is realised there is a great need to know what is right, and a great need to be helped to know, then begins to dawn a fuller understanding of the dire need in these evil times. Those who reject the Bible, the only source of enlightenment are helpless. They are doomed to remain for ever in the dark. They can have no light except where God has placed it. A first principle of the subject is to accept this light unreservedly. It is essential to decide positively whether to accept the scriptures as a guide or not. If this is not settled there is a drifting on without

THE REMNANT

the ability to appropriate and utilise the instruction it contains. To settle it, and when settled, to act upon the settlement is the only way to be delivered from the wrath to come. There is, however, a danger that a man may assent to the Truth and yet fail to be influenced by its teachings in the way that ought to result from such an assent.

Many causes may conduce this. Let other things be attended to or find a place in their proper measure. But the Bible ought never to be displaced from the supreme position of being a light to the path. Seeing the way through its light, the feet should tread resolutely along it, turning neither to the right hand or the left.

The way of God and His alone, is the way of deliverance. Better to realise how the need to go along His way to be delivered, than to arrive at a time when there will be no deliverance, though the need for deliverance will by then be keenly felt. The following words are not idle ones:—

“Then said one unto him, Lord, are there few that be saved ? and he said unto them,

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.”

(Luke 13:23-28)

Let it be noted that the metaphorical gate in this particular teaching of Jesus is the gate into the kingdom. Many shall seek to enter in and not be able when once the Master of the house is risen up and shut to the door. It will be like the closing of the door of the ark in Noah's day, and how few there were with Noah. “Lord, Lord, open unto us” will be the desire. The reply will be “I know you not”. What a shock for some who say they recognise Him as their Lord. His repudiation will be because they are not His brethren and sisters; not His household, not in unity with Him; not at one with His words and teaching.

How can He have as His companions, in the eternal enjoyment of His kingdom those who have not been in unity with Him in the days of opportunity? The claim to have eaten and drunk in His presence and that He has taught through them in their streets is obviously far from sufficient. Furthermore He says that mere professors of His teaching are workers of iniquity, condemned for saying that He is amongst them when He is not.

People who have their meetings, their "breakings of bread", their Bible Classes. Note these are the words of Jesus, that many will see Abraham, Isaac, and Jacob, and the prophets going into the kingdom of God, and they themselves sent away; back into the world, to which they belong, because through lack of separation they belonged to it before the judgment even though they professed His name.

It is very significant that Jesus mentioned Abraham, Isaac and Jacob in the kingdom; and those who "see" in this particular sense concerning the patriarchs, will know the true position in that day. The attention is directed by this theme from considering an application to the great apostasy with its prevalent view of heaven going and the immortal soul, to a people who were particularly concerned with the hope of Abraham, Isaac and Jacob. Found to have been deluded through not striving so that they might enter the kingdom. An easier stand is made, hoping and deluding selves into thinking the best of both worlds is for their choosing. Note that amongst such there will be weeping and gnashing of teeth. Some will be sorrowful because of what they have lost, others will display the characteristic anger of a gnashing of teeth, for the Truth is always wanted by such on their own terms. Proving by this anger their unfitness, because it is the meek who are to inherit the earth.

What a need then for deliverance in these last days lest those few striving to enter the strait gate be deceived into listening to the advocates of an easier way.

There is no other way into the Kingdom except through the strait gate. The Truth is communicated in a form that can only be apprehended by childlike and patient persevering study. It was said to Daniel, "The wise shall understand, but none of the wicked shall understand."

The world lacks the very beginning of wisdom, the fear of God; respect for all His word, so can never obtain access to secrets accessible only to a state of mind of which fear, that is reverence, is the very first characteristic. The world aims at its own gratification and glory, and therefore the secrets of God are hidden from it. His secret is with those who want to be right, summed up as follows:

“A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.” (Proverbs 14:6)

How essential then, to realise the dire need in these last days for His deliverance. Much in this article expresses the sentiment of “the pioneers”. The divisions since their days are a great sign and warning for any who have ears to hear. Christ is not in the assemblies of mere professors; and Christ’s own prophecy of the future says there would be many such who will be shocked to find this out when it is too late.

Deliverance from the wrath to come is only to those who truly wait for His coming, as in the Apostolic times. D.L.



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. Alternative Week: Revelation Study.

As God's hand is felt throughout His house, to protect, to teach, to lift up, to chasten, we can rejoice that the God of heaven sees fit to work with us.

There is a possibility, if it is God's will, of further visits to England this year.

The Sunday School Outing is planned, God willing, for August 20.

“PENTRIP”, Black Rock, Portmadoc.

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

We have been very pleased to have had the company of Bro. & Sis. D. Lancaster and Bro. S. Lancaster on Sunday 26th June, also the company of Sis. Lois Bouchet along with the aforementioned on Sunday 3rd July. We are grateful for the contact and for the mutual help received. The help from the Word is greatly appreciated.

per D.L.

MANCHESTER: Rycroft Hall Annexe, Audenshaw, Manchester.

Sundays: Breaking of Bread: 11:30 a.m.
Lecture on the first Sunday in the month at 3.30 p.m.
Bible Class: 7:30 p.m. in the above room Friday evenings.

As letters continue to be received from various members of the “others”, from their different sects, it has been thought prudent to review their Magazines in an endeavour to show that “world-wide Christadelphians” have become engulfed in the world-wide apostasy, so evident on every hand.

The reader is referred to the first of two articles which appears in this issue, in the hope it may stir alert minds to seek *the* Truth.

W.V.B.