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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"**

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**"AT THE TABLE OF THE LORD"**

**"CHRISTENDOM – AND OTHERS – ASTRAY"**

**"AT A BIBLE CLASS"**

**"THE REMNANT – PART 4"**

*(The only magazine contending for the faith)*

**"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

### “Quench not the Spirit”

**G**OD, IN HIS INFINITE LOVE, provides much help in our striving to be His faithful children. This help comes through His Word, written over many hundreds of years by men moved by His Spirit. Our recent portion gives us an example, as Paul wrote to his brethren in Thessalonica, who probably were Greeks having turned to the God of Israel. In I Thess. 1:1, he addresses his words to:

“... the ecclesia of the Thessalonians *which is in God the Father and in the Lord Jesus Christ . . .*”

This is the state of all those who have vowed to serve God, putting away their own desires. Paul further reminds, verse 5:

“For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance . . .”

His brethren came to know the Truth, not merely through words, whether Paul's or some other disciples, but by qualities far more meaningful, by power, by the Holy Spirit and by much assurance. *Power*, we find, is a word used as miracle or mighty work. It *was* by mighty works that these in Thessalonica came to know the Truth. The word of God, the gospel, testifies of many mighty works, and the apostles themselves performed them for all to witness. Many a heart was thus awakened to become one of Spirit rather than of flesh. The source of all these works is the Holy Spirit, the essence of the Almighty's power, able to do all things and so necessary if the flesh is to be consumed on the altar. Comprehension of all this brings “much assurance” or conviction. Our brethren in Thessalonica *knew* God's purpose, had responded and had determined to serve Him. To help them, Paul wrote encouraging and praying that God's grace and peace might rest upon them.

His heart was closely knit with these brethren, for he had had a great deal to do with their coming to value the Truth, as we have read in Acts 17:1-4:

“Now when . . . they came to Thessalonica, where was a synagogue of the Jews:

“And Paul, as his manner was . . . reasoned with them out of the scriptures . . .

“And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.”

We can understand his love, and His words of love can help us; for we, too, are striving to be children of the Father, brethren and sisters of Jesus Christ, and as a consequence, Paul's brethren and sisters as well. We are no different than those to whom he wrote, for we need help, need encouragement, need the Spirit working, providing the assurance of the power of God and His Christ. Can we, then, find help in his words written over 1,900 years ago?

Don't we sometimes find, brethren and sisters, that as the Word is read, certain thoughts seem to stand out, become alive, perhaps because they fill a need in us or hit a responsive theme in our hearts? Such may be the case as Paul concludes his first letter to his brethren (I Thess. 5:9-11):

“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ . . . .

“Wherefore comfort yourselves together, and edify one another, even as also ye do.”

A big work, as we all know; yet one given, and we can be helped to do it by His power, His Spirit dwelling with us.

Paul continues his encouragement in verse 19:

**“Quench not the Spirit.”**

A very few words, but how important and needful they can prove to be for us. What did Paul have in mind as he wrote these words? “Quench,” as we know, implies to extinguish, and is used as “to go out”, or “to put out”.

We *know* that the Spirit of God cannot be quenched, for it is all-powerful. We have many examples of its working, but, perhaps, one will suffice. In I Kings 18, we read of Elijah who proposed that he and the priests of Baal each build an altar and lay thereon a bullock, but “put no fire under.” Then proposed:

“. . . call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God . . . .” (v. 24)

We know the results; the priests of Baal called upon their god all day and — nothing. Elijah built an altar, put wood thereon and on top of the wood he put the sacrifice and then poured on many barrels of water. Yet, we read, verse 38:

“. . . the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.”

Nothing could quench that fire of God, that Spirit of the Lord, which came down from heaven. Today, the same thing is true; His Spirit works — unquenchable.

Yet, Paul exhorts: “Quench not the Spirit.” So, it must be possible in some way to extinguish it. We know that at baptism there is born a man of Spirit, born of water and of fire, as we come forth out of the waters. That spirit creature born within then is to be nourished, to grow, and to conquer the flesh, consume it so there may be the hope to become one with His Son.

In Leviticus 1, we read of the whole burnt offering, provided for Israel to teach them what God required in those who would be His and how His Spirit works to bring it about. First, we read that the head of the offering and the fat were offered first and consumed upon the altar by the fire, the symbol of God’s Spirit. This speaks of the work of our Head, Christ, who was first offered and who allowed the Spirit to completely and perfectly consume His flesh. And, then, we are told, Leviticus 1:9:

“But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.”

This teaches us of the Body of Christ, His people, washed by His offering and placed with Him as the Head, upon the altar that their flesh might also be consumed. This is the divine process through which all the members of His Body must go, if they hope to be joined to Him, as a sweet savour unto the Lord. It is that fire, the Spirit, that consumes and converts flesh from what it is, abhorrent to God, unto a sweet savor to Him. How important, then, brethren and sisters, that we allow that fire to burn in us, that there may arise a sweet savour unto the Lord.

### Christ our Example

Let us look to Jesus, the Head, as the perfect example, for the Spirit always reigned in His living; He never allowed that Spirit to be quenched. We remember when He was baptised of John, the Spirit descended upon Him like a dove and a voice from heaven said:

“This is my beloved Son, in whom I am well pleased.”

(Matt. 3:17)

Why was God pleased with Jesus? Verse 15 tells us:

“ . . . Suffer it to be so (his baptism of John) now: for thus it becometh us to *fulfil all righteousness* . . . .”

Jesus did as God commanded, putting down His own desires. Immediately after His baptism, Jesus was led of the Spirit into the

wilderness to be tempted. This was God's doing to test Him. Would Jesus allow that Spirit to be quenched? How could this happen? If Jesus obeyed His own desires rather than the will of God, would He not be extinguishing that Spirit. How did he conquer the temptations that His flesh placed upon Him? He relied upon God's word, "it is written." This was in His heart — a power — and as a result, was able to conquer the demands of His flesh. The spirit was not quenched, but all through His life right up to the moment of His death, as He cried out in victory over His great struggle, "It is finished."

How well we know that struggle, brethren and sisters, for the flesh is ever-present, seeking to quench the Spirit. We fail; we sin; yet, if that Spirit is there, alive, we can hope for help, for chastening and for forgiveness.

**"Let them not have dominion over me"**

David was one who recognised the need of the Spirit to live in his heart. He writes, Psalm 19:13:

"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

"Dominion" means "to rule over" or "to reign". Can we ask ourselves, brethren and sisters, what does rule over our living? Is it the Spirit consuming the desires of the flesh, or is it the flesh conquering and thereby quenching the Spirit man within? Paul, too, recognised this danger as he wrote to his brethren:

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall life."

Romans 8:13

How clear; how helpful! How clear the warning!

How can we, as individuals, quench the Spirit? Perhaps an illustration of those who have failed in this way will help. In I Samuel, we read of Eli, high priest in Israel but whose sons were evil and he did not rebuke nor restrain them. What was the result? I Samuel 3:3 tells us:

". . . ere the lamp of God went out (this word is also used as quenched) in the temple of God . . ."

There was danger that the candlestick in the holy place would go out. It was the duty of the high priest and his sons to keep the lightstand burning always. Through negligence, Eli and his sons almost allowed the light of Israel to go out. How? By lack of care, by failure

to correct, by respect of persons, by failure to esteem the work of the holy things as the most important, and therefore the first work. Is it warning for us as we are striving to keep alive that light, that Spirit within? Do we consider it our first, our most important work? If so, other considerations which may be more fulfilling to our own desires are put last, such as: our everyday work, which is needful for support but must take its proper place; our homes and our families — how easily they can consume over-much of our time, our thoughts, our strength. And, so the inner man can suffer from the lack.

This danger is shown again in Matthew 25, where Jesus spoke the parable of the ten virgins. All looked for the Bridegroom; all sought the kingdom of God. Jesus tells us, however, that five were wise and five were foolish. What made five wise and five foolish? Verse 3 helps:

“They that were foolish took their lamps, and took no oil with them.”

... while the wise:

“... took oil in their vessels with their lamps.” (verse 4)

We know the result. The bridegroom came, the wise, “. . . *they that were ready* went in with him to the marriage . . .” While the foolish said, “Give us of your oil; for our lamps are gone out (quenched).” When the bridegroom came, only those who were ready, who had not allowed their lamps to go out for lack of oil, were able to join Him. To the foolish who lacked oil, He said, “. . . I know you not.” From lack of care, from preoccupation with other things, from a feeling of being able to get oil when it would be more convenient, the foolish virgins lost their hope of eternal life because their lamps were quenched or gone out. How much these words of Jesus can help us, brethren and sisters, to work more zealously, more consistently with the feeling of “first things first,” in the work of His House, not letting other pursuits distract from the only really important work we are given. How easily we can deceive ourselves into thinking that we are “ready”. If our hearts are involved elsewhere, can we give full service to the things of the Spirit, the people of the Spirit, the needs of His House, the only things which will enable us to be “ready” when the bridegroom comes to embrace His bride?

With these thoughts in mind, perhaps, we can see a little more clearly how much is involved in Paul’s exhortation ‘Quench not the Spirit,’ and helped by his instruction, can hope to be numbered among those who go in the door with Him to the marriage.

J. A. DeF.

## Christendom—and Others—Astray

*The Spirit of the Law the Spirit of Christ.*

**The Water of Separation.** (Num. 19:9)

**H**OW FREQUENTLY WE READ IN THE SCRIPTURES of “*separation*”, an essential to the preserving of the Truth, but most grievous to the flesh.

The history of the Truth, with apostasy and revival, centres on this issue. Without the *separation* from error, and what is most important to realise, *separation* from those who condone error, where would the precious Truth be? Since the revival of the Truth in the middle of the last century many errors have arisen, and been vigorously promulgated by those who sponsored them. Division after division has occurred in consequence, without which painful episodes the Truth would undoubtedly have been swept under the deadly shroud of Christendom.

We shall see that the doctrine of *separation* taught both in the Old and New Testament meant a clean cut between those who upheld the Truth, and those in error. This can occasion much sorrow and tears as families have been split, but to quench the tears by compromise would only have resulted in all being lost. It is comforting to remember that the day is coming for those who are valiant for the Truth when “God will wipe away all tears from their eyes.”

One of the most deceptive aspects of the *separations* which have been necessary, and taken place, is to infer there is still hope for those in error — for those from whom separation is imperative. To relieve the pain of *separation* the “*others*” — those who once had the Truth — is to refrain from judging those in error. This is seen in many of their writings and works. The one-time Editor of the *Christadelphian*, L. G. Sargent, adopted the flesh-pleasing attitude in respect of these by saying with parsonic benevolence — “May the Lord have mercy upon them all.”

The fundamental mistake is regarding all as brethren and sisters, and addressing them as such. This holy greeting, which should not be, nullifies *separation*, and gives the impression that the *separation* is of

no account, as there is claimed there is still hope for those in error — even if they remain in error.

Blind are the others to the warning which they might have seen in Christendom. Although divided into many sects — Church, Catholic, Chapel etc. all are regarded as brethren of Christ. Jesus forewarned the result of this titillating dogma. It is the teaching of the adversary to the Truth — the “Satan, which deceiveth the whole world”. How will all the apparently pious and holy performances of these appear when confronted in person with the indictment that their cup — their golden cup is “full of abominations and filthiness of her fornication (the joining of the holy to the unholy)”. If a visit were permissible to the Vatican, to Churches, and Chapels and the spectacles were seen alive as it sometimes appears in the press, and the undoubted appeal of the highly trained choirs were heard, would the real estate be appreciated — “full of abominations and filthiness”? Those belonging to Christ would have no doubt. Despite splendour, theatre, enchanting sounds, the mind would categorically reject all as “filthy” in God’s sight; and we know will be treated as such by those divine judgments which will extirpate it from God’s earth. “*Separation*” then from these, and all in error is not just a technical matter, but upholding God’s doctrine that those in error have no hope — unless, of course, they are permitted to repent, and this would require the renouncing of their former associates both in word and deed. Requiring no fraternising with the ungodly. This is undoubtedly painful to the flesh, but is the only way if the Spirit is to be saved in the day of account.

It is not difficult to see that *Christadelphians* (a once most blessed although despised name) are now no different from Christendom. Indeed they could rightly be called a miniature Christendom; for like Christendom they are divided into upwards of a dozen sects, yet viewed as a whole as published by the *Dawn* Christadelphian (May 1968) as constituting collectively the body of Christ. May the question, so often asked, then be repeated — “Why be divided?” Obviously, the doctrine of *separation* is not understood; and in perhaps the majority of cases there is no desire to understand so important a doctrine. Hence, these articles that the hearts of a few may be touched, and be caused to “*come out*” — and “*touch not the unclean thing*”. To fail to do this defiles, and involves the individual, whatever his claims, in the fate of those who in God’s sight are *unclean*.

God knows how weak we are; ready to fraternise with those in error who are perhaps kind and friendly. This can only lead to going along with those who appeal to us, and forgetting our God, and the *separation* He requires.

Jesus was the embodiment of the Law. He was the “Word of God” made flesh, and as we are permitted to meditate upon the Law — there we meet Jesus to support us, to instruct us. Let us in this Spirit consider the doctrine taught by the Spirit of Christ in —

**The water of Separation.** (Num. 19:9)

This was compounded according to a divine specification. Its curative power lay not in any inherent medicinal value, but in the power of God bestowed on account of faith. The power was no less than the *means of deliverance from death*.

Faith by the one benefitting from its use was founded upon the simple teaching involved in the preparation of the *water of separation*.

Reverential approach to what was ordered will be the only means of seeing the means of obtaining the blessing. A clinical or scientific attitude will leave the reader completely bereft of the wondrous provision of God — to bring life from the dead. The academician, the scientist is at a great disadvantage for his training has limited his appreciation of God’s teaching. He looks to the natural to see the means of cure; or regards the whole account as being only suited to an inferior intelligence, supposedly to be the case with those under the Law. There could not be a more mistaken view; especially is this seen to be the case if it be remembered that the whole of Christ’s teaching was based upon the Law. It would be a dreadful and unforgiveable conceit to suggest we were superior to Jesus, and yet this is what relegating the Law to something more suitable for primitive minds amounts to. Never should it be forgotten that the Spirit of the Law is the Spirit of Christ. We wonder how many, or rather how few of the “*others*” really believe this. Unless their attitude is one of humbly seeking the teaching in the *water of separation* it would be a waste of time to read on.

The preparation of the divine water goes back to the selecting of a heifer without blemish; one that had not been spoilt by having done previous work; “one upon which never came yoke”.

It is not difficult to see that at the outset here in a figure was Christ in the flesh, emphasised by the colour of the heifer — red — or as it is in the original — *adam*. Jesus was of the human race, and was essentially like all mortals a descendant of Adam, thus fraught with all the tendencies to sin experienced by everyone. Let this truth sink in and there will be no parleying with the many who have arisen in the past and still are to be found in various parts of Christadelphia, that Jesus could not sin had he wanted to do, or in the God-belittling phrase he had “clean flesh”. Let such erroneous teachings be cast outside the camp; they are subversive of the Truth.

### “Cedar wood, hyssop, and scarlet.” (Num. 19:6)

The heifer was slain, and later its flesh consumed, an eloquent figure of the work of Jesus in His death.

When the heifer was killed, the priest took the blood and —

“with his finger . . . sprinkled it . . . directly before the tabernacle of the congregation seven times.” (verse 4)

Reference to the offerings made by the High Priest for *himself* and then for the people explains the significance of this divine statement. The blood or the *life* was accepted in God’s dwelling, as it was in the case of Christ Himself.

Afterwards the carcass was to be burnt completely. The whole was to be consumed by fire, just as Jesus was consumed by the Spirit when in His death He glorified God.

Into the burning a most significant act was carried out. Mysterious as it may appear, a sublime teaching is concealed when the priest cast into the “burning” — *cedar wood, hyssop and scarlet*.

Without the “hyssop” the brethren would realise they could not have been delivered from Egypt, for this was used to sprinkle the blood of the Passover lamb on the door posts and lintels of their houses. Why hyssop?

The flower of the hyssop is blue; a reminder of the heavenly provision and covenant. Here they were reminded again of the heavenly covenant to be seen in or through the burning heifer, of the Messiah, who would offer His life for all. They had seen or at least their fathers had, when through its means the angel of death passed over, saving their first-born. What a blessing!

May we not expect to find some further help to see Christ, as our brethren saw the Messiah in the offering?

*Cedar wood*. It is really necessary to *see* the cedar if we would appreciate this figure. There is a magnificent specimen in Bodnant Hall gardens near Conway. Its magnificence and grandeur as seen on one of the terraces is heightened by the glorious glaucous foliage which in its beauty is breath taking. One is left with the feeling that here is a divine creation, reflecting the glory and beauty of God who made it.

How does this speak of Jesus Christ?

“His countenance is as Lebanon, excellent as the cedars.”

(Song of Songs 4:15)

Even the enemies of Jesus were impressed by His countenance, expressive of the “wondrous words which proceeded out of his mouth”. “Never man spake like this man.”

The cedar also was expressive of firmness as is evident by its noble appearance as the psalmist declares of Christ:

“The righteous shall flourish like the palm tree (tall and upright): he shall grow like the cedar in Lebanon.”

(Psalm 92:14)

*Scarlet*, was associated with the divine covering, exemplifying the provision of Christ as *the* covering. It was an essential covering of God’s dwelling, the tabernacle; which prefigured the body of the Messiah, for all its parts were anointed, “Christed”.

The brethren and sisters are spoken of as the “virtuous woman”, the bride:

“She is not afraid of the snow for her household; for all her household are clothed with *scarlet*.” (Prov. 31:21)

In the red heifer is seen *the* Christ, and the means where many can become Christ’s; that many humans, natively unclean, may have the privilege and honour of being “clothed with scarlet”.

### Present day Teaching of The Water of Separation.

Let not the mistake be made (forgive the repetition) of relegating the divine account to the past, and having nothing more than a curious historical interest. Such an attitude, upon reflection, will appear as an insult to the Most High, and gross ingratitude for His merciful preserving of the record for our day.

The lesson for the present has to be sought, but is not hard to find if the heart is inclined to the God of heaven. It is concealed in the record which states:

“He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself on the *third* day and on the seventh day he shall be clean . . . .

“Whosoever toucheth the dead body of any 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.” (Num. 19:11-13)

The *water of separation* is seen in this divine record as being of supreme importance: the means of deliverance from being killed, removed as unclean from the dwelling of God for ever! Why should so momentous a fate hang upon the touching of the dead; maybe accidentally.

The brethren and sisters of old knew, as we know that death results from sin. *Death is the product of sin.* This command in dealing with the dead (as almost everyone must in the normal course of disposing of the dead) hides, like all commands a divine protection against our weakness. The loss of one in death is hard to accept as just, and final apart from the mercy extended on certain conditions. The ignorant refuse to acknowledge the true position. Instead they generally promote the dead (however evil they may have been) to having something good in them, and treat the dead with a reverence as though holy. This is why the custom has grown up of men raising their hats to a passing hearse, honouring the dead they never knew, or very often if they did, regarded with contempt. Their honour of the dead goes to extremes, lavishing bouquets called "wreaths" upon the dead, to show "respect", they say, for the dead. Those who once had the Truth are manifestly astray on this as they engage in the worldly customs of honouring the dead. It may make *the Truth* seem hard, but it is not really so when the wisdom of God is received.

**"The few Names in Sardis."** (Rev. 3:4)

This is the oft quoted reference by the "*others*" to justify the retention in their midst of those "*unclean*" — in error.

If what has been written has been received then valuable help will have been afforded for a correct understanding of the position in Sardis, especially in regard to the few names there "which have *not defiled* their garments."

The "*others*" are invited to face the facts divinely recorded. Sardis was appraised by the message through the "angel" or faithful messenger of the appalling catastrophe that had overtaken them. Their name appeared satisfactory, just as the name "*Christadelphian*," does to most today. In spite of the name that suggested they were alive, they were clearly told by Jesus they were *dead!*

There is no life in a dead body. Then what of the few names which had not defiled their garments? The apologists for error — the "*others*" — like to suggest that they were part of the *dead* ecclesia. It is used or rather misused to justify their having in their meetings unrepentant sinners. This is not the truth.

To remain with the "*dead*" would most certainly have defiled, and caused the innocent of error to perish by contamination with the evil. The message of Jesus can only be interpreted that they came out — separated from the error, and from all those who condoned the error. This is elementary if the doctrine of fellowship is understood. Those remaining with error partake of the evil (2 John v. 11).

Dr. Thomas seems to expound this clearly, and deliver any from the confusion now prevailing in Christadelphia. He writes:

“Whatever is not of the truth is defiling before God. Every “reasoning”, lofty conception, and thought not according to the knowledge of God, is polluting, and engenders disobedience and apostasy . . . . Such was the condition . . . in Sardis — defiled by human tradition and dead; a type of all “Christendom” at this day. But even in this city of the dead (note he does not say in the ecclesia) there were “a few” living ones — a remnant.” (Eureka Vol. 1. p. 356)

The earnest appeal is made to the “*others*” to consider ere it is too late to come out from all that is defiling, and the deception which proffers a hope that will never be realised.

(to be continued)

## At a Bible Class.

“ . . . The fruit of righteousness is sown in peace.”

(James 3:18)

**T**HE SPIRIT in the above sublime and excellent advice uses a powerful illustration from nature to show how godliness can flourish, and how it can be caused to wither and die, or even be prevented from going any further than the embryo stage when the word of faith is first sown.

In nature, when seed is sown, the sower has to ensure that the soil is suitably prepared. If it is too alkaline, or has acidity, the seed sown may never germinate. Therefore necessary attention has to be paid to the ground, where the farmer may sprinkle lime or other materials to give the earth a suitable chemical balance to make the outcome of the work of sowing profitable.

So with righteousness; the atmosphere of the Ecclesia needs to be free from a sour or hard state of things, that is if the seeds of righteousness are to grow and increase into the delightful fruits of the Spirit. The suitable condition for such a profitable outcome, is of necessity “peace”. The cultivation, or preparing of which, is in the hands of those who “make peace”.

The fruits of righteousness are listed as follows:

“ . . . the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance . . . .”

(Galatians 5:22-23)

The Apostle James warns about that other state or condition in an Ecclesia which withers the seed so that the good fruits, as enumerated above, are not produced.

“ . . . if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish.

For where envying and strife is, there is confusion (unquietness) and every evil work.”

(James 3:14-16)

Worldly wisdom, which may appear in a subtle guise of being very knowledgeable concerning the scriptures, can never be productive in the sublime sense.

The hallmark of the wisdom which really matters is clearly shown.

“ . . . The wisdom that is from above is first pure,” (therefore not contaminated with thinking that would exalt the diabolos)

“then peaceable, gentle, and easy to be entreated” (what a helpful aspect is quiet gentleness, peace loving and courteous, which allows discussion and is willing to yield to others and be reasoned with, unless the honour of the Truth is at stake. Such freedom from obstinacy and pride, through self discipline, produces a delightful open-mindedness)

“full of mercy and good fruits, without partiality, and without hypocrisy” (there is nothing “two faced” in this further aspect, it is straightforward, wholehearted, helpful, and the mercy which God would have shown is not lacking but is fully measured according to His rule).

(James 3:17)

These fruits of the heavenly wisdom are bound to bring blessing. Not only now, but also in that far more important and ultimate sense. Hence the affirmation of Jesus in this respect in His sermon on the Mount.

*“First pure”*

“Blessed are the pure in heart: for they shall see (perceive) God.” (Matthew 5:8)

*“Peaceab‘e”*

“Blessed are the peacemakers: for they shall be called the children of God.” (verse 9)

*“Gentle”* (reasonable)

“Blessed are the meek: for they shall inherit the earth.” (v 5)

*“Full of mercy”* (compassion)

“Blessed are the merciful: for they shall obtain mercy.” (v 7)

D.L.

**“The Remnant” — The only Magazine  
contending for the Faith. (Part 4)**

**B**EFORE COMING TO THE ERRORS which exist in the *Central Christadelphians*, it may help if the apostasy can be further emphasised prior to the so-called “*Re-union*” of 1957 with Suffolk St. Both groups contained much error in doctrine and practice, so the only gain in the partial *re-union* was the combination of two apostate groups, giving a considerable increase in numbers, but a failure to establish truth, and separate from those in error, and from those who were against the error, but refused to separate from those who were in error.

It is perhaps impossible to convey to this generation the pressures upon the brethren — and sisters — in the first world war to identify themselves with the nation, and make a contribution to the war effort. Brethren had to choose between serving the Truth faithfully and the ostracism of friends and relatives. Conversation as these were met was centred on the War — and “What are you doing to help?” As most women were ostentatiously engaged in knitting garments for the soldiers in the trenches, sisters were queried whether they were doing the same. The position was acutely difficult for all families in the Truth.

On the one hand we were going before the authorities saying we were not really part of the nation; that we did not vote, yet were pilloried by the stigma that “you are prepared to enjoy the benefits the nation affords, particularly protection from the invasion of a savage enemy” — and in return you do nothing! Remember the Churches at the time were describing the ruthless Huns as the Devil, and exhorting their flocks to do all possible to resist the Devil, to kill the Devils. The chief figure of the “Satanic” enemy was the German Emperor, and the battle cry went forth — “hang the Kaiser.”

Unexpectedly the war ended at the eleventh hour, of the eleventh day, of the eleventh month in 1918. No country could claim to have won the war. Now the vast losses in life and wealth were counted.

	Killed	Wound Casualties
British losses	908,371	2,090,212
America	126,000	234,500
France	1,357,800	4,266,000
Russia	1,700,000	4,950,000
Germany	1,773,700	4,216,058

It was believed at the time that this was the “war to end war”, and that great reverence was due to those who had paid the supreme sacrifice.

In Britain as a token there was to be a two minute's silence on the anniversary of the armistice. Factories, transport, pedestrians were to be still. Absolute national silence in "honour of the dead".

It so happened in 1919 the anniversary fell on a Sunday. What were the meetings to do who held their breaking of bread in the morning. Here was a severe test. To honour the dead by silence, or continue the meeting in the usual way.

Birmingham were in a dilemma. To sing as usual at eleven o'clock would break the silence, attract serious criticism, and maybe a riot. Apostasy had already spread its tentacles on the thinking of this assembly. A decision was taken to sing just prior to eleven the Anthem: "The Lord is in his holy temple; let all the earth keep silence before him."

And so in this largest meeting, upwards of 1,000 all stood in silence at the appointed hour to conform to the King's decree to honour the dead! How grieving this must have been to the Spirit, for God has shown that the dead must never be honoured, but looked upon as the result of God's justice in the punishment of sin.

There were a few brethren and sisters who later were odiously ostentatious in not keeping the two minutes silence. If walking in the busy streets they would continue, while all were motionless. When ways and means, legitimate ones, could have been found of avoiding such a situation, this provocation was only a display of self-righteousness, a thing abhorred by God and faithful men. How carefully must the balance be struck to be humbly faithful, without giving offence to those multitudes who had lost fathers, sons, husbands, and sweethearts in the holocaust of war.

(to be continued)

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

“Now the Spirit speaketh *expressly*, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

“Speaking lies in hypocrisy; having their conscience seared with a hot iron;

“Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.”

(1 Tim. 4:1-3)

**A**T ONE TIME the above prophecy was thought to have been fulfilled in the early days of the Apostasy. It was common knowledge that in Pope Leo's time (AD 440-461) Wednesday, Friday and Saturday were already the days of special observance. Shrove Tuesday, and Ash Wednesday came into being. Friday was the special day when meat dishes were to be avoided, though fish could be substituted. Celibacy was a required doctrine for all who were to be ordained ministers of the church. Nunneries and Monasteries were built to enable dedicated members of the church to be celibate.

But several decades ago those who had the Truth had second thoughts. The Spirit was speaking “expressly” that in the latter times some were to depart from the faith, “forbidding to marry, and commanding to abstain from meats.”

The great apostasy of Christendom could not have been said to have departed from the faith in the last days; being so deluded they did not have even a vestige of it. What then was to be the interpretation? It did not seem possible that it could be taken literally that some would actually arise in the Truth against marriage, and who would be against the eating of certain “meats”.

So the following exposition was given:—

“The question has been raised, ‘In what way do apostates forbid to marry and to abstain from meats?’ And certain among the backsliders have endeavoured to avoid the pointed sign by denying that this warning applied to the latter days. How sad it is to witness comfort being found in such a way, by those who admit the great change in the denomination which once held The Truth.

“It is not at all unusual to find in the Signs of the Times, something which is at once obvious to the student, and afterwards by continued searching to discover something deeper and of more personal application. The obvious application is to that great system which heads Christendom. It forbids marriage to its leaders and prohibits the partaking of particular foods at certain times. It may, however, prove profitable to look at this particular sign and enquire whether in this case there is not also a more direct warning.

“The word ‘Koluo’ translated forbid, does not always mean forbid by a public command as the following instances, where this word is used, show: ‘What doth *hinder* me to be baptised’ (Acts 8:13) ‘Those priests were not *suffered* to continue by reason of death’ (Heb. 7:23) ‘The dumb Ass *forbad* (withstood) the madness of the prophet’ (2 Peter 3:4) ‘What was I, that I could *withstand* God’ (Acts 11:17) and in Luke 11:52, ‘Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.’ Is it not as in this last application of the Word, that they hinder to marry? *Hinder*, *Withstand*, and *will not suffer* those who are led by them, to participate in a marriage in which the faithful will constitute the Bride. The modern Pharisees who take away the key of knowledge, lead their followers away from the true doctrine, and therefore away from God and His Son Jesus Christ; they allow Balaam-teaching to become a stumbling block, so that they eat things sacrificed unto idols; and they allow Jezebel to seduce them or lead them astray; so that they cease to resemble a ‘chaste virgin’ and will be forbidden ‘The marriage of the Lamb.’

“In departing from God, and the Lord Jesus, their table, at which they partake of food, which with the faithful is the Lord’s Table, becomes a table of diabolos, or that which is at enmity with ‘the seed of the woman’. All who partake of such tables are not permitted to partake of the Lord’s Table. ‘Ye cannot be partakers of the Lord’s Table and the table of devils’ (1 Cor. 10:21) Therefore these deceived people not only are prevented from being part of the bride for the marriage of the Son of God, but are caused to abstain, or are kept from the Lord’s Table on which is provided the meat or food ‘which God hath created to be received with thanksgiving of them which believe and know the Truth’ — more strictly — ‘Have full knowledge of the Truth’.”

This explanation seemed very incisive, showing a grave metaphorical warning. For many years this was believed to be the answer to the question, and is still believed to be the answer by some.

Is it to be wondered then, that when the prophecy was actually and literally fulfilled, those who fell into the error were unaware that they had fulfilled the prophecy, having long since lost sight of the simple and direct warning, which now seems so apparent to those who have been delivered from their downfall.

**“Forbidding to marry.”**

A quarter of a century ago this fact began to emerge in a very subtle way. As the exposition had previously so described as an alternative meaning, the forbidding was not by a public command. The case of one couple who were intending to get married comes to mind. The leader questioned the wisdom of it, because the return of Christ was so near. Desperately the rejoinder was made “it is better to marry than to burn.” The marriage did take place, and that couple are now grandparents. Later, due to interference marriage was prevented; and because of Nicolaitan attitude, then becoming so evident, division took place. But it was still not realised that these eventful things were the beginning of the fulfilment of matters so expressly warned about by the Spirit in the days of the Apostles.

**“Commanding to abstain from meats.”**

Ten years elapsed, and the taking heed to seducing spirits took its toll. There were a number of things forbidden; doctrines of the diabolos if they were doctrines only by the “precepts and commandments of men.”

Then at a special gathering of those meetings which already had gone astray on the foregoing the following resolution was adopted:—

“We — assembled — for reflection and spiritual strengthening in the preparation for the call to the Lord’s presence, have found it required of us to make sure that there shall exist among us no contamination regarding things clean and unclean. After having examined the question with prayer and care, we find the Word of God:

Swine’s flesh, also such things as rabbits and mackerel, among others, are Divinely declared as unclean — they are not to be eaten, but to be an abomination.

And the Lord to whom we appeal declares: I am the Lord your God — ye shall therefore sanctify yourselves and ye shall be holy. These ye shall not eat — the swine. Again, ‘There is a people that provoketh me to anger continually, they eat swine’s flesh.’ (Isaiah 65:3). Also Isaiah 66:17, Having escaped the pollutions of the world, if they return it is like the

washed sow wallowing in the mire. (2 Peter 2:20) Therefore swine, that is any part of it, to whatever use it is put, is defiling, whether eaten at home or in any other place — is defiling. The light has come and hence the condemnation. All who toucheth these unclean — they shall be unclean, their flesh ye shall not eat. If they are then polluted, as it is said is offered upon the altar of the Lord — and remember our Altar is Christ — and the table made contemptible, can such bread be shared by those who honour the command? And is not Christ our Altar and the bread we offer the emblem of His Body? Therefore there can be no fellowship between those who are so made unclean and the members of the body of Christ.”

Here was the completion of those things expressly warned of by the Spirit for the latter times. But let it be remembered by those who would point the finger at such a downfall, that those who fell did have the Truth! It was not they who were in apostasy before these things began to develop. No! ! Otherwise it could not be said they departed in relation to these things combined with other errors, if they had previously departed in earlier divisions. May others who are liable to feel justified by such a downfall pause and consider how they fell away before these events. For the Spirit has also declared concerning many others:—

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first.”

(2 Thess. 2:3)

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.

God willing, by the time this is in print, our two sisters will have returned from England, having benefitted from the companionship and help such a trip provides.

Recent heavy rains and severe floods in our area are a reminder of God's power, a power which can be used to bless if He is pleased or to bring judgment if He is displeased.

Advertising in newspapers in the U.S. and Canada continues in the hope that He will guide and bless in this work.

J. A. De F.

### **“PENTRIP”, Black Rock, Portmadoc.**

Breaking of Bread- Sundays, 11.30 a.m.  
Bible Class- Mid-Week.

We have received visits from Bro. W. V. Butterfield and Sis. Beryl on 4th and 11th September, and on 18th September of Sis. N. Brown and Sis. L. Carter from America with Sis. L. Bouchet and Bro. A. E. Iago.

The exhortations by the Brethren being much appreciated — the meetings during the week helped too and it is realised the effort made to travel at this time.

The witnessing continues by leaflets and talks — and we pray for the strength to do all things in order and according to His will.

We believe the holidays were beneficial to all in these peaceful surroundings. per D. L.

### **MANCHESTER: Rycroft Hall Annexe, Audenshaw, Manchester.**

Sundays: Breaking of Bread: 11.30 a.m.  
Lecture usually the first Sunday in the month at 3.30 p.m.  
Bible Class: Wednesday 7.30 p.m. in the Ante Room to Large Hall.

When the Apostle Paul journeyed to Rome, for a long time in the sole company of the alien, he was met by brethren, which caused him “to thank God and take courage.” All of us can feel something of this godly emotion as we meet visitors from a far country. We were blessed in this by the coming of Sister Nancy Brown and Sister Lois Carter from the States last month, and although the stay was brief much benefit and joy was experienced in their company.

W. V. B.