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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

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"PARTIAL INSPIRATION—THE TROUBLE OF 1885"

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AT THE TABLE OF THE LORD
KADESH

This morning we have considered Numbers 20. In this chapter we see the important record of Israel's experience in their journey under the direction of Moses and Aaron, or really, under that of God, for we see how many of the chapters begin—"And the LORD spake unto Moses. . . ." The chronology indicates this chapter deals with events near the end of their wandering. This long travail in the wilderness began at Kadesh-barnea as God's people refused to go into the land promised to them. It was here that the ten spies brought back their evil report, instilling great fear in those who lacked in faith, causing Israel's refusal to enter the land promised. As a result, God decreed that they would wander for forty years in the wilderness, and that all those twenty years old and upward would die there. God's sentence was:

" . . . your carcases . . . shall fall in the wilderness.
And your children shall wander in the wilderness forty
years, and bear your whoredoms, until your carcases be
wasted in the wilderness." Numbers 14:32-33.

Going back to Numbers 20, we are shown how after almost forty years in that wilderness:

"Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; . . ." Numbers 20:1.

With the time nearly expired, those who were twenty years and older at Kadesh would be for the most part, dead. Those still alive would be over sixty, and would shortly die as God decreed. Those fateful years were not aimless ones of wandering, however, but were directed by the Almighty through the pillar of cloud and fire. Under His hand they arrived back in Kadesh, a sad reminder to all Israel that because of their early failure they were to be deprived of this land promised. We might consider that long wandering as wasted years, but Moses reminded them:

" . . . thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live." Deuteronomy 8:2-3.

It was a time of realization for some already condemned, and a time of testing for those not included in God's judgment then, which unfortunately demonstrated Israel's continual stiff-neckedness as they, too, murmured and rebelled against their circumstances.

Returning to our chapter, the time of wandering was nearly over, and the Almighty guided them back to Kadesh where it began. How few of those who had originally rebelled at Kadesh would be left, as one by one over six hundred thousand had died in the wilderness, leaving only the young, and faithful Joshua and Caleb to enter the promised inheritance. What about Moses, Aaron and Miriam? We are told:

"... Miriam died there (at Kadesh), and was buried there."
Numbers 20:1.

She was not permitted to enter the land. We are not sure of the specific reason for this. She was obviously not numbered among those men of twenty years and over. She and Aaron earlier did displease God when they spoke against Moses, even before the first coming to Kadesh:

"And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: . . ."
Numbers 12:1.

It is clear that God did not disapprove of Moses' marriage, but this was not the true root of their contention, for it is revealed as envy and jealousy:

". . . they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it."
Numbers 12:2.

In their envy they forgot God's direction to Moses concerning Aaron:

"... he shall be thy spokesman unto the people: and he shall be . . . to thee instead of a mouth, and thou shalt be to him instead of God."
Exodus 4:16.

Indeed all through Numbers we read: "And the LORD spake unto Moses. . . ." Both Miriam and Aaron were older, but the Almighty appointed Moses to be as Himself to Aaron and to Israel. Miriam, because of her accusations against Moses, became leprous and was

healed only as Moses prayed to God on her behalf. She was shut out of the camp for seven days:

“... and the people journeyed not till Miriam was brought in again.”
Numbers 12:15.

Would not Miriam think about her jealous mind as Israel was prevented from Journeying for those seven days—so telling as the cloud remained over the camp and Israel could not travel? She would realize that her fleshly thinking and speaking had been wrong; also, that she, as a sister, had usurped in even expressing these thoughts. Aaron acknowledged to Moses his failure and sorrow:

“... Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.”
Numbers 12:11.

Almost forty years later, again at Kadesh as Miriam died, Aaron and Moses would mourn for her, feeling the loss, yet understanding it.

At Kadesh also, after nearly forty years of murmuring, the congregation of Israel still:

“... gathered themselves together against Moses and against Aaron.
And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!
And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?
And wherefore have ye made us to come up out of Egypt ... unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.”
Numbers 20:2-5.

Israel had forgotten their rejoicing when God's mighty hand delivered them from Pharaoh's bondage. They had forgotten too, that had they not rebelled earlier at this same Kadesh, they would have been, by now, well established in the land. They had witnessed as more than six hundred thousand of their brethren died because of rebellion. Yet they complained, still blaming Moses and Aaron, and still distrusting God. Truly they were a stiff-necked and ungrateful people. What was Moses and Aaron's reaction?

“. . . Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.” Numbers 20:6.

The Almighty responded, instructing:

“Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.” Numbers 20:8.

Moses then “took the rod from before the LORD.” This was Aaron’s rod. We are told in Hebrews 9:4 that “Aaron’s rod that budded” was kept in the most holy place, within the ark. Here was a token of God’s power invested in Moses and Aaron. This they were once again to take and, God said, “speak ye unto the rock” (Numbers 20:8). How did Moses and Aaron speak to the rock?

“. . . Moses and Aaron gathered the congregation together before the rock, and he said unto them: Hear now, ye rebels: must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.” Numbers 20:10-11.

It is significant that the word for rebels is “marah”—bitterness, disobedience, rebellion and provocation. We know the result of Moses and Aaron’s taking this power to themselves and thereby failing to sanctify God who then spoke:

“. . . Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.” Numbers 20:12.

Here at Kadesh, after enduring many years of Israel’s murmuring and bitterness, Moses and Aaron failed to sanctify God. Indeed, when Aaron died, God spoke:

“. . . he shall not enter into the land . . . because ye (both) rebelled (marah) against my word at the water of Meribah.” Numbers 20:24.

Israel sorely provoked Moses and Aaron, leading them to speak in anger, failing to honor God. Of this David writes:

“They angered him (God) also at the waters of strife, so that it went ill with Moses for their sakes:
Because they provoked (marah) his spirit, so that he spake inadvisedly with his lips.” Psalm 106:32-33.

Can we imagine Moses and Aaron’s grief, chagrin and repentance for this grievous failure? Yet they accepted God’s judgment. Continuing in Numbers 20, we have read about the carrying out of this judgment spoken to Moses:

“Take Aaron and Eleazar his son, and bring them up unto mount Hor:
And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.” Numbers 20:25-26.

Can we enter into the minds of these two brethren as they ascended that mount, how they would rebuke themselves as Moses removed Aaron’s priestly garments and put them upon his son, Eleazar? There would be intense disappointment and grieving in great remorse for their failure to sanctify God. They would recall how God’s glory had appeared to them and how they were to take the rod from its place before the Lord, prior to addressing the rock. It was God’s work through these two. How easily one can be provoked (marah), become bitter (marah), disobey (marah), and rebel (marah)! This is the flesh—and we all experience its pull at times. When we comprehend what it meant to Moses and Aaron, even though provoked by a bitter and rebellious Israel, does it not make us, Brethren and Sisters, stop and think? It was their testing and they failed to put aside personal feelings of provocation, impatience and anger. As Moses clothed Eleazar with Aaron’s priestly garments, he might well have felt: I deserve the same; my work will be given to another, Joshua. He will lead Israel into the land, even after all these many hard years of provocation.

At Kadesh, how much came upon Israel, also to Moses, to Aaron, and to Miriam! Kadesh means “to sanctify”—yet here our brethren failed to sanctify God. It was at the water of Kadesh that the Almighty spoke:

“This is the water of Meribah (strife); because the children of Israel strove with the LORD, and he was sanctified in them.” Numbers 20:13.

After all that came about there at Kadesh—the refusal to go into the land, the murmuring because there was no water, Miriam’s death, Moses and Aaron’s rebellion against the Lord—can we not see in it that inevitable striving between the flesh and the spirit; and the inevitable tests that must come to each of us? In all but One, Jesus Christ, the Rock, there is failure which is sin, as the flesh gets the upper hand. When it does, our position is one without hope, were it not for the mercy and grace of God. We fail in spite of His help and guidance, His word and His power working on our behalf. How easily we can be “marah-ed”—provoked, can rebel, thereby offending God by failing to act in a way which recognizes His holiness. Yet in mercy He waits and watches. He may chasten, but if our hearts are turned to Him, He forgives.

Let us then not forget; Let us keep Kadesh in mind, lest we be tempted in our wilderness journey to strive with God, rather than submit and so sanctify Him, not self.

J.A.DeF.

THE ACCEPTABLE YEAR OF THE LORD

After His baptism and testing in the wilderness, the Lord Jesus began His ministry at Nazareth, His family home. Entering into the synagogue on the sabbath day, He was asked to read from the Scriptures. After no doubt, careful selection, He began to read from the Book of Isaiah:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
To preach the acceptable year of the Lord." Luke 4:18-19.

Isaiah's prophecy, written approximately 700 years before the birth of the Lord Jesus, spoke clearly of His work and the hope offered to those who believe on Him. How fitting that the long awaited Messiah, now in their midst, should read this passage.

Jesus' ministry began in Nazareth where He had been brought up as a boy, and known to the residents as the supposed son of Mary and Joseph. The people of Nazareth were filled with wonder for He taught them of the Kingdom of God. He possessed at this time the healing power of the Spirit, and thus "there went out a fame of him through all the region round about" (Luke 4:14).

Jesus taught that the establishment of His Father's Kingdom must first be preceded by great judgments upon all of God's adversaries—a cleansing thereby of the earth before the work of setting up the Kingdom begins. This is confirmed by the figure of those from the time of faithful Abel who cry out from under the altar of Christ's sacrifice:

"... How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

Revelation 6:10.

Those found acceptable at Christ's judgment seat will have the honor of taking part in this work of vengeance—an army of immortal beings led by Christ and armed with the Spirit's power to rid the earth of the wicked and profane—cleansing it in preparation for the establishment of Christ's holy reign—"the acceptable year of the Lord". Isaiah, speaks of this coming, Christ and His people now one body:

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. . . . For the day of vengeance is in mine heart, and the year of my redeemed is come."

Isaiah 63:1,4.

David too wrote of this day, hoping in faith to be counted among those so honored:

“For the LORD taketh pleasure in his people: he will beautify the meek with salvation.
Let the saints be joyful in glory: let them sing aloud upon their beds.
Let the high praises of God be in their mouth, and a twoedged sword in their hand;
To execute vengeance upon the heathen (nations), and punishments upon the people;
To bind their kings with chains, and their nobles with fetters of iron;
To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.” Psalm 149:4-9).

Returning now to the first quotation where Jesus in the synagogue read the words of Isaiah (61:1) and preached the acceptable year of the Lord, the word “acceptable” as used there is translated as approved—and so at the time of the Kingdom’s establishment, the fulfillment of God’s promise to man, will be a time of approval and acceptability in His eyes, just as when in the beginning He viewed His newly wrought creation and “saw that it was good”.

Preaching to the people of Nazareth, Jesus proclaimed those prophetic words of Isaiah fulfilled as He stood before them, the embodiment of all that had been promised:

“... This day is this scripture fulfilled in your ears.
And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.” Luke 4:21-22.

His ministry was just beginning and His own personal time of probation unfinished as yet, but He taught that only through belief in Him could those at Nazareth be delivered from the curse of sin and death and hope for acceptability before God.

When those Jews at Nazareth sinned under the Law, a sacrifice was required to atone for trespass, and how carefully each aspect of that offering had to be observed in order to be found acceptable to God:

“If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

And he shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him." Leviticus 1:3-4.

Under the Law there was to be a prescribed manner observed for each sacrifice offered. Whether it be male or female it must be unblemished—perfect in health and appearance, and the offerer must place his hand upon its head to associate himself with its death as the blood was shed. The faithful in Israel would be careful to satisfy all these requirements in order that their sacrifice be acceptable and their sin forgiven.

Similar to the time under the Law, today the spirit process of being found acceptable before God is possible only through the prescribed manner ordained by the Almighty—through belief in His Word and in His Son the Lord Jesus and endeavoring to follow after His example, seeking and receiving forgiveness through Him, thereby enabled to offer an obedient life, as a sacrifice unto the Almighty.

Paul's words are also a help, teaching of the need for personal sacrifice in our living in order to be found acceptable before Him:

"By him (Christ) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

But to do good and to communicate forget not: for with such sacrifices God is well pleased."

Hebrews 13:15-16.

This means of acceptability before God was taught from the beginning, and as the Lord Jesus brought it with power before the people, some heard, but many refused to accept Him as the promised Messiah. Let us endeavour to heed His message, looking in hope to that "acceptable year of the Lord", striving to overcome now in this life that we may through His mercy find approval on that day.

M.C.S.

WHAT COMES NEXT?

Extracts from a leading article in "The Christadelphian"

"Over recent years a worrying development has occurred within the Brotherhood denying the distinctiveness of the Christadelphian faith and arguing for greater cooperation with other professing Christians. Those who argue this position however realise that the cooperation they seek can only really occur if the Brotherhood itself changes radically. They therefore propose significant changes and indicate that these should be the long term objective of all brethren and sisters who support their aims. It will obviously be difficult to introduce all these changes immediately, but the final objective could be met if supporters of change use every possible opportunity to progress the agenda. If the ultimate aim is a different Brotherhood what are the means which are to be used to achieve it? If brethren and sisters are to withstand the changes and support the longstanding beliefs and practices which mark out our fellowship in Christ, the target areas must be known. These are simply stated, and involve significant implications. In setting these forth, it is gratifying to know that we are not alone in seeing the whole movement as inimical to our faith and fellowship

A much reduced statement of faith containing only items dealing with the nature of God, the nature of man, the return of Christ to reign on earth, and the baptism of believers would be seriously deficient and not an accurate representation of the faith of the vast majority of brethren and sisters, nor of the breadth of scripture teachings. Many of the differences between ourselves and other so-called Christians would be obliterated if such a document became the expression of Christadelphian beliefs ---. In line with an impoverished declaration of belief is the view which questions the description of our faith as "the Truth". It is high time, so the promoters of greater contact with other professing Christians say, that we stopped claiming to have "the Truth". Undoubtedly, the intention here is to suggest that other groups in Christendom, perhaps to varying degrees, all hold correct doctrine. It is of course much easier to support this contention if our own statement of faith is discarded, or its effects seriously reduced. Orthodox and fundamentalist 'Christian' groups alike have serious difficulties with many aspects of our beliefs. The only way cooperation can be affected is by seeking a list of beliefs which are the lowest common denominators across a limited range of general topics. Sometimes this abbreviated list is presented beguilingly using scriptural language, but steering carefully away from explaining what these scriptures actually mean ---.

If Christadelphian's knowledge is only partial, and if their

beliefs encompass more of the "Truth" than other groups in Christendom, it is suggested that those groups are not necessarily in error or beyond the scope of God's salvation. This is dangerous reasoning. We cannot claim to speak for God Himself; we cannot say who He will save and who He must reject. But, equally, we have no right, once we know the truth of Scripture, to fellowship incorrect views, or views which leave the door wide open to false beliefs - - -. What is not recognised is that, by believing that these groups are also in the way of salvation, an assessment of their position has been made by those who denounce judgment of any kind! This point about judgment cannot be used to argue in contradictory ways. To act thus is not only illogical, it is also deceptive. What is really meant by not judging others is not denouncing their beliefs as being in error or as being contradictory of Scripture teaching. Yet how can we be true to what the Scriptures teach, and not speak out when that truth is denied or is misrepresented? While we cannot and should not seek to determine exactly who God will save, we do know that He will not look favourably on those who pervert the plain teachings of His Word. The severest language in the Scriptures is reserved for those who have perverted God's way; and they will be destroyed "when the Lord Jesus shall be revealed from heaven" - - -. The real point of all these items is to make our fellowship less restrictive, in the real belief that we have a choice in the matter. The truth of the situation however is that if we wish to have fellowship with those who worship according to a different set of beliefs, we ourselves have to change - - -.

The way an open fellowship would work is by making the bread and wine available to anyone who profess a belief in Christ. Teaching from the platform, and ecclesial membership, would be limited to those who are able to assent to the abbreviated Statement of Faith. If, as we have discussed above, the much reduced statement of faith is unacceptable to true Christadelphians because of its serious deficiencies, the idea that the Lord's Table can be shared with those who find even that position too restrictive is almost beyond belief. - - -.

If these suggestions should ever receive significant or wide support, there is no doubt that the Christadelphian Brotherhood would be completely changed. The ideas are so radical, and so destructive of our present faith, that a different community would emerge. Many fervently believe that we have not got the choice to make these changes if we wish to remain true to God's word, and all attempts to do so will be strongly resisted. The teachings of scripture, usefully summarised in our Statement of Faith, will continue to be preached and believed by individuals and by ecclesias. - - -.

We will still refer to these beliefs as "the Truth" - - - when we hear the scriptures of Truth being misapplied or misrepresented, we shall not remain silent, but witness against error. Despite what has been claimed, these target areas for change will not be the end, they are only the beginning. To change the basis of the Brotherhood is to change it all. The final picture will be of a community indistinguishable from others in Christendom - - -. Those who sincerely propose changes must feel in their hearts that it is not possible to remain true to their beliefs unless these changes occur and their vision for the community is fulfilled. If the changes do not occur—because the rest of the Brotherhood resists them—they may be forced to consider carefully whether they can honestly remain in a community which does not share that vision, or the beliefs on which it is based."

The Remnant's Comments

What a serious situation in Christadelphia the above article reveals. It does not go so far as to say the leaven is at work, but it unmistakably is! And what saith the scripture? "Purge out therefore the old leaven" (1 Cor. 5:7) It was because this important Truth was ignored, even in Apostolic times, that the great falling away took place. The scriptural warning is clear, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." (2 John v 10) It is no use arguing that the words concern ones personal dwelling. What is more important, the home or the ecclesia?

To teach that some ought to be received because of a degree of assent on some basic scriptural teachings overlooks the demarcation of Truth, which divides light from darkness. "To the law and to the testimony: if they speak not according to this word (not part of the word) it is because there is no light in them." (Isaiah 8:20) It is God's judgment (not man's) which says, "If any man preach any other gospel unto you than that ye have received, let him be accursed." (anathema—curse) (Gal 1:9) To declare that we cannot say who God will save and who He must reject overlooks scriptural judgment, which requires the faithful to uphold the principle that those who would undermine the gospel are to be pronounced accursed. There is no room in this for us to imply God may in the future judge differently even though so instructing us by the Spirit. The testimony of Truth is clearly that rejectors are accursed.

Fellowship, and judgment, therefore, are important aspects of Truth, "- - - what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14)

It is a requirement of Truth for the obedient to judge according to God's word. And if some are in darkness, then it is obvious they cannot have life. "He that believeth on the Son hath everlasting life:

and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36) "--- If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7)

The Statement of Faith

The Statement of Faith, formulated and adopted in 1886, was to lay an agreed foundation for belief, in a desire that this would bind the members of The Body together in essential unity (after a period of disruption through erroneous teaching). It was not to be "the be all and end all" of the matter, for the word of God is the essential statement of faith. And this principle was clearly shown by addition when the Statement of Faith was amended, by agreement, at Birmingham (1898).

But we now see an attack upon this work, which has been such a benefit in defining and summarising The Truth. The desire of some is to abbreviate The Statement; and the Editorial "What Comes Next?" is very revealing in describing the way things are moving in some circles as follows:-

"The nature of Christ and what was achieved by his sacrifice are notable omissions from the abbreviated list of beliefs which are considered necessary for salvation, even though such teachings are at the centre of the Gospel message. But preeminently absent from the list is "the foundation", the clause in our Statement of Faith, on which all others rest: "That the book currently known as the Bible - - - is the only source of knowledge concerning God and His purposes at present extant or available in the earth, and that the same were wholly given by inspiration of God - - -." On the other hand, it is not insignificant that those who have carefully considered the teaching of the Apostles invariably produce a list of doctrines equivalent to those encompassed by our Statement of faith. Many of these doctrines are interdependent, and it is deceptive to suggest that a truthful statement, fully reflective of Scriptural teaching, can ignore the existence of many of them. Equally, if, as it is argued, even a radically reduced statement of faith would be unacceptable to other groups in Christendom, what is the point in arguing for change unless the doctrines to be excluded are not accepted?"

To be dismayed that such ideas are at work, as expressed in the Editorial, is understandable. But why has the situation got to such a pass? Where is unity, and therefore fellowship (except in a nominal sense) in such a state of affairs? Surely there has been failure in fellowship, so essential for the preservation of the Truth. The scripture is so clear in its definition and requirement, "Be ye not unequally yoked together with unbelievers - - -." (2 Cor. 6:14).

DEFINITION OF CAMPBELLISM (Dr. J. Thomas)
An extract

"I believe that all that is necessary for an ignorant sinner's salvation in the kingdom of grace, is to say "Yes" in answer to the question "Do you believe in Jesus Christ?" and to be immersed in his name, the signification of which is not essential to be known. This is the gospel and its obedience Campbellitically interpreted.

I believe in this sort of baptism, viz., for the enjoyment of the remission of sins obtained before immersion. This is the Campbellite gospel for the salvation of impalpable, immaterial, immortal souls.

I believe with all "miserable sinners" that repentance is the anguish of the divine particle within me, which is the real man—on account of its sins.

I denounce all sectarianism but my own ISM; and I hate all "Sect-makers" but Walter Scott and Alexander Campbell, who, about forty years ago, made the sect to which I belong.

I believe in calling no man Rabbi, save him, who in 1838, declared that "God had called him to take the supervision of this reformation," whose Peter is Walter Scott, and its Paul Alexander Campbell, both of the model Republic, but now in heaven "beyond the bounds of space."

I believe with all Papists and Protestants (of the latter of whose ISM my supervising Paul proclaimed himself to be "Champion.")—I believe with them, that an immortal soul may be converted without faith or obedience, in a flash of lightening as preached by one of our so-called "evangelists," who testified that
"Between the stirrup and the ground.

He pardon sought, and pardon found."

We are 600,000 Yankee believers in sky-kingdom immersionism, against the countless multitudes of the earth; but as our glorified transpatial supervisor, Alexander Campbell, used to say or sing,

"Numbers are no mark that you will right be found:
A few were saved in the ark, for many millions drowned."

I believe in these things, yet I protest I have no creed. The things I believe may or may not be believed, according to one's inclination. It is of no importance, as salvation between the stirrup and the ground is not dependent upon conditions. I hate all creeds and confessions, as the work of the devil to divide Christians. Protestant Unionism is the panacea of all the ills of Christendom!!!"

A BIBLE CLASS
"Be Ye Kind One To Another"
(Ephesians 4:32)

This chapter of Ephesians contains practical help to apply the Truth's wisdom in one's living. Paul in writing to his Gentile brethren in Ephesus taught of the change which must surely be wrought within, if the new man of spirit, born at baptism, is to prevail against the natural man of flesh:

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,
Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:
And be renewed in the spirit of your mind;
And that ye put on the new man, which after God is created in righteousness and true holiness."
Ephesians 4:17-18, 22-24.

With the knowledge of the Truth, along with a responsive heart, comes a responsibility to walk differently, not after the former days before the gospel's enlightenment, but with an awareness that responsibility requires an appearance at the judgment seat of Christ. Included in the practical help given by Paul is our verse under consideration:

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."
Ephesians 4:32.

"Kind" signifies in the original as "employed", coming from a prime root meaning "to furnish as needed", giving the thought of supplying what is required, by being aware and sensitive to other's circumstances. Along with being kind one to another, Paul emphasizes "forgiving one another", pointing out that without God's tender mercy and kindness to forgive, none could hope for life everlasting. Paul, in writing to his brethren at Colosse, also taught of this need:

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness longsuffering;
Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."
Colossians 3:12-13.

As members of God's household, those at Colosee had a special responsibility to bring forth the fruits of the spirit—to make a change in their living and deportment that reflected their position as brethren of Christ—thus leaving behind the former fleshly lusts as mentioned in Paul's letter to the Galatians:

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Galatians 5:19-21.

There is no kindness seen in these characteristics, for they are reactions of the flesh, which naturally thinks only of self. However, the man of God must put away these natural tendencies and endeavour to develop those spiritual qualities pleasing to the Almighty:

"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Galatians 5:22-25.

"Gentleness" is the same word used as "kindness"—a looking beyond self to the needs of others and striving to fulfill them.

We remember how the Lord Jesus answered the man who said, "which is the great commandment in the law"?:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt 22:37-40.

To love God and neighbor over self is the concern of a spiritual man, one perceptive of the needs of a brother and willing to extend himself to fill whatever is required, reminding us of Paul's familiar exhortation:

“Charity (love) suffereth long, and is kind; charity (love) envieth not; charity (love) vaunteth not itself, is not puffed up,
doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
Rejoiceth not in iniquity, but rejoiceth in the truth;
Beareth all things, believeth all things, hopeth all things, endureth all things.”
I Corinthians 13:4-7.

The essence of love, is thinking of others rather than self. Love sometimes requires that if a brother or sister is seen in a fault or in need of guidance and counsel, help be offered in love. It would be much easier to forget the error and to let them walk on misguided, rather than face the possibility of being rebuffed, yet true love moves in a caring responsibility one for another and when a need is seen it must be gently met in love for that brother or sister—and in a desire for their eternal good.

“For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.
But after that the kindness and love of God our Saviour toward man appeared,
Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit.
Which he shed on us abundantly through Jesus Christ our Saviour;
That being justified by his grace, we should be made heirs according to the hope of eternal life.”
Titus 3:3-7.

To fail in showing kindness one to another grieves the Holy Spirit and shows disregard for the sacrifice made by the Lord Jesus, who honoring His Father and in kindness for His brethren and sisters, overcame His own fleshly inclinations to become a Redeemer for all who believe on Him.

M.C.S.

Signs of His Coming and of the End of the World

“We looked for peace, and there is no good; and for the time of healing, and behold trouble!”
(Jeremiah 14:19)

The above words applied to the Jewish kingdom at the time of Jeremiah, but have an application to the restored Jewish kingdom of the present day. It seemed, that along with the helping political influence of the United States, Israel was coming to terms with its Arab foes. And then suddenly the Palestinian Arab leader made some significant remarks in a speech at a Johannesburg mosque. He called for a jihad (holy war) to liberate Jerusalem, revealing an underlying thinking which Arabs have been trying to keep secret. The Arab leader, realising his mistake, said he had only peaceful intentions, that he was speaking of a “peaceful jihad”. The Palestinian leader compared the Gaza and Jericho agreement with a pact made by the Prophet Muhammad in the year 628 saying, “I am not considering it more than the agreement which had been signed between our Prophet and the (tribe of) Kuraish”. The historical agreement with the Prophet allowed him to pray in Mecca at a time when he was based in Medina. It is said that Muhammad observed the agreement for two years and then on a pilgrimage to Mecca he and his followers abandoned their commitment, and attacked and took the city. An Israeli Professor who is a sceptic over the Arab-Israeli agreement said, “He (the Arab leader) is going to go back on this agreement whenever he wants, whenever he feels it convenient for him.” So, in the unease in Israel, a latter day fulfilment of Jeremiah’s prophecy is evident:-

“We looked for peace, and there is no good; and for a time of healing, and behold trouble!”

But the looking for peace, but behold trouble, is also evident world-wide. With the ending of the cold-war it was thought that the world was entering upon a prosperous and peaceful period. But the true situation is just the opposite. The world is riddled with war, and the threat of war.

In Bosnia a dire situation continues, for all the peace efforts by the U.N.O. and Western powers. In Haiti an evil regime still holds sway, and at the time of writing the United States has been considering whether to invade to overthrow this Haitian government. In Korea, the North is causing dismay by military activity and South Korea is preparing to resist. In Rwanda, a cruel civil war goes on, as also in Cambodia, where the Khmer Rouge keeps fighting. Afghanistan also is still in a very unhappy condition, with rocket attacks upon Kabul, the capital, as a result of the disunited tribal factions,

that continue to tear that country apart. So world wide it is a time of trouble and not a period of peace. The world cannot deliver itself from these evident evils, that is quite apparent. It needs a saviour. And this is what the divine prophecy promises:-

“O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The Lord.”

(Jeremiah 16:19 & 21).

NEWS FROM THE ECCLESIAS

HAMBURG, NEW YORK, *Corner Southwestern Blvd. & Pleasant Ave.*

Sundays: Breaking of Bread 11.30 a.m.
Sunday School 1.45 p.m.
Bible Class: Midweek: Forestville and Hamburg
Alternate Week: Revelation Study

The mailing of invitations to the general public for the PROPHECY booklet is planned to begin again this month. We hope for good response, especially as so many express fear that the end of the world must be near.

Our Father's healing care for those in illness or undergoing surgery is very evident and we are grateful for His merciful response to many prayers. This is a needed reminder of our frailty at these times, and a more sure reminder of our Father's loving kindness toward His children.

J.A.DeF.

MANCHESTER, *Ryecroft Hall, Audenshaw.*

Sunday: Breaking of Bread 11.00 a.m.
Thursday: Bible Class 7.15 p.m.

News from various sources indicate increasing difficulties amongst those claiming to be ecclesias. In some cases it seems there is no prospect of a solution to an obviously untenable situation.

The Remnant believes that these troubles are a result of relaxation in requirements of fellowship, and in the failure generally to uphold this doctrine.