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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 that ye be not deceived"**

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

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AT THE TABLE OF THE LORD  
THE APPLE OF HIS EYE

The experiences of Israel after the seventy years captivity in Babylon, help and encourage us to face adversity with faith and strong determination to be subject to our Father's will.

We remember how the spirit of Cyrus, king of Persia, was stirred up by the Almighty to make a proclamation throughout his kingdom, that the exiled Israelites now were free to return to Jerusalem to rebuild the house of their God. Under Jeshua (Joshua), their high priest, and Zerubbabel the governor, about fifty thousand Israelites set out for Jerusalem carrying the vessels of God's house, returned to them by Cyrus. Can we enter into the minds of these fifty thousand as they journeyed toward Jerusalem, rejoicing at this deliverance from captivity, even as they had been promised by God's word through Jeremiah? But as they saw the actuality of their city in ruins, their temple burned and the city walls torn down, and began to experience the opposition of adversaries seeking to hinder their work, grave reality set in, their task worse than they feared. As the work began, their enemies wrote to Darius, who by then had become the king. This king, persuaded by their falsehoods, commanded that the work of rebuilding the temple cease.

In those dire circumstances, the Almighty in mercy sent the prophets, Haggai and Zechariah, to encourage and to stir up His people to resume the work which had been halted for some years. Reading in Zechariah this morning, we see the encouragement given to these beleaguered Israelites, as the prophet related to them the vision of a "man with a measuring line in his hand." (Zech. 2:1). In answer to Zechariah's query, "Whither goest thou?", the man answered:

". . . To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof."

Zechariah 2:2.

One might question why the desolate waste of Jerusalem was to be measured. A measuring line, like a plumb line, is used in building to make certain the construction is square and to plan. The vision was a sign to His people that God's house and city would, no matter what, rise as he earlier had promised through Jeremiah:

"Behold, the days come, saith the LORD, that the city shall

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be built to the LORD . . .”

“And the measuring line shall yet go forth over against it . . .”  
Jeremiah 31:38, 39.

Jeshua and Zerubbabel would be aware of this divine promise as it was part of their hope and faith. The revealing of this vision would reinforce this faith, and encourage the people to resume the work. The message through Zechariah continued:

“ . . . Jerusalem shall be inhabited . . . For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.”  
Zechariah 2:4,5.

This is to be accomplished when Jesus returns to rule the earth from Jerusalem, but would it not be a reminder to these people, to keep their minds fastened upon the certainty of God’s protection for His city and His people? Further, the prophet related to Israel another promise from God, concerning the future:

“ . . . After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.”  
Zechariah 2:8.

What thrilling words of assurance for those in Jerusalem, that the Almighty’s eye was always upon them as His beloved and chosen people. What inspiration to believe and obey! He has promised this wondrous protection for His people throughout His word. Moses recognized this as Israel was delivered from their Egyptian bondage:

“For the LORD’s portion is his people; Jacob is the lot of his inheritance.

He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

So the LORD alone did lead him, and there was no strange god with him.”  
Deuteronomy 32:9, 10, 12.

How real that protection and deliverance was to Moses and Israel as they, His choicest and chosen ones, were sheltered and delivered from Pharaoh’s fury.

David, the man after God’s own heart, also knew that same loving care and wrote:

“I have called upon thee, for thou wilt hear me, O God . . .

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Shew thy marvellous loving kindness, O thou that savest  
by thy right hand them which put their trust in thee . . .  
Keep me as the apple of the eye, hide me under the shadow  
of thy wings.”  
Psalm 17:6-8.

It is instructive and uplifting that the word used for “shew marvellous” is also used as to separate or set apart. The children of God were and are set apart, separate by command and by divine privilege. They alone are as the apple of His eye and hidden under the shadow of His wings. No people of the world can hope for such total blessing. His people are to be in the world but not of it, being kept from its “pleasures” and its evil. David’s prayer continued as he sought deliverance from his enemies, from “the wicked that oppress” (verse 9):

“Arise, O LORD, disappoint him, cast him down: deliver  
my soul from the wicked, which is (by) thy sword:”  
Psalm 17:13.

The Spirit’s message to Moses, to David and to beleaguered Israel through Zechariah was clear, and it would fill them with gratitude and wonder — “he that toucheth you toucheth the apple of his eye”. This same message applies now as we, Brethren and Sisters, strive to put our trust in God who has promised “marvellous loving kindness.” Should we not rejoice in such blessing, even as Zechariah exhorted his brethren:

“Sing and rejoice, O daughter of Zion: for, lo, I come, and  
I will dwell in the midst of thee, saith the LORD.”  
Zechariah 2:10, 11.

It was difficult for those in Jerusalem to sing and rejoice in the midst of oppression and trial, yet God’s overruling presence was with them to help, even as it is with all who in Paul’s words:

“. . . know that all things work together for good to them  
that love God, to them who are the called according to his  
purpose.

What shall we then say to these things? If God be for us,  
who can be against us?”  
Romans 8:28, 31.

In all generations, the Lord has indeed worked on behalf of those whom He has called. Further confirmation of this is found in Zechariah’s message to Joshua, Israel’s high priest, who accompa-

nied the fifty thousand returning from Babylon. Zechariah was shown in vision:

“... Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.”

Zechariah 3:1.

An adversary stood close, an accuser to resist the work of God's high priest. Indeed “the satans” opposing our brethren had already held up the building of God's house for many years. Are there not many “satans” in this world striving to hinder, resisting the work of those who desire to serve and honor God? Certainly Joshua the high priest experienced such, and God in mercy sent Zechariah, encouraging him to put aside the hindering adversaries and resume the great work. Zechariah's message was:

“... the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?”

Zechariah 3:2.

This high priest was indeed one plucked from the fire, having been delivered from captivity. To him God through Zechariah spoke:

“... I will clothe thee with change of raiment. Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge (minister) my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.”

Zechariah 3:4, 5, 7.

As high priest, Joshua was shown that he would again wear the priestly garments, officiating in the restored house of the Lord. He was also shown in vision God's purpose to be accomplished in Jesus, who as eternal High Priest will serve, wearing the mitre upon which was the gold plate engraved with, “HOLINESS TO THE LORD” (Exodus 28:36).

Inspired by this vision, Joshua and his brethren in Jerusalem resumed the work of God's temple, keeping the charge given to them. The adversary was confounded as this work resumed. All the faithful children of God face strong adversaries, not least of which is themselves, but can be helped to overcome them.

Daniel was one so helped, and because of his faithful witness was also promised:

“Blessed is he that waiteth . . .

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But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Daniel 12:12, 13.

Daniel did wait, longing for the fulfillment of God's promise, hoping that having striven to be a faithful child of God, he might be as "the apple of his eye" and be blessed at the "end of the days".

As our brethren in Jerusalem charged with this hard, demanding work, surrounded by "satans" determined to stop this labor for God, heard His word through Zechariah, they pressed forward. The temple was soon finished under His hand:

"And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

And the children of the captivity kept the passover . . .

And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat, . . ." Ezra 6:16, 19, 21.

As our brethren, wonderfully set apart, proclaimed by God Himself "the apple of his eye" and under the shadow of His wings, partook of that feast, they would remember His words:

"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD."

Zechariah 2:10.

Let us, Brethren and Sisters, trusting in His word, and striving to be as "the apple of His eye", seek the covering of His wings, as we look with hope to be among those who will "stand by the LORD of the whole earth" (Zech. 4:14) when the eternal house of God will be assembled by His Son.

*J.A. DeF.*

**“LET HIM GLORY IN THE LORD”**

The Book of Revelation takes our mind forward to the time of the end — the promised fulfillment of His purpose since Adam, to be accomplished as the now glorified saints give God praise and honor, singing the Song of the Redeemed:

“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints.”  
Revelation 15:3.

In the following verse we see the blessing to be granted not only to the saints, but to all the earth, now cleansed:

“Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”

Revelation 15:4.

How different a time that will be, when men praise God for His mercy and goodness, for throughout history that fear and respect has been sadly lacking. Knowing this, does it not seem fit and right that during one’s probation, an endeavour be made to give Him glory as one is capable? Knowing the flesh cannot please Him, Paul instructs his Corinthian brethren:

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctifications, and redemption:

That according as it is written, He that glorieth, let him glory in the Lord.”  
I Corinthians 1:26-31.

Our present calling is to glorify God through obedience — walking righteously reflecting the spiritual attributes He finds so pleasing.

We know the flesh cannot please Him — only as the spirit takes control of man's natural thinking is glory given to Him.

Paul's words to the Corinthians were inspired from Jeremiah, where we read:

“Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.”

Jeremiah 9:23-24.

The word “glory” comes from a root meaning “to think”, therefore, how important to have the spirit exercised in our every thought and action if we hope to dominate our flesh nature. When thinking back on our various failures, we may regretfully reminisce, “if only I had thought about this more carefully before I acted.”

Those in Jeremiah's day did not order their living carefully and glorify God, as we read:

“This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.” Jeremiah 13:10.

“Hear ye, and give ear; be not proud: for the LORD hath spoken.

Give glory to the LORD your God before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness.”

Jeremiah 13:15-16.

Jeremiah implores Israel to recognize the flesh for what it is — proud, corrupt, good for nothing. He urges attention to the Spirit's instruction which can lead to the light of righteousness.

Malachi in this same vein rebuked the priests of his day who should have been Israel's leaders, yet refused to hear and give glory to God:

“And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give



glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.”  
Malachi 2:1-2.

Their blessings were removed because they did not follow His Word. They took His loving kindness for granted and did not reflect in their living the righteousness and mercy He had shown them, thus giving Him glory. The Lord Jesus also warned of this when He said:

“Ye are the light of the world. A city that is set on an hill cannot be hid.  
Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house.  
Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”  
Matthew 5:14-16.

By moving in the Spirit’s way, our actions can display to others that His Word permeates every facet of our living. The knowledge of how one may attain unto the Kingdom of God and the redemption possible through His Son, is a gift of great price. In return for this precious understanding, should we not endeavour as Peter exhorts to:

“... abstain from fleshly lusts, which war against the soul: Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.”  
I Peter 2:11-12.

How important it is to acknowledge that light we have been given, to allow it to shine forth for all to see, in the hope that some may be influenced at His coming. Knowing what God is like and what He looks for in us, let us strive Brethren and Sisters, to be filled with the same spirit of subjection and obedience exemplified by the Lord Jesus, thereby giving glory to our Father now in our living, in the hope of doing so eternally when His Kingdom is established.

M.C.S.

### FALSE PROPHETS

"- - - many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God - - - ." (I John 4:1-3).

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The Church of the Latter-Day Saints called the Mormons have prospered in the United States, and now from time to time send their missionaries to Britain in an endeavour to persuade converts. But what are their foundations? The founder was Joseph Smith, and after his murder he was followed in the leadership by Brigham Young, as president, in 1844. Smith claimed, when he was only twenty two years of age, that he had unearthed golden plates on a hill near Palmyra, New York. With the aid of two optical instruments found with these objects he was able to translate characters inscribed upon the plates which were "a revision of Egyptian hieroglyphics". He dictated their message from behind a curtain to scribes, and this became the Book of Mormon, the first edition of which was printed in 1830 when Smith was twenty-five years old. That year Joseph Smith organised the "Church of Jesus Christ of Latter Day Saints". He proceeded to claim that he continued to receive revelations, and these were used to shape the rules and the organisation of the Mormon Church. But on June 27th, 1844 he died a violent death when a mob attacked a jail in which he was being kept. Brigham Young then took over, and ultimately established the Mormon stronghold in Salt Lake City, Utah, where he became a very wealthy man.

On the 20th August 1859 he allowed himself to be interviewed by a representative of the New York Tribune. What occurred was very revealing and the following, given in questions and answers, has been extracted from the report:-

**New York Tribune:-** "Am I to regard Mormonism (so called) as a new religion, or as simply a new development of Christianity?"

**Brigham Young:-** "We hold that there can be no true Christian Church without a priesthood directly commissioned by and in immediate communication with the Son of God and Saviour of mankind. Such a church is that of the Latter Day Saints, called by their enemies Mormons: we know no other that even pretends to have present and direct revelations of God's will.

**N.Y.T.:-** "Then am I to understand that you regard all other churches professing to be Christians as the Church of Rome regards all other churches not in communion with itself — as schismatic,

heretical, and out of the way of salvation?

**B.Y.:-** "Yes, substantially".

**N.Y.T.:-** "Apart from this, in what respect do your doctrines differ essentially from those of our Orthodox Protestant Churches — the Baptist, or Methodist, for example?"

**B.Y.:-** "We hold the doctrines of Christianity, as revealed in the Old and New Testament — also in the Book of Mormon, which teaches the same cardinal truths, and those only."

Our readers will perceive, from this answer, that the Mormon leader affirmed and claimed that the hall-mark of his favoured position and that of his church was having a new revelation, namely the book of Mormon. Thus ignoring the grave warning in God's Word, " - - - I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: - - -" (Revelation 22:18).

The interview continued as follows;

**N.Y.T.:-** "Do you believe in the doctrine of the Trinity?"

**B.Y.:-** "We do, but not exactly as it is held by other churches. We believe in the Father, the Son, and the Holy Ghost, as equal, but not identical — not as one person (being). We believe in all the Bible teaches on the subject.

**N.Y.T.:-** "do you believe in a personal devil — a distinct, conscious, spiritual being, whose nature and acts are essentially malignant and evil?"

**B.Y.:-** "We do.

**N.Y.T.:-** Do you hold the doctrine of Eternal Punishment?

**B.Y.:-** "We do; though perhaps not exactly as other churches do. We believe it as the Bible teaches it.

**N.Y.T.:-** "I understand that you regard Baptism by Immersion as essential?"

**B.Y.:-** "We do.

**N.Y.T.:-** "Do you practice infant baptism?"

**B.Y.:-** "No.

**N.Y.T.:-** "Do you make removal to these valleys obligatory on your converts?"

**B.Y.:-** "They would consider themselves greatly aggrieved if they were not invited hither. We hold to such a gathering together of God's People as the Bible foretells, and that this is the place and now is the time appointed for its consummation.

**N.Y.T.:-** "The predictions to which you refer have, usually, I think, been understood to indicate Jerusalem (or Judea) as the place of such gathering.

**B.Y.:-** "Yes, for the Jews — not for others."

So our readers will see how Mormons dismissed the Truth's statement, " - - - if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:29), which promise concerns Jerusalem and the land of Israel for Gentiles as well as Jews.

The New York Tribune interviewer then went on to the subject of marriage, and polygamy, as practised by the Mormons of that time.

**N.Y.T.:-** "Does not the Apostle Paul say that a bishop should be 'the husband of one wife'?"

**B.Y.:-** "So we hold. We do not regard any but a married man as fitted for the office of bishop. But the Apostle does not forbid a bishop having more wives than one.

**N.Y.T.:-** "Does not Christ say that he who puts away his wife, or marries one whom another has put away, commits adultery?"

**B.Y.:-** "Yes; and I hold that no man should ever put away a wife except for adultery — not always even for that. I do not say that wives have never been put away in our Church, but I do not approve the practice."

So the Mormon leader bent the scripture for his own purpose. The scripture that, "A bishop must be blameless, the husband of one wife - - -" (I Timothy 3:2), was made to mean that a bishop should have at LEAST one wife, otherwise he was not in a fit position. On other doctrinal matters such as the Trinity, and a Personal Devil the viewpoint of popular religion was accepted, so the basic stance of being different to all else focussed on the Mormon claim to be the only church to be receiving "direct revelations of God's will." But concerning Christ's position in relation to the Father, the same vast failure to understand is shown, as Brigham Young referred to "the Father, the Son, and the Holy Ghost", a Trinity belief which confuses that Jesus Christ came in the flesh.

The "Church of Jesus Christ of Latter Day Saints" is therefore founded upon faulty beliefs, and a dubious past, which is revealed by the words of its pioneer leader. Its people have " - - - a zeal - - - but not according to knowledge - - -." And amazingly this religion was started by a young man, who at the age of twenty-two, claimed to have had a special revelation. How meaningful and truly prophetic was Christ's warning to His Apostles, " - - - many shall come in my name saying, I am Christ; and the time draweth near: go ye not therefore after them." (Luke 21:8).

### THE COMFORT OF THE WORD AT A TIME OF BEREAVEMENT

It is with profound sadness that we return so soon to this place. This passing away of one so close, and which certainly was not expected at this time, is a reminder of the frailty of human nature.

We have no hope except in God who has declared through His Psalmist:

"The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength - - -. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death - - - our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee."

This was the hope of the one now passing from us, and we know her belief was sincere and true. And because she looked for God's mercy we know, most assuredly, that she will not be forgotten by the Most High who looks down upon us all.

This beautiful earth, with all the wonder of life has not been created in vain. The Most High has formed it to be inhabited. The millions who pass away each year cease from this habitation, but is that all that God intended when He formed man?

The word of God answers this question as follows:-

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing - - -, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold your God will come - - - he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame leap as an hart, and the tongue of the dumb sing: the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

This was the true hope of our departed one. And this is the promise of the Most High, whose purpose is ultimately to inhabit this good earth with those who are the ransomed of the Lord.

Those whom He has promised, "shall return and come to Zion with songs and everlasting joy."

**A BIBLE CLASS**

**"WHO SHALL ASCEND INTO THE HILL OF THE LORD"**

Psalm 24:3

In just a few words of this twenty-fourth Psalm, our spiritual hope is revealed, its promise made known and also the means to attain unto it. Our verse under consideration asks:

"Who shall ascend into the hill of the LORD? or who shall stand in his holy place?"  
Psalm 24:3.

Who are those who will ascend this hill? in the following verse David explains:

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."  
Psalm 24:4.

This "hill of the LORD" is synonymous with the "holy place" spoken of in the third verse of this Psalm. It is God's dwelling place with His people and the fulfillment of His promise to those with "clean hands and a pure heart", who have endeavoured to walk in obedience to His word. David goes on to speak of their attributes while in probation:

"LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour."  
Psalm 15:1-3.

We know what He has promised to those who endeavour to walk in righteousness — a place in His kingdom and eternal life granted for those found acceptable at Christ's judgment seat.

This was David's hope as he wrote of being led to that holy hill, where God's altar is established:

"O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God."  
Psalm 43:3-4.

"Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King,"

Psalm 48:1-2.

This mountain (or hill) is identified as His spiritual city, Mount Zion — the new Jerusalem spoken of by John:

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”  
Revelation 21:1-2.

A new heaven, a new earth, a new Jerusalem — speaking of the dwelling place God has created for those found approved — those granted eternal life at the judgment seat of Christ, and now privileged to be known as the Lamb’s bride. This is the spiritual culmination of all that God has promised throughout the ages. A holy city inhabited by spirit creatures, free from the flesh’s bonds, giving glory and praise to Him and His Son:

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”  
Revelation 21:3-4.

Isaiah’s prophecy written hundreds of years before John’s vision, speaks of this same hope:

“And it shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of the LORD.”  
Isaiah 2:2-5.

Those who value this hope and seek to attain unto its promises, yearn for that time when the earth will once more be good, with the flesh's influence gone, war is forgotten, and all live at peace under the Almighty's hand.

In the Songs of Ascent or Degrees — Psalms 120 to 134, David also speaks of this going up to Zion, revealing how completely this hope filled his heart. This ascent is a long hard climb, accompanied by tribulation during one's time of probation. It is not a casual journey, but one that demands the diligent be focused and determined, for the way is steep, fraught with many obstacles and trials along the way. The flesh is a cruel and persistent adversary to defeat. Just as in climbing any mountain or hill, it is necessary to keep the eyes concentrated on the top. To look back is to risk losing balance, and perhaps falling to one's death. To ascend that hill, looking in faith to the summit, is to live in hope of entering through the gates of that holy city of which John speaks:

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Revelation 22:14-15.

John's words reveal the vision of this holy city — the hoped for dwelling place of all who love Him and desire to walk in His way. It is guarded by gates to keep out the unapproved — the unworthy. Knowing all are unworthy to receive this wonderful hope, let us rejoice in the mercy and knowledge we have been given, and push on in the daily struggle to grow in spirit while subduing the carnal man within, in hope of one day ascending that holy hill to "stand in his holy place".

*M.C.S.*



**THE CHRISTADELPHIAN SITUATION AND A BAPTIST  
SKETCH THEREOF 1871**

"A Baptist Record" & c., falsely styled the Freeman (for not holding the truth, it is neither free itself nor can emancipate its friends from the bondage of sin and death, but, contrariwise, holds them more strongly therein under promise of liberty), thus notices (June 9) the lamented death of Dr. Thomas:

"The so called Christadelphians have lost their founder, John Thomas, M.D., who died on the 4th inst., in Hoboken, in the United States. He attained much prominence years ago, as a fellow-worker with Alexander Campbell, from whom he afterwards separated. The Christadelphians are religious materialists. They believe that the soul of an infant perishes; that man will have no conscious existence between death and resurrection; and that the wicked will have no conscious existence after the second death. They are opposed to any fixed form of worship, and have little faith in systems of education. Societies of this sect are to be found in the west and south of America; and there are two or three societies in this country: that in London meeting in a small room near the Gower-Street Station of the Metropolitan Railway, when, we believe, they hold in the morning a kind of close religious service, similar to the Plymouth brethren, whom in litigiousness of spirit they much resemble; and in the evening, a sort of free debate on controversial themes."

Upon this we have briefly to say that Dr. Thomas is not our founder, except in the sense of instrumentally clearing the good foundation, other than which no man can lay, which had been overlaid and hid out of sight by "the dung-hill of Roman decretals." He pointed us to the word. He drew our attention to the entire dissimilarity between the systems of the clergy (of all shades and name), and the message delivered by the apostles for the salvation of men 1800 years ago. We looked, we saw, and followed — not Dr. Thomas; for Dr. Thomas asked no man to follow him; but Christ and the apostles as embodied in their word to which he called our attention. If Dr. Thomas had professed to have received a new revelation (like Joe Smith); or new "light" from heaven on what was formerly revealed (like Swedenborg); if he had advanced anything on his personal authority as a pretended messenger, or apostle or prophet, like the thousand pretenders there are from the head centre of spiritual humbug in Rome, down through all the clergy to the latest Mormon "apostle", then might all true records have described him as "the founder" of those accepting his views; but none of these did Dr. Thomas do. He simply re-called attention to

the old way from which the world had departed, repudiating all pretension to knowledge or authority outside the boards of the Bible.

Then we have to protest, for the hundredth time, against the assertion that Christadelphians are "Materialists." The accusation is not true. A Materialist, in common acceptation, is one who denies the existence of God, disbelieves in anything not palpable to the senses, declares resurrection impossible, and inculcates sensuousness. This is the antipodes of Christadelphian belief. They believe in God, put faith in the spirit and things unseen, teach the resurrection, and maintain the connection between present action and future destiny. The man who designates the Christadelphians "Materialists", is ignorant of what he affirms. They are Realists, but not Materialists.

Then the peculiarities of their faith are not accurately stated. "They believe," says the Recorder, "that the soul of an infant perishes." We prefer to have it said that we believe an infant perishes. "Ah, but the soul", says Mr. Record. We say that the soul is not the infant. We say the infant is the child born of flesh and blood, and its life is no more itself than the life of a canary is the canary. The life of all is the same. — (Job 34:14; Ecc. 3:18; Psalm. 104:29).

"That man will have no conscious existence between death and the resurrection," is the Recorder's next specification of the Christadelphian belief. We have no objection to the idea intended to be expressed, but the form of it is a little anomalous. A man dies and is dissolved in the grave; and how can you talk of his having an existence of any sort, Mr. Recorder, till he is made to "stand again" in the resurrection (anastasis, standing again)? I don't mean the body, rejoins Mr. Recorder. What do you mean, Mr. Recorder? I thought you spoke of "man", which, in the original, means earth? Yes, yes, but the soul. Oh, that is another thing; all creatures have "soul", but soul is not the creature; the steam isn't the engine. A sheep has soul, which takes its departure when the sheep is killed; but you would not say that the sheep "exists" after you have eaten the mutton?

The fact is Mr. Recorder, we believe in death, and you don't. You say that a man in death is not dead, but alive and "conscious", and this arises from your believing the doctrine of the Pagans, that a man is an invisible spiritual creature, inside of a body, instead of the teaching of the Bible, that man is a body of dust. (Gen. 2:7; 1 Cor. 15:47).

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

"The burden of the valley of vision - - - . For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls - - - ." (Isaiah 22:1 & 5).

It is so easy to apply the above prophecy to an historical fulfilment concerning the ancient nation of Israel, but the prophecy relates to the valley of vision, a revealing to men in a low place; those who are the despised of this world. The high and the mighty on the other hand, in setting their sights, in their pride, above such things; shall never know them. The chapter from Isaiah concludes with a definite declaration concerning Christ:-

"And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house."

(verses 22-23).

Isaiah therefore, not only had a message for his days but also had a revealing for the people of the Truth, to the very end of the times. What a treading down of the moral fabric is now taking place! A recent headline in the National Press proclaimed, "Britain has twice the divorce rate of the rest of Europe." The legal aid bill in the UK for divorce is some 332 million pounds a year, and the total of those affected is twelve million seven hundred and fifty thousand (half of them children). This is quite a proportion of the population in a comparatively small country. It is computed that 632 children are plunged each day into the sadness of divorce, and every year 40,000 fathers become cut off from their children. No wonder the nation is severely troubled by child crime. Unsettled families spawn instability in the next generation. Of course Britain is not the only country in this dilemma, which brooks evil and perplexity for the world at large.

Man's difficulties are however not merely confined to individual's morality. The way of life has deteriorated. Some would say improved. And, yes, in technology this is so as regards transport and labour saving devices. But consider the price being paid for pollution from cars, choking town and countryside. Of the noise, unremitting, for those who live near motor-ways. Of the maimed and killed as a result of the ever increasing motor speed, due to higher

performance vehicles, which give less chance of correcting a driving mistake before it becomes too late.

Voices have been raised in concern about the increasing number of vehicles upon the roads, with worries that a saturation point is getting near when something radical will have to be done to control travel. But government shrinks from action, because motor vehicles produce great tax revenues, and influential international business would be very concerned at a curb that would affect them economically. The environment however, is undoubtedly suffering. In the words of scripture the 'walls are breaking down', for there is obvious spoliation of natural things. Oil tanker disasters are one example of the threat to the environment. Consider the following recent disasters:-

January 1993, the "Braer" tanker, which ran aground off the Shetland Islands, with the loss of 84,500 tonnes of light crude.

December 1992, the "Aegean Sea" tanker ran aground at La Corunna harbour, Northern Spain with the loss of 84,000 tonnes of crude oil.

1991, the "ABT Summer" sank 700 miles off Angola with 260,000 tonnes of oil.

March 1989, the "Exxon Valdez" lost 38,000 tonnes in Prince William Sound, Alaska.

1979 the "Atlantic Empress" off Tobago, lost 280,000 tonnes.

And the most recent was the "Sea Empress" which struck rocks near Milford Haven, South Wales, on February 15th, when more than 20,000 sea birds became coated with oil, which also affected dolphins, seals, porpoises, and other sea creatures including anemones. These accidents greatly spoil life in the seas and along the coasts, and are part of the price being paid for mans' modern way of life.

In reality, modern living, for all its scientific refinements, is tarnished by an overshadowing background of disastrous gloom; consequences have to be faced eventually, for the great technical changes in mans' way of life. The fact, however, is that man will not be able to extricate himself from the tangle both practical and moral into which his own sheer inadequacy has led him.

But there is hope, which "the burden of the valley of vision" gives to those in a low place. For the day is coming when "the nail that is fastened in the sure place (shall) be removed," and the heavy penalty which man pays for the life which he has devised for himself, will be removed as a "burden - - - cut off: for the Lord hath spoken it." (Verse 25).

**NEWS FROM THE ECCLESIAS**

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

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

Our thoughts are very much with our brethren in Manchester in the sadness over the sudden death of our Sister Sylvia Butterfield. She rests free from the suffering and grief which has been great in recent months. She sleeps free from the ills and failings of the flesh, and in the hope of life and eternal joy when Jesus returns to gather His faithful ones.

Our sister while visiting those in Manchester, suffered a fall resulting in serious injury. She is recovering but it is slow. We are grateful for the loving care given in the home of our brother and sister.

*J.A.DeF.*

**MANCHESTER, Ryecroft Hall, Audenshaw.**

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

We report with sadness the death of Sister Sylvia Butterfield, suddenly in hospital, Monday, 15th April, and was buried on Tuesday, 23rd April at Biddulph Cemetery.

Our comfort is the sure promise in the Creator's Inspired Word " - - - my flesh also shall rest in hope. For thou wilt not leave my soul in the grave - - - ." (Psalm 16).