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The Orthodox Remnant Testimony

Advent Tract No. 2.

The 1961 Revival *A Call to "Brethren"*

with preface on

"The Orthodox Remnant Testimony"—what is it?

R.T.6

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The Majesty of the Gospel.

First, it is a *testimony*, a witness to the truth of God, a prophecy to the believers in the Lord Jesus to awaken to the evils of the day and in particular of the warring factions which divide them. It was intended to be published in the form of a Bible magazine under the title "The Remnant Testimony," but the writer was impressed with the crucial importance of fundamental orthodoxy on one hand, and also the element of danger that, owing to claims made in certain quarters, the title "The Remnant Testimony" might just possibly coincide, with the title of another publication unknown to the writer and thus needlessly create confusion. The magazine project has been held over for the *moment* until the need for a publication of a magazine as distinct from tracts has been proved to potential subscribers.

Secondly, it is a testimony to the principles of II Timothy ii. whereby a path of unity in separation from evil is outlined; but that path is not sectarianism or separatism but a departure from these as also other evils.

Thirdly, the truth of Scripture and the value of an outline of sound words are essential to the recovery and maintenance of a remnant testimony; and in these days when so much heterodoxy abounds, the writer felt that it was due to God and His Christ to maintain the value of orthodox belief.

Lastly, it is a call to humiliation, healing and revival. With this in view and in particular in view of the third point, the writer appends a copy of the revised draft Confession of Chalcedon for the consideration of all who have healing and revival at heart.

DRAFT REVISED VERSION OF THE DEFINITION OF CHALCEDON

We confess One and the Same Son, Our Lord Jesus, and all with one voice teach that He is perfect in Godhead and perfect also in Manhood, God truly and also Man truly, of created human spirit, soul and body consisting, His Blessed Body being of flesh and blood during His Humiliation, but now as exalted and ascended in resurrection He is resplendent in a Body of glory of flesh and bones; that He is consubstantial with the Father and the Spirit in the Unity of the Godhead, and consubstantial with us as to His Manhood, and in all things like unto us yet without sin or its consequences in mortality or corruptibility, His Body in His humiliation being holy and free from any subjection to death or corruption; (a-mortal, i.e., not subject to death, yet not in His humiliation immortal or incapable of death, for He did truly die and suffer for our sins); eternally begotten of the Father in co-equal and co-eternal glory and essential unity as to His Godhead, but also in the end of time for us men and for our salvation born of the Blessed Virgin Mary, who thus as to His Manhood is the Mother of God the Son; confessed thus by us all to be One and the Same Christ, Son, Lord, Only-Begotten, in two natures or essences, Deity and Humanity, without compound, without change, yet also without division or possible separation, the difference and distinguishability of the natures or essences being in no way changed by their Union in His Person but rather preserved and concurring and operating harmoniously in One Person and One Subsistence incapable of separating into two persons or egos; possessing thus a human will ever operating in harmonious subjection to the divine will, yet One and the Same Person the Only Begotten Son, the Word, Our Lord Jesus Christ.

THE 1961 REVIVAL—A CALL TO "BRETHREN"

But little of 1961 is left. It might seem bold to speak of a revival this year. Yet as one looks at the international situation one wonders what



the position will be by the end of the year. Dire events might have come to pass and Our Lord might not have come.

We know not how many or how few there are who remain to be gathered into the fold of Christ's Church. What I fear is that God might have to chasten us and the unconverted with a foretaste of the wrath from heaven (which will certainly fall one day), if we fail to win the remaining trophies of grace by living and preaching the Gospel using our present favourable conditions to the best advantage.

I believe He tarries through lack of revival. I submit that we need not look further for the reasons for the lack of revival than by examining the carnal party spirit which still operates to divide and keep apart various groups of "Brethren." Healing of these divisions may well be a prerequisite for revival.

What I would urge therefore, is an awakening to the realities of the situation. We can afford these divisions no longer. The Christian Church has suffered from declension long enough and we have had our part in it. We have retreated in the face of advancing paganism, and even nominal Christianity has lost ground heavily.

We are fighting with our backs to the wall. We can retreat no further. No longer can we afford disorder and indiscipline. The battle of the Lord cannot be fought successfully by a disorderly rabble. We need a self-imposed military discipline almost as exacting as that known amongst the Taylor Exclusive Party of "Brethren," but exercised, not so as to demand compliance as a term of fellowship, but with a view to providing a cadre of leadership for those believers in Christendom in doubt and confusion, and the spiritual dynamism necessary to successful evangelism. We have seen military discipline enforced as it were in a class-room exercise at Sandhurst, on the parade ground, or on Salisbury Plain, and not put into practice for practical expeditions. What would we think of a country which in a serious emergency called up a half-trained Home Guard to fight at the front, and left highly-trained armies of professional soldiers square-bashing? Evangelism is the test and first object of good discipline.

The first need is for a general exercise as to the possibility of recovering unity amongst "Brethren" by means of a tightening of notions of discipline in some quarters and a relaxation of the extremism in others.

Secondly, we need united and urgent prayer on the part of all true Bible-loving believers for healing amongst the saints, peace in the world, and revival in the Gospel! I submit that I Timothy ii. 1-4 means that every assembly of believers should "first of all" make supplication and prayer according to those verses, i.e. that all meetings of the local assembly should open with prayer on these lines. We have become rooted in a custom of opening meetings with a hymn. I believe it would be better if those verses were read or referred to, and *every* meeting launched on its way in a spirit of *urgent* prayer for peace, revival and healing. Furthermore, I believe that at the weekly prayer-meeting a deliberate effort should be made to express locally the truth of I Cor. xii. 25-26 by remembering in prayer all believers of whatever local denominational connection who are in especial need of the prayers of the saints.

Thirdly, there should be urgent and immediate plans for carrying out a nation-wide evangelistic campaign, but in a quiet and spiritual manner, avoiding all sensationalism, personality-cults, publicity advertising methods, or reliance on noted speakers, the aim being to reach every home in the Kingdom with the Gospel message in tract form and with

invitations to meetings for evangelistic ministry. I believe nearly all such meetings would be best conducted on a moderate scale. Yet our sights should be trained on the conversion of Britain from materialistic paganism to the faith of Christ; Col.i.28. As a first measure it would be better to find 10 speakers of modest (though adequate) ability in evangelism to address 10 modest meetings of 50 to 100 persons than form large committees to hold rallies of 250, 500 or 1000 or more persons. Of course where the larger meetings became necessary because of local interest that would be superb, but I believe it highly important to avoid newspaper publicity methods and anything which savours of emotionalism and hysteria. Nor let us be characterised by narrowness of heart or party spirit. We are fighting for the survival of Christianity not of "Brethrenism."

Fourthly, while praying for peace we should be *prepared* for the worst, and by that I mean an out-break of nuclear war of serious dimensions. If this happens, no doubt life will not be worth-while for those affected from a purely selfish point of view; but *we* are not entitled to look at things from a selfish view-point. We ought therefore to prepare instantly for the *duty* of survival, so that our fellow-men who survive, even if only sick or dying, may be instructed in the Gospel message of repentance and faith-obedience. Civil Defence is forced to recognise that millions may only survive to die within a week or a month of contracting radiation-sickness without hope of cure. Such will need to be prepared spiritually for death. We ought to have a place of shelter for our preservation, together with a week's supply of canned food and boiled water, clothing and medical supplies ready. And we ought to know our brethren who can be summoned to assist in this ministry.

Let us not fail Him or our fellow-men in this hour of danger; but let us keep our heads remembering that in His abundant mercy our prayers for peace may well be answered. We may in deed and in truth be standing between the dead and the living, between the judgment and wrath of God and our fellow-men, who are even now under His abiding anger for continuing in sin and unbelief; John iii. 36. Let us seek to intercede with power and effectually! Our Lord *may* not come for a generation, but we ought to be ready for Him to come NOW.

Finally, I would refer to Luke xii. 47-48. We, my brethren are in the secret of His will; we *know* it, but are we *doing* accordingly? God has not hidden from us that which He is about to do, even if it is hid to them that are lost. I am sure that His look of sorrowing disapproval will to the loyal heart be as great an infliction as any stripe upon the back of the victim of due punishment. The moral principle in the Scripture is inescapable:— "And that servant which knew his Lord's will, and prepared not himself neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes shall be beaten with few stripes. *For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.*" How very much has been committed to us! Let us do our duty—without fail!

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ROBERT S. BOYES.

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