

NOVEMBER 1966

A Monthly Magazine issued by

The Remnant of Christ's Ecclesia

in opposition to the Dogmas of
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

"Take heed ye be not deceived"

AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

THE GOSPEL

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

CORRESPONDENCE

NEWS FROM THE ECCLESIAS

All Communications

W. V. Butterfield
16 Westfield Road,
Cheadle Hulme
Stockport, England

J. A. DeFries
R.D.1.
Forestville
New York, U.S.A.

At the Table of the Lord

“Exercise thyself unto Godliness”

WE are reading Paul's letter to Timothy, his “own son in the faith.” This letter is preserved today for our help. In it we can see the love shown toward Timothy — that love known only between those who are brethren of Christ, and who share His spirit.

Because of the Lord Jesus, we, brethren and sisters, are permitted to know this love, and as we experience His Hand in our lives, we grow in love for Jesus, and through Him, for God. How blessed is our position!

Might we not ask ourselves—Do we appreciate this love—unique in all the world—or do we take it for granted? If it is taken for granted, we can lose the spirit and wonder of that love which is of God, which binds us together as brethren and sisters, even as it bound Paul and Timothy.

All through Paul's letter to Timothy, we see specific examples of how that love worked to help, to encourage and strengthen his beloved Timothy. It is the Spirit's purpose in preserving these letters, that we might profit by them.

“Some shall Depart from the Faith”

In I Timothy 4 : 1, Paul warns of the latter times and the dangers they hold for brethren.

“**The Spirit speaketh expressly**, that in the latter times some shall depart from the faith. . . .”

How true this is! The love waxes cold and there is a departure from that faith which alone can bring salvation. It causes concern, sadness, but God does cut off those who do not value the Faith, who will not heed His warnings.

Let us take heed—as Paul warned Timothy—lest we succumb to the many temptations of the flesh which are so rampant in the world today. As we see some depart, overcome by these temptations, let us hold fast to the strength provided for us of God; let us take diligent care not to be overcome by grief, but grateful that God in His great love, is watching, guiding, warning, and purging His House.

Paul helps us further (I Timothy 4 : 7) “. . . **exercise thyself rather unto godliness.**” This is the Spirit's antidote to the poison of the

flesh which so quickly can overcome us, leading to death. Let us then, brethren and sisters, together discern the strength found in being “exercised unto godliness.”

We find the word “exercise” gives the thought of training as an athlete—one who puts away every distracting work or thought in his endeavour to be in the best possible condition to win the race. Paul brings this out for us:

“Know ye not that they which run in a race run all, but one receiveth the prize? **So run that ye may obtain**” (I Corinthians 9 : 24).

Our running is only as good as our determination, our having exercised, our training, and our removing of all hindrances. Paul continues,

“I therefore so run, not as uncertainly; so fight I, not as one that beateth the air” (verse 26).

Why not uncertainly — why not as one vainly beating the air? Because he had trained; he had exercised himself, as he tells us—

“But **I keep under my body** (my flesh) and bring it into subjection. . . .” (verse 27).

Is this not what we are striving to do — putting away the flesh, “keeping under,” reaching out toward godliness?

What is **GODLINESS**? We find it is used as “holiness,” and comes from two words, meaning “**to revere**” and “**well**.” Godliness is that which is like unto God. It is a result of obedience to His command, “Be ye holy, even as I am holy.” If we grow in godliness, we become—as much as any mortal can—more like **HIM**. This, brethren and sisters, is a great and high calling to which, by ourselves, we could never hope to attain.

But as we read these letters to Timothy, we find Paul speaks often of godliness, so that we might more fully understand it and strive to achieve unto it.

“I exhort therefore that first of all, **supplications, prayers, intercessions, and giving of thanks** be made for all men; . . . that we may lead a quiet and peaceable **life in all godliness and honesty**” (I Timothy 2 : 1-2).

Prayer with faith can bring us to God and to His attributes. It is an exercise unto godliness, and with importunity, it “availeth much.” Through Jesus, a way has been given. Let us value it, use it with care and reverence.

“The mystery of Godliness”

Further, to help us discern what true godliness is, Paul writes:

“ . . . great is the mystery of godliness: God was manifest in the flesh, preached unto the Gentiles, justified in the Spirit, seen of angels, believed on in the world, received up into glory ” (I Timothy 3 : 16).

The mystery of godliness! Indeed it is a mystery to every mortal mind; yet help is given. Here is godliness personified in the Lord Jesus, who came in the flesh, lived in a life completely free from sin, and was received up to His Father. He is the example for us of one who was **perfectly exercised unto godliness**.

It was this godliness which enabled Him to put down every temptation of His flesh nature, to get the victory; and so now He is with God to mediate for us in our endeavours to grow in godliness.

As we read further in this letter to Timothy,

“ . . . godliness is profitable unto all things, having promise of the life that now is, and of that which is to come ” (I Timothy 4 : 8).

Here is His Promise! **Profitable**, we find, means **advantage, gain**. If we are striving for those qualities which make up godliness, we will know great gain in this life; for God is on our side. Each one of us, if we submit, experiences real help and deliverance; guidance and care, from the all-merciful God. In the life to come, we pray for eternal fellowship and companionship with Paul and Timothy; with Jesus, and all who in this life have determined to grow in the godly qualities. Indeed, what **PROFIT**, what advantage, what **GAIN** can be ours, brethren and sisters! As we envisage it, does it not make us even more determined that we will be rightly exercised?

“Godliness with Contentment is Great Gain”

As we read on in Paul’s letter, we find further warning:

“ If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to **godliness** . . . from such withdraw thyself ” (I Timothy 6 : 3-5).

The warning is clear—for those who “suppose that **gain** is godliness”—and do not consent to the words of Jesus, can only be led away from God, to the serving of the flesh—and from these, we must withdraw; having nothing to do with such. As Paul warns, lest we be enticed away from sound doctrine and become lost.

What we **MUST** seek, Paul tells us, is “godliness with contentment” which is “**GREAT GAIN.**” **Contentment** we find comes two words: “self” and “to be sufficient or to suffice.” If we are content, we are happy with what God has given us; we are not seeking further. Paul was told by God when he prayed for deliverance from physical illness, “my grace is sufficient for thee.” If we are being exercised to godliness, we will know His grace, will find help and guidance to go in **THE** way which **HE** knows is best for us. In this spirit, we can know godliness with contentment, resting in His will, content to allow His Hand to guide us; **NOT** dissatisfied nor seeking more than is good or right for us.

“A Form of Godliness”

There is always the danger that we may think we are being exercised unto godliness; but because there is something lacking or wrong, may not really be so doing. We can, because of a wrong outlook or spirit, appear to be so exercised; but are instead, resisting it, fighting against that which can make us godly. We have learned by bitter experience, and must always keep it in mind, that the heart is easily deceived.

Paul warns us about this in II Timothy 3 : 5, writing of the last times—of perilous times—when there will be those “having a form godliness, but denying the power thereof.” His warning continues: “**FROM SUCH TURN AWAY.**” **FORM** we find means appearance. It is all too easy to have the appearance of godliness. Many in the world’s religious organizations have this appearance. There is but one test of true godliness. **DOES THE POWER OF IT WORK IN THE LIVING?** Does the Spirit govern our lives, brethren and sisters? Are we subject to that Spirit, allowing it to work its marvellous work—its miraculous work (as the word **POWER** means) in our daily lives?

If we fail to do so—if we fail to submit, any appearance of godliness is **JUST THAT**—a **FORM**, because the heart is not in it; and so we certainly cannot be “exercised unto godliness.”

How important, then, brethren and sisters, that we allow ourselves—yea, are determined—to be exercised to godliness, for it means our eternal life! Peter was one who by severe trial and bitter experience realized this and helps us with the warning,

“The day of the Lord will come as a thief in the night; in the which the heavens shall pass away. . . . Seeing then that all

these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness" (II Peter 3, : 10-11).

Indeed, what manner of persons we **MUST** be—bending every effort, removing every hindrance.

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (II Peter 1 : 3).

We have a knowledge of Christ, of His nature, of His victory, and accomplishment by being perfectly exercised unto godliness—so that He could say as He died, "**IT IS FINISHED.**" By His example, we are helped to grow, to increase, even as Peter shows us:

"... add to your faith virtue, and to virtue knowledge; And to knowledge, temperance; And to temperance patience; and to patience **godliness**; And to godliness brotherly kindness; and to brotherly kindness charity (love)" (II Peter 1 : 5-7).

Paul, Peter, and all of our brethren who were exercised unto godliness, knew the love of brethren, and expressed it in their letters, whether to Timothy, to other contemporary brethren, or to **ourselves today**. Let us, brethren and sisters, be determined that we **WILL** be exercised unto godliness, and so know that love between brethren which is a foretaste of that perfect love which will be known—when all the unwholesome qualities of the flesh are removed, and there remains only that which is of the Spirit—the true godliness.

J.A.DeF.

Christendom — and others — Astray

The Spirit of the Law the Spirit of Christ.

"What Nation is there so great, that hath statutes and judgments so righteous as all this Law." Deuteronomy 4 : 8.

TO every mortal, life is precious especially when death is imminent. Even the ungodly in such circumstances look wistfully for a power greater than that of man to give them hope of life. Dr. Thomas observed that when he sailed to America in 1832 ungodly men suddenly became religious when a violent storm threatened the destruction of the ship and the loss of all souls on board. In their extremity, strong men began to cry and appeal for help. The doctor made a resolution that if he should reach land he would be resolved to find

THE REMNANT

the living God and His Truth. He realised that the sudden religious fervour of the threatened passengers meant nothing, and was no less than hypocritical.

The simple but absolutely essential requirement of those who would find the Almighty is that they must believe that He is.

“Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him.” Hebrews 11 : 6.

This fact may seem too simple and well known to require stating. Yet it should be realised that millions in Christendom profess faith in God, and claim most heartily that He is, without ever coming to the only true God—the God of Israel. Failure of such magnitude, in spite of all appearances to the contrary should make us pause, and consider the danger of being in the false and deluded position of the multitudes which constitute Christendom.

Why is Christendom so deceived? It is because God has not seen fit to “draw” them to Himself, as He knows they would never receive the “love of the Truth, that they might be saved.” The leaders of Christendom are too “wise and prudent” to receive the simplicity of the Truth. Prelates, Priests and Parsons revel in “philosophy and vain deceit,” being more tutored in the paganism of the ancient Greeks and Romans, than in the beauty and power of God’s Truth. These, and their devotees are satisfied to have the “form of godliness,” which permits almost complete liberty to please ones self at the same time offering a diluted consolation respecting the eternal future.

However, God will not be mocked, and so although the sects of Christendom are so numerous, and in some cases very rich and powerful, God knows that they have not or would not receive the love of the Truth.

“For this cause God shall send them strong delusion, that they should believe a lie:

That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thessalonians 2 : 11-12.

Manifestly, Christendom is part of the world, involved in all its strife, quarrels and grievous wars. Christendom—from Protestants to Catholics, from Methodists to the Orthodox Greeks, are one and all—astray; “lost,” unless God calls them out from their present state of darkness and death.

THE REMNANT

Israel — “called out.”

“What nation is there so great, that hath statutes and judgments so righteous as all this Law.” Deuteronomy 4 : 8.

The calling out of Israel from the darkness of Egypt is indelibly impressed upon the history of the world. Year by year at Easter time, Jews in the old world and in the new, celebrate this event in their time-honoured feast of Pesach—The Passover. The separation of Israel from all other nations and peoples shows the wisdom of God for the preservation of His children in the Truth.

It is not enough for a man to believe the Truth; he must separate from those who deny the Truth. The doctrine of fellowship herein so clearly taught shows that we are judged by God as partaking of evil if we fellowship those who in any particular subvert His teaching (2 John : 9). This is completely agreeable to reason. If we would make friends of those who deny God, we say in effect that this denial is of no serious consequence. This is why “friendship of the world is enmity with God”; for the whole world, whatever its religious professions, lieth in wickedness (1 John 5 : 19).

Philosophy will tell you that you can be friends with the world's people, without befriending their wickedness. But philosophy is not the Truth. Friendship with the world, can only lead to one result—the destruction of faith and the loss of the Truth. This is why Israel were required to be totally separate from the nations, from the world. God knew what was good for them. His Law was never grievous. On the contrary, the Law of the doctrine of fellowship was given to protect Israel from their native weakness. A weakness we all share. For are there not people of the world who are genial and kind? Are there not those whose company we can find agreeable? However, soon it will be manifest that they do not want the Truth, the same as saying they do not want God, and friendship in this case can only result in the tacit understanding of mutually rejecting God. Here indeed is seen why “friendship with the world is enmity with God.”

This simple understanding of the doctrine of fellowship is all-important; not to be confused with “membership.” There is only one fellowship, which is co-extensive with all the Ecclesias in the One Body, whether they be near to each other or separated by thousands of miles. To speak of a visit of one from another Ecclesia and say his fellowship was enjoyed, reduces the holiness of “fellowship” to mere companionship; and obscures the divine and sublime view of fellowship. In the One Body, this understanding

THE REMNANT

of fellowship is not only known, but felt as a real and precious gift uniting in one family those of different nations although separated by great distances. It is a wonderful experience to feel this in His family, not just to know as a theory, that if "one member suffer, all the members suffer with it," sharing the trial in a real and practical manner. Also if "one member be honoured, all the members rejoice with it," as is felt not infrequently when the blessing of God allows deliverance of a member of the Body or is received as a gift in answer to the supplications of many.

Nations boast of their greatness, but there has been none so great as the nation of Israel, nor is there at the present time. It was neither power nor wealth which made Israel great. As the nation was told by Moses, it was because they were given a unique Law—the Law of God containing perfect and precious statutes and judgments. These judgments were comprehensive of all individual and Ecclesial life, so much so that these were their life, for "the man that doeth them shall live in them." (That is by them.) None dared in the Ecclesia of old to set aside any of the judgments on pain of death. No matter was beyond the judging by the judges as God intended His people should have guidance in all things. Never was the cry heard in the Ecclesia when faithful that they must not judge. The reverse was the case. The Law was given, and taught to their children that in every circumstance there might be righteous judgment. When it is realised that it was this that made the nation great in the eyes of its contemporaries, then we have some idea of the divine importance of judging righteous judgment.

For those who think that they should not judge, let them consider what happened in Israel when there was no Judge, and "every man did that which was right in his own eyes." Crime, corruption, strife, and bloodshed destroyed the peace of God. In one calamity alone, a tribe nearly perished, and no less than sixty-five thousand brethren were slain.

If one were asked what was the most precious gift of God, the first answer might be "The Truth." Upon reflection it would have to be added "Judgments," whereby the Truth can be applied as God requires for the governing of our daily lives to lead to the Kingdom.

**The present cry of "those who say they are Jews,
but are not."**

"Judge not that ye be not judged."

Matthew 7: 1.

THE REMNANT

In view of the Spirit of Christ in the Law emphasising the value and importance of judgment, it is amazing that these words of Christ should be used to say, "we must not judge." In another place Jesus said:

"Judge not according to the appearance; but judge righteous judgment." John 7: 24.

The light of the Spirit in these words of Jesus is exactly the same as found in the Law, as we would expect since the Law is the Spirit of Christ:

"Thou shalt not wrest judgment; . . .

That which is altogether just shalt thou follow, that thou mayest live." Deuteronomy 16: 19-20.

Then what did Jesus mean when he said:

"Judge not that ye be not judged?"

If the context be carefully followed Jesus is seen to be condemning **fleshly judgment** not the righteous judgment of the Spirit. Natural or fleshly judgment is quick to see faults in others without perceiving the faults in ones-self. This kind of judgment will criticise another for having only a "mote" in his eye, while having his vision blurred by a "beam." To such dispensers of fleshly judgment Jesus said:

"Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of the brother's eye." Matthew 7: 5.

This is the result Jesus wishes to achieve: that both brethren might see clearly, to judge clearly, and makes clear the meaning of His words:

"Judge not that ye be not judged.

For with what judgment ye judge ye shall be judged."

Matthew 7: 1-2.

Yes! Judge according to the flesh proving you are of the flesh, and you will certainly be judged as flesh. Judge according to the Spirit so proving that you are of the Spirit, and you will receive the approval of the Spirit.

May the 'others' realise this and cease misusing these words of Jesus to stifle and stultify necessary judgment affecting the life and belief of individuals.

THE REMNANT

“The leaven of modern Apostasy.” “We must not Judge.”

As has already been seen, the Law emphasises the importance of judgment in all things and is so clearly confirmed by Christ. It is alarming to see the progressive decline there has been in the ‘others’—in those who once had the Truth—due to the leavening influence of the repeated cry: “We must not judge.”

The leaven started perhaps over forty years ago, when in the 1923 Division, the specious argument was used that withdrawal could only take place for sins against the “Statement of Faith,” or “Constitution.” Items of God’s Law not included in the “Constitution,” it was said must be left as “open questions.” Transgressions of these must not be judged. It was claimed that these were to be decided according to an individual’s conscience. This was the beginning of an incipient leavening process.

As the Apostle warns:

“A little leaven leaveneth the whole lump.” Galatians 5 : 9.

Just as Israel were taught in a most practical way when they came out of Egypt:

“The people took their dough before it was leavened.”

Exodus 12 : 34.

God’s care is seen that he took pains in the feast of unleavened bread to make sure that the lesson which had been shown when they came out of Egypt should never be forgotten. Any brother or sister who ate leaven during this feast of seven days was to be put to death! Why was this Law regarded by God of such great importance, that its infraction meant death? If only the ‘others’ would value and consider the Law, then they would find the help which they sorely need.

The extent of the impression of God’s lesson given to Israel at this time can be judged by the rigour with which Orthodox Jews keep the feast of these days; eating only that which is leavened—“Matzos.”

At the time of the feast this year we attended an Israel exhibition, which for us was made intensely interesting by the conversation with some Hebrew children. After hearing them recite in Hebrew (which we did not understand), and then translated into English: “What

THE REMNANT

meaneth you by this feast," they were asked "Why is your mother not here?" "Too busy," was the reply. "She has to go through all the house to make sure there is no leavened food or crumbs, and get out the special pans and crockery which have never had leavened food in or on them, and are kept specially for this feast." We could not help but marvel, that even in perversity, here was a witness to the meticulous care taken to ensure that all leaven was purged from the home. The work and inconvenience to "mother" mattered not. Although only a tradition now, can we not see in this, a powerful reminder of what was given as a practical lesson to the Ecclesia in the wilderness, of the danger of allowing leaven in the Body of God's people.

Now to go back to the leaven of saying, "We must not judge."

Gradually this idea spread to include those who had been judged as unfaithful in doctrine, and had been withdrawn from as being outside the pale of salvation. As for example in 1885, when Suffolk Street embraced in their midst, those who denied that the Word was wholly inspired. These at first were regarded as having departed from the faith, with the only consequence this means, that of death unless they returned, but later by friendship and fraternising it was said we must leave the judgment of them to God and that "we must not judge."

Now the leaven of saying, "we must not judge," has been applied further; to all those who have departed from the faith in the many divisions. By this means it is said that some might be in the Kingdom from each of these various groups. The question does not seem to occur to them, why then continue the Divisions?

May the result of such erroneous teaching be pondered. Collectively the various sects of the 'others,' euphemistically called the "brotherhood," include many of the errors of Christendom, such as: Christ having clean flesh thus destroying the doctrine of the Atonement; Partial Inspiration of the Word of God and so undermining the very basis of all Truth; non-responsibility of enlightened rejectors which means that God can be mocked by the unbaptised and not be judged; denial that Adam was the first created man and that there are descendants of other humans in the earth today; that the serpent was not literal; that the flood did not destroy all. In the wake of these dreadful denials of God, there has inevitably followed the uniting with the world in the practices of the world, which at one time were looked upon as evil, but are now no longer regarded as such.

THE REMNANT

Finally the cry of, "we must not judge," has gone to staggering lengths. By some of the sects of the 'others' it is now even applied to the world. To Methodists, Presbyterians, Protestants, Catholics, and other denominations of Christendom. Baptism is no longer looked upon as a renouncing and condemnation of the world. It is no longer, in effect, regarded as essential to salvation if there can be any hope for some in the many sects of Christendom.

Every one of the sects of the 'others' are tenuously joined to this great evil simply because they say they are not able to judge those who go to these outrageous lengths. Jesus said:

"He that believeth and is baptised shall be saved; but he that believeth not shall be damned." Mark 16 : 16.

Why such should have campaigns to try and convert people who already may have a chance of salvation is impossible to imagine!

By degrees—imperceptibly, steadily, unrelentingly—the leaven has leavened the whole Body of the 'others.' As we have seen the leaven started in what may have appeared to be a small way as a charitable gesture in respect of those who departed from the faith, and has ended in the faith-paralysing teaching that the world and Christendom must not be condemned.

Perhaps the greatest natural gift is sight—to see the light. To be able to avoid obstacles which otherwise would cause injury. Truly:

"Where there is no vision, the people perish." Proverbs 29 : 18.

Vision is sight. Sight implies judgment. Knowing where to walk and what to avoid.

The often heard cry of the 'others,' "we must not judge" has closed their eyes. They can no longer see. Their leaders, too, are also blind. As blind leaders of the blind they reel and lurch from one side to the other along the no-judgment path, which will certainly end in the ditch of death.

May some at least of the 'others' realise the dreadful and fatal consequences of saying—"we must not judge."

(To be continued . . .)

The Gospel

THE KING OF ISRAEL.

SAMUEL was a zealous judge. He travelled about the land of his people, going from place to place each year, seeking their welfare. But the time came when age began to take its toll, when there could no longer be the same activity. Samuel then made his sons judges over Israel, but they did not follow the sincerity and incorruptness of their father.

Here was the opportunity that many among the tribes had been waiting for in their hankering after a king.

“Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.” (1 Sam. 8, vv. 4-5.)

Samuel was displeased, he had judged them well, but now they wanted a king to judge them, even while he was yet alive. Samuel prayed to his God for guidance, and there was comfort to him in the words of divine reproof of the people.

“... they have not rejected thee, but they have rejected me, that I should not reign over them.” (1 Sam. 8, v. 7.)

Nevertheless, though God was their King, their first King, the request was to be granted; but they were to be warned of the many disadvantages that would be associated with having a king. Human nature being what it is, they would be compelled to lose some of their freedom in service to their ruler; they would find this out to their cost.

The warning however fell upon deaf ears; the people were insistent. Who then was to be chosen? Samuel realised that it must be the Lord's choice, not his own. So he waited for the guidance which he knew God would give.

Now there was living at the time in Gibeah of Benjamin, midway between Ramah the city of Samuel and Jerusalem a young man of marvellous physique with an obedient, humble, shy personality. His father Kish, who was a man of considerable wealth, requested the young man to take a servant with him and seek after some asses which had strayed away. Saul's character is revealed in the diligence of his research for the animals; he persistently sought for them

for two days, and then thoughtfully realising that his father would soon be worrying about their welfare due to their absence, suggested they should return home.

It was at this juncture that the servant gave Saul advice, which the young man genially accepted. They were near to the city of the man of God, why not go and ask his advice what they should do? So Saul came to Samuel with whom he was acquainted, and the last judge of Israel realised that here was the man whom God had chosen to be king. Saul's mind was immediately set at rest by Samuel; he was told that the asses lost three days before had been found; but now he was to stay the night in the city and go on his way on the morrow.

What a good man was Samuel. There was no hesitation now that he knew that here was God's choice. There was no jealousy. As they sat down to eat Saul was allocated the chiefest place among the thirty or so persons that feasted with Samuel. Moreover the choicest of the meat was placed before the Benjamite. That night Saul talked privately with Saul; and then early the following morning as Samuel went to the end of the city to see Saul upon his way, Saul's servant was told to go on in front. As Saul stood still, Samuel took a vial of oil and poured it upon his head, and then kissed him and said, "Is it not because the Lord hath anointed thee to be captain over His inheritance?"

To convince and encourage the young man, Samuel then told Saul of certain incidents that would befall him that day culminating in a meeting with a company of prophets to whom Saul would join himself in prophesying with them, because the Spirit of the Lord would come upon him. So in this way he would be furnished with Spirit power for the exalted task for which he had been chosen.

After this incident Saul was neither boastful nor indiscreet. But the time came when the matter had to be made known to all Israel. The people were called by Samuel to Mizpeh.

With admonition because their heart had framed the idea that in having a king they would have someone to fight against their enemies, when God their King had hitherto delivered them out of the hands of those who had opposed them, Samuel caused the tribes, and then the families of Benjamin to be selected by lot, and eventually Saul the son of Kish was revealed by the elimination of all others, as the man who should be king. But Saul had hidden himself away; nevertheless God who had confirmed His choice revealed where Saul

THE REMNANT

could be found and as the young man was brought into the assembly he stood head and shoulders above everyone else, as God's choice; to hear the exultant cry of the people "Let the king live."

This narrative however reveals most eloquently that God was the King of His people. He was their first King, and though in His mercy He allowed a man to be raised up among His nation to be their king, to God the honour, the power the glory and the majesty is due always. He is the All Powerful, the All Seeing, the All Devouring and is ever present. His people dwell under the protection of the Lord who is everywhere; and nothing can come upon them other than what He permits.

These thoughts are taken up by the Apostle Paul:—

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."
(1 Tim. 1, v. 17.)

In desiring a king the faith of the people in their God had faltered; but they were soon to be made to realise that they were still in need of the help of God their King, if their ruler was to lead them successfully.

God's choice of Saul however was undoubtedly right and good. He was a person whose physique gave him a commanding appearance, and yet was of an excellent disposition.

The well-being of the nation would have been continually fortified by this God-provided leader if people and ruler alike had rendered the respect and faith to God; instead of which Saul eventually required and received of the people for himself.

To be continued

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

“FOR THOU HAST TRUSTED IN THY WICKEDNESS: THOU HAST SAID, NONE SEETH ME. THY WISDOM AND THY KNOWLEDGE IT HATH PERVERTED THEE; AND THOU HAST SAID IN THINE HEART, I AM, AND NONE ELSE BESIDE ME”

(Isaiah 47, v. 10).

WITHOUT doubt, Babylon of ancient renown was a great city, its influence reached out far beyond its confines, and elements of its fleshly wisdom were absorbed by many nations not only in the east but later in the west, and have continued to flow in the life stream of the world and its institutions even to the present time.

The potentates of Babylon were proud. This was seen in their exulting over their achievements, which they boastfully recorded upon clay tablets, which is practically all that remains of the former glory.

It is true that so far as puny man's standard is concerned Babylon did achieve much. Herodotus, the Greek historian of the fifth century B.C. did not exaggerate when he said that the great wall of Babylon was wide enough to allow the passage of two chariots driven abreast. The “Hanging Gardens” of Queen Semiramis were also a wonder of the world to the ancient Greeks. Nebuchadnezzar, the best known of Babylon's kings encouraged the study of science, and it has been stated that the modern knowledge of astronomy and mathematics is all based upon certain first principles which were discovered by the Chaldeans.

Success went to the head; and in the heart was the proud declaration:

“I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children” (Isaiah 47, v. 8).

“I am, and none else beside me.” Here in the mind was a usurping of the necessary acknowledgment that such a thought is the prerogative of the Creator alone, who has declared:

“... there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all ends of the earth; for I am God, and there is none else”

(Isaiah 45, vv. 21-22).

Babylon of old was brought down to the dust because of her pride; what then of the latter day Babylon?

Man's achievements in these latter times are indeed impressive and great, but the truth of the Psalm is just as relevant; for man:—

“ . . . through the pride of his countenance, will not seek after God: God is not in all his thoughts. His ways are always grievous; thy judgments are far above out of his sight . . . he hath said in his heart, I shall not be moved: for I shall never be in adversity ” (Psalm 10, vv. 4-6).

The latest boast is that man is pushing back the frontiers of old age. The claim is that children have an excellent chance of living to be 100, and their children might well live to 150. Men called by the impressive term of gerontologists, specialists in the studies of ageing, have spoken upon this subject with an assumed authority without even the backing of natural evidences let alone the word of the Creator of all life.

These men of renown lose themselves in a verbiage of observations that prove nothing, but yet deceive the simple; but what is worse, challenge in effect the authority of the Most High.

A professor of Russia's laboratory of Experimental Physiology for Resuscitation at the Academy of Medical Sciences is so lost in the fog of human learning that he remarks that:—

“ Ageing is one of the most agonisingly complex problems of all branches of biology and chemistry.”

An American actor engaged in Ageing Research has made the observation that:

“ We have to discover whether cellular changes in our make-up are due to the passage of time, or the result of past events **in an individual organism's life** that set in motion ageing processes that can't be reversed or stopped.”

Money is being spent on research in the hope of discovering whether ageing is the result of medical events in the surrounding connective tissues outside the cells. The theory has been propounded that humans are subject to many outside influences, any one of which could be responsible for ageing. The proposition has been made that men live within the pull of gravity, breathe a mixture of various gases and pollutants, and are subject to a steady hail of radioactivity from the atmosphere and surroundings. The question is asked, “ Do people age because of these factors? ”

THE REMNANT

The answer that the ageing process is because of God's judgment of sinful human nature, and that man cannot possibly fight against God's judgment, for from birth humanity is under the sentence "dying thou shalt die" is not complex enough for such minds.

But the indictment of man's foolish notions rings out from the word of God with eloquent power:—

"The Lord knoweth the thoughts of man, that they are vanity" (Psalm 94, v. 11).

Is it not a sign of the times that as knowledge increases (according to the prophecy of Daniel 12, v. 4) so does the pride of man grow in a failure to realise, more than previously, that a divine law governs man's life and the life of all things.

The exhortation from the word of God to those who would honour God is for them to echo in their hearts the admission of His greatness and bow before His authority.

"O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:

But thou, Lord, art most High for evermore"

(Psalm 92, vv. 5-8).

It is impressive that the American astronaut who recently viewed the earth from a height hitherto not reached, stated to be 850 miles at Apogee, and so enabled to view the curvature of this orb of the heavens around to a distance of 150 degrees, said it left him feeling "bright eyed and bushy-tailed." He was proud of his achievement, but even in his sublime ignorance he could not completely veil by his casual phrase, the impact upon him of what he had seen.

Yes, how great are the works of God, but even when man is impressed by the things of his sphere, he fails to realise the majesty of the thoughts of the Most High.

"Men will become masters and not guests" on the moon by the end of the 20th century boasts another Professor at the Soviet Academy of Sciences. But American space experts speak even more ambitiously of a landing upon the planet Mars in 1982, with an establishment for 12 men on the surface of the red planet only a few years after.

Yes, man thinks he has a free hand to carry on the projects of his fancies decade after decade. He forgets that God rules in the kingdoms of men; so the attitude has developed, "I am, and none else beside me."

But the divine reprobation of Babylon ancient and modern, from The God who has "... stretched forth the heavens alone" and has declared, "... that spreadeth abroad the earth by myself" is that He:—

"... frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish;

That confirmeth the word of His servant, and performeth the counsel of His messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built and I will raise up the decayed places thereof."

(Isaiah 44, vv. 25-26.)

The present day revival of Israel is a token that Modern Babylon is doomed; its pride is to be brought to the dust; its perverted knowledge is to be made to cease.

D.L.

News from the Ecclesias

Newtownards, Co. Down, N. Ireland.

Breaking of Bread, Sunday, 11.30 p.m. Sunday School 2.30.
Bible Class, Wednesday.

As we enter into the winter months again, we are sustained by the memories of many visits from Brothers and Sisters which have been joyful times together, and of great help in the Spirit; a Season which was made complete by the presence of Sister Carter and Sister Lios and their greetings from all in the States. We are grateful to those who have come and given of their love, and no less to those who, unable to make the journey have helped in prayer and supplications. We are strengthened in these things.

J.P.

Eden, New York. Grange Hall, Church Street.

Sundays., Breaking of Bread 11.30 a.m. Sunday School 1.30 p.m. Bible Class: Mid-week, Forestville and Orchard Park. Alternate weeks Revelation Study.

The Sunday School Address was on the subject: "Six days shalt thou labour and do all thy work; But the seventh day is the Sabbath of the Lord." Young and old were benefitted by a fuller realisation of the wisdom of God, in providing for this time of resting from toil.

The Sunday School Outing was a most enjoyable occasion, blessed with a happy feeling unity, and of gratitude for the beauty and bright sunshine—a gift from Above.

The work of witnessing continues, encouraging a gratitude for the privilege of being co-labourers with God.

The visits abroad with our brethren and sisters were very happy ones, and the notes on classes and discussions most helpful, as all here have shared them since the return. The Bond of "one mind" and "one mouth" more than ever emphasised, as a provision from Above and demanded by the Almighty. J.A.DeF.

Manchester. Memorial Hall, M.A.P.S. Building, Albert Square, Manchester.

Sundays: Breaking of Bread 11.30 a.m. Lecture 3.30 p.m.

Thursday, 7.15 p.m., Onward Hall, Deansgate.

Saturday Bible Class 3.45 p.m. For dates please refer to plan.

With a view to showing the 'others' that there is no hope of salvation in apostasy, an Address was given to Christadelphians in Huddersfield on Saturday, October 22nd, entitled:—

"The Present Peril in Christadelphia."

Due to a wrong understanding of:

"Judge not that ye be not judged."

"When God's Word is denied what does He require?"

Some were moved to agreement with what was said, but hesitated to say that salvation is impossible in an apostate sect. May these realise that apostasy is darkness, and God does not dwell in darkness.

If association with the darkness of apostasy were to be no barrier to God's fellowship and salvation, then there would be no need to leave the world; no need to obey the call:

"Wherefore come out from among them, and be ye separate saith the Lord . . . and I will receive you."

Unless apostasy is left God will not "receive," and be a Father to those called to be His sons and daughters. A solemn warning that there is no hope whatsoever in apostasy! W.V.B.