

MARCH 1987

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 that ye be not deceived"**

---

"AT THE TABLE OF THE LORD"

"GOD'S GRACE"

"THE SOUTH LONDON ECCLESIA 1897"

"A BIBLE CLASS"

"WHAT IS TRUTH (PART 18)"

"CORRESPONDENCE WITH DR. THOMAS 1861"

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

"NEWS FROM THE ECCLESIAS"

---

**All Communications**

D. Lancaster  
227 Moston Lane East  
New Moston  
Manchester M40 3HY  
England

M. C. Steiger  
836 King Road  
Forestville  
New York 14062  
U.S.A.

## At the Table of the Lord

“IT SHALL BE WELL”

**T**HIS morning we have considered the experience of a woman in Israel, known to us only as Shunammite. It is written of her:

“... Elisha passed to Shunem, where was a *great woman*;  
...” (II Kings 4:8).

We have no record of why she was considered “great”, or as the word sometimes implies—elder or noble. But what we have read of her spirit this morning helps us to see why she was so described. Elisha appears to have passed often through Shunem, which was near Mt. Carmel and Jezreel—places where he was wont to go. This woman of Shunem provided bread for the prophet, saying to her husband:

“... I perceive that this is an holy man of God, which passeth by us continually.” (II Kings 4:9).

We might ask how she knew Elisha to be a man of God. Perhaps she had seen or heard of the miracles which he had done: the widow’s oil which ceased not, the stopping of Jordan, the healing of the waters by casting in salt, the defeat of the enemies of Israel—all done by Elisha after he had taken up the mantle of Elijah. This unnamed woman of Shumen also provided a resting place for the man of God, being aware of his need and quick to do what she could. Elisha recognized her thoughtfulness and care, and said to her:

“... Behold, thou hast been careful for us with all this care; ...” (II Kings 4:13).

The word *careful* used here is not the usual, but one which means to quake or tremble. It is used to describe Israel at Mt. Sinai:

“... It came to pass on the third day ... that there were thunders and lightnings, and a thick cloud ... and the voice of the trumpet exceeding loud; so that all the people ... *trembled*.” (Exodus 19:16).

Further, when Israel trembled as they heard the voice of the Almighty, Moses said to them:

“... Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.”

(Exodus 20:20).

It was a godly fear of the Almighty which would restrain them from sinning. What did this fear of the Lord have to do with this Shunammite’s care for Elisha? She knew of his miracles and recognized the power of Israel’s God. She, trembling and caring, provided for him—did what she could to help the man of God. Does this not reveal why she in the divine estimation was

“great”? Because of this pleasing spirit, Elisha calling upon God, caused her to bear a much longed-for son. Can we imagine how she would rejoice at this blessing—giving praise and thanksgiving unto God? Would it not increase her fear and regard for God, and her yearning to serve God’s prophet?

When the child was grown (after some years of rejoicing in him), we are told he had a fall and later died upon his mother’s knees (II Kings 4:20). It is not hard to imagine her grief which Elisha understood so well:

“... Let her alone, for her soul is vexed within her ...”

(II Kings 4:27).

*Vex* comes from a root meaning bitter, and is also used as to grieve or to provoke. This Shunammite was like this—not in anger against God or Elisha, but in the submitting spirit Job expressed under trial:

“As God liveth ... who hath *vexed* my soul; All the while my breath is in me, ... My lips shall not speak wickedness nor my tongue utter deceit ... till I die I will not remove mine integrity from me.” (Job 27:2-5).

Surely Job was grieved, in bitterness; but always his spirit was to endure and to glorify God.

Can we not in a measure enter into the mind of the Shunammite as she felt this way? But we see, too, the immediate recognition of her need, and her faith expressed to her husband:

“... Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God ...”

(II Kings 4:22).

Her first thought and urgent action was to *run* to Elisha, believing that he could help in her distress. This spirit is an example for us, Brethren and Sisters, for we, too, at times feel vexed, troubled, and bitter. Is our first determination to run or make haste to God, depending upon His knowledge of our problems and upon His mercy? This Shunammite did, even when her husband, who was not moved by the same zeal and perception, said:

“... Wherefore wilt thou go to him to day? it is neither new moon nor sabbath ...” (II Kings 4:23).

His thought was that there were the appointed times to seek God; why go at any other time? How easy it is to get into this way of thinking. We go to meeting on Sunday, and to the bible class during the week; we offer prayer at regular times. What is the need to run to God at other times? This was not the spirit of the Shunammite. She said urgently:

“... Drive, and go forward; slack not thy riding ...”

(II Kings 4:24).

Her need was great; her desire was strong; and her perception of where help would be found was clear. This mind was expressed in her faithful words in reply to her husband:

“... It shall be well.” (II Kings 4:23).

Only four words—but what a lot they reveal to us of this woman’s spirit: If I can find the man of God, “it shall be well”. The word for *well* is “shalom” meaning peace, perfect, safe, complete. What a clear recognition that only from God, in His mercy and care, can there be peace and perfection. Her conviction was: “It shall be well”, even as her son lay dead upon Elisha’s bed. Her thinking was clear: If I can reach out to God, it may be that, through His prophet, He will restore my son; or it may be that I must endure this great grief—or whatever, it shall be according to His will. In this spirit she could say, “It shall be well”—it will be peace of mind and spirit. Although her soul was vexed within her, her spirit was much like that of Jesus:

“... not my will, but thine, be done.” (Luke 22:42).

Further evidence of submission and trust is seen as she replied to Elisha’s question through Gehazi:

“... Is it well with thee? is it well with thy husband? is it well with the child? ...” (II Kings 4:26).

Her reply was: “It is well”—in spite of her child being dead and she being so vexed in spirit. A remarkable answer, but so surely expressing her faith. Going on, we are told:

“... when she came to the man of God ... she caught him by the feet ...” (Verse 27).

He was a refuge and a source of strength to her. She also said when the prophet sent Gehazi back to Shunem with Elisha’s staff:

“... As the Lord liveth, and as thy soul liveth, I will not leave thee ...” (Verse 30).

And we are told that the prophet then “arose and followed her”. She recognized that only through this man of God could she find help. This reminds us how Elisha was tested by Elijah, and his answer to Elijah was:

“As the Lord liveth, and as thy soul liveth, I will not leave thee ...” (II Kings 2:2).

These were the exact words of the Shunammite. When Elisha asked for a duplicate of Elijah’s power, he answered:

“... if thou see me when I am taken from thee, it shall be so unto thee; ...” (II Kings 2:10).

Elisha clung to Elijah, and when he was taken up, Elisha took up his mantle and carried on his work—now having that same power from the Almighty. This Shunammite exhibited the same resolve: “I will not leave thee ...”

## THE REMNANT

---

When Joshua was about to lead Israel into the land, we remember how God said to him:

“... as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.” (Joshua 1:5).

Because Joshua clung to the Lord, needing His strength and guidance, God did not leave him. So it was with this Shunammite as she clung to Elisha. That God was pleased with her is evident, for on her behalf Elisha “prayed unto the Lord ... and the child opened his eyes.” Then Elisha said to the woman: “Take up thy son.” Can we imagine the ineffable joy as she embraced her child? A son dead, gone—and suddenly alive, back in his mother’s arms! How grateful and overwhelmed she would feel for this wondrous power working on her behalf. It came about because of her trust and her constancy of resolve and expectation expressed in those few words: “It shall be well” — “It shall be shalom”.

Can this become our minds, Brethren and Sisters, as we go through our times of labor and trial, which is probation? We grow to realize that we are not to live to our own will, but to our Father’s. Can we trust in Him whatever the circumstances, accepting that in His wisdom He places these upon us for our testing and strength? He knows, He works, He probes, and above all He provides, as long as we move willingly and hold on to that certainly—“It shall be well”.

*J.A.DeF.*



## God's Grace

**W**ITH remarkable clarity Paul speaks in Hebrews of the place and purpose of the Lord Jesus in God's great plan. He speaks of the hope made possible through God's provision of the Lord Jesus, and through His word by ministering spirits to the heirs of salvation. Paul brings to mind those in trial that the word of God has spoken of the gospel and the kingdom of God through the name of the Lord Jesus.

Paul reminds in chapter 2 verse 1 of the responsibility there is in that calling:

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.”

We must give more earnest heed to that word and the application of it in our living, for we are warned in verse 3:

“How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;”

Through God's word we are helped to consistently value and not neglect what it reveals. Paul gives a greater understanding of this in Acts 20:32:

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

This brings attention to the word of God as a means of attaining to the inheritance, by those valuing it and covered by it. We often speak of the grace of God or favor, as that word means. The Hebrew translation of grace means to bend in kindness to an inferior and is the means held out to us in help to overcome our inferior state. This is grace, that God would condescend to help man overcome his flesh nature which is so abhorrent to Him.

Back in Hebrews 2:6 Paul quotes David's words:

“... What is man, that thou art mindful of him? or the son of man, that thou visitest him?”

David could see God's grace when he said these words in thanksgiving. Also Noah a man who sought to walk with God was one of the few to find God's grace in a time of great wickedness, as we read in Genesis 6:5-8:

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

But Noah *found grace* in the eyes of the LORD.”

The record here in Genesis speaks of how God looked upon the earth and repented that He had made it because of the wickedness of the flesh. Yet one man kept God's word, witnessed to it and was allowed as an inferior, the kindness of God because he was striving to be just. How did he do this? Was it because Noah applied God's word in faith in his living to make him move differently from those around him. He sought the grace of God and the kindness of the Almighty. Noah must have recognized that the only means of overcoming was through the kindness of God which spoke of the Saviour to come. And so, by grace Noah was saved.

Paul further speaks of this grace in Ephesians 2:4-8:

“But God, who is rich in mercy, for his great love where-with he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”

Here we see the working of that grace fulfilled in the Lord Jesus through faith — not only our faith, but through the One who applied it perfectly in His living — His gift and favor to us.

In the midst of test and trial we may forget this grace in trying to be relieved of our hard circumstances. Paul had felt this way too as he says in II Corinthians 12:7-9:

“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

## THE REMNANT

---

---

For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, *My grace is sufficient for thee*: for my strength is made perfect in weakness ...”

Here was a revealing of the grace provided by God, “it is sufficient” was the message to Paul. The favor granted was abundant, Paul had to believe in what was provided. We too must look beyond the infirmities of the flesh which trouble now, to the greater glory of the inheritance held out in hope. Paul came to a better understanding of God’s grace for he said in II Corinthians 12:10:

“Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.”

Again in Hebrews 4:15-16 we read:

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

From these words we can perceive that the grace of God takes on perhaps a fuller meaning. What does God look for in us when we are under trial and testing? It is not to see if we will turn to Him and seek His favor, revealing a confidence in Him to help us put down the flesh and glorify His Name? Do we remember to do this? There is a danger here if we do not, for we may lose the hope of that great salvation. In Hebrews 12:25 this thought is confirmed:

“See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:”

With these thoughts in mind, Brethren and Sisters, let us strive to grasp the grace of God. How? This can be gained only as we perceive the kindness of God extended to us and serve Him in a way to seek His favor, being mindful of His condescending to us and valuing His presence with us as a Father. Can we as Paul, recognize that His grace is sufficient for

us? Let us remember not to neglect the salvation held out in grace and apply His word in our living, valuing God's favor and kindness to us in our struggles to overcome.

M.C.S.

---

## The South London Ecclesia (1897)

*in relation to the Resurrectional Responsibility Question.*

**T**O prevent misunderstanding, the brethren meeting in Gresham Hall, Brixton, desire it to be known that their basis of fellowship includes a recognition of the truth regarding the resurrectional responsibility of enlightened alien, and that they invite the fellowship of those who are of one mind with them upon this doctrine.

The brethren wish also to remind the ecclesias that a denial of this doctrine has been within the last few years actively and publicly propagated, and that efforts are still being made to negative the righteous upholding of its truth.

They urge, therefore, that a bold and faithful attitude towards the doctrine is now imperatively called for.

The error that has been advanced to antagonise the doctrine has been fully exposed in Christadelphian literature, and what has been written should be sufficient to make manifest the truth and its moment. Should it, however, still be asked — "Is the doctrine of sufficient importance to warrant us in standing aside from those who cannot receive it?" the reply is simple. The denial of this feature of the Judgement involves an adding to and a taking away from the word of God, and is a tampering with the means which God Himself has instituted for the sobering and conversion of the natural man. Peter was commanded to preach the doctrine to the Gentiles (Acts X. 42). Paul tells us that he included it in his gospel proclamation (Rom. II 16), and that in reference to it he "persuaded men" (2 Cor. V. II), which last point is exemplified in the case of Felix (Acts XXIV. 25).

The brethren sympathise with those Ecclesias which have in their midst some who cannot receive the Scriptural teaching upon the subject, and would remind them that whilst duty calls for the utmost exercise of patience and forbearance, duty forbids the sacrifice of revealed truth on their account. If there are some

## THE REMNANT

---

who fail, after all that has been said and written, to receive enlightenment, the only course open to the Ecclesias, if truth is to be preserved in their midst, is to act independently and leave such to the Word of God, who withholds not wisdom from those who ask.

“STAND FAST IN ONE SPIRIT, WITH ONE MIND  
STRIVING TOGETHER FOR THE FAITH OF THE  
GOSPEL.”



## A Bible Class

### *“THE SPIRITS OF THE PROPHETS”*

**T**HE subject under consideration is taken from I Corinthians 14:31-32 which reads:

“For ye may all prophesy one by one, that all may learn, and all may be comforted.

And the spirits of the prophets are subject to the prophets.”

From reading the entire fourteenth chapter, we see Paul was exhorting those at Corinth to remember that whatever is done in the ecclesia, whether it be the speaking of tongues, teaching, or prophesying, it should all be done in a manner which edifies or builds up the church of God. We read of the confusion there was as Paul says in verses 26-28:

“How is it, then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

But if there be no interpreter, let him keep silence in the church...”

It would seem from this record that many wished to impart their thoughts or knowledge to those assembled in the ecclesia. If all spoke or prophesied at once could any receive help in the confusion that would result.?

Paul also informs that even though some had the ability to speak in tongues, it did not serve God's purpose if others could not understand. This is why Paul said, if one did speak in tongues it must be interpreted for all to comprehend. Without an interpretation, it was only words — bringing attention to the speaker and not to the word of God spoken. But if one prophesies or speaks in an inspiring manner (as the word prophesy means), teaching the word of God, this edifies or strengthens those that hear it.

Perhaps the key here is that all must be motivated by love as Paul elaborates in chapter 13 verses 1-3:

“Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

## THE REMNANT

---

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

Paul reveals here that all work done in the house of God must be established in love—a love for God and His word, and a love for those who wish to be joined to Him. There are many examples in the Scriptures of prophets who were given the work of witnessing by God. Ezekiel was told that if he did not prophesy to the wayward of Israel their blood would be required of him. Can we imagine him speaking in a manner in which no one could understand?

"Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word at my mouth, and give them warning from me.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

(Ezekiel 3:17-18).

Returning to Corinthians 14:3 confirms what a prophet, or one who speaks with an inspiring message should be like:

"But he that prophesieth speaketh unto men to edification, and exhortation, and comfort."

To edify means to build up, and makes us think of the natural process of building a house. Just as there were many gifts given to the members of His house such as prophesying, teaching, healing etc. there was the need for balance. Is a house built solely of windows or doors or masonry? — no, but rather a pleasing balance using all of these basics in proper fashion, just as verse 40 of this chapter reminds:

"Let all things be done decently and in order."

How would things be kept in order? Only by those with the gift of prophesying containing their own desire to speak out in deference and love one to another. What confusion it would be if all who wanted to speak did so, giving no thought to others

## THE REMNANT

---

who also had ideas to share. Is this what is meant by “spirits being subject”? Though one may have a valuable thought or doctrine to impart to others, he would be careful to speak when appropriate, always remembering that the word of God he was privileged to share was to honor not himself but its Author.

*M.C.S.*



## What Is Truth? (Part 18)

(John 18:38)

### THE CHILD OF PROMISE

**A**BRAM, having been told that God would make of him a great nation, found as year followed year that he remained childless. God had promised, so would it not eventually come to pass? It was however a great test of Abram's faith in the One True Eternal God.

As so often happens in human nature when hopes do not seem to materialise, Abram and his wife sought for an alternative solution to what they doubtless regarded as a problem. But when men devise what they think is a way out of their troubles, frequently the alternative, when it is not God's way brings great difficulty. Sarai Abram's wife thought she could have a child of Abram by proxy through her Egyptian slave Hagar. The child Ishmael was born as a consequence, but Ishmael could never be called a child of God's promise. When that divine promise was given it related to the circumstances of Abram at the time which included Sarai in its scope.

It is recorded:-

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

... As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee ...

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

(Genesis 17:1-8).

Abraham, as he now called himself, and he became so called, really showed faithful obedience by so changing his name. Nevertheless he had doubts of ever having a son by Sarah (mother of nations) which had become her description according to the heavenly requirement. His obedience also was displayed in obeying the command of circumcision. It is recorded:-

"This is my covenant, which ye shall keep, between me and you and thy seed after thee;

Every man child among you shall be circumcised ....

And Abraham took Ishmael his son, and all that were bought with his money, every male among the men of

## THE REMNANT

---

Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

“And Abraham was ninety years old and nine when he was circumcised in the flesh of his foreskin.”

(Genesis 17:10, 23-24).

It is obvious that Abraham did not hesitate to do what God required. He did not say I am too old for such things, nor did he refrain from changing his name or the name of his wife. So we see though he had doubts of ever having a son by his wife Sarah he really did respond to God's assuring word by obeying God's ordinances, and so became a worthy recipient of the blessing of the child of promise, who was born to him when he was an hundred years of age.



Correspondence with Dr. Thomas on the subject of  
Resurrection. 1861

MORTAL RESURRECTION

Brother Thomas,

There is not the shadow of a doubt in my mind concerning the Kingdom of God and the efficacy and all sufficiency for salvation comprehended in the name of Jesus Christ and the proper obedience thereto, nor am I anxious to get wise above that which is written. I have read Eureka through once, and must say that it fully met my expectation; yet there is one suggestion of yours on page 264 concerning the second death, which I cannot make harmonize with what I believe to be taught in the following scriptures: John 3:36, "he that believeth not the son, shall not see life; but the wrath of God abideth in him;" Matt. 22:30, "For in the resurrection they neither marry nor are given in marriage but are as the angels of God in heaven;" 1 John 5:12, "He that hath the son hath life, and he that hath not the son of God hath not life." Now, sir, how any wicked can be made alive, and not see life; how they are to be resurrected, become equal to angels without an eternal existence; or how he that hath not the son hath not life, and yet be made alive; or to be plain, you say when they come out of the ground they rise in their sins, while the above scriptures teach me, "they are dead they shall not live; they are deceased they shall not rise", which appears to me to forbid the idea of a mortal resurrection. I might add more as 1 Cor. 15: "As in Adam all die, even so in Christ shall all be made alive," which no wicked man ever could claim; therefore I conclude "the wages of sin is death," not two deaths, or the Apostle would have said so. Having great confidence in your ability to set me right if wrong, I subscribe myself yours Fraternally, James D. McPherson.

N.B. Let us know how we are to come at Vo. 2 of Eureka.

*"He shall live for the Aion."*

There are TWO Aions; one, *the Aion of the Flesh*; the other, *the Aion of the Spirit*. Each of these *courses* has a life peculiar to itself. We all know experimentally what the life is pertaining to the course of the flesh — it is life manifested through a corruptible body, or mortlity. Men may die and rise again to life; yea, have died and risen again, and also dead a second time, since the texts were written quoted by our friend in the above com-

## THE REMNANT

---

---

munication. Yet, in dying again they were not subjected to what is apocalyptically styled "the second Death;" nor in rising did they attain to the life of the course of the Spirit. The examples we refer to are the dead raised by the apostles after the assumption of Jesus, not to mention the instances in the times, or Aion of the Mosaic Law.

We argue, then, that a man may die, and not be injured by the Second Death; and he may rise again, and not see the life of the Aion of the Spirit. Life by resurrection is not necessarily eternal life, or the life of the Aion. This was the life Jesus brought to light in the gospel of the kingdom, and referred to in John 33:36. It is there termed, aion-life. This is the life he that believeth not into the son shall not see. It is life manifested through incorruptible body; and no one can see it, or become the subject of it, who does not attain to an incorruptible body, though he may rise, like the apostolically resurrected, from the dead. He rises with the wrath of God abiding him, which when worked out, subjects him to the Second Death.

They who become "as the angels of the Deity in heaven" are consubstantial with the Father, and consequently "eternally existent."

He that hath not the Son of God is he that hath not believed into him. He, therefore, hath no right to the life of the spirit-man, which is bestowed on the faithful after they have appeared at the judgment seat of Christ, been judged according to their works, and pronounced to be the blessed of the Father. The order is,

1. Resurrection;
2. Appearance at the Judgment Seat;
3. Examination of Accounts;
4. Sentence of Approval;
5. Change in the twinkling of an eye.

"Every one shall give an account of himself to God," says Paul. To do this the dead must be raised. Now, if the resurrected man be one of those Peter compares to a washed hog returned to its wallowing in the mire, his account of himself will be a very bad one. He will have to testify that he has been "sowing to his flesh." This being proved against him, his sentence will be according to Paul, "he shall of the flesh reap corruption." This sentence being pronounced against him, he will not see that life which is manifested through incorruptible flesh, or spirit-nature;

## THE REMNANT

---

but will be "injured by the second death," which is consummated in corruption of his resurrected body. Thus "the wicked can be made alive, and not see the life" associated with incorruptibility.

Paul says, that the reason why they all must appear before the judgment seat of Christ is, "that every one may receive the things in body according to that he hath done, whether good or bad." To do this the receiver in coming out of the ground, must rise in his sins if he be adjudged to receive things in accordance with the bad actions of his former life. The text quoted from Isaiah 26:14, applies not to those dying under times of knowledge. Those who are neither to live in the Aion of the Spirit, nor to rise into the resurrection state, are those who die under *helpless* ignorance. God does not treat such as he does those who know the truth but will not obey it; or, who have obeyed it, but subsequently turned back to the corruption that is in the world through lust.

True; no wicked man can claim to be "made alive in Christ" that he may live for ever; but he will certainly be made alive that he may be judged and consigned to the dire severities of the Second Death, which is "the wages of sin," the first death being the common lot of all, both saints and sinners.

To "come at the second volume of Eureka" is predictable upon its being first written; and secondly, upon more propitious times than we may yet venture to expect from the specimen before us. When we are ready with the manuscript we will give our friends due notice and an ample opportunity to subscribe. By this course we come to know how much it may be desired.

Editor.

John Thomas 1861.

## The Signs of His Coming and of the End of the World

“And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his hands, and upon the many people that are with him ... .”

(Ezekiel 38:22).

The moral slide of the present generation from the stability of basic values in society, such as need for stable family living, into a trivialising of marriage by easy separation and easy divorce has brought grievous welfare deterioration. Marriage is a heavenly institution, and undoubtedly when men turn from what God has designed there is bound to be failure in the quality of life. So there is increasing unhappiness and poverty. It is not the purpose of this article to describe how divorce brings frugality as well as unavoidable unhappiness, but there certainly is abundant evidence of much want as the consequence of family instability.

One marriage in three now breaks down and so the divorce rate continues to increase, for there is no law to check and reverse this trend because men, perhaps more than ever before, do not want to take their responsibilities seriously, which includes the law-makers. Thus the foundation of society is threatened, apart from other threats to it in this violent world.

But from this laxity and failure of moral standard a greater potential evil raises its head. The A.I.D.S. disease has indeed got the world's leaders worried, and they do need to be alarmed. But the combative measures to curb the spread of this horrific affliction, which governments are endeavouring to pursue, is surely quite pathetic, for the moral break up in society in its cause, and the only way to rid the earth of it would be to reverse that immoral trend. Obviously there is no real pursuit of that which would lead to true welfare, the emphasis rather is on seeking for a vaccine, while meanwhile advocating certain precautions but no firm lead to higher things.

The ancient prophecy takes on a pertinent meaning in connection with this situation. Concerning God's coming judgment the prophet Ezekiel records, “I will plead against him with pestilence AND WITH BLOOD ... .” (Ez. 38:22).

A.I.D.S. is a blood related disease, hence the changes in medical practices, for example, blood samples are now taken with special gloves to be worn once and then immediately thrown away; also certain national services are being provided with special clothing for dealing with accidents and other emergencies.

## THE REMNANT

---

Imagine then a war conflict with wounded and dead men to be seen to. God says He will plead AGAINST men with blood. Does this mean there is to be death in the blood of men? Is not this fact even now emerging? Does not the divine writ also indicate a worsening of the position?

How significant it all is, for God's doctrine shows that it is only in the blood of Christ there is life. Mans' immoral behaviour is being emphasised in these times when it is now revealed that there is death in the blood (the life) of men.



## News from the Ecclesias

EDEN, NEW YORK, *Grange Hall, Church Street.*

Sundays: Breaking of Bread 11.30 a.m.

Sunday School 1.45 p.m.

Bible Class: Midweek: Forestville and Hamburg.

Alternate Week: Revelation Study.

In the work of witnessing, some 200 booklets have been sent to Christadelphians. While response has been only moderate, concerns expressed and implied there may be a continuing work to be done by way of correspondence and newspaper advertising.

We do feel grateful for the help and overruling care of the Almighty in critical circumstances involving several in the ecclesia over the past weeks. The thoughts and prayers of all have been deeply appreciated.

— — — — —

MANCHESTER, *Ryecroft Hall, Audenshaw.*

Sunday: Breaking of Bread 11 a.m.

Thursday: Bible Class 7.30 p.m.

As spring approaches the natural creation testifies to God's unflinching care and mercy as His good earth begins to yield provision once more for God's creatures. It is a reminder of His continuing and unflinching spiritual provision in spite of the long "winter" of ignorance and rejection of the witness of His Truth.