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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

“... EXPRESSED BY NAME ...”

**T**HIS week in I Chronicles, there is again revealed to us the mind and spirit of David. What a pleasing spirit it was as he became king over Israel in Saul's place. David's greatest concern was that God might be honored. This is seen in his special care for the ark of God which had rested for almost one hundred years in Kirjath-Jearim, after having been returned by the Philistines in the days of Samuel. David said:

“... Let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.”

I Chronicles 13:3.

God's counsel had not been sought, and as a consequence Saul and Israel did not prosper. We know how the ark was brought up in an unlawful manner, causing a breach upon Israel. Why was such a mistake made as to put the ark upon a cart? It may have been reasoned that the Philistines brought the ark to Kirjath-Jearim on a cart (I Samuel ch. 6:7). It also could be thought: We will put it on a *new* cart—never used for any profane purpose. But the law clearly said that the ark must be carried on the shoulders of the Levites. As Israel had not enquired of the ark all the days of Saul—so also the law itself had been neglected, and thus what God required was not perceived. Uzza, David, and all Israel suffered for the mistake made. Cannot this be a help for us, Brethren and Sisters, a warning concerning the work of His house? It must be done carefully with discernment, looking to His word and seeking His guidance for the right way. Of course, when Uzza was smitten David stopped the work, gave sober thought and enquired of God. He clearly searched out the law until he found what was wrong; then he brought the ark to Jerusalem in the appointed way—borne on the shoulders of the Levites. No doubt without careful thought it was easier at the first to put it upon the cart—for the journey from Kirjath-Jearim appears to be about fifteen miles—but this was not God's way and a breach resulted.

In I Chronicles 16 read this morning, we see David rejoicing before the Lord as the ark was placed in the tent which he had prepared for it in Jerusalem. He then offered burnt offerings and appointed certain Levites:

“... to minister before the ark of the Lord, and to record,  
and to thank and praise the Lord God of Israel.”

I Chronicles 16:4.

What a privileged and important work this was for these Levites! To *minister* means to attend, to wait, to serve. To faithfully minister then would involve doing the service of the Lord according to *His* instruction. A faithful servant is one who does his master's will, not his own. Also we are told, the Levites appointed were to *record*. What is meant here? This word means to be mindful, to bring to remembrance. What would these Levites bring to mind as they recorded before the ark? Would it not be God's mercy and love? Yes—but more! It would bring to remembrance their failure in the first instance, and then it would be a record of their desire and determination to now serve in faithful obedience. The 38th Psalm which expressed David's spirit is entitled: “A Psalm of David, to bring to remembrance (record).” In it he said:

“O Lord, rebuke me not in thy wrath: neither chasten me  
in thy hot displeasure.” Verse 1.

We don't know when David penned these words, but how well they might have expressed his earlier mind as Uzza died before the Lord, and the breach was brought between God and His people. He further wrote:

“For I am ready to halt, and my sorrow is continually  
before me.” Verse 17.

As a result of his experience at Perez-Uzza would not David be more ready to halt—to go slowly, perhaps doubting his own way, lest he fail again? Would he not keep this sobering experience in remembrance, always recorded? Psalm 70 further adds to our perception of David's determination. The Title is:

“To the victor, A Psalm of David to bring to remem-  
brance.”

In it David wrote:

“Make haste, O God, to deliver me; make haste to help  
me, O Lord.” Verse 1.

He knew great deliverance, great help and was determined to keep this also in remembrance. This resolve would help him to overcome, striving to get the victory over that lack of thought which caused his failure at times: the ark on a cart, Bathsheba, numbering Israel. Can we see why David appointed certain Levites to record, to bring to remembrance before the Lord—and of course to bring to the mind of every man and woman in Israel?

David also at this time appointed some “to thank and praise the Lord”. To *thank* involves the use of the hands, to extend the hands to God in gratitude for His mercy and love. Praise is the Hebrew word “halal”—to shine. From this word comes Hallelujah —“Praise ye the Lord”. In our recent Revelation studies, we have seen the redeemed saints gathered before God, crying out: “Alleluia” (chapter 19). These are the redeemed because in their time of probation their effort had been toward a life of praise to the Almighty, not just in words but in deeds — giving glory to God, shining, striving to reflect in their living a measure of His light. There is help indeed in this example of gratitude and loving response as David appointed Levites to minister, to record, to thank and to praise before the newly brought-up ark. As we know correction, deliverance and blessing under God’s hand, must we not strive to honor Him in like manner?

David, as well, appointed certain Levites to be chief in this vital work. Asaph was one, and Heman and Jeduthun. These were “expressed by name” (I Chron. 16:41) — particularly appointed to be heads. Why would David pick these expressly by name? Was it because he knew their spirits and their reputation for being especially diligent, devout, pleasing to God? Their very names also help us, for although we do not know them by reputation, we do know them by name — Asaph, Heman and Jeduthun. Let us look closely at these names by which they were known unto David and unto God. ASAPH — one who gathers. There are a number of Psalms in which Asaph is mentioned. The title of Psalm 50 is:

“A Psalm of Asaph (the Gatherer).”

Reading it, we see how the gatherer is involved:

“The mighty God, ... hath spoken, and called the earth ...  
Out of Zion, the perfection of beauty, God hath shined.  
... Gather (Asaph) my saints together unto me ...”

Verses 1, 2, and 5.

Recent Revelation studies (chapter 21) have shown us the bride, the Lamb’s wife prepared, adorned for her husband and gathered to Him—shining, reflecting the glory of God, as jasper, pure gold, clear as crystal. This perfection of beauty, the Zion, out of which God will shine, is our hope, Brethren and Sisters, as we strive and long to part of the bride when the Gatherer returns. It can come to pass only as there is a reflecting of Him now in our living.

## THE REMNANT

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HEMAN—his name comes from a root to build up, turn to the right, faithful. Again the Psalms help us to perceive the spirit of Heman:

\* “A Song or Psalm for the sons of those being made smooth, to the victor through the weakness and affliction, instruction of Heman the Ezrahite.” Psalm 88—Title. This speaks of the weakness and affliction which we all experience and profit by, but in addition we can perceive the faith of a man of spirit:

“O Lord God of my salvation, I have cried day and night before thee; Let my prayer come before thee: incline thine ear unto my cry;” Verses 1 and 2.

To such a faithful cry the Almighty does respond. A faith like that of Heman will help us in our time of weakness and affliction.

Last mentioned is JEDUTHUN, meaning to praise, a lifting up of the hands. Again the Word reveals his spirit:

“To the victor by acceptable praise (Jeduthun), a Psalm of David.” Psalm 62—Title.

Acceptable praise, pleasing to God, makes us think of His Son’s life work which was always acceptable, always a praise and so enabled Him to be victorious over His own fleshly temptations—the truest of praise. In Psalm 62 we find this:

“Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defence; *I shall not be greatly moved.*” Verses 1 and 2.

As we contemplate the spirits of these chosen Levites expressed by name to minister, to record, to thank and to praise God, can we see how truly David rejoiced before the Lord? He:

“... delivered first this psalm to thank the Lord into the hand of Asaph and his brethren.” I Chronicles 16:7.

We are allowed through God’s word to get a glimpse of the faith, the weakness, the strength and the love of our brethren of old. As they sought to serve their Creator, they leave a record of help for us, Brethren and Sisters, to make our lives more subject, more acceptable, more truly a praise to our Father. David, the Levites, indeed all Israel failed in the manner of bringing the ark of God to Jerusalem. However, because they stopped, took heed, halted at the breach which they had caused, God was forgiving and strengthening as they sought to minister, to bring to remembrance, to thank and praise Him.

## THE REMNANT

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The perception of David and of those whom he expressed by name is clear for us to see. His words were: "Blessed be the Lord God of Israel for ever and ever ..." Shall we unite with his people, all Israel, in their response at that time:

"... And all the people said, Amen, and praised the Lord."  
I Chronicles 16:36.

\* Psalm titles cited in accordance with Hebrew meaning.

*J.A.DeF.*

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## Witness while it is day

**I**N OUR endeavor to partake of the word of God, we are helped in the book of John to see how to better understand and apply it as we use that word to witness. How much the witness of the Lord Jesus reveals what human nature is like in those who hear the word of God. We read in John 10:20-21:

“And many of them said, He hath a devil, and is mad; why hear ye him?”

Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?”

It is obvious that the witness by the Lord Jesus caused many to be convinced of the Truth, while others felt He was an imposter. Looking upon these circumstances, we know that the Lord Jesus was aware of what was in their minds. As situations were presented to Him, He could use them to witness of God's Truth.

Going to John we read of a circumstance recorded in the ninth chapter which tells of a man blind from birth. The disciples asked Jesus in verse 2:

“... Master, who did sin, this man, or his parents, that he was born blind?”

Jesus answers in verses 3-5:

“... Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

As long as I am in the world, I am the light of the world.” The Lord Jesus recognized this as an opportunity to witness to the power of God through this blind man — one who was known to be blind from birth by his friends and neighbors. Jesus' work in life was to testify of God and turn the Jews back to the light of God's word. How much this speaks to us of the need to grasp the opportunities that are presented to us and speak of the word of God while it is yet day to any who will hear.

At the time this blind man was healed, there was a great controversy, for the Pharisees sought to discredit the Lord Jesus because He did this miracle on the sabbath day, as the 16th verse says:

“... This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.”

The Pharisees did not gain the support of the man's parents so then called upon the man himself in an effort to gain support for their viewpoint. We read of this in verses 24-25:

"Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see."

How blind they themselves were that they refused to see the powerful witness before their eyes, and because of their foolish pride endeavored to cast doubts on the great healing done by the Lord Jesus.

We remember in the early days of Jesus' ministry that He said in Matthew 5:17-20:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Jesus' work was to teach of the kingdom of God and the repentance needed so that those who would turn from their waywardness could have the hope of this promise. But to do this they needed to exceed the righteousness of the scribes and Pharisees. We read of an example of their righteousness in the example of the blind man. They were not interested in repentance but only thought to build their own esteem, not God's. How much more pleasing to God was the heart of the blind man who said in defense of Jesus:

"... Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

## THE REMNANT

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Since the world began was it not heard that any man opened the eyes of one that was born blind.

If this man were not of God, he could do nothing.”

(John 9:30-33).

In these few words, the Truth shone forth and frustrated the wickedness and unbelief of the scribes and Pharisees. The blind man's heart was touched by the Lord Jesus and He sought him out later, (verses 35-38):

“Jesus heard that they had cast him (the former blind man) out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

He answered and said, Who is he, Lord, that I might believe on him?

And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

And he said, Lord, I believe. And he worshiped him.”

Going back to our thought of using an occasion which presents itself for witnessing, we see how the Lord Jesus used these circumstances to frustrate the scribes and Pharisees, yet to those sensitive to the power of the Word, it was a powerful witness to strengthen their belief in the things of God. We can see how the scribes and Pharisees own self-righteousness prevented them from seeing the Truth, yet the faith and simple belief of the blind man helped him to see in a practical way and also healed him spiritually. The Pharisees' problem was that they would not recognize the infirmity of their own flesh. Jesus' work was to bring men to repentance, break down the power of the flesh, recognizing its weakening effect on faith.

Jesus said, “the night cometh, when no man can work” (John 9:4) warning that the time of opportunity is limited and emphasizing the need to redeem the time now by witnessing in every way provided, that there may be a seeing of God's way and an applying of it. We are used only as tools to work out His purpose.

We are provided with much help in this example of the blind man which can encourage in the work given. Can we respond in a way that gives glory and praise to Him? Only as we recognize the infirmities of our flesh, and seek atonement for our failures, can we take God's word into our heart and allow it to be a witness in praise of His glory.

*M.C.S.*

## No Baptism Without Faith (Dr. Thomas 1861)

**L**ET us follow Paul from Corinth to Ephesus. Here he finds certain disciples who had been under the instruction of Apollos, and which had not heard of the Holy Spirit: that is, they had not heard that the Spirit had yet been given, and therefore, were ignorant of baptism into the name of Jesus, knowing only the baptism of John. After Paul explained the matter to them, they were baptised into the name of the Lord Jesus. Here, certainly, was re-baptism. According to their own account, they had before been baptised into John's baptism. It is probable that Apollos was one of the number; for he was on a par with the rest, knowing only the baptism of John.

Now we infer from the connection, that the imperfect knowledge of Apollos and these disciples, consisted in their not understanding what Peter made known on the day of Pentecost; that is, repentance and remission of sins by baptism into the name of Jesus. In other respects, Apollos was an eloquent man, mighty in the Scriptures, and fervent in spirit, and taught diligently the things of the Lord, as far as he knew. Aquilla and Priscilla, (who had learned the truth from Paul), when they heard Apollos preach, saw a defect in his teaching, and took him aside, and taught him the way of the Lord more perfectly.

Are there not some such characters in our day, who need to be thus taught the way of the Lord more perfectly, who nevertheless are eloquent and mighty in the Scriptures? God often chooses the weak things of the world to confound the mighty.

Faith and obedience; how simple. To believe what God says, and do what God commands; and yet how many there are who stumble over its very simplicity; the want to do, and would do, some great thing, if they were commanded to do it. They want to work out a righteousness of their own. Like Naaman, the Syrian, who went to Elisha the prophet to get cured of his leprosy; who, when told to go and wash seven times in Jordan, was wroth and went away, and said, "Behold, I thought he will surely come out to me, and stand and call upon the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage." A sober second thought, however, suggested by his servant, led him to obey, and he went down and dipped himself seven times in Jordan, according to

the saying of the man of God: and he was clean. The case of the blind man, in the days of our Saviour, is also to the point. After Jesus had anointed his eyes with clay, he told him to go to the pool of Siloam, and wash: he obeyed, and went and washed, and came seeing. "Behold, t oobey is better than sacrifice."

In the days of the apostles, they acted on the subject of baptism as though their salvation depended upon it. They did not call in question its essentiality. They understood its design, and went forward in its observance with glad hearts, and, like the eunach, went on their way rejoicing. It is true the record does not say, He that believeth not and is not baptised, shall be condemned. This latter clause, were it inserted in the passage, would be superflous. Its very omission only proves the necessity of faith as a pre-requisite. The Bible recognises no baptism without faith. Let us seek a strict conformity to the word of truth, though it should lead us to suffer reproach for the name of Christ. The disciples must certainly have understood Jesus on this subject. He had opened their understandings just before giving them this last command—to teach and baptise—and their subsequent acts make the matter too plain to need controversy. This subject should have an impartial examination: its importance demands it. There are many who think very little about the matter, and, of course, act accordingly: they are well acquainted with other subjects, but this is treated by them with indifference. They are guided by their feelings instead of being guided by the word.

I am glad to see attention awakened on the subject, and hope it will result in good. I have given these few thoughts for the sake of the truth. If I am wrong in my conclusions, it remains yet to be shown. With regard to the Spirit, I think the best way to get that is to mind the Spirit's teachings. We may be filled with the Spirit, by having the words of Christ dwelling in us richly, for the words that I speak, says Jesus, "they are spirit and they are life." We may walk in the Spirit by taking that word (which God hath magnified above all His name) as a lamp to our feet and a light to our path: and in so doing we shall not fulfill the lusts of the flesh. We may sow to the Spirit, by walking in the commandments and ordinances of the Lord, and of the Spirit reap life everlasting.

## A Bible Class

“CONFESS YOUR FAULTS ONE TO ANOTHER”

James 5:16

**T**O RECEIVE the help provided by the Spirit through James, we need to perceive his mind as he wrote to his brethren. In the fifth chapter he speaks of particular dangers: love of riches, need for patience, the error of swearing, illness—both physical and spiritual—along with the help to be found through prayer. Our particular subject may seem a little out of context, but it is not so when the whole of verse 16 is considered:

“Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.” James 5:16.

Faults require healing—a making whole—and prayer can bring this, not only our own prayer but also the prayers of the faithful who know and care. As the fault is confessed, those who are aware can add their supplications and thus the power of many prayers can avail much.

There is a particular point to this consideration which bears upon all of us, for all are guilty of faults. What is a fault? The word is used as trespass, sin, offence. The seriousness of a fault is revealed by Paul:

“And you hath he quickened, who were dead in trespasses (faults) and sins;” Ephesians 2:1.

Faults can lead only to spiritual death unless removed through the office of Jesus Christ as the apostle reminds:

“... Jesus our Lord ... was delivered for our offences (faults), and was raised again for our justification.” Romans 4:24-25.

This is His great mercy to us—and except for this we should be hopeless. James reminds us of a further need without which we cannot be healed:

“Confess your faults one to another, ...” James 5:16.

Must there not be an acknowledging of our failures to brethren and sisters who may be involved before there can be full forgiveness from above? *Confess* comes from two words: together and to speak or communicate. This makes us think of Malachi's words:

“... They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, ...”

Malachi 3:16

This would not be merely conversation, but would include such spiritual and needful speaking as confessing faults one to another.

In this David's spirit helps us. When he sinned so grievously concerning Bathsheba, Nathan came to him and told him his fault — a message from God. David heard, received, and acknowledged his sin unto God:

“Have mercy upon me, O God, ... blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me.” Psalm 51:1-3.

But even before this, David turned to Nathan his brother and in humanity confessed:

“David said unto Nathan, I have sinned against the Lord ...” II Samuel 12:13.

His immediate reaction upon being told and realizing his failure tells us much of his perception and love. Nathan had come to him no doubt with trepidation and hesitation for *he was the king*. On account of his whole-hearted admission of wrong to both God and his brother, David was forgiven by the Almighty. He had valued Nathan's help, and as a result of his confession the bond, the unity and closeness between them endured unto the end of David's life when Solomon was made king with Nathan's help.

Again David's mind is seen when Abigail pleaded with him not to do violence to Nabal. He didn't argue or give reasons, he simply heard and answered:

“... blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself ...” I Samuel 25:33.

The gratitude and love created by this work of Abigail and David's confessing his fault was strong, and Abigail afterward became David's wife.

The need to confess our faults one to another is explained and given great importance by Jesus' words:

“... If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar ... first be reconciled to thy brother, and then come and offer thy gift.”

Matthew 5:23-24.

Part of being reconciled is the confessing of a fault which may have offended, so that true unity may be made sure and one's offering then be acceptably made.

How meaningful then are these words of James:

“Confess your faults one to another, and pray one for another, that ye may be healed ...” James 5:16.

To confess one’s faults takes true humility, a putting away of pride which is so strong in our flesh. As we strive to follow James’ admonition, help is granted in the words of Solomon:

“He that covereth (hides) his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.” Proverbs 28:13.

How natural it is to want to hide our faults and failures. We can’t hide them from God, and so we may find it easier to confess to Him. However, essential to forsaking the fault and being forgiven by the Almighty, is confessing to our brethren who are aware and affected, which is often more difficult for us to do. Yet as this is done without reservation, each one perceives that we all fail, all need forgiveness. There will be a praying one for another that help and strength, true healing be granted, remembering that the “effectual fervent prayer of a righteous man availeth much”.

This act of humility can closely unite us to God, to His Son and to one another. The counsel of the apostle is a kindness to us. If we can receive it what understanding, relief and strength may come to each of us, especially as we remember Jesus’ words and strive to rise up to them:

“... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

Matthew 25:40.

J.A.DeF.



“Echoes from the Tea Table” 1891

**I** SOMETIMES wonder how we shall be occupied in the perfect age to come when we are without any of the necessities that press upon us daily, and rouse to action in the present state. How delightful existence will be when there will be no anxieties about livelihood, nor any of the mental worries incident to present weakness; nor the constant fear of coming short, and uncertainty as to whether we are acceptable to God. I fancy we may judge a little from present experience that the activity of service will be more pleasurable than the activity of necessity. We know a little of what it is to enjoy the society of those we love very much, and to render service to them. The time flies quickly when we are only conscious of such happiness. In the spirit state, it must be this joy multiplied manifold; for all the redeemed will be to us the most desirable and lovable of companions. I have no doubt we shall look back upon our present life, and see that it was not worthy of the name of *living* at all, as compared with the life as we shall find it in the Kingdom of God.

I have often pondered these words of Christ: “This is eternal life that they might *know Thee*, the only true God, and *Jesus Christ*, whom Thou hast sent.” There is a depth in them that is difficult to fathom. It seems to me that they mean more than simply the idea that salvation will come through divine knowledge. They convey to me the idea that in the actual possession of eternal life, there will be a knowledge of God and of Christ, His Son that is not possible in our present weak nature. We know and enjoy a friend now; but how infinitely short must this be of the knowledge of God in the immortal state. God is so supremely above all that we can conceive that to be introduced to Him, in a way that will admit of our *knowing* Him: must produce such joy and admiration that we cannot experience now. David says, “I will be *satisfied* with thy likeness when I awake” and again, “in thy presence is fulness of joy for evermore.” Is not this joy unspeakable and full of glory? Oh, if we can only attain to it.

Yes, there seems to be the whole thing in a nutshell in that expression. For even in the present life, is it not the foundation of all our happiness to love God with all our heart, and soul, and strength, and mind? And surely after all that we have experienced, and learned of His goodness in our mortal life, it will be just the inexpressible desire of our souls to know him, actually in the character which faith only has appreciated hitherto. The Creator of heaven and earth, the great God who

has revealed himself as the God of love, but whose ways are so much hidden in clouds, in the dispensation now current. It will indeed fill our hearts for ever to *know* Him and His Son, Jesus Christ, openly and familiarly as we know our dear friend, then no longer concealed from faith, but become our Visible Head and Husband, our Captain, our Leader, our Prince, our Guide, and our boast as Jehovah's arm made manifest before the eyes of all nations.

We speak of a "multitude of commandments" and they are briefly comprehended, as Paul says, in two, "Thou shalt love the Lord God with all thy strength, and thy neighbour as thyself." Where these two commandments are acted upon, vulgarity is impossible: it cannot exist where it is a habit to treat everyone as we would wish ourselves to be treated. But the two commandments may be separated: the obedience of the second commandment makes us acceptable in the eyes of men, and I have observed that with the majority of mankind this constitutes the sum of all excellence. What you are towards God goes for nothing with them. It is not so with God; "the fear of the Lord is the beginning of wisdom." This is a wisdom in which it may be there is much sadness at present, but Christ enjoins it; and its superiority will be manifest at last. It naturally leads us to desire to know his will, and having ascertained that, to a determination to perform it at all costs, even should this mean the loss of friends or even life in his service. Indeed, it will mean a "dying daily", in a sense; for continually are we called upon to crucify the old Man of the flesh. The process is as painful mentally as the actual thing would be physically. We must not look for what natural men term "success in life," for that would mean being a friend of the world which, as James says, is the enemy of God. No, we must be content to be low in the social scale of the world, knowing that the last shall be first, and that "the meek shall inherit the earth."

## What is Truth? (Part 19)

(John 18:38)

ISAAC

**T**HE wonder in the birth of Isaac is evidenced by the exclamation of joy from his mother:-

“And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.” (Genesis 21:6-7).

God had promised and so in due time it surely came to pass. This taught the verity of the promise from the very beginning that God would send a son, His Son, to be the Deliverer of His people. Let us not make the mistake of thinking the allegory was not understood until a later time, due to what is termed an unfolding truth. Abraham knew most clearly that God would send Jesus Christ. Jesus Himself said, “Your father Abraham rejoiced to see my day: and he saw it, and was glad.” (John 8:56).

Isaac grew up and a day came when a great test arose concerning him:-

“... God did tempt (try) Abraham .... And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” (Gen. 22:1-2).

Why such a trial as this? Surely it was because the allegory was not completed with the birth of a child of promise.

Abraham steadfastly set his face towards the place to which he knew God would direct him. On Moriah he left his two servants behind, telling them that after worshipping, he and Isaac would return to them. This is most revealing and is explained later in the scriptures as follows:-

“By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.” (Hebrews 11:17-19).

Abraham was sure of God. The Lord had promised him a seed through this his son, therefore in sacrificing Isaac it could not be the end of Isaac.

What a wonderful allegory it was. For God's only begotten Son, Jesus Christ would truly be sacrificed at the appointed time in Moriah, yet it would not be the end, but rather the beginning of the multitudinous seed of Christ, ultimately to be seen as a great congregation with Christ in their midst.

So the Psalmist was able to prophetically express the ultimate thoughts and intentions of Christ in the words, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." (Psalm 22:22).



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

“... The nations have drunken of her wine; therefore the nations are mad.” (Jeremiah 51:7).

The above words were spoken as part of a prophetic condemnation of the city of confusion, Babylon; that ancient citadel and forerunner of much of present world evil and superstition which originated therein.

The Spirit in Jeremiah declared:-

“... the people shall labour in vain, and the folk in the fire, and they shall be weary.” (Jer. 51:58).

How explicit of the present world situation! An old politician writing recently declared:-

“What we want are people of honesty, modesty and courage, at the top of our affairs who will not only preach at us or unleash advertising campaigns, but who will set an example ....”

The rot is at the top as well as at the bottom. It was the same in the days of Belshazzar the king of Babylon, that dissolute, blasphemous leader, who was told, “God hath numbered thy kingdom, and finished it .... Thou art weighed in the balances, and art found wanting.” His extravagance and neglect of responsibilities is shown most clearly in the divine writ. No wonder it could be said that his people ‘laboured in vain.’ How like this present evil time. The same old politician referring to the state of things said:-

“We are told that we need new vision. But what we lack is old honesty and diligence. We are told that we must be more enterprising, but the enterprise we encourage is in manipulating money, demanding higher perks and leaking state secrets. We are told that we must introduce higher technology. But technology of any sort is useless so long as it is so unskillfully used.”

Then going on to speak of a poet’s expression of regret for the loss of inward happiness he continues:-

“... today also it is creeping disillusion which rises like mist from the stagnant waters that surround us. Drugs and violence are spawned by vexation, boredom, disappointment. But it is the unhappiness of ordinary faces in prosperous streets which is most worrying ....”

He goes on to reason that it is the disgruntlement, the lack of conscience in the new rich which is so disturbing, who are ever pursuing more money and new tax havens in which to keep it.

Yet all around is the great nuclear threat to the well being and even survival of mankind. Those who have the power, figuratively sit in the banqueting hall as Belshazzar of old, while all around stalks danger and potential destruction. The scientists (modern astrologers) tell the people that nuclear war is not such a dire threat after all. 'Despite fears of "nuclear winter" the chances of mankind becoming extinct were no more than one in a million'. The scientists then attempt to reassure in stating that though nuclear conflict would damage the world climate to some degree, yet the effect would be minimised if it broke out in winter, for the temperature would already be so cold that the obstructing smoke could not make it very much colder. Also that damage to the climate would be minimised if nuclear weapons exploded on the ground rather than in the air as the explosions would then produce less smoke. Additionally the "nuclear winter" theory was false because it assumed that one hundred of the world's major cities would be utterly consumed by firestorms which would be highly improbable for it would require many megatons of nuclear explosive to burn all the carbon in all those cities.

What madness this is! especially in view of the widespread effect so evident from the Russian Chernobyl Nuclear Power Station mistake.

The nations and their governments are drunken with the old Babylonian malaise. The peoples who are being exhorted to work harder to increase production are undoubtedly victims of the situation, for the profit from their effort is being channelled into a vast expenditure upon devices which when produced are the greatest threat to them yet known. They therefore "labour in vain" and as "folk in the fire" and the end thereof is the weariness of their deprivation.

But the divine prophecy yet holds out a real sustaining hope to those who look beyond these vain and profitless times.

"... remember the Lord afar off, and let Jerusalem come into your mind."  
(Jeremiah 51:50).

## 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.

Interested response to booklets mailed and newspaper advertising in London and Hamilton, Ontario, encourages in the work of witnessing to the falling away from the Truth, which marks these last days.

As guidance and help is granted in ecclesial and every day affairs, we rejoice at His mercy and love shown.

Mind and hearts will be with our brethren and sisters in Manchester on the occasion of their Fraternal Gathering.

*J.A.DeF.*

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*MANCHESTER, Ryecroft Hall, Audenshaw.*

Sunday: Breaking of Bread 11 a.m.

Thursday: Bible Class 7.30 p.m.

The time of the Easter Fraternal Gathering now having come, we look upon this as a considerable step in the Ecclesial year. Reminding us in these days of comparative insignificance of the great gatherings of the past and that greater gathering yet to come.