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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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"NEWS FROM THE ECCLESIAS"

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AT THE TABLE OF THE LORD

“...ENCOURAGE HIM...”

The record in Deuteronomy begun this morning clearly shows the spirit of Moses as he conveyed God’s word to his brethren prior to their entering the land of promise. The forty years of wandering were nearly at an end, and it was time to possess that inheritance. We remember that all those who had been twenty and over nearly forty years prior at Kadesh-barnea, had died in the wilderness because they failed to trust in God and go forth into the land. Moses himself was prohibited from leading Israel into the land because he and Aaron failed to sanctify God at the waters of Meribah. Only Caleb and Joshua of the six hundred thousand of Israel’s grown men were allowed to enter the land. God’s words concerning Caleb were:

“Surely...not one of these men (shall)...see that good land,...Save Caleb...because he hath wholly followed the Lord.”

Deuteronomy 1:35-36

Caleb, through faith in God’s promise, had perfectly followed or walked after the Lord, and so he received that privilege. But of himself Moses said:

“Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither.”

Verse 37

Moses’ failure to sanctify the Almighty was often in his thoughts, not that he rebelled against God’s judgments, but deeply regretted his failure and recognized the divine justice. God spoke further to Moses concerning the leadership of Israel:

“...Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.”

Verse 38.

Moses could easily have had bitter feelings toward Joshua, could have been resentful or envious, for he was prevented from doing this work after forty years of leading Israel with wisdom and patience. Perhaps he knew of some failures on Joshua’s part, for surely he - as all men - failed. Moses could have reasoned within himself: He’s no better than I - why should he be allowed this work for which I long? After all, I failed because the people’s murmuring and complaints provoked me. Yes, Moses could have excused himself and blamed others, but in doing so, would he not be accusing God of wrong judgment? Can we who are weak and human ponder this and be helped?

God, knowing Moses’ spirit, instructed him concerning Joshua: “encourage him” Moses from his own difficult experiences with Israel

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knew what Joshua would face - murmurings, accusations, a stiff-necked spirit. He knew, too, that through all this Joshua would need to keep his mind focused on the bigger picture, the end of God's purpose, and thus be sustained in the trials which were surely to come. As God told Moses, he in turn urged Israel: "encourage him" in the way. This way might be easier for Joshua, for it was a time of going into the promised land— one flowing with milk and honey - not a barren wilderness. There were cities already established, vineyards, olive yards, many blessings, a time of looking up and rejoicing. But human nature being what it is, Moses knew it would be a time of great trial for Joshua. Would he still wholly follow the Lord - or would he fail to sanctify the Lord, provoked by Israel? These people were ungrateful, failing both in perception of God's desires and in faith. Moses' spirit is seen so clearly in his actions on behalf of Joshua, encouraging him, strengthening him, helping him.

Joshua had experienced much to help him as he worked with Moses prior to this time. The first mention of him is in Exodus:

"...Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand." Exodus 17:9

Joshua did fight with Amalek and prevailed as long as Moses was able to hold up the rod of God. Naturally, his hands holding the rod became heavy, and when they fell Amalek prevailed to battle. Aaron and Hur, realizing Moses' predicament:

"stayed up his hands,...and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." Exodus 17:12-13

For Joshua's continuous help and encouragement Moses was instructed:

"...Write this for a memorial in a book, and rehearse it in the ears of Joshua:..."

Verse 14.

God wanted Joshua always to remember this and be strengthened for future trials, which again gives us a reminder for help, Brethren and Sisters.

Moses, even though the victory over Amalek depended upon his holding up the rod of God, realised that he was, in himself, without strength. He may have felt disheartened and helpless as his hands through weakness slowly sank, in spite of his determination. Without his two brethren he would have failed. What relief, strength and encouragement he knew as he felt the hands of his brethren sustaining him. How he would rejoice that he had brethren perceptive to see the need and quick to step in to fill it. As Moses was about to figuratively pass on the rod of God to Joshua just before entering the land, God again reminded him: "encourage him"—strengthen him for he will need it.

Others have felt this help and strengthening through brethren standing by, ready to encourage, to lift up the hands. David found this help as:

"...Saul sought him every day,..."

I Samuel 23:14

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Each day David lived in fear of this jealous king. Every day he was hounded, pursued in danger, but God delivered him and heartened him as:

"Jonathan Saul's son arose, and went to David into the wood, and strengthened (encouraged) his hand in God." Verse 16

In a time of need, of discouragement, there was a strengthening and a coming along-side. David then could go on encouraged and determined. We know he did not succumb when tempted to kill Saul as opportunity to do so came, relying upon God rather than taking matters into his own hands.

Daniel also was sustained in his time of need. He saw in vision the glory of God, and as a result:

"...there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength."

Daniel 10:8.

Do we feel like that, Brethren and Sisters, as we at times perceive a little of God's power and glory, feeling to be as nothing in comparison? No doubt Moses and Joshua at these times felt as Daniel did. As they had been, he too was helped:

"...there came again and touched me one like the appearance of a man, and he strengthened (encouraged) me, And said, O man greatly beloved, fear not: peace be unto thee, be strong,...And when he had spoken unto me, I was strengthened..."

Verses 18-19

At the touch of a hand, a reaching out, Daniel was emboldened to go on, sustained by the hand of God's messenger.

In Hezekiah's time as he strove to bring correction to Israel:

"...he commanded the people that dwelt at Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord."

II Chronicles 31:4.

Without the ordained tithes, the priests and Levites would be forced to work in the fields for their food, and the work of the house of God would be neglected. By restoring what was wisely decreed by the Almighty, they were enabled to attend upon their holy duties, and so were encouraged or strengthened in the law of the Lord. How much we need to be made strong in our struggle to submit to God's hand, and how mercifully He does provide, often through faithful brethren, as there is an earnest seeking.

It was in recognition of this need that God instructed Moses to encourage Joshua for his impending work. It did require much humility on Moses' part to submit to this requirement, but we remember the testimony:

"(Now the man Moses was very meek, above all the men which were upon the face of the earth.)"

Numbers 12:3

That meekness was evident as when upon the top of Pisgah, being shown the land which he could not enter, Moses submitted to the word of God as he was told:

"...thou shalt not go over this Jordan." Deuteronomy 3:27.

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And further he was exhorted:

“But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.” Verse 28

CHARGE Joshua - appoint him, send him as a messenger in the work of God.

ENCOURAGE him - help him to be strong, establish him.

STRENGTHEN him - fortify him that he may be of good courage and prevail.

At the end of the record in Deuteronomy we are shown how fully Moses and Israel under him had done as God required:

“And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.”

Deuteronomy 34:9

Moses had listened, obeyed the command of God, passing on to Joshua the rod of God; and in obedience charging him, encouraging him, and strengthening him, prevailed upon Israel to do the same. We remember, too, the words of the Almighty to Joshua as he took over the work of Moses:

“There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide... the land, which I swear unto their fathers to give them.”

Joshua 1:5-6

A promise of the Almighty's total care! How helped Joshua would feel as he saw and took heed to the example of Moses, his meekness, and the encouragement Moses provided for him, as we have discerned here this morning. Does it encourage us, Brethren and Sisters, to be strong and of good courage - to do whatever God may require of us? Does it make us realize also a bit more fully how important to that strength and courage is the coming alongside of those who are our brethren to support, to help, to teach? We remember the words of God through His prophet, speaking of the inheritance toward which we are all struggling:

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose...; they shall see the glory of the Lord, and the excellency of our God. Strengthen (encourage) ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come...; he will come and save you.”

Isaiah 35:1-4

What sure reasons we have for encouragement! How blessed we are if we can endure in Moses' spirit of obedience, meekness and strength which we have been allowed to give thought to this morning.

J. A. DeF.

THE RED HEIFER AND THE WATER OF SEPARATION

When studying the book of Numbers, we see that God in His kindness revealed in the law what His children needed to know in order to serve Him acceptably. He made plain how abhorrent the flesh was to Him, and through His law helped Israel to recognize that anything associated with the flesh was unclean, and would eventually result in death.

In the 19th chapter of Numbers we read of the red heifer and the water of separation and what it was to teach Israel. God gave instructions that anyone who touched a dead body, the bone of a dead man, a grave, or the tent where death had occurred, was to be unclean and in need of cleansing before he could rejoin the congregation. However, many of these situations were unavoidable in the everyday routines of life. To cleanse those who had defiled themselves in such a manner, God instructed that a red heifer, without spot or blemish and which had never known a yoke be sacrificed by the priest. The entire animal was to be burned and the ashes gathered into a clean place. The ashes were then mingled with running water to be used for the purification of any who were unclean because of their contact with a dead body.

“And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave;

And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.”

This would speak to Israel in a spiritual sense of the separation needed between those that are clean and those that are unclean. How carefully they would try to avoid, if at all practical, any who were unclean, knowing they would cast themselves into the same defiling state. As in the natural way, so too would the spiritual application of this law be perceived by the sensitive mind.

David as an Israelite would have been taught of the provision of the red heifer. When he had sinned in the matter of Bathsheba, he cried unto God seeking forgiveness, no doubt thinking of the cleansing aspect of the water of separation when he referred to a purging with hyssop in Psalm 51 verses 2,3 and 7:

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"Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

Paul speaks of another perspective of separation in II Corinthians 6:14-17:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

This makes so clear how needful it is that we be mindful of our place in the sight of God and with those in the world. If we can be careful to keep that separation, Paul goes on to explain what our relationship with God will be:

"And (I) will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. 6:18)

The natural tendency of our flesh leans toward corruption and uncleanness, and it is only with a struggle that we can put away the inclination to unrighteousness that is inherent in each one of us. The admonition from Paul in II Corinthians 7:1 is clear:

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

In these few words, Paul brings to bear the whole understanding of the purpose of God - that we are naturally alienated by our flesh natures from the Almighty and need to cleanse ourselves in our attempt to "perfect holiness in the fear of God." This word perfect means "to fulfill further" or "to complete". To be holy means "to be blameless" and comes from the same prime root as the word "saint". Under the law, the water of separation which was sprinkled upon any who were unclean was made from a heifer, without blemish or spot, and spoke of the One without sin, whose blood would be shed in order that others might be cleansed - it was as a schoolmaster to lead them to Christ.

How important that we too value this provision of God as we

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struggle to be cleansed through our association with the Lord Jesus Christ and endeavour to be holy as He was holy.

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.

In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight.

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven;..."

(Colossians 1:21-23)

Paul being a minister of that gospel, again reminds his brethren to continue in the one faith, continue to cleanse themselves, struggling to be holy as set forth by the example of the Lord Jesus Christ.

In another instance Paul speaks to his Roman brethren in the same vein, when he said in Romans 12:1-2

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Only as there is a transformation or renewing of one's mind from the ways of the flesh to the ways of the spirit, can there be any progress towards the "perfection of holiness" that Paul spoke of earlier. Under the law, the same end was desired - that the practical applications before their eyes would work in their mind a change, to help them perceive the abhorrence of sin and the need to be cleansed from it. How mindful we too must be of this process - that we can overcome the flesh and be cleansed from its filthiness, but only as we recognize what imperfect dying creatures we are.

In Revelation 15: 3-4 we are allowed to see the end of God's purpose when those that are accounted worthy are gathered into an immortal army of saints, privileged to help carry out the final cleansing upon the earth:

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

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

We can see that in this vision given to John in Revelation, the process of perfecting holiness is now complete for those allowed to be part of that glorious army - those now granted the opportunity of singing the song of the redeemed, having faithfully struggled during their time of probation to be holy as He is holy, valuing the provision of the Lord Jesus' example - all for the purpose of perfecting the saints in the fear of the Lord.

M.C.S.

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The Covenant (in relation to the present controversy on the subject of the Kingdom in connection with the "Endeavour")

The important recollection of Moses, written down for Israel to consider is also instruction for us.

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark."

(Deut. 10:1-2)

"At that time" - how meaningful is this phrase. It was a time when Israel were in an extremely perilous position. They had made the golden calf. Foolishly they did not realise that without God they could in no way survive, especially in that wilderness. Moses besought for God's mercy in a most pleading way.

"For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also.

And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount."

(Deut. 9:19-21)

We see his beseeching was coupled with action. It was not sufficient to break the golden image. We see his zeal against it. "I took your sin — and burnt it with fire, and stamped it, and ground it very small."

Note: until it was as small as dust, which was then caused to be washed away in the brook which was then flowing down from Mount Sinai.

But where is such zeal today amongst those who were called to the Truth? Consider what is being propounded amongst them:-

"The view that Dr. Thomas had of the millenium as the future kingdom is incorrect. The kingdom is not the future theocracy to be set up at Christ's return, but a more intangible thing that exists alongside the kingdoms of this world. You are in the kingdom of God if Christ is your king. It is among you. It is within you. In

Luke 17:20-21 Jesus said, "The kingdom of God cometh not with observation; neither shall they say, Lo, here! or lo there! for, behold, the kingdom of God is within you —." So the millenium is not referring to a future period of time when Christ reigns on earth, but to a period of time when Christ reigns over the earth from heaven. It is he who is opening the seals of Revelation —. To be a priest with him is to be a mediator with him for those around us who are looking for God."

This teaching has greatly disturbed some in Christadelphia who have issued the following statement:-

"It is our grave concern that many of the brethren involved are prominent speakers on our platforms, so we not only risk the spread of these unsound views in the Brotherhood, and among our young people, but also we are in danger of giving false teaching to the public."

Speaking about the implications regarding fellowship of those holding such erroneous views, those who are alarmed go on to say:-

"Our motivation is not the condemnation of individuals, for it is God that judgeth, but the need to help them and preserve the 'faith which was once delivered unto the saints'".

We look now at what Dr. Thomas had to say about this same subject:-

"Our correspondent is led into the mistake that when the State of Judea was subverted the Kingdom of Heaven was introduced, by saying, "Then shall the righteous shine forth as the sun in the kingdom of their Father", which follows immediately after the verse which speaks of the perdition of the ungodly men of Israel in the Jerusalem-furnace.—This was effected through the Romans during the war, in which he caused them to be slain by hundreds of thousands, and to be "led away captive into all nations". In this way he ejected them from His kingdom to have no more national occupancy of the land "until the times of the Gentiles be fulfilled." "Then shall the righteous shine as the sun in the kingdom of their Father." This shining of the righteous as the sun is shown in Daniel to be subsequent to the resurrection from the dead. In the twelfth chapter it is revealed that the times of the Gentiles or "the time, times and a half", will end with a time of trouble such as there has not been since there was a nation even to that same time; that the power of the Holy People will no longer be scattered, for at that time their deliverance will be effected; and that many sleeping in the dust of the earth will awake to everlasting life, and shine as the brightness of the firmament, i.e. "as the

sun", for ever and ever.— And I will strengthen the house of Judah, and I will save the house of Joseph.— And who is the Lord their God that will be seen over them? Even the Son of Man whom the nation pierced. They will find that to him who was wounded in the house of his friends, they owe their deliverance from the enemy.— Being thus revealed to Israel, but not to the world at large, he proceeds to set up "the kingdom of the heavens;" That is, to restore the kingdom and throne of David, "as in the days of old"; and subduing the nations so as to take possession of their "heavens" or kingdoms for himself and the Saints of the Most High. A kingdom ruling over all kingdoms is the kingdom of the heavens, vulgarly termed, "the kingdom of heaven." Was such a kingdom introduced at the destruction of Jerusalem, or even on the day of Pentecost? By no means. But such a monarchy will be established when the Lord comes in glory; then the conclusion is that the righteous did not shine as the sun in their father's kingdom at the conflagration of the city and temple; but will do so hereafter literally when they shall be "raised in glory."

Dr. Thomas' exposition rings with the soundness of Truth. What then of the error once again being raised up? What would have been the reaction of the pioneers against such things? What a blessing it is not to be deceived in these times of peril.

The example of Moses is so decisively demonstrative of what should be done against a swerving from the Truth. When the "glory of the uncorruptible God" is changed into an image, an imagination, purporting to be the truth, it has to be stamped out. Note how Aaron's image was dressed up in a form of truth, "These be thy gods, O Israel, which brought thee up out of the land of Egypt.—" —and Aaron made proclamation and said, Tomorrow is a feast to the Lord." But Moses was faithful. There should be no hesitation; so he stamped the error, he ground it down and caused it to completely disappear. As a result the word of God came to him:-

"Hew thee two tables of stone like unto the first, and come up unto me. And I will write on the tables the words that were in the first tables—"

So the very great mercy of God was revealed. The covenant would be renewed, because Moses had been firm against the error. But think of the lesson. If Moses had gone along with Aaron (his brother) for a while and decided to leave things for the present in the hope that given time right might prevail, would the covenant have been renewed? We think of Moses hewing at the rock to make tables of stone; the faithful Moses did give himself to this effort for the truth. Previously the Divine Spirit had formed the tables which had been broken, for we read:-

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"And the Lord said unto Moses, Come up unto me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written: that thou mayest teach them."
(Exodus 24:12)

"The tables were the work of God, and the writing was the writing of God, graven upon the tables."
(ch.32:16)

But Moses now had to copy what God had given, except that the writing of the spirit was still from God. So we read:-

"And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me."
(Deut. 10:4)

If we do not follow after, and copy what God has demonstrated and given, how can we receive the writings of the Spirit?

Here, then, from so many years ago is a lesson on fellowship clearly and sublimely told for us. What profound thankfulness we should then feel when we are so helped, that we are not deceived.

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A BIBLE CLASS

"But I would have you without carefulness..."
I Corinthians 7:32

The verse under consideration in our study was written by Paul to his brethren in Corinth, in answer to their questions regarding the relationship of a husband and wife in the Truth. In his reply, Paul gives practical as well as spiritual help. Paul was not married, primarily because he was so occupied with the work of the Truth he felt it necessary to remain single, thereby freeing himself from the cares and responsibilities that a wife and family would entail. However, the relationship between a man and woman was ordained from the beginning, a part of God's plan as the Lord Jesus taught when He said in Matthew 19:4-6:

*"...Have ye not read, that he which made them at the beginning made them male and female,
And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?
Wherefore they are no more twain, but one flesh. What therefore God hath joined together let no man put asunder."*

In Ephesians Paul uses the relationship of a husband and wife as a type of the Lord Jesus and His church:

*"Wives, submit yourselves unto your own husbands, as unto the Lord.
For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.
Husbands, love your wives, even as Christ also loved the church, and gave himself for it,"*

(Ephesians 5:22-25)

Paul's own personal preference was to remain single, but he realized this was not a natural state, for without marriages there would be no children and no seed to inherit the promises God has extended.

When we look up the meaning of these words "without carefulness" we find they come from the same word meaning, "to be secure" and "not to be anxious". To be without carefulness then is to be free from care or worry. Paul's desire for his brethren was that they be not overburdened with the cares and worries that family life could bring, for the time of their probation was short as he says in I Corinthians 7:29 and 31:

"But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

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And they that use this world, as not abusing it: for the fashion of this world passeth away."

The life span of man is relatively short and should be a time of proving our love for God in word and deed, free from the distractions that can pull us away. There is a danger that the natural cares we may have regarding family, career, wealth, prestige, could prove to be a stumbling block if they absorb too much of our time and energies which should instead be directed towards an edifying of ourselves spiritually. The Lord Jesus taught of the need for balance in these matters when he said in Matthew 6:19-21:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
For where your treasure is, there will your heart be also."

The example of Job is helpful as it is remembered that he likewise, had great responsibilities and wealth, many children, servants, and flocks. Yet when they were all removed by the Lord, he did not mourn their loss, but instead sought to be right with God and to keep his integrity. Because he had proved these earthly treasures were not his first care, twice as much was added to him at the end of his trial.

Paul's advice to his Corinthian brethren is a real help to call attention to the struggle there must be in achieving a harmonious balance between the spiritual and the practical in our living. How important not to give too great care to the worries of everyday life, but rather to put first those spiritual riches, knowing God will then add unto us whatever is needful. Paul's words in Romans 12:1-2 are helpful in this regard:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

M.C.S.

CORRESPONDENCE

Letter from P.K.

"Firstly I thank you for the copies of the Remnant Magazine sent to me each month. These are of great interest to me because they fill in much detail about the troubles in the Brotherhood since the days of Bro. Thomas.

I can see much of the reasoning that you put forward for separation but personally have always followed the principles of Bro. Thomas in Eureka Vol. 3. p.444-446 where he uses such expressions as - "heresies are permitted to exist, though not approved" - "Yahweh keeps silence, and permits Satan to continue his operations among the sons of Deity without any present judicial interference." He quotes Rom. 2:16; 2 Tim. 4:1; 1 Cor. 4:5 to prove his point. Could you please comment on this."

What Dr. Thomas said.

"In all the "times of the Gentiles" the saints are a mixed community, in which are found fish of all sorts, good, bad and indifferent. The good are answerable to the "few who are chosen", and find eternal life - Matt. 20:16: 7:14 while the bad and indifferent are those who "begin in the Spirit" and end in the flesh - those who at the outset of their career seemed to "run well", but were hindered from a "patient continuance in well-doing", or "obeying the truth", in being "bewitched" by the sorcery of designing knaves, who "by good words and fair speeches deceive the hearts of the simple" (Gal. 3:1,3,7; Rom. 16:18). In our generation, as in that of the apostles, the ecclesia, or general assembly of the many, who are called, is composed of these heterogeneous materials. It has been thus in all generations before and since Satan, in the days of Job, mingled with the Sons of the Deity when they presented themselves in the divine presence - Job 1:6. The satanic element has ever been among them with its "depths as they speak" (ch. 2:24) corrupting and perverting the weak. In the wisdom of the Deity, Satan has been permitted to practice, and to deceive the hearts of the simple, who are "ever-learning, and never able to come to the knowledge of the truth" (2 Tim. 3:7), without judicial interference. The Satanic element in an ecclesia is always prompt and vivacious for mischief. If it fears to attack openly the most prominent advocate of the truth, it has recourse to underhanded and secret influences. Handling the word of the Deity deceitfully, "deceiving and being deceived", are its characteristics. While inspired with personal hatreds, it affects zeal for the truth in destroying it, or making it of none effect, by the traditions of its monstrous ignorance and folly. Yet "the Judge of the living and the dead" is profoundly silent save in the word of His law and testimony. There are reasons for this. The truth as it is in Jesus is entrusted to the ecclesia, or House of the Deity, which is "the Pillar and

foundation support of the truth." The members of this house are held responsible and accountable for their relations to this, as a treasure committed to them to be contended for earnestly, and to be upheld at all hazards, in their day and generation. This house being furnished with vessels of all sorts, some to honour and some to dishonour, the truth receives a characteristic treatment at the hands of each sort. The vessels fitted to capture and destruction set forth traditions, or heresies, which nullify the word. If men speak or write upon the things of the Spirit, they are commanded to do so "as the oracles of the Deity"; and if they disobey this injunction, it is because "there is no light in them." Nevertheless, they will give utterance to their folly. This cannot be helped. Fools will be fools come what may. From these premises it is inevitable that, as Paul says, "there must be heresies among you". They are permitted to exist, though not approved. Their existence arouses the flagging energies of sterling and faithful men, "who are able to teach others". (2 Tim.2.2.) It sets them to contending more earnestly for the faith once delivered to the saints (Jude 2), which manifests them as the approved, who are grounded and settled in the faith, and not moved away from the hope of the gospel - (1 Cor. 11:19; Col. 1:23) This manifestation of the approved after this process is one reason why Yahweh keeps silence, and permits Satan to continue their operations among the sons of the Deity, without any present judicial interference ---. These are two all-sufficient reasons why the Satan should be providentially tolerated among the sons of the Deity, until the Ancient of Days come. "Now is the day of salvation," says Paul; but this, in effect, the Satan denies. He turns it into a day of judgment, saying, that there is no other day of judgment for the saints than this. Satan, of course, exceedingly dislikes the idea of being judged, and rewarded according to his works. He does not approve of the doctrine of eternal life based upon an inspection of faith and practice after resurrection. He demands resurrection with immortality, not resurrection unto eternal life. He wants to spring out of the dust immortal, and no questions asked; for he knows very well, that neither his faith nor his practice will bear the light.---In other words, the judgment given to the approved, who enter into the joy of their Lord, affords scope in the execution of it upon the Diabolos and Satan of the world, for the punishment also of the unprofitable servants of the house of the Deity; who are "condemned with the world" to the calamities of the last plagues, which to them will be "a sorer punishment" than to the adversaries at large---."

How the "Remnant" reads Dr. Thomas' remarks

The truth has always contained those who at the outset of their career seemed to "run well", but who have ultimately resulted in either their being the "deceiving" or the "deceived". That is why there is a great apostacy. But, of course, the great apostacy which in latter day ignorance does not know the truth is not amenable to "the judgment". But those who start the apostacy in whatever shape or form, having once known the truth,

obviously are responsible. On the other hand the progeny of such apostacy, called in ignorance and remaining in darkness, are not. During the present dispensation period of probation God keeps silence, save in the word of His law and testimony. This is a test for the ecclesia, which has been entrusted with the truth; its members are held responsible and accountable for their relations to it, as a treasure to be contended for earnestly and upheld at all hazards. However some who appear to have "run well" decline into setting forth traditions or heresies, which nullify the word; and such disobedience is because "there is no light in them." Such are permitted by God to exist, they are a test to faithful men who are aroused to contend more earnestly for the faith, this manifests the contenders as the approved, and is one of the reasons why Yahweh keeps silence allowing such Satanic operations to continue without direct divine judicial interference as in the days of old. This is why the truth's history is one of trouble and schism, because the Satan has always been at work and has been very successful in the numbers who have been subverted. Nevertheless there have been sterling men, helped by God, who have stood their ground to become holders of the banner of truth, to whom lovers of truth have gathered, to uphold and honour such true witness.

What Dr. Thomas also said

"The primitive zeal of the Star-Angels is illustrated by that of Corinth. A case of wickedness occurred in that ecclesia, in which they were thought to sympathise. Paul wrote in reproof of what he had heard. When his letter was received, it produced a great and salutary effect upon them; so that hearing of it, when he wrote again he said, "Ye sorrowed after a godly sort; what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge! In all things ye have approved yourselves to be clear in this matter." And he told them also, that one reason of his writing was to put their obedience to the test; "To this end," says he, "did I write, that I might know the proof of you, whether ye be obedient IN ALL THINGS." Having put their obedience to the test, and found them ready to do right "in all things" he brought before them another case of wickedness, namely, that they had been visited by men professing to be Christ's, who preached another Jesus, another Spirit, and another Gospel, than he; who commended themselves; charged him with being crafty, and catching them with guile; spoke of his speech and person with disrespect; boasted in the circumcision of their flesh; in being Hebrews, Israelites, and the Seed of Abraham; ministers and apostles of Christ. Now these he regarded with indignation and contempt, and likens their operation upon the congregations in Corinth and elsewhere to that of the serpent who beguiled Eve. He styles them "False apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for he, the Satan, is transformed into an angel of light. It is, therefore, no great

thing if his ministers also are transformed as ministers of righteousness, whose end shall be according to their works." - 2 Cor. 11:4,13. This class of men were a serious and fatal trouble to Paul and the ecclesias—. Their new-fangled crotchet was, that the belief of the Gospel of the Kingdom, and baptism, were not sufficient for salvation; but that a Gentile must besides, or in addition to these, be circumcised, and keep the law of Moses. — Their dogma was tantamount to a denial, that "the blood of Jesus Anointed, Son of the Deity, cleanses from all sin." — They seem to have acquired great influence with weak-minded professors in Galatia, so as to alienate them from Paul. In writing to these he says, "I marvel that ye are so soon removed from him that called you into the favour of Christ to another gospel: which, however, is not another; but there be some that trouble you, and would pervert the gospel of Christ. But, though we, or an angel from heaven, preach any other gospel to you than that we have preached unto you, let him be accursed." This is plain and unmistakable language.—Paul understood these pretended apostles thoroughly. He styles them "false brethren unawares brought in, who came in privily, to spy out our liberty." "They zealously affect you" says he, "I would they were even cut off which trouble you—." Paul would admit of no compromise; and all that adhered to his teaching renounced them. In the words of the Spirit, "they were not able to endure these wicked men, who asserted that they were apostles, and are not, and had found them liars." And, though by joining their faction, they might have become popular (for "they spake of the world, and the world heard them"), they preferred to suffer and patiently endure, and to go on labouring for the Name, unweariedly.

(Eureka Volume One pp 194-196)

The Remnant's concluding remarks

There is great lament over all the division and variance at the present time, and rightly so. However it is not a new phenomenon. It was in existence in the days of the Apostles and doubtless has been a continuing feature in the history of the Truth. Schism is the result of some who having appeared to "run well", lamentably declined into truth-departing philosophy. These being resisted by sterling upholders of the verities of the Spirit, through the help of God; one faction obviously becomes incompatible to the other; the break then occurs, with the gap widening as the wrong entrenches itself. This situation, which has occurred time after time is a test for those who would please God. In these times God is silent, in the sense that unlike those events in the days of His Ancient Kingdom, there is no direct divine intervention. But the word of His law and testimony is certainly not silent, His directing care is thus certainly shown; and it is necessary to realise that all things are still under the control of His overruling hands.

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

"Their poison is like the poison of a serpent— Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord —. So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth."

(Psalm 58:4, 6 & 11)

The poisoning of the environment continues insidiously. The metaphor of the hidden snake, and the bite that can hardly be felt is so apt for the present condition of things in the earth.

It is so amazing that Authorities who are supposedly duty bound to control the affairs of the nation and protect their nationals, are continually covering up, excusing, or setting light the voiced worries concerning the pollution of modern life.

It was revealed recently that a large quantity of asbestos waste dumped at a licensed waste disposal site was believed to be ordinary construction waste by the site staff who received it. What is so striking is that a provision of the Special Waste regulations does not allow the prosecution of company directors.

At the present time there is also worry about the insecticide DDT, used extensively by farmers, entering the food chain. Government spokesmen play down the threat, but undoubtedly this chemical does present a danger to the well being of people in this technological age, a threat which has not been known by earlier generations. But still more deadly is the chemical PBC (poly-chlorinated biphenyl) used in industry as a coolant and for electrical insulation. Old electric transformers still in use contain millions of gallons of this substance which is very difficult to destroy. Only incineration at temperatures exceeding 1100 degrees C ensures its destruction. Attempts to destroy it at a lower heat turns it into the virulent poison dioxin. It is unaffected by natural processes which break down most other materials. It passes along the food chain; for example tiny quantities taken up by minute aquatic life then enters into larger marine life who live on these smaller animals. Man then eats the fish, or animals eat the fish meal, and then man eats the animals afterwards. But once taken into the body by being eaten, or inhaled, or even being absorbed through the skin, it lodges in the organs of the body which cannot excrete this chemical. The deadly effect of this substance is serious liver and nervous disorders, impairment of the immune system, bone disease and glandular illness.

This medical information is not theoretically produced. Thousands of people suffered from this chemical two decades ago, due to a mishap, and their case histories were subsequently recorded. Furthermore the United States Environmental Protection Agency has confirmed that petro-

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chemical workers exposed to PCB have significantly suffered from malignant melanoma and pancreatic cancer. What then of waste disposal vessels incinerating deadly materials at sea (such as in the North Sea)?

PCB is so dangerous that a guideline (note-a guideline) says wastes with more than ten parts per million should not be land filled. But what do the Authorities do about these things? Very little it seems. It is a sign of these times and of this age. This pollution is like the poison of a serpent; for the masses are insidiously beguiled by propaganda designed to lull and cover up through a playing down of the significance of such things. "Break out the great teeth of the young lions, O Lord—" said the voice of the Spirit in the ancient prophecy. Yes, this is bound ultimately to happen. God will certainly not allow the ruining of His creation, for "—verily, there is a reward for the righteous."

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NEWS FROM THE ECCLESIAS

*HAMBURG, NEW YORK, Corner of Pleasant Avenue and
Southwestern Boulevard*

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

By the time this is in print, the Manchester Fraternal Gathering will have taken place, God willing, on September 3rd. Hearts and minds will have shared in measure that meeting together of a few, to rejoice in the unity and valued fellowship we know through Jesus who has made it all possible.

The work continues with one who has questions from the Christadelphian's point of view.

J. A. DeF

MANCHESTER NEWS

Manchester, Ryecroft Hall, Audenshaw.

Sunday: Breaking of Bread 11 a.m.
Thursday: Bible Class 7.15 p.m.

The three subjects considered at the Autumn Fraternal Gathering were:

"Look unto Abraham your father—for I called him alone."
(Isaiah 51:2)

"—Let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen—"
(Isaiah 43:9-10)

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."
(Luke 12:32)

These three aspects were under the general heading of "The work of God", to which they bear witness.

We were grateful for a visitor from across the seas on this occasion.