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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  
CIRCUMCISION IS THAT OF THE HEART**

This morning we have been permitted to share the experiences of Abraham as he moved in obedience to the Almighty. In that submission he left Ur and went to the land which God had in mind for His people. There the Father gave him promises which involved a seed in whom all families of the earth would be blessed. He was seventy five years old when he left Ur, and this morning we have read:

“...when Abram was ninety years old and nine, the LORD appeared to Abram...” Genesis 17:1

It had been twenty-four years since the promise of a seed, and still no son. Abram and Sarai must have worried and perhaps grieved because of this. Sarai, doubting, had earlier given Hagar to Abram, and she had borne him Ishmael when he was eighty -six. Sarai had felt she was too old; how could she have a son? Therefore, in concern for Abram, she took things into her own hands in giving him Hagar. It was to her hurt, for Hagar taunted her because she had no seed.

Thus it was that God appeared unto Abram thirteen years after the birth of Ishmael—a long time for Abram to wait, to hope and trust. God, however, assured him:

“...I am the Almighty God...” Genesis 17:1.

This name in the Hebrew is El Shaddai, or as the words mean, the Mighty Almighty, making doubly clear the wondrous power of God. Why was this mightiness shown forth at this particular time? Abram was still hoping and praying for the true seed, so God in His mercy confirmed His word that, being El Shaddai, He could do all things. Indeed, He continued:

“...walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly.” Genesis 17:1-2.

The promise made twenty-four years earlier was sure. Could Abram truly believe this after so long a time? Yes, his trust in God’s word took over as he listened to these words of El Shaddai. Abram’s name was changed at that time to Abraham:

“...for a father of many nations have I made thee.”

Verse 5.

God also gave Abraham a token—circumcision—as a reminder to him and all his house:

“...ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.  
...my covenant shall be in your flesh for an everlasting covenant...the uncircumcised man...shall be cut off from his people; he hath broken my covenant.”

Genesis 17:11-14.

This token was to be literally in the flesh where it would be ever a reminder. God further promised concerning Sarai as He changed her name to Sarah (princess):

“...I will bless her, and give thee a son also of her:  
...she shall be a mother of nations; kings of people shall be of her.”

Genesis 17:16

When Abraham heard these words, he laughed in doubt (verse 17). This was the response of the flesh which is all too prone to doubt the hand of God. Thus circumcision was a sign of one's need to put away fleshly thinking, and a reminder to believe in the divine word of promise. Following this, Abraham would quickly go to Sarah with the news that God had appeared to him. He would speak of the change in their names and the surety of a son yet to be born. Then he would tell of the circumcision which was to be so important in their lives. After this assurance to Sarah, Abraham was quick to obey, for we are told:

“In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house...”

Verses 26-27.

Fearing God, he wasted no time at all. What an example for us, Brethren and Sisters. Even as Abraham moved in faith and zeal to do what the Almighty God required, so must we be quick to follow His commandments, to move as indicated, and to ever remember that we are to cut off our flesh, lest we be cut off from being His people.

Since that day when the Almighty gave this token, all His people have been circumcised. Up to the time of Jesus it was literally so; after Jesus' death, in obedience to His Father's purpose, it was observed in the spirit and not in the letter. The faithful mind from the beginning would have recognized this important purpose. Ishmael, of course, was also circumcised; indeed today his

## THE REMNANT

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descendants — some of the Arab nations — are still required to be circumcised, no doubt a tradition carried over from his time.

The token given to Abraham was honoured by Israel, and faithful leaders upheld God's word. Moses, speaking to Israel just before they entered the land, taught:

“...what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul...Circumcise therefore the foreskin of your heart, and be no more stiffnecked.”

Deuteronomy 10:12,16.

Circumcision to be acceptable to the Almighty had to be more than simply an outward token. It involved denying the natural desires of the heart, resulting in a yielding to God's will and purpose, rather than reluctantly bearing it. His wishes will be done gladly, quickly, because of a love for the Almighty God, mingled with a fear to displease the loving Father. Paul helps us to perceive the importance of this operation in the heart.

“...he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”

Romans 2:28-29.

As to the question: Who is a Jew? - it is interesting that this very point has been the subject of much controversy recently in present-day Israel, where it has political implications for that nation. It is remarkable that there is such argument when all Jews are still generally circumcised. The question still is not resolved.

Yet, to God's people how surely He defines a true Jew; one who praises God (as the word means). Here in the simple words of Paul, a Jew is one inwardly whose heart is circumcised, of the spirit, whose praise is of God. How do we, Gentiles who are striving to be spiritual Jews, measure up to this divine guide? Are we truly cutting away the fleshly desires in our hearts, remembering Jeremiah's words:

“The heart is deceitful above all things, and desperately wicked: “who can know it?”

Jeremiah 17:9

God does know it, and He gives His word to help us recognize its naturally dishonest nature, and to thus remove those characteristics which he abhors. As He looks into our hearts does he discern

the token of His covenant in action? Does He thereby acknowledge us as His covenanted people, even though we are not Jews by birth, but grafted in through the Lord Jesus? What a big work, a great struggle it is to become truly circumcised in heart; but help is given as there is a willingness and yearning to submit to His hand. It hurts to circumcise the flesh. No doubt we shrink from it, but we remember it is a sign of a promised and sure blessing, if we can become "Jews" spiritually.

In that struggle we are to be joined to Christ who perfectly kept that covenant. He was circumcised on the eighth day, as was every Hebrew. However, in His heart He cut off His fleshly leanings every day of His life, right up to the moment of death, when He was then able in triumph to say: "It is finished". What an intense striving it was to be obedient unto the end; surely His praise was of God and not of men.

In our determination to deny self and follow Him, we are further helped by Paul:

"In whom (Christ) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:"

Colossians 2:11

The circumcision of those striving to be Christ's brethren is not made with hands, not physically accomplished, but as Moses spoke:

"....the LORD thy God will circumcise thine heart...  
to love the LORD thy God with all thine heart, and with all  
thy soul, that thou mayest live."

Deuteronomy 30:6.

Here is the spirit of the law and of Christ, expressed so clearly as He agonized in the garden: "...not my will, but thine, be done..." (Luke 22:42) What help we are given in our determination to follow Him as we seek the praise of Yahweh, not of men.

The words of David read this morning in Psalm 19, provide strength and direction in this same determination. The title of this Psalm sets the pattern:

"To the one who overcomes, a Psalm of David."

In verses 7-14, our brother speaks of God's law converting or changing the soul, from flesh to spirit; of His testimony giving wisdom, which makes wise the simple; and of His statutes bringing

rejoicing to the heart as His righteousness is seen. Additionally, the commandments enlighten the eyes, as the fear of the Lord endures. His judgments are perceived to be true and righteous, in contrast to the world's injustice. What is the end result of valuing and submitting to all these directions of God?

"Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults."

Psalm 19:11-12

Here is found for us warning or enlightenment. How necessary is that enlightenment, for as David asks: "Who can understand his errors?" All fail, all sin (except One); all are in need of His word to be a light unto our path, and a means of cleansing from faults hidden in our own hearts. David goes on to plead with God:

"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

Verse 13.

Here is the key to submission and to keeping our part of that covenant which God has so graciously granted. David prayed that sin "not have dominion". Dominion means to reign or govern, to have power over. If sin rules in our hearts, surely they cannot be circumcised hearts, cannot be under our Father's dominion, but subject only to what we want ourselves.

As we contemplate the graciousness and mercy of the Almighty God in giving us His word, of granting His covenant, and providing for us the token of that covenant, let us, Brethren and Sisters, renew our vows that we will be subject to Him, will strive harder to do what His word requires, denying self,; and, with joy, follow His Son. Let us unite with David as he besought God:

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.:"

Psalm 19:14

To this end we plead that our praise may indeed be of God now, and in the day when Jesus Christ comes. He will then judge who are Jews circumcised in heart, who are in the spirit, accounting them worthy to be united to Him for ever.

*J. A. DeF.*

## SHIPRAH AND PUAH

We have recently begun reading the book of Exodus, words of the Spirit written by Moses and preserved for our instruction, setting forth the history of the children of Israel while in Egypt. We remember the circumstances of Joseph and how he was guided by God to Egypt so that he could be a saviour for his family, Israel. For several years Jacob and his children sojourned in Egypt and under the watchful care of God they grew and prospered into a great number:

“And Joseph died, and all his brethren, and all that generation.

And the children of Israel were fruitful, and increased abundantly,  
and multiplied, and waxed exceeding mighty; and the land was filled with them.” Ex. 1:6-7

All those who had seen the deliverance granted by God were now dead and a new generation multiplied so much that the new Pharaoh who knew not Joseph feared for the security of his own country:

“Now there arose up a new king over Egypt, which knew not Joseph.

And he said unto his people. Behold, the people of the children of Israel are more and mightier than we:

Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war they join also unto our enemies and fight against us, and so get them up out of the land.

Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Rameses.”

Ex. 1..8-11.

The period during which these circumstances occurred was a time of test and struggle for Israel, a time of persecution and hard bondage, but necessary in order to bring them closer to God, to value their place under His protective care. Over the years residing in Egypt, the people had grown prosperous and indifferent, blending into the fabric of Egyptian society by practising idolatry, forgetting that they were to be a separate people unto Yahweh. This we learn from Ezekiel 20:5-8 where God said:

"...In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt...to bring them forth of the land of Egypt into a land that I had espied for them...Then said I unto them. Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt...But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt:"

God knew that it would take stringent conditions to wake them from their lethargy and make them cry out for deliverance. Only then would He lead them into their own land, a place that would be their inheritance, as promised to Abraham, Isaac and Jacob before them.

In this attempt to stem their growth, Pharaoh instructed the Hebrew midwives to kill all of the male Hebrew children:

"And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah:  
And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live."  
Ex.1:15-16

How grievous this circumstances would be, not only for those who bore children but for the midwives themselves. Why would God preserve the names of these two particular midwives? Perhaps there is instruction for us for in their testimony; it was said of them in verse 17:

"But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive."

Here was a direct refusal by these two women to obey the king and by their actions revealed that their fear of God was greater than their fear of man. As these midwives came to assist in bringing to birth they would see the miracle of life unfolded time and time again, and because of this they undoubtedly felt closer to their Creator and in reverence for the ultimate purpose He had promised.

They must have greatly feared as Pharaoh called them to

appear before him and demanded, verse 18:

“...Why have ye done this thing, and have saved the men children alive?”

We can imagine the wrath of the king knowing that these two Hebrew women were thwarting his direct commands. They answered him in verse 19:

“And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women for they are lively, and are delivered ere the midwives come in unto them.”

Perhaps they hoped this would seem a likely excuse for their actions, but it certainly was not true in all cases that the Hebrew women gave birth unassisted before their arrival. But their response pleased God for we are told in verse 20:

“Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.”

They had misrepresented the truth to Pharaoh, but in doing so revealed a righteous spirit, one which esteemed the purpose of God much higher than the king's. Just as the Lord Jesus' instructions were to:

“...Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's”

Luke 20:25

Where conflicts occur between man's word and God's a stand must be made as illustrated by Shiphrah and Puah.

To show His pleasure with their courage it was recorded that:

“And it came to pass, because the midwives feared God, that he made them houses.”

Ex. 1:21

When we look up that word “houses” we find that it refers not so much to a physical structure but more to being part of a household. God left this record for others to know how they feared Him, and if continuing in that fear, had a sure hope in His eternal house.

What can this testimony of these two faithful women mean to us today? We too are tested during our time of probation and if we

will fear the God of Israel as they did, we have the hope of being made part of the same ultimate household of God. When we look up the meaning of their names we find that Shiphrah means, "to glisten to be a beauty" and Puah means, "to glitter in splendor", both names bringing to mind the beauty of precious jewels that scintillate as they reflect the light. As these two reflected the light of Truth, refusing to obey the edicts of Pharaoh, it brings to mind the promise of God to His children recorded in Malachi 3:16-17:

"Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Do we as Shiphrah and Puah shine and reflect the light of God in our living? Let us be encouraged to follow in the same spirit revealed by these brave women, to give glory and honor to our Father above all else, as we struggle to obey Him in godly fear.

M.C.S.

AT A FRATERNAL GATHERING — PART 1

THE WORK OF GOD

*"Look unto Abraham your father...for I call him alone..."  
Isaiah 51:2.*

How very true that was. Out of the many at that time, God called Abraham to a very exalted position—physically and spiritually—which reward was going to last until eternity, at the very end of time. When we look at this, there is an appeal in this first verse of Isaiah 51, which reads:

*"Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."*

This is the appeal. We must remember that at this particular time, and both previously and forwardly, there has always been a laxity and a wanting to do that which is contrary to the ways of God. So first of all let us look at the context. It is to those only who seek the Lord—not those who don't. In other words, those who wish to be right and whose heart is steadfast in the ways of God.

The first thing we see in verse 1 is: "...look unto the rock whence ye are hewn." In a few words we have the whole purpose of God absolutely condensed. Hasn't there always been a hewing out of a human quarry - a calling out and then the work of God is continued which will adjust the ways of human nature, if we let it - or certainly those who want to seek God with the whole heart and mind. So by this means we look to the rock whence we are hewn. Hewn - hewing out of rock takes quite a long time. Then we must remember that God is working with sons and daughters, or put another way, we hope to be like the sons of Korah, refined through the aid of the spirit by adjusting ourselves to that. But when we use the word rock, there is still a deeper meaning. Aren't we to realize how this rock is referring to the Lord Jesus, although not born at this particular time? Abraham was caused to see and perfectly understand - the One who would be the ultimate Redeemer brought to the earth, and who would be the merciful and faithful High Priest in the things pertaining to God.

Referring to this rock, we read in Matthew 16:16-18:

*"...Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto*

him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

We are reminded in Psalm 61:2 - "Lead me to the rock that is higher than I." This is our plea, but only on the condition that we are truly seeking God with our whole heart and mind; and because we know, we plead that He be not only a rock, but also a shelter and strong tower from the enemy. Why? because we indeed will have trials and need to be guided by the spirit. It is very easy to be deceived by those who do not seek God with their whole heart, but rather their own ways.

Leaving this point now, can we go to the second verse of our chapter under consideration:

"Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him."  
Isaiah 51:2.

Abraham was called out from Ur of the Chaldees to a land which God would show him. As he did so, he was caused to ascend the great and holy mountain and look every way, and to him it was said: "...to thee and thy seed will I give it forever." Those who would be of the seed of Abraham, it is they along with Abraham who are to be the future participants of such a blessing. Of course, it is an eternal blessing. This meant Abraham had to get out of his country to a land which God would show him - because it is only one land in which God is interested, and where He is to establish His purpose with Abraham, and those who are his seed.

Going further along to the New Testament (remembering that Abraham immediately obeyed and showed implicit faith) - so we too must realize that without faith it is impossible to please Him. We have not seen God and the Lord Jesus physically, but there must be the eye of faith. This brings us to Galatians 3 - a fully comprehensive chapter on the faith of Abraham, who "saw" the Lamb without spot and blemish - seen also in the law and offerings. So through Abraham, Isaac, and Jacob, there is the hope extended, as we read in Psalm 132:11 - " ...Of the fruit of thy body will I set upon thy throne."

How many promises God made to Abraham and swore He would perform His oath - for everything God said would happen, has or is to do.

Turning to Paul's words in Galatians:

"Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

Galatians 3:6-9

Having taken in these words carefully, can we not see that the calling went out to Israel? Eventually the kingdom was overturned and the appeal was made to the Gentiles - just as Paul is appealing to the Galatians; and this calling has reached our ears also. We are eye witnesses in all that we see today. We remember that right at the end of Abraham's life how God blessed him in all that he did. Looking to the end, Abraham appreciated God's kindness. "Your father Abraham rejoiced to see my day: and he saw it, and was glad." John 8:56. Through the eye of faith he understood it.

It can't be without point that we are told in Ecclesiastes 2:14 - "The wise man's eyes are in his head; but the fool walketh in darkness:..." Why does it say this? Physically the eyes are in the natural head to insure that the human body has a clear vision. But is there more, that will help us all? "Look unto Abraham your father - and in the spiritual, we are to look to our Head, the Lord Jesus; "...the head of every man is Christ". Therefore with these thoughts in mind we can see how this really means that we must look to the things that be of God and appreciate how we have been molded and cut out of the human quarry of the rock formed - a sharpened rock, and we wish to be of the sons of Korah (being made and polished smooth).

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him."

II Chronicles 16:9.

So we can be instructed accordingly.

**W.G.B.**

A BIBLE CLASS

*"He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread."*

*Proverbs 12:9*

The above verse under consideration provides a situation found many times in the Proverbs - the contrast between the wise and the foolish or the spirit versus the flesh. The word despised is found to mean, vile or lightly esteemed. In this context it would appear that the one who though being master of a servant is despised, yet he is far better than one who is prideful of self while lacking even bread.

Found in the Scriptures are examples of those who were despised or lightly esteemed, usually by those who had a proud or fleshly nature. Recorded in I Samuel chapter 18 is Saul's subtle plan to give his daughter Michal to David that she might be a snare to him. This gift of his daughter was not done from love but that he might somehow trap David and bring him down. However, David had no proud or lofty view of his own worth and looked upon this offer as a tremendous honor as is recorded in verses 22-23:

*"And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.*

*And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed?"*

David thought of himself as lowly and unworthy to be the king's son in law. He was not made vain by his great accomplishments against the Philistines, but rather viewed himself only as an instrument of God's victory.

In another instance when David brought the ark up to Jerusalem in II Samuel chapter 6, Michal his wife despised him when he sang and danced before it:

*"And David danced before the LORD with all his might; and David was girded with a linen ephod.*

*So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the trumpet.*

And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw King David leaping and dancing before the LORD; and she despised him in her heart." II Samuel 6:14-16

David exhibited joy and gladness before the ark of God - there was no reason for him to be despised by Michal, and so the judgment of God was brought upon her for she, "had no child unto the day of her death" (verse 23).

Thoughts also turn to Job as one despised in chapter 40:3-4:

"Then Job answered the LORD, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth."

Job considered himself vile in comparison to God and yet he had great wealth and many servants and was recorded as, "the greatest of all the men of the east" (Job 1:3). Normally a person with vast holdings and many servants is not considered despised by those around him, but a true man of spirit, no matter what his position, thinks himself of little esteem in God's sight. Yet how precious such a viewpoint is to Him.

The other man in this verse under consideration lacks bread but honors himself in a proud manner, probably despising his neighbor. Is the righteous man perhaps despised because he stands up for God's way? Reading of another incident involving contempt in Isaiah 23:9 we find:

"The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth."

This word "contempt" is the same as despise and in this circumstance God's word came to declare that all the "honourable" men of Tyre would be brought into contempt because they did not first honor God. In contrast those who lightly esteem themselves are given the hope of security as recorded again by Isaiah in 57:15:

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Thinking of Solomon who penned the words of this consideration, it is remembered he was greatly esteemed by all for his wisdom, yet he lost the hope of life because in the end he honored himself with his riches and strange wives. How sad it is to think of the gentleness of heart he displayed in writing these words in Proverbs and to look upon his end:

“Better is a poor and a wise child than an old and foolish king, who will no more be admonished.” Eccl.4:13

God looks upon the heart searching to find humbleness and meekness of spirit, not one lofty and boastful in his own eyes, but one who, recognizing the weakness of the flesh, lightly esteems himself in the presence of his Father. From the study of this verse in Proverbs comes the realization that to be despised by oneself and the world for righteousness sake is to God great spiritual gain, as David summarizes in Psalm 51:17:

“The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”  
Psalm 51:17

*M.C.S.*

LETTER FROM J.S.

Thank you for sending me a copy of your magazine in which you printed my recent letter to the Christadelphian Magazine and your comments thereon, which I have noted.

In your last paragraph (page 76) you say "Perhaps the writer made a mistake". It is actually you who have made a mistake, in that you have inferred that my reference to "misguided brethren" was a reference to "the zealous actions of that earlier time" (the time of the "Inspiration Division"). This is not the case.

The two young sisters upon whose letter I was commenting spoke of the damaging effect on their faith of a current "upheaval" in their ecclesia.

I pointed out that one of the ways in which we are taught by scripture to expect that our faith will be tried is by the actions of misguided brethren (Acts 20:30); and that if they allow their faith to be shaken by upheavals in their ecclesia (which would appear to be caused by misguided brethren) then error has triumphed.

The "Inspiration Division" happened before I was born, and I do not consider myself qualified, nor would I think it profitable, to comment on what happened then. What I am sure of is that when reunion was achieved it became clear that the two groups of ecclesias held exactly the same faith and worshipped the same Lord.

This strengthens my conviction that what we all believe and teach is the Truth; because once apostasy creeps in, it doesn't stop at an initial divergence from truth but widens and gathers momentum.

In the first paragraph of The Remnant's comments you refer to the message of the Spirit to one of the churches. It is important that regard be given to the message of the Spirit throughout the Book of Revelation (and throughout all scripture for that matter). This being so we need to look at what is said to all the churches (22:17) "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely". The import of this is that there are those "who hear", so someone needs to speak to them. We are told who the speakers are: the Spirit and the bride (and you are able to interpret the latter phrase as well as I am). And Romans 10:14 confirms the message.

THE REMNANT'S COMMENTS

We accept what the writer says, that emphasis in the recent letter to the Christadelphian Magazine was really about "misled and misguided brethren" in the context of a present ecclesial

situation.

The Remnant's point however is that there appeared to be an implied criticism that the "Inspiration Division" had been injurious, and ought not to have happened. The Remnant cannot agree, if this be the reasoning. The "Inspiration Division" preserved the Truth, for Suffolk Street failed in casting a doubt on the inspired Word, or in not upholding those who "spoke" for the Truth.

Concerning the reference to "--- the Spirit and the bride ---", those "who hear" are the called and chosen, who undoubtedly have been spoken to by conveyors of the gospel; but fundamentally ALL (after being called) must heed the Spirit. If there is eventual failure to do this, then faithfulness obviously is absent, and unfaithful work cannot please God.

We invite consideration of our article from "The Ambassador" 1867 on fellowship and the Dowieite controversy.

### FELLOWSHIP AND THE DOWIEITE CONTROVERSY (From "The Ambassador" 1867) continued.

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Nothing short of fidelity to the whole truth can be accepted as a safe policy. "The things concerning the kingdom of God", and "those things that concern our Lord Jesus Christ", in their scriptural amplitude must be the measure and standard of fellowship. Those who go for less than this must be left to themselves; in this they are not judged; they are only subjected to the action of another man's conception of duty, and are left at perfect liberty to organise themselves on whatever they may conceive to be a scriptural basis.

Paul's injunctions on the subject of dissociation, from those whose influence is adverse to the truth, have their basis in common sense. The truth associates men in a common purpose to prosecute the mission to which it calls them as regards both themselves and others. Thus associated, they are an ecclesia, and their first duty is the preservation of the truth which has created them. Collectively they are, in Paul's words to Timothy, "the pillar and ground of the truth." That is, in relation to the unbelieving world, they are a pedestal upon which the truth rests, a prop or stay by which it is upheld. Apart from them, the world has little chance of ever knowing it. With them rests the work of inviting men's attention to, and preserving it in a form in which it will be efficacious when laid hold of. If it becomes corrupted in their midst, they cease to be an ecclesia, and degenerate to a mere sect of errorists, of which there are many in the world. If they continue steadfast in the truth,

rejecting the divers fables by which, in all ages, it has shown such a liability to be nullified and destroyed, they are a beacon of light and a storehouse of life-giving manna by which men may be saved. This is evident from Paul's words to Timothy personally: "Take heed unto thyself and unto the doctrine; continue in them; for, in doing this, thou shalt both save thyself and them that hear thee."

(1 Tim.4:16) What is true of Timothy in the matter is true of everybody possessing the truth; for neither Paul nor Timothy's power to save men lay in their appointment or their personal gifts or peculiarities, but in the truth of which they were the treasure-vessels. "Who is Paul", enquires Paul of himself, "and who is Apollos, but ministers by whom ye believed." (1 Cor.3:5) It is the gospel that is the power of God unto salvation, (Rom.1:16) and not the men who may preach it. Hence, Paul rejoiced that in Rome, some preached the gospel, "of contention, not sincerely, supposing to add affliction to his bonds." He says, "Whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea and will rejoice." (Phil.1:18)

Now by what means shall a community, based on the truth, preserve the truth in purity in its midst? Obviously by the means indicated by Paul and John, that is, by exacting of all who are in it an implicit adherence to the things, facts, principles, points, tenets, or whatever else they may be called, which go to make up the truth in its entirety, and by refusing to associate with those who oppose or refuse to endorse any of those elements. Some recommend, in opposition to this, the employment of argument with those who may be in error. As a preliminary process, common wisdom and humanity would dictate this course; but if an ecclesia is to go no further than argument, how could its existence continue? An effort would, doubtless, be put forth to reclaim those who are in error; but, where those efforts fail, dissociation by withdrawal is natural and inevitable. The ecclesia is not a place for argument; it is for fellowship in agreement. When a man requires to be argued with, his natural place is outside, and if he will not go outside, separation must be enforced by withdrawal on the part of the rest. The adoption of this policy may be oftentimes hurtful to amicable feeling, but this must not deter from faithfulness; - - -

to be continued

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

“And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.”

(Daniel 8:25)

The political success of the Soviet leader is a world wide wonder. At the time of writing Russia is withdrawing vast numbers of tanks away from the borders with Western Europe. This has been a voluntary action, even before ratification of agreement in conventional arms reductions between East and West.

The West is under constant pressure from the Soviet Union to reduce aircraft as well as tanks and heavy artillery. This trend obviously is affecting plans for nuclear weaponry. There had been considerable preparation to modernise short-range atomic weapons. Britain's government still wants this to take place, but Germany thinks otherwise, greatly hoping that nuclear devices can be ultimately removed from her soil. So division is emerging in what is called the N.A.T.O. alliance. The United States has also been at variance with West Germany on this issue, but the new President seems to be desirous of keeping up a friendly relationship with Germany. So political compromise is emerging for the United States to be committed to negotiations for nuclear reduction, and the decision about modernisation of nuclear weapons to be left until 1992. This policy, if adopted, will leave Britain's leadership isolated in its thinking.

It causes one to reflect upon the ancient prophecy:-

“Associate yourselves, O ye people, and ye shall be broken in pieces; - - - Take counsel together, and it shall come to nought; speak the word, and it shall not stand - - -.”

(Isaiah 8:9-10)

Much effort has been put into N.A.T.O. by Western nations since the second world war. Vast amounts of money have been expended in bolstering this confederacy, making it very strong. Now it is beginning to show cracks in its structure, not through the opposing confederacies' militancy, but rather by “peace” moves.

It is a situation which prompts the mind to think of those words of Daniel:-

“- - - by peace (he) shall destroy many: he shall also stand up against the Prince of princes - - -.”

(Dan.8:25)

NEWS FROM THE ECCLESIAS

*HAMURG, NEW YORK, Corner Southwestern Blvd. & Pleasant Ave.*

Sundays:            Breaking of Bread 11.30 a.m.  
                         Sunday School 1.45 p.m.

Bible Class:        Midweek: Forestville and Hamburg  
                         Alternate Week: Revelation Study

Continuing close and frequent contacts with our brethren and sisters in England, especially by telephone are a most helpful means of preserving that love and unity which is of God and so precious. We are grateful that such communication is readily available especially in time of distress or difficulty when keeping in touch can mean so much. It is a blessing from the Father.

*J. A. DeF.*

*MANCHESTER, Ryecroft Hall, Audenshaw.*

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

We continually have the brethren in mind across the seas as they endeavour to work with any whom God may call.