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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**

**"WHEN THOU ART CONVERTED"**

We have just listened to Jesus' words as He sought to strengthen Peter, whom He knew had yet to face sore trials. His words of warning were:

"...Simon, Simon, behold, Satan hath desired to have you,..."  
Luke 22:31.

How did "Satan" seek to have or possess Peter? His own words spoken to his brethren twenty-seven years later expressed what experience had taught him:

"...your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:..."  
I Peter 5:8.

Peter had faced that adversary which sought to swallow him up. What was this fearsome enemy? It was his own flesh, the self which ever seeks the ways of man rather than the ways of God. Jesus confirms this in His next words to our brother:

"But I have prayed for thee, that thy faith fail not:..."  
Luke 22:32

—testifying that if his faith were strong, the adversary, Satan, would not own Peter. Faith then is the weapon against the Satan in us which seeks to rule so that we belong to "self" rather than to God. We remember Jesus' temptation in the wilderness where, having received the power of the Holy Spirit, he was tempted to use it for His own purpose. His fleshly nature spoke:

"...All these things will I give thee, if thou wilt fall down and worship me."  
Matthew 4:9

Jesus was tempted, but His faith in God and God's word did not fail. He resisted because of total belief, and we are told: "the devil leaveth him." Thus Jesus well knew that Peter, too, could conquer that adversary if his faith were strong, and so He prayed for him. His further encouragement for Peter was evident:

"...and when thou art converted, strengthen thy brethren."  
Luke 22:32

As Peter heard his Master's words, he may have wondered: "I am converted" — for he would remember how, at an earlier time, he had been called:

"Jesus...saw two brethren, Simon called Peter, and Andrew his brother,...they were fishers. And he saith unto them. Follow me,...And they straightway left their nets, and followed him." Matthew 4:18-20.

Here was faith: to leave their means of livelihood, their family, and follow their Master. Peter could easily feel he had been converted or turned back from his former life to a new one, that of following Jesus. The words used for follow in this "calling" of Peter are instructive. Only here is the Greek original translated as "Follow me." Literally the words are "Come hither". Jesus' plea was, Come — join yourselves to me. These same Greek words were used as He sought on another occasion to show THE way to His disciples:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11:28.

Here was a joining, a closeness and a fellowshipping.

Going back to Peter and Andrew:

"...they straightway left their nets and followed him." Matthew 4:20.

Because Peter had done this willingly, walking in the same way (as "follow" means in this case), quite probably he may have thought of himself as having been converted. But Jesus who knew his mind through their work together, realized that Peter needed to grow still stronger in faith, and to recognize that being converted was an ongoing work to be many times tested. So He reminded:

"...when thou art converted,..." Luke 22:32.

Peter protested:

"...Lord, I am ready to go with thee, both into prison, and to death." Luke 22:33

Peter was confident, ready to walk in Jesus' way, no matter what trial may come.

## THE REMNANT

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This was his mind, but was he prepared to totally “come hither”, sharing Jesus’ shame, fellowshipping His subjection to His Father? His test came quickly when Judas betrayed Jesus in the garden, as He had foretold. Peter’s immediate reaction is seen:

“...one of them (Peter) smote the servant of the high priest, and cut off his right ear.” Luke 22:50.

In fleshly zeal he sought to protect Jesus, but it was the Lord’s time to be taken and be crucified, dying to glorify His Father. Therefore, his Master turned to Peter:

“...and said, Suffer ye thus far. And he touched his ear, and healed him.” Luke 22:51.

Jesus rebuked Peter, implying, Do not interfere in what I am agonizing to face; do not make it harder for me by resisting what God has ordained. We remember again what Jesus previously had said when Peter protested the shame and agony to come:

“...Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.” Matthew 16:23.

Jesus then said to all His disciples:

“...If any man will come after me, let him deny himself, and take up his cross, and follow me.”

Matthew 16:24.

To come after Jesus, to walk in the same road, required a denying of self, a conquering of the Satan in self. Peter failed to do this, as he took up his sword there in the garden. Did he still need to be converted?

Continuing, as Jesus was taken to the high priest’s house:

“...Peter followed afar off.” Luke 22:54.

Peter walked with Him, but “afar off”—at a distance, failing to truly “come hither” or join himself to Jesus. In John’s record we are shown more:

“...Peter followed Jesus, and so did another disciple (John):...that...was known unto the high priest, and went in with Jesus...But Peter stood at the door without. Then went

out that other disciple,...and brought in Peter.”

John 18: 15-16.

John helped Peter, brought him closer to Jesus to support Him in his trial. After this, Peter denied his Lord three times, and when Jesus turned and looked upon him, Peter remembered, and with shame and sorrow he:

“...went out, and wept bitterly.”

Luke 22:62.

Perhaps, at this dreadful time, Peter began to realize that he was not truly converted, and must yet become so before he could wholly “come hither” to his Lord.

Going back to Jesus’ words, “when thou art converted, strengthen thy brethren”, it is apparent that Peter himself needed strengthening first. To be strengthened conveys being established or steadfastly set. John did seek to stabilize Peter’s wavering spirit there at the high priest’s house, but more time and help obviously was needed, for Peter indeed was walking not close but “afar off”.

Later, after his resurrection, Jesus once again sought to give Peter help and insight:

“...Simon, son of Jonas, lovest thou me more than these?...”

John 21:15.

Why should Jesus ask this? He was seeking to show Peter that there must be a love, a true coming hither, above any other love, as the precise word used by Jesus implied. Peter replied:

“...Yea, Lord; thou knowest that I love thee.”

Verse 16.

Peter’s word for love differed; it implied fondness or friendly affection—falling short of the deep and godly love which Jesus knew must yet grow in Peter. He asked this of Peter three times, and each time Peter’s answer was the same. Indeed, after the third time:

“...Peter was grieved because he said unto him the third time, Lovest thou me?...”

John 21:17.

He did not yet perceive what Jesus was seeking for and helping him toward—the love which is of the Spirit. To that end, Jesus each time added His instruction:

“...Feed my sheep (lambs)...”

Verses 15-17

—revealing the way in which he could grow in and show forth that special unselfish love for Jesus Himself and for His brethren. This is help for ourselves, Brethren and Sisters, as we strive to “come hither” to our Lord, to be joined in mind and spirit, in fervent and steadfast love for Him. He asks us: “Lovest thou me?” and knows exactly what is each mind and spirit. He exhorts us truly to “come hither”; “feed my sheep”; “strengthen thy brethren.” This effort means that the first and best of us are His.

How can we do this? By reflecting His spiritual love toward His brethren. John, who was “that disciple whom Jesus loved,” reflected His love by staying close with Him through the trial in the high priest’s house. He helps us:

“...every one that loveth him that begat (God) loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments.”  
I John 5:1-2.

With this goes John’s words:

“...That he who loveth God love his brother also.  
I John 4:21.

Neither can be true unless the other is with it. How can we then show that love for those who are His children? By following, by coming hither to Jesus’ example, who in all things obeyed His Father and laid down his life for His brethren. We can come near to what He desires, as John reminds:

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren...My little children, let us not love in word, neither in tongue; but in deed and in truth.”

I John 3:16-18.

How? “Strengthen thy brethren” — “Feed my sheep”. It is notable that Jesus also used two different words for “feed”. In John 21:15, the word implies a pasturing or a providing of food. In verse 16, it gives the thought of tending or overseeing as a shepherd, ever aware, watching, caring, guarding. He was the “good shepherd” who lovingly and perfectly did tend. Ultimately He died for His sheep. This takes our thoughts to the judgment seat where Jesus

speaks of His sheep at His right hand:

“...Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”  
Matthew 25:34.

Come—the same word—to be joined to Me for eternity. Who are these “blessed” ones? Are they not those who in probation heeded Jesus’ injunction—“Strengthen thy brethren”—“Feed my sheep”—staying close to Him? Brethren and Sisters, how can we do this practically today, now that He has ascended to His Father’s right hand?

“...ye gave me meat...ye gave me drink...ye took me in...ye clothed me...ye visited me...ye came unto me.”  
Matthew 25:35-36.

Those at Jesus’ right hand asked: When did we do all these? His answer was:

“...Inasmuch as ye have done it unto one of the least of these my brethren, ye had done it unto me.”  
Verse 40.

Here and now is our opportunity, Brethren and Sisters, to respond when He asks:

“...Lovest thou me?...” Does our living reflect what He would rejoice to see? Perhaps many of us, if we are honest, must say: We lack, we still need converting. Our love for Him and His is there—yes: but could it be more of our living? Have we given enough thought, care, awareness and tender guarding? All this—in love for Him, which is often very difficult for our frail flesh. But can we take the Lord Jesus’ words to our heart and order our ways perhaps better than we have done?

“Lovest thou me?”—“Feed my sheep.” In this renewed effort, shall we be closer to becoming “converted”?

*J. A. DeF.*

## THE WORK OF WITNESSING

In our continued reading in the Book of Acts, we are shown the great amount of uncertainty and change that occurred in the lives of Jesus' apostles after the Spirit enabled them to preach and witness with power to the purpose of God. Even with that power, there was much time spent in contemplation, for no set record or guide existed to show them what was to be done in that work.

One example of that uncertainty is seen as Peter was required to witness to Cornelius, a Gentile and yet, one being called to the Truth. As many of the disciples heard that he had been baptized and had received the Holy Spirit, they questioned what all this could mean. As we have read in our portion this morning, Peter rehearsed the circumstances before them explaining what led him to Cornelius, and how the appearance of the vision and God's voice instructed him not to call any man common or unclean—which brought a realization that both Jew and Gentile were now to be afforded the opportunity of hearing and receiving the gospel of Jesus Christ.

This same uncertainty was also present when Paul was converted, for many of the apostles distrusted his sincerity, wondering if this was a trick to ensnare them, for Paul had zealously hunted down and persecuted Jesus' followers. Yet God had chosen him as a vessel to preach His word to the Gentiles, and the experience of the vision on the way to Damascus had changed him completely.

In a similar fashion, we today are faced with uncertainty in the work of witnessing to His word. Yet just as were the apostles, we can be shown what is required if we yield to His guidance. Much help came to these faithful men as various ones were given the power of the Spirit and thereby endeavored to spread the good news of that gospel to all who would hear. Such a man was Barnabas, and it is written of him in Acts 11:25-26.

*"Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."*

Barnabas, through his initiative and leadership, was one obviously called by the Spirit to lay the foundation for preaching the word to the Gentiles.

We first read of him in Acts 4:36-37:

"And Joses, who by the apostles was surnamed Barnabas, (which is being interpreted, The son of Consolation,) a Levite, and of the country of Cyprus. Having land, sold it, and brought the money, and laid it at the apostles' feet."

Here was a Jew who touched by the words of the gospel, wanted to be of all possible help in this work, sold land and gave the proceeds toward this effort. The apostles gave him the name "Son of Consolation", or as this is interpreted, "Son of Comfort". He was very quickly to become a comfort to the converted Saul when, as in Acts 9:26-28, he came to his aid:

"And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out of Jerusalem."

When Saul who would later change his name to Paul, came to Jerusalem, Barnabas spoke up for him. He must have perceived his sincerity which he knew could be used in the work of witnessing to God's word.

It can be seen in these times of uncertainty and change for the apostles, that what was required were faithful acts of witnessing to bring to fruition God's purpose. Acts such as those done by Barnabas, Saul and Peter are recorded for our help today. This combined effort of these three was to bring about much strengthening to the people of God, particularly as the hope of salvation was now extended to the Gentiles. They must have realized in this period of human doubt that they needed to be circumspect to the needs and desires of those to whom they ministered. For example, we read of Agabus in Acts 11:28 who stood up among the disciples and told of the great deprivation that was to come, and acting upon this information we read that:

"...every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul."

Here was another aspect of the work they were called upon to

do together—not only minister to the spiritual needs of God’s household but to see to their practical wants as well. How quickly they moved to fill that need, in love for their brethren. This work was uncertain in many aspects, not clearly laid out, yet it moved forward and many were converted as the apostles sought God’s help and direction.

Often Paul and Barnabas found themselves in difficult circumstances with results not quite as they had hoped. An example is recorded in Acts 14:8-15 where they witnessed to the people of Lystra:

“And there sat a certain man at Lystra, impotent in his feet, being a cripple who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:”

What a difficult circumstance for both men, yet through their quick response and putting forth the word of God, they were able to restrain the men of Lystra from worshipping them as gods. They were embarking on new and uncertain situations daily, with much to be done in spreading the word to the Gentile nations. They went on, moving in faith and seeking direction from God when they themselves were sometimes unsure of which way to go—always looking ahead to the bigger picture. They had much to learn, but they were shown by God in times of uncertainty so they without doubt, could endeavor to please Him.

Another difficult incident occurred between Paul and Barnabas as they disagreed over the addition of Mark to their company as recorded in Acts 15:36-40:

“And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have

preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed being recommended by the brethren unto the grace of God."

Although there was a disagreement, they both continued on with the work of witnessing in a desire to have it grow and prosper among the Gentile nations. Of Barnabas there is no record after this event, yet of Paul we have preserved in the Scriptures his many epistles, and his work of witnessing, which resulted in the conversion of many to the Truth. Colossians 4:7-11 tells us that this parting of the two brethren was not to the detriment of the work or their friendship, for Paul writes:

"All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord: Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here. Aristarchus my fellow prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) and Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers, unto the kingdom of God, which have been a comfort unto me."

This same Marcus was the one Paul did not want to accompany them. So we see then from Paul's own words, that Mark and Barnabas were still considered a help and comfort to him in the work.

The only sure thing in our work today is uncertainty, for we have no set pattern or prescribed way to proceed with our witnessing. However, this record of the apostles serves as a source of help and encouragement that we too, must be sensitive to His guidance and direction as they were, and be a comfort one to another as Barnabas was to Paul, moving in ways that we hope will bring about an increase in His house, if it be His will.

M.C.S.

**Fellowship and the Dowieite controversy (continued)**  
**Comments on the correspondence 1867**

"This correspondence illustrates the attitude of Dowieism toward the truth: This is an attitude of doubt, indifference, and unfaithfulness. The truth is not upheld in all its parts; and in none of its parts is it earnestly contended for. There is no uncompromising advocacy on the part of the Dowieites against fables triumphant, and the result is that what remains of the truth in their hands was fast tending to decay.

There are two kinds of unfaithfulness; and we are quite willing to admit that a man might be very contentious for the faith in its doctrinal features, and be very faithless in his "walk and conversation" towards both those within and without, and very unworthy the holy name with which the truth obeyed, invests the mortal perishing sons of Adam. This were a condition of things if possible more odious and lamentable than Dowieism, and one not without practical illustration. Yet, the exigencies of the present moment concentrate attention upon the Dowieistic form of unfaithfulness which in the garb of gentleness and excellent behaviour, weakens the truth, makes its doctrinal essence a matter of minor moment, and gives it a subordinate place in the thoughts and affections. This unfaithfulness is more dangerous than the other, because it presents itself in a beautiful form which is liable to throw the mind off its guard, and entrap it into a false position. Few would fall in love with doctrinal pugilism, but many are allured into heresy by a saintly disparagement of "doctrine". The danger from the one is, therefore, greater than from the other.

Demanded to specify the particulars in which Dowieism was faithless to the truth, after pointing to their loose attitude on the question of immortality, as illustrated in matter laid before the reader ten months ago, the Editor mentioned that George Dowie believed the devil to be a supernatural being in heaven, having control of death and disease; and that he, and they who were associated with him, denied the judgment of the saints. This was at the first meeting. The brethren were incredulous. At the second meeting, brother Gill, who is the chief supporter of Dowieism in Aberdeen, in the sense of contending for the fellowship of the Dowieites, though holding the truth itself in its purity, produced a letter from George Dowie in answer to one he had written to him, asking him if our allegations were true."

The following is the letter:-

Dundee, August 22, 1867.

"My dear Brother,—I have received your note, and haste to reply. I am very sorry indeed to learn that R. Roberts allows himself

to be carried away by the spirit of error so far as to say that I have ever said that Christ will not judge his people. I believe, and have always held and taught for the last fifteen years, that we shall all stand before the judgment-seat of Christ, where alone will be awarded places and rewards of those who are his. For the same period of time, I have also held and taught that man has no native immortality. I have frequently taught this myself, and never opposed those who did so. If R. Roberts would be honest enough to tax his own memory, he might recollect well enough the most pointed statements I made in his hearing, and before all those he brought with him on that stormy night, of which he gave so garbled a report in the Ambassador. He may also remember that it was shown clearly that his faith and mine on that particular point were identical. I have hoped against hope that this recreant brother would pause and bethink himself what account he will be able to give before the judgement-seat of Christ, for the uncalled for, and unmitigated misrepresentations he has made of me and my ideas, and so long as he lives, I shall hope yet.

As to the idea of the devil being in heaven, I enclose all I have ever written, which is perhaps more than I have ever spoken about it. The idea is founded on that passage in Revelations 12:7-10 etc.

“There shall be war in heaven, bringing to a termination that struggle for the ascendancy, as we may deem it, on the part of the devil, which is now going on in the heavens, resisted by the intercessor for the saints—Jesus the Christ, and finished by victory on the part of the prince of Israel, Michael and his angels”—

Messenger, April, 1864.

Were I writing on that again, I would avoid the clause “which is now going on in the heavens”; because it would not be easy to prove it to another person, and I do not think that the first part of the prophecy has begun to be fulfilled yet. It is unwise to give one’s own private conclusions too much publicity; but it is unkind to judge another’s doubtful thoughts.

Your brother in Christ,  
George Dowie.”

### Comments on the above letter, November 1867

“Now this letter so far from disproving what we have from time to time alleged, confirms these allegations beyond a doubt. This will be seen by comparing the allegations with the foregoing answers to them.

1. That both George Dowie and his associates deny the judgment of the saints.

What is meant by this? That they deny that Christ will arraign

his people, living and dead, for life or death, at this appearing, and teach instead, that only the righteous will appear before him, to receive honour in varying degree. Is this allegation denied in George Dowie's answer? The very opposite. He defines the operation of the judgment seat to be the "awarding of places and rewards to those who are his." This is exactly what we have attributed to him all along, neither more nor less; viz., that by denying God's purpose to reject and condemn the unfaithful at Christ's appearing, he denies the truth of the judgment, and substitutes a view which invests the advent of Christ with unmingled attraction, and robs it of the awful importance which it possesses in truth.

2. That George Dowie does not consider a rejection of the immortality of the soul a necessary qualification for immersion.

What is the answer to this? That for fifteen years, he has held and taught that man has no native immortality. That is no answer. We have never said that he held or taught the immortality of the soul. What we have said is that he does not, as a matter of principle, exact the repudiation of immortal-soulism, as part and parcel of a scriptural profession of the one faith, and thinks the matter of so little consequence, that in writing an article on the subject, he hesitated to say whether enlightenment on the subject should precede or follow immersion.

3. That George Dowie believed the devil to be a supernatural being in heaven.

This is answered by an admission that it is so; but the admission is certainly not so gracious as it might have been. It is put as if we had alleged that he spoke and wrote a great deal upon the subject. He says "I enclose all I have ever written," and thus diverts attention from the main point, which is, not how much he has written, but what he believes; and there it is before the reader, in his own words, that it is even as we have alleged. We have no interest in alleging it if it were not true; for no greater cause of rejoicing would there be than if George Dowie and all who are with him, were to change into staunch and thorough-going defenders of the faith, which in words they profess, but which they only faintly understand and advocate.

While dealing with letters, we will add another, written to brother Gill by the Editor, in the beginning of 1864, and which brother Gill has transmitted to us, with a request to reconcile with its contents our present position towards the Dowieites—"

*(to be continued).*

**A BIBLE CLASS**

*"So teach us to number our days, that we may apply our hearts unto wisdom." Psalm 90:12*

As consideration is given to the context of the 90th Psalm, the shortness of human life in comparison to the eternal majesty of the Almighty is revealed as David states in verse 2:

*"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."*

His reflection here recognizes the frailty of the human form and how vast is the difference which exists between the flesh and the ways of God, seeing that man's time is so short as the 10th verse further explains:

*"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."*

The subject under study addresses the concern of brevity when it exhorts us to number, or weigh out our days. The word teach used here means, cause us to know, and brings to mind the effect that the knowledge of God's word must make upon our living. However, knowing what must be done is not always enough, considering the many lacks and failures we encounter in endeavoring to do what is pleasing to Him.

How kind and longsuffering is our Father, for without that grace and mercy extended there would be none saved as verse 3 so aptly states:

*"Thou turnest man to destruction; and sayest Return, ye children of men."*

Going back to man's original failure in Eden, part of the sentence placed upon him was:

*"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."* Genesis 3:19

Thus when David says, "Thou turnest man to destruction.." he is remembering the sentence of death placed upon Adam and his seed, and the fact that all shall return to the dust from which they were created. Because He did create us and knows we are but dust, He takes this into account and is merciful when we fail.

Man's life has been extended in modern times because of the advances of medicine and good health practices, but even so, if one should reach the age of 80 it is with sorrow and trouble. The older we grow, the more aware we are of that sentence upon us. If we

were told that on May 1, 1990 we were going to die, or that the Lord Jesus would return, we would be busy getting our spiritual lives in order, trying to do all we could before we became accountable at the judgment seat. Distractions would be put away and the days that remain would be made to count. It is so vital then to be mindful of the time given, and redeem that time that remains knowing that the Lord Jesus' return will be without notice—"as a thief in the night". Death likewise can come at any time, cutting short our probation in an instant. Paul's words in Ephesians 5:15-17 are helpful on this point:

"See then that ye walk circumspectly, not as fools, but as wise,  
Redeeming the time, because the days are evil.  
Wherefore be ye not unwise, but understanding what the will of the Lord is."

Understanding the Lord's will is what causes one to make the time count, recognizing the flesh's frailty and the sentence of destruction that is to come to all men. In a temperal sense, procrastination would be done away with if we knew our time was short—loose ends would be neatly tied up so others would not have a burden managing if we should die suddenly. Yet how much more important to have the same diligence now to spiritual matters for we are reminded in Psalm 89:48:

"What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah."

The ending of Selah here indicates that we are to value the words as a hope, considering the end. Those privileged to know God's word and share that hope must treasure it and use it wisely, following the example of the Lord Jesus, striving to achieve wisdom through His ways. God knowing what we are like, gives commandments and helps as in our subject verse, thus teaching us to put our priority on spiritual matters. In temperal affairs we read and study to learn something we wish to be proficient at, and with diligence we achieve our goal. How much truer in a spiritual sense, for we have the greatest book of all—the Bible, which with study will reveal the plan to help us attain the goal of eternal life. It is all there for us if we but put it first in our living.

The Lord Jesus spent a number of days preaching, specifically three and one-half years. He would know from the Law that the passover lamb was scrutinized for blemishes for three and one-half days, and as He was the fulfillment of that type, would be aware of having only a short time to accomplish the work given Him. We too, must act with the same diligence based upon God's word as it indeed does "teach us to number our days" and use them wisely.

*M.C.S.*

**Extract from letter from E.R.H.**

“—I will let you know however, that the matter HAS BEEN RAISED and the editor of the “Endeavour Magazine” and also his wife have left the Christadelphian community—.

The scriptural way to deal with these people is first via Matthew 18 which we are all aware of. But, what if we are up against the SARDIS type of ecclesia? Christ never told the minority to depart or set up another lightstand. Look at Peter and Jude how they spoke about what happened in THE HOUSEHOLD when they wrote their epistles. Evil persons —“spots in their feasts”, but something happened by the time John wrote his epistles. Those who would not even fellowship the Apostle John, they HAD WALKED OFF! No doubt attempts had been made to withdraw from them but as Dr. Thomas remarked, they COULD FORCE THEMSELVES ON AN ECCLESIA but in that case they eat and drink condemnation to themselves. Things got too hot for them and so John says “They went out from us because they were not of us.” If we contend earnestly for the Truth, no doubt the Endeavour fraternity will also follow the same path. The faithful shepherds are those who have weathered the storm and have fought off the wolves. Had we have walked off, Jesus would have branded us as hirelings for caring little about the flock—.”

**The Remnant's comments on the above  
(with reference also to other matters that he raises)**

We are unable to find room for all the matters our correspondent has raised which would then squeeze out other articles. Though we do agree with some of his comments which we have not been able to quote. But on the matter of fellowship we cannot accept the reasoning which he has given.

For example reference is made to the Epistle of Jude, and the warning of “spots in” the “feasts of love”. Did Jude accept such a situation as being inevitable and something to be endured with resignation? Was he not writing rather to warn that something must be done about the situation where such a state of things existed? For example his charge to the believers “—that ye should earnestly contend for the faith—.” (verse 3) and again “—These be they who separate themselves, sensual, having not the spirit—.” (verse 19) Such a message was given to condemn that which was

wrong amongst the believers, the implication being that they were to put such decline amongst them right by dealing with it. Hence the further advice that “—of some have compassion, making a difference—.” (v.22) “And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.” (verse 23) The persisting offender obviously could not be allowed compromise, whereas others who were struggling to be right were to be dealt with differently, and therefore with compassion. We submit then, that the Epistle of Jude does not allow a situation of persistent disunity, but rather, even as our correspondent to a degree suggests, the faithful shepherds have a duty to deal with the wolves, those who have “—crept in unawares—.” (verse 4).

### **What Dr. Thomas says about the ecclesia at Sardis**

“The presbytery in Sardis was exhorted to “become vigilant.” This implies that it was not so when the Spirit caused John to write. It was even then “about to die”, but, from the exhortation, evidently not so far gone but that it might recover. Their “works” were not such as the Deity approved. Heretical opinions subversive of the faith had crept in. Though the particular heresies are not specified as in former epistles, whatever they were they were of a nature to defile. This appears from the fact, that they who “kept strictly” what they had originally “received and heard”, had preserved their garments from defilement. Others had not been mindful to do this; but had received and heard something else, so that their garments were defiled. Whatever the dogmas were, though it might gratify curiosity to know, it matters not; this however, is certain, that they worked death in those who received them. This is the sure influence of all thinking not in strict accordance with “the law and the testimony.” Whatever is not of the truth is defiling before God. Every “reasoning”, lofty conception, and thought not according to the knowledge of God, is polluting, and engenders disobedience and apostasy, the faith is perverted, and the practice marred. Such was the condition of the presbytery in Sardis—defiled by human tradition and dead; a type of all “Christendom” at this day.

But even IN THIS CITY OF THE DEAD there were “a few” living ones—a remnant, that “contended earnestly for the faith once for all delivered to the saints”, and kept it. These were of the same class as “the rest among the Thyatirans” who held not the teaching of Jezabel; nor had acknowledged the depths of Satan as they taught. They watched and kept their garments, that they might not walk naked, and be exposed to shame, at the coming of the Lord -  
- -”

### What Dr. Thomas says about Thyatira

“But all among the Thyatirans were not impressible by the arts and blandishments of Jezebel and her children. “The rest” were a faithful remnant who repudiated her teaching, and “the depths” which they prescribed - - -. But among the Laodiceans the Antipas are not found. Their existance is a supposition, as, “If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” The Satan was triumphant there, and the faithful witnesses reduced to such an insignificant minority as to be noticeable in the prophecy only as an hypothesis. They were “a contemptible few” not submerged in “the depths of the Satan as they speak”; but not enough of them to save the ecclesia from being spued out of the Spirit’s mouth. A few did hear the Spirit’s voice among the Laodiceans, and became fugitives in consequence. They were no longer found in “the churches”, but in their own peculiar place, “in the wilderness”——.”

### The Remnant’s concluding comment

Our correspondent asserts that we are now in the Laodicean stage. The indictment of Dr. Thomas, if he is to be accepted, is therefore very pertinent. As the Doctor says, there is a reducing to “an insignificant minority” a “contemptible few”, not enough “to save the ecclesia”, therefore “no longer found” in the ecclesias.

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

*"Then shall his mind change, and he shall pass over - - -."*  
(Habakkuk 1:11)

The prophetic Northern Power is referred to in this ancient writing. How dramatic, therefore, are recent events. In December last, after 70 years of aloofness, Russia and the Papacy came together when the Soviet President attended the Vatican and agreed to establish diplomatic relations. The Russian leader called it his "spiritual revolution". The Pope said he would accept an invitation to the Soviet Union "when developments make it possible"; the Russian leader gave the Vatican assurances over the four million Greek Catholics of the Western Ukraine, the Uniate Church which recognised papal authority, whose religion Stalin outlawed more than forty years ago, when the Soviet Government forced it to merge with the Russian Orthodox. The change in Russia is great, hundreds of churches have re-opened in 1989, and Soviet journals have started publishing quotations from the Bible.

This development, though remarkable in its suddenness had seeds of development in the recent past. In 1961 Nikita Khrushchev began a move towards the Papacy by sending Pope John the twenty-third a message on his eightieth birthday, expressing a hope for peace, followed by a visit to the Vatican by Khrushchev's daughter in 1963. The Pope it was reported, decided to work for the conversion of Russia to the Catholic religion. In 1962 he made endeavours to strengthen the position of the Orthodox Church in Russia. In the 1962 Second Vatican Council a desire was expressed to encourage dialogue with other religions and that there should be special privileges for Orthodox observers at the Council. This was an amazing change of policy by the Vatican, and doubtless set the course of events that has led ultimately to the more significant contact that has now taken place.

The Russian leader, however, had other objectives also in Italy. A business deal with the great Italian car firm Fiat, which has agreed to a joint venture with the Soviet Government to produce a new model car in large numbers in a factory near Moscow. How significant is a recent comment that the Soviet leader is looking to build a Europe no longer divided rigidly into two enemy camps.

So, as the ancient prophecy has foretold, the mind behind the great Northern Confederacy has undergone a great change. It is a very significant event in these happenings of these last days.

**NEWS FROM THE ECCLESIAS**

*HAMBURG, NEWYORK, 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.  
Alternative Week: Revelation Study.

As events in the world move at astounding speed, as the power of communism appears to be crumbling, it is felt a privilege indeed to know the end according to our Father's purpose. Surely, the time approaches to lift up our heads in hope and yet with fear lest we fall short.

*J. A. DeF*

*MANCHESTER, Ryecroft Hall, Audenshaw.*

**Sunday:** Breaking of Bread 11 a.m.

**Thursday:** Bible Class 7.15 p.m.

The widespread distribution of the magazine still continues. Requests for literature have been received from far away places, for example, Ghana, Israel, Nigeria, Norway and West Germany, as well as New Zealand and Australia, and South Africa.