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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

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AT THE TABLE OF THE LORD
"WISE UNTO SALVATION"

Today in our readings we have considered Israel's circumstances in the time of Judah's kings, of Daniel in captivity, and of Jesus Christ's sojourn on this earth. These events occurred between two and three thousand years ago. Ancient history, many might casually think; but to those who look to God's word for their strength and guidance, it is a living history—a record of those with whom our Father had to do.

Paul wrote to Timothy regarding this living history:

"...from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." II Timothy 3:15.

To be wise unto salvation through faith—is this not our hope and struggle to grow in that wisdom and knowledge which is of God? It is a different goal from that which the world seeks, for their desire is for wealth, power, influence, and more. The scriptures do not teach this; they do teach of that which is "unto salvation through faith which is in Christ Jesus". Salvation entails deliverance from the death due every man, through the hope of eternal life with Christ Jesus when He returns. How is this possible? Only through faith in Jesus, as Paul has made clear. How can we increase in that so essential faith? Paul reminds us—from the holy scripture which:

"...is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

II Timothy 3:16-17

Do we not, Brethren and Sisters, need to be just so, well equipped to all good works as we struggle against our flesh to honor God? Jesus when tempted in the wilderness was able to overcome every temptation by reminding Himself that "It is written"—the word of God was in his mind and heart. This was His source of strength all through His life to His final victory on the cross. We then must look to the scriptures, feeding and growing in wisdom, in nourishing that faith which is so essential. These readings today can help us toward that goal.

Our first portion in Chronicles is a history of Israel under their kings. It begins with the death of Saul and continues through the

fall of Zedekiah as that kingdom was ended by Nebuchadnezzar. Our particular focus today has to do with Asa, king of Judah. It is recorded that he:

“...commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.”
II Chronicles 14:4.

He turned his people to that which was written, to God’s word. What caused him to do so? We are not told, but he must have had trust in His word. Perhaps it was the experiences of his father, Abijah, who was king over Judah for the three years before him. In that short time, Abijah warred with Israel and conquered them although greatly outnumbered. The record tells us how he did it:

“...the children of Judah prevailed, because they relied upon the LORD God of their fathers.”
II Chronicles 13:18.

They stayed or leaned upon God for support. Perhaps Asa had witnessed this and was impressed by the hand of the Lord working on his father’s behalf because of Abijah’s trust. Asa himself relied on the Lord, commanding Judah to read the law and submit to it. As a result, his mind is made evident:

“...because we have sought the LORD our God...he hath given us rest on every side.”
II Chronicles 14:7.

Wondrous help was given Asa and his army as one million Ethiopians came up against them, for Asa had prayed:

“...LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee...let not man prevail against thee.”
Verse 11.

Because the king rested on God:

“...the LORD smote the Ethiopians before Asa, and before Judah...”
Verse 12.

As a result of God’s intervention:

“...(Judah) entered into a covenant to seek the LORD God of their fathers.....”
II Chronicles 15:12

and knew His blessing as they:

"....sought him with their whole desire....and the LORD gave them rest round about." Verse 15.

In addition, this state of peace existed for many years.

However, in Asa's thirty-sixth year, Baasha, king of Israel, came up against him. Why did this occur, we might ask, for Asa and Judah had kept the vow to which they had covenanted? It was a test: Would they still rely on God in a time of rest and prosperity? It is possible that they may have grown lax and unperceptive, for Asa at this time failed to rely on Him, and turned instead to Ben-hadad, king of Syria. He took treasure out of the house of God and his own house to win favor from the Syrian king, declaring:

"...There is a league (covenant) between me and thee...go, break thy league with Baasha...that he may depart from me." II Chronicles 16:3.

Because this time, in his trouble, Asa relied upon man, the Almighty sent a prophet to warn him:

"...Because thou hast relied on the king of Syria, and not relied on the LORD thy God....therefore from henceforth thou shalt have wars." II Chronicles 16:7,9.

The king failed to heed the word of the prophet:

"...Asa was wroth with the seer, and put him in a prison house; for he was in a rage....because of this thing..." II Chronicles 16:10.

What a lot this tells us of Asa! He was "in a rage" as his anger boiled up at the prophet because of God's rebuke. Rather than sorrow and repentance for his lack of trust and gratitude, he failed to turn back to the word which alone, as he had been shown, could "make thee wise unto salvation". Is there not much here to warn lest we forget God's help, and fail to hear His rebuke? Let us resolve to rely more fully upon our Father in obedience, and trust that He will "shew himself strong" as we strive to make our hearts more perfect toward Him.

Our second portion concerns Daniel, one who in frightening circumstances trusted in God and relied upon Him. We remember how he refused to eat the king's meat, confident that God would sustain him in his diet of pulse. He was able to do so because he had already:

"...purposed in his heart that he would not defile himself with the portion of the king's meat..."

Daniel 1:8.

He was vulnerably situated as a captive in Babylon, especially selected as one to:

"...whom they might teach the learning and the tongue of the Chaldeans."

Daniel 1:4

The learning of the Chaldeans—that which was written in their books, their wisdom. But Daniel had learning from another Book—the law of God, clearly written in his heart. As he relied upon this divine wisdom, he was sustained not only in the matter of the king's meat, but in every circumstance that came to test him in Babylon. One of the king's commands to all his subjects was to worship only himself for thirty days. This was the law of the Medes and Persians, which no man could change. Daniel had another law concerning the worship of any but Yahweh Himself:

"Thou shalt not bow down thyself to them, nor serve them..."

Exodus 20:5

With this in his heart:

"...when Daniel knew that the (king's) writing was signed...he...gave thanks before his God, as he did afore-time.

Daniel 6:10.

He relied upon God's word "for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works". As we know, he was delivered from the mouth of lions. Because of this proven faith, he was ultimately promised by the Almighty:

"...go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days".

Daniel 12:13.

"Go thou thy way"—what was Daniel's way? It was one of obedience, reliance and works, resting on Yahweh, ever becoming more "thoroughly furnished".

Going on to several centuries later, we read this morning of Jesus' miracle in raising Lazarus. When their brother became sick, Mary and Martha sent word to Jesus:

"...saying Lord behold he whom thou lovest is sick."

John 11:13

Knowing Jesus' power to heal, they relied upon Him. When He came to them after Lazarus' death, Martha expressed this trust:

"...Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."
John 11:21-22

She also believed that which was written concerning Jesus:

"...I believe that thou art the Christ, the Son of God, which should come into the world."
Verse 27.

Mary also believed, and Jesus, seeing their faith in relying upon Him, encouraged them:

"...Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"
Verse 40.

He then raised Lazarus, and they did see this glory of God as Jesus called him from the grave. "If thou wouldest believe" is still the key to seeing that glory in a measure now, and eternally when He comes and all the faithful are redeemed from the grave. As a result of this miracle, the record states:

"...many of the Jews which...had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done."
Verses 45—46.

Some believed and were strengthened in their desire to be perfect, "thoroughly furnished unto all good works".

Have our portions for today, Brethren and Sisters, been profitable "for doctrine for reproof, for correction, for instruction in righteousness", as our Father desires? Do they help us to rely more fully on Him? It is up to us! Have we heard, and will we call forth these words, especially in times of trial, as He probes our hearts to determine if they are single toward Him? How the hearts of Asa, Daniel, Mary, Martha, and especially Lazarus must have soared as they experienced the mighty hand of the Lord upon them! Remember that Asa ceased to rely upon his God, trusting instead in the more visible strength of men, and so lost his hope. Let us take warning and cleave to God's word which He has so graciously caused to be written—in order to:

"...make (us) wise unto salvation through faith which is in Christ Jesus."

II Timothy 3:15.

J. A. DeF.

TEMPTATION

The epistle of James written to his brethren begins with the salutation:

“James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.”

James 1:1

This message was of particular importance back then but also applies to us today, striving to be part of those twelve tribes—spiritual Israel. The essence of the message brings to mind the age old conflict that exists between the man of spirit and the man of flesh, and how important this warfare is to the attainment of life everlasting. Thus, James in chapter 1 verse 12 reminds us that:

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”

He focuses our attention on the fact that only through enduring temptation will a man have the hope of receiving the blessing of eternal life. With purpose he did not say “if” he is tried, but rather “when” he is tried, for such temptation is a surety for all who have been called to know the Word of God. The prize at the end of this struggle will be extended only to those who have steadfastly endured and overcome. Upon this will the judgment be set.

We may ask ourselves does this aspect of future temptation fill us with dread or apprehension? James urges us not to feel this way but rather:

“...count it all joy when ye fall into divers temptations:

Knowing this, that the trying of your faith worketh patience.”

James 1:2-3

It helps to understand that only through trial and testing can we exhibit what is really in our hearts. It is when the outlook is bleakest and perhaps our faith at its weakest point, that we show forth our true colors. The joy or rejoicing he speaks of comes only as we see God’s purpose working with us, knowing the circumstances are not by chance but by His will, that we may have the opportunity to draw closer to Him.

When we read of the first temptation and disobedience in Eden, we see the true nature of man exhibited after he had eaten the forbidden fruit:

“And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.”

Genesis 3:12

How quickly Adam attempted to divert blame to another, although he knew the command was to them both. How swiftly and subtly the carnal nature of man exerts itself, adding one fault to another in a vain endeavour to elude condemnation. Yet there is no hiding from God, for even the thoughts and intents of the heart are known to Him. Only as we recognize these tendencies within ourselves are we able to confront them and stand firm, and only then will we have a hope of receiving the blessing promised.

How many times have we and will we be tempted—once, a hundred, a thousand times? The number is not important, but rather the outcome to be achieved. James helps us as he points out the end to be gained:

“But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” James 1:4

Enduring trials is to perfect or complete our characters—bringing us ever closer to at-one-ment with God. Temptation is the opportunity for the man of spirit to triumph over the man of flesh that constantly lies in wait ready to gain control. There can be only one victor at the end of temptation, and the strength of enduring will determine the winner. James’ epistle brings the importance of this into focus:

“A double minded man is unstable in all his ways.” James 1:8

A double minded man is one who is not triumphing over his flesh nature. His actions are not consistent. He cannot be relied upon because his actions and thinking are erratic. We are warned practically of this double standard in chapter two where he exhorts:

“My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons.

For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?” James 2:1-4

Our flesh natures are impressed with the outward appearance—the “goodly apparel” and the “gold ring”. Based on these signs of wealth and importance we are tempted to judge that this person is worthier of our attention than the poor man not as richly

arrayed. The man of spirit knows these adornments can distract us from displaying an unbiased love to all, as taught by the spirit of God and exemplified in the life of His Son.

Again James warns of the evil of doublemindedness in chapter 3:10-12:

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Doth a fountain send forth at the same place sweet water and bitter?

Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yeild salt water and fresh."

He perceived that temptation was not being controlled when he asked:

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not."

James 4:1-2

The lusts or desires within are the temptations of our flesh nature. If they are not controlled they grow stronger, the flesh overcomes the spirit man and we sin. That conflict within will be constant if the spirit struggles against the wiles of the flesh. But what can be done when we feel our resolve slipping and our strength ebbing? James helps when he says:

". . . God resisteth the proud, but giveth grace unto the humble.

Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Draw nigh to God, and he will draw nigh to you.

Cleanse your hands, ye sinners; and purify your hearts, ye double minded."

James 4:6-8

And also:

". . . let every man be swift to hear, slow to speak, slow to wrath:"

James 1:19

This message is applicable to us today, for he that is singleminded in his efforts to strengthen the spirit man and control his flesh will take to heart our brother's warning, and struggle against the temptations that we know will continue until our probation is at an end.

M. C. S.

FELLOWSHIP AND THE DOWIEITE CONTROVERSY
(Continued)

"It is the truth that is at issue: and as to character, there is such a thing as a sleek and white exterior for a foul inside; a sheep's coat on a wolf's back; pious volubility with a mean and cantankerous nature. There are opposite combinations, of which Jesus and the prophets are examples—men of bitter speech, but true benevolence; of disagreeable out-spoken hatred of evil; with large souls, full of true love to God and man. Dowieism does not understand this, but glorifies the insipid sweets of mere sentimentality, to the hoodwinking and destruction of the great principles upon which existence is founded and regulated. The "enjoyable festival" of Dowieism, by which it seeks yearly to palm itself off as Christ's true witness, is, therefore, a mockery; a seduction of the serpent; a delusion at which "good words and fair speeches" are largely ventilated to the deception of the hearts of the simple. There is much fair show of piety, and much protestation of brotherly love, and other excellencies which people most loudly talk of as a rule, when they are least possessed of them; but there is an absence of that clear and robust apprehension of divine truth, which alone can constitute, in these days of Old Mother ascendancy and spiritual stupefaction, a safe basis of fraternal Communion and divine service.

The speeches on the occasion were great fallacies. W. Gill argued back to the Church of Rome without knowing it. He maintained that vitality depended upon connection with "the church", and that if a man separated from "the church", whether by intention or accident, he necessarily became spiritually defunct. If this is the case, in what an awful predicament are the Dowieites, for they have cut themselves off from the Universal Church, and lie on the ecclesiastical highways, a dry bit of old tegument, rapidly turning to dust. To this the Dowieites might say the Catholics and Protestants are not the church; and if the question be asked, Why? the answer would be, because they have not the truth: which would be all very good, but very destructive to the pretensions of Dowieism, for it reduces the question to one of the truth, and not of organisation. A number of men uniting together in religious exercises may call themselves the Church, but they are not the Church unless they have the truth: and that, not a bit of it, but the whole Truth—the one faith delivered to the saints—and held by them without parley with the fables of the apostacy. And even suppose they are in this wholesome position, they will never hold themselves up as the means of salvation. They are only themselves poor men and women, hoping to be saved through Christ. They will never be guilty of the arrogance of saying "We are the true church to give you

life; join yourselves to us, and you will get our sap; sever yourself from us, and no matter what you believe, you must die a dead branch." The arrogance of which they will be guilty is this: You cannot be saved without Christ; you cannot get Christ without the gospel; you cannot get the gospel without the truth, of which the gospel consists; and the things we declare unto you from the prophets and apostles, are the truth. If you wish to be saved, accept them, obey them, and assemble with those of a like precious faith. We have no bishops or elders, no authority among us; no one to rule; the spirit has withdrawn itself; and until it returns with the Lord Jesus, we wait, a nondescript crowd of spiritual units, hoping by faith, patience, and obedience, to share in the glory that shall be revealed."

to be continued



A BIBLE CLASS

"... Having Compassion One of Another ..."
I Peter 3:8

Peter in this verse under consideration offers help to those who seek Christ that they may know that spirit of Truth which had been taught from the beginning. In this third chapter and the one previous, he gives practical instruction to many:—to newborn babes in the spirit, to servants, and to husbands and wives. He advises how to conduct oneself while amongst Gentiles, kings and rulers so that the conduct of Christ's brethren may shine forth, speaking righteousness, no matter his station in life.

In our verse under consideration he says:

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:"

I Peter 3:8

One mind speaks of the fellowship and unity which is to exist in the true household of God with all striving after the example of their Head, the Lord Jesus Christ as they sojourn through this time of probation looking to the reward of faith promised. The word "compassion" means having a feeling with, being sympathetic or suffering with. Again, how can there be awareness of another's trials and sufferings if there is not first a deep bond of love uniting

members within His house? To love another transcends the selfish flesh-thinking, converting the mind to one of the spirit, pleasing to the Father. As John relates in I John 3:16-17:

“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.

But who so hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”

If we love one for another will not “a feeling with” be evident as we see a brother or sister in need? It is important to remember that qualities such as this must be cultivated for they are not natural; indeed without guidance and restriction there are occasions when we are more apt to answer back in kind as Peter warns against:

“Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.” Verse 9

Peter also speaks of a blessing to be inherited by those who can attain unto these attributes of compassion and love. The act of inheriting reminds us of Paul’s words in Hebrews 9:

“And for this cause he (Christ) is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.”

Verses 15-17

An heir is an inheritor, one who benefits after the death of another. Are we then heirs to be, benefiting from the death of Christ as we share in the hope He has established, providing we can follow His example striving to be men and women of spirit?

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.”

Philippians 2:1-2

All likeminded with the Lord Jesus are likeminded with each other, seeking that gift of life through His name.

A significant aspect of those so joined is visible compassion one for another, even as our High Priest is compassionate when He mediates for His frail mortal brethren and sisters:

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

Hebrews 4:15

These words “touched with the feeling of” in the Hebrew are expressed in the one word, compassion. God in his kindness has provided a High Priest of our nature who can be sympathetic to our struggles, for He as we had to fight against these temptations, but unlike ourselves, He never succumbed. God Himself is the epitome of love and compassion, as was His Son who shared it with His followers while on earth. We too must seek to evidence this same spiritual compassion and love, which is true unity and therefore true fellowship one with another and with our Head the Lord Jesus Christ.

M. C. S.



**FROM THE AUSTRALIAN CHRISTADELPHIAN “SHIELD”
CONCERNING DOCTRINE AND FELLOWSHIP. 2 JOHN**

“A certain Jew named APOLLOS, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord, and being fervent in the spirit, he crossed from Asia to Europe, where at Corinth he ‘helped them much which had believed through grace; for he mightily convinced the Jews, and that publicly, showing by the Scriptures that JESUS WAS CHRIST.’ (Acts 18:24-28)

This was ever the central core of the apostolic preaching to the Jews. They and their teachers occupied common ground in their mutual espousal of THE HOPE OF ISRAEL, (Acts 28:20) but unanimity was sadly lacking as far as the identification of the promised

MESSIAH was concerned. 'They' (Israel) 'stumbled at the stumblingstone'. (Romans 8:32-33)

The conclusion seems inescapable that THIS was the 'doctrine of Christ' which John referred to in his Second Epistle. Before concluding his gospel narrative he had been careful to clearly state his object in so recording the words and works of his master: 'These are written, that ye might believe that JESUS IS THE CHRIST, THE SON OF GOD; and that believing ye might have LIFE through his name.' (John 20:31)

'This doctrine' (2 John 10) constitutes the very LINCHPIN OF THE TWO TESTAMENTS.

It unifies the Old and New. It binds and locks them firmly together. The true Jew—he who is 'an Israelite indeed' (Romans 2:28-29; John 1:47-49) is the man who (Nathanael-like) believes that JESUS—the suffering Saviour of the New Testament—is the CHRIST—the 'Great Messiah'—the KING all-glorious of the Old. This, then, is the specific teaching to which John refers. His direction is quite understandable, for how possibly could 'two walk together except they were agreed.' (Amos 3:3) upon a matter of such paramount importance? Indeed, how could they collaborate in God's service at all?

We err greatly when we give the apostle's words a blanket application and construe them to mean that the very act of partaking of the emblems of Christ's sacrifice in company of others means an endorsement of all the beliefs and practices of those with whom we thus associate. John does NOT say that! It is an utterly false premise and, consequently, all the arguments and conclusions that have been based upon it collapse together. The number of divisions that have occurred in the Brotherhood through this false reasoning cannot be estimated. They are entirely without warrant and those who wittingly perpetuate them must prepare for judgment. Again we repeat: we must be careful to notice that God's servant does NOT claim that we bid a person 'God Speed', in all he believes and does, by remembering the Lord in his presence.

As Brother Robert Roberts recognised in an article in 1898—shortly before his death—(reproduced in *The Christadelphian*, June 1923): 'It is nothing but monstrous to contend for a fellowship—responsibility of this sort. In fact, it would make fellowship impossible. It would turn ecclesial life into an intolerable inquisition, instead of a source of comfort and edification and help and joy, from the sharing of a common faith.'"

**Extract from Robert Roberts as reproduced in
The Christadelphian**

“--- ye shall know the truth, and the truth shall make you free ---. It is necessary for believers to be particular in requiring the full recognition of this truth at the hands of one another as the basis of their mutual association, and generally, to ‘contend for the faith once delivered to the saints’ as enjoined by Jude. Those men are to be commended who faithfully exact this recognition both at the hands of applicants for baptism and claimants for fellowship.

But there is a danger of going too far. We live in a world of extremes of all kinds. It is difficult for any length of time to maintain an equilibrium in the application of any principle on account of the disbalances of mind so prevalent in the population, and the tendency of men to drive each other into extravagant positions through the sheer friction of personal antagonisms.

This is probably more manifest in the Truth than in anything else, because of the obligation to make a firm stand which arises out of the Truth, as it arises out of nothing else. When men differ about the Truth, their differences are more unappeasable than in any other subject, because of the greatest of the interests involved and an earnestness of purpose and a depth of affection created by the Truth, as by nothing else. It was not without a reason that Jesus foretold division as the result of his appearance—division so keen that ‘a man’s foes should be they of his own house’.

So much of division is inevitable, and while lamenting it, men of God can but submit, with as little asperity towards those who cause it as possible. But there are divisions that are uncalled for, and therefore sinful. Paul refers to such when he says: ‘Mark them that cause divisions among you contrary to the doctrine (the teaching of unity) that ye have learnt.’ (Romans 16:17) He was referring, no doubt, to the factions arising out of personal preferences, but the warning applies to all divisions that ought not to be made.

There is division enough, in all conscience—division that is inevitable—division that must be, unless we are to ignore divine obligations altogether; but there are divisions that ought not to be. It is possible to go too far in our demands on fellow believers. How far we ought to go and where to stop, is at one time or other a perplexing problem to most earnest minds. They are afraid on the one hand of compromising the Truth in fellowship; and on the other, of sinning against the weaker members of the body of Christ.

The only end there can be to this embarrassment is found in the discrimination between true principles and uncertain details that do not overthrow them.

There are general principles as to which there can be no compromise: but there are also unrevealed applications of these principles in detail which cannot be determined with certainty, and which every man must be allowed to judge for himself without any challenge of his right to fellowship. To insist on uniformity of opinion on those uncertain details is an excess of zeal which may be forgiven, but which meanwhile inflicts harm and distress without just cause. - - - This 'doctrine of fellowship' (as it is called) is also carried to an excess never contemplated in apostolic prescription. I was called upon by a man in dead earnest who contended there were no such things as 'first principles' and that every detail of Truth, down even to the date of the expiry of the Papal 1260, should be insisted on as a condition of fellowship.

Such outrageous extravagance would not be contended for by every extremist; but in principle, they are guilty of it when they insist on uncertain details, as well as true general principles.

Fellowship is friendly association for the promotion of a Common object—with more or less of the imperfection belonging to all mortal life. To say that every man in that fellowship is responsible for every infirmity of judgment that may exist in the association is an extreme to which no man of sound judgment can lend himself. There will be flawless fellowship in the perfect state. Perhaps it is the admiration of this in prospect that leads some to insist upon it now. But it is none the less a mistake. This is a mixed and preparatory state in which much has to be put up with when the true principles are professed - - -. (But) If a man lend himself to the evil projects of others and wish them well in them, no doubt they are as responsible for those projects as if they actually promoted them with their own personal labours. This is the principle to which John gives expression when he says, 'He that biddeth him (the holder of false doctrine) God-speed, is partaker of his evil deeds.'"

The Remnant's comments on the above

It is sad to think how R. Roberts' words are often used to support certain positions which R. Roberts, if he were alive today, would not support, as evidenced by his other writings.

One section in Australia has expressed themselves as follows:-

“The Lord Jesus Christ states that it is life eternal to know “the only true God and Jesus Christ whom Thou hast sent” (John 17:3) The error indicates a complete and utter failure to comprehend the vital subject of God manifestation—and worse, it shows the acceptance of apostate Christianity and its evil doctrine of substitution which denies the true representative nature of atonement in Christ.”

“Shield” implies that belief and practice is not absolutely essential to the communion table. But the Remnant’s point is, how can there be a communion table where there is failure to understand the truth concerning the Name of Jesus Christ?



FAVOUR IS DECEITFUL, AND BEAUTY IS VAIN”

Proverbs 31:31

The Proverb under consideration has to do with a “virtuous woman”—most precious to her husband and whose:

“... price is far above rubies.”

Proverbs 31:10.

In another chapter we find that wisdom is described after the same manner:

“She (wisdom) is more precious than rubies: and all the things thou canst desire are not to be compared unto her.”

Proverbs 3:15.

Job, a “perfect and upright” man, who in integrity of heart served God, also speaks to us of wisdom:

“Man knoweth not the price thereof, . . . for the price of wisdom is above rubies.”

Job 28:13,18.

Rubies are precious stones, rare and costly, the treasure of kings. Is the Spirit revealing that a truly virtuous woman in her wisdom is much to be valued?

What is virtue? The word is also used as worthiness or power, helping us to perceive that such a woman, through wisdom from above, is a tower of strength in every good work. This 31st chapter of Proverbs continues to give further details of such a woman's character, and concludes:

"Many daughters have done virtuously, but thou excellest them all."

Proverbs 31:29.

This judgement, the words inspired by God's Spirit, brings to our minds the bride of Christ revealed to the Apostle John:

"... I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Revelation 21:2.

Her adorning was not an outward one, but more meaningful indeed. Peter tells us it is:

"... the hidden man of the heart ... even the ornament of a meek and quiet spirit ... For after this manner in the old time the holy women also, who trusted in God, adorned themselves. ..."

I Peter 3:4-5.

Human nature is inclined to look on the outward appearance, as did Samuel when he chose the oldest son of Jesse to be king. But the Lord said to him:

"... Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart."

I Samuel 16:7.

With this in mind, we turn to the verse under consideration:

"Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised."

Proverbs 31:30.

Favor and beauty are only surface qualities. Yet in the world how much store is placed upon these physical attributes, as great sums are spent for "beauty aids", hair styling and all the contrivances which attempt to enhance or preserve beauty and favor. The

balance of the verse reveals what constitutes the beauty of a truly virtuous woman, a beauty to be sought after by His people:

“... a woman that feareth the LORD, she shall be praised.”
Proverbs 31:30.

This is one who in veneration for God seeks to obey His commands, submitting herself to Him—thereby revealing her love and reverential fear for the Father, and her desire to become more like her Redeemer. For Paul wrote of Jesus:

“Who in the days of his flesh, when he had offered up prayers... and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered:

Hebrews 5:7-8.

Jesus in this yielding spirit feared, honored, and was heard by His Father who acknowledged His own divine approval and love:

“.. This is my beloved Son, in whom I am well pleased . . .”
Matthew 17:5.

We are striving to be like Him. Thus there is a need to fear, to reverence and sense the holiness, to obey and to show the fruits for which He waits: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. These are all attributes of the inward man, who seeks above all to please the One who will come as a bridegroom, rejoicing in His beloved.

As we consider this virtuous woman, whom God has so fittingly described, a woman much esteemed by her husband, an example for all, a loving and wise companion—let us then take this help to our hearts, and strive to grow in those qualities which are so endearing to the Bridegroom who will not tarry.

J. A. DeF

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

“ - - Lo, the people shall dwell alone, and shall not be reckoned among the nations.” (Numbers 23:9)

The nations do not really favour Israel. Even the United States qualifies its help at times. Much is made of the Palestinian Arab problem, with more sympathy for the Arab than for the Jew.

Earlier this year the European Commission said it wanted to suspend a series of meetings with Israeli ministers because of the action of Israel's army against Palestinian protesters in Samaria, referred to as the occupied territories. There is a degree of indifference to what Israel is having to endure at the hand of the Palestinians, who, when referred to as stone throwers by the media are not being described in the full graphical sense. The stone throwers on occasion are stone slingers, a very different thing, for the stone from a sling is a very dangerous missile. Nevertheless, the European Commission said that it had decided to postpone indefinitely a meeting on scientific co-operation and a visit to Israel by the Commissioner responsible for Mediterranean affairs; and that joint studies into alternative energy sources would have to be left in abeyance.

Nations conveniently overlook the history of the Middle East in this twentieth century. Britain received the Mandate for Palestine in 1920, and it comprised what is today Israel, the Gaza Strip, the West Bank and the Hashemite Kingdom of Jordan. Two years later Britain split this region allocating to the Arabs what was called Trans-Jordan (the name speaks for itself). Jewish settlements across the Jordan river were not allowed; and in 1946 the Palestinian majority there was granted independence. The act of partition in 1922 forced an artificial redefinition of "Palestine", reducing it to twenty per cent of the original Mandate.

Then in 1947 the United Nations partitioned the remaining territory into two States. Namely a second Arab State and Israel. Following this in 1949, Jordan annexed the West Bank, which was later recovered by Israel. But at that time Palestinian Arabs, under Arab monarchy, controlled over eighty two per cent of the territory of the original Palestine Mandate, while Israel held about seventeen per cent. Even so, it was Arab hostility which provoked Israel into a war which brought about the recovery of Samaria.

These facts are dismissed from present day political considerations. It is an injustice; but in reality it is a fulfilment of the ancient prophecy. But that prophecy also declares: "- - his king shall be higher the Agag, and his kingdom shall be exalted."
(Numbers 24:7)



NEWS FROM THE ECCLESIAS

HAMBURG, 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 Sunday

Europe and Britain, our papers report, have experienced hardship from unusually violent and repeated storms bringing great damage and injury. That our brethren and sisters have not suffered unduly we are grateful.

Also we continue in supplication for those in weakness and age that His care may sustain.

The recent Sunday School party with its enjoyable games and an evening address on Nebuchadnezzar's image was profitable for all.

Witnessing to Christadelphians continues in a modified form as we are made aware of concern by many over the controversy and laxity in that present day body.

J. A. DeF

MANCHESTER, Ryecroft Hall, Audenshaw.

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

There is great scope for the Remnant's work as correspondence continues to be received from both far and near. This encourages us to press on in the endeavour to bring to the attention of some how they fall short of the accepted standard of a century or more ago.