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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

STRANGERS AND PILGRIMS

For several days we have been reading Peter's words to his brethren who were struggling to walk in the way of Jesus Christ. This letter was written about twenty-seven years after Jesus' death and resurrection. In this period Peter, Paul, and the apostles had carried the gospel to both Jews and Gentiles scattered throughout the eastern Mediterranean region. Peter addressed his brethren in this manner:

"...to the strangers scattered throughout Pontus, Galatia, Cappodocia, Asia, and Bithynia."

I Peter 1:1.

These were very "special" strangers who were, "Elect according to the foreknowledge of the Spirit..." Such were called to be children of God, looking forward to the time when His angels would be sent to gather together his elect from the four winds, and being faithful, to become as kings and priests with the Lord Jesus in His kingdom.

It is significant that these "strangers" were scattered throughout the provinces of the Roman empire of that time. When the apostles had received the Holy Spirit on the day of Pentecost, they were empowered to speak in the languages of these very provinces, enabling them to effectively preach the gospel. Peter here was writing to some who indeed may have witnessed that miraculous event. Those "elect" were indeed "scattered abroad". This word in the Greek is *diaspora* commonly used today to describe the dispersion of the Jews throughout the world through the ages.

In Peter's time, God's elect were dispersed as strangers or aliens, living in lands which were not their own. Peter reveals the divine view of these:

"...ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:"

I Peter 2:9

His strangers are "peculiar"—a people purchased, bought with a price. Those called to be His, then and now, were as Peter

explains: "...in time past...not a people, but are now the people of God." (I Peter 2:10) These as strangers are not united to their place of abode, nor able to enjoy and take part in the pleasures and honors of this world; but they live separately because of their special allegiance. Yet there is to be a striving to exhibit in their lives and actions that care and concern for others, along with a faithful upholding of God's way, which Jesus so faithfully manifested. To sustain these brethren in their time of probation, and for our help today, Peter wrote:

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts,...Having your conversation (behavior) honest among the Gentiles: that,...they may by your good works, which they shall behold, glorify God in the day of visitation."

I Peter 2: 11-12.

As "aliens" we may be wondered at, even be criticized, but is there something which shows itself to others as being of God, seeking to live in loyalty and service for Him? If so, might our ways bring second thoughts to any who in the future may question the Almighty's purpose in this earth?

When life is hard, we may feel weak and a bit desolate, but we remember Jesus' prayer for His own:

"I pray not that thou shouldest take them out of the world but...keep them from the evil. They are not of the world, even as I am not..."

John 17:15-16.

In the world His disciples ever witnessed that they, blessed in their "different" way, belonged to another order and power, looking with hope to the absolute righteousness of a future world empire—one without political avarice, injustice and evil, but supreme in all the earth—God's kingdom in the hands of Jesus Christ. With this hope comes responsibility, as Peter warns, that in all our efforts we are to:

"...pass the time of your sojourning here in fear."

I Peter 1:17.

Why is this necessary? Fear, Brethren and Sisters, because of a recognition that the nature we possess is prone, not to right, but to wrong, and it is so insidious in its reasoning that mere flesh is

easily deceived by its own rationale—care for “self”. Wisdom says that we must examine our circumstances, our thinking; must be aware of unusual occurrences for what they are meant to show us. Also in all we want and do, temperance, restraint, balance must be sought lest we move too far to the right or left. We are only mortals and need to be reminded of that honored state to which we have been called.

Israel of old is a warning, for they lost their blessed position through failure to keep themselves separate, a purchased people, sojourners in a godless world. They longed to be one with the nations around them; and so, after long patience on the part of their God, they were caused to be part of the world, losing, because of disobedience, the hope of Israel.

As we think of strangers and pilgrims, our mind goes naturally to Abraham who so obediently left Ur, his long-established homeland; and for this act of righteousness and faith, God gave him a promise:

“...I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger...for an ever-lasting possession; and I will be their God.”

Genesis 17:8

This promise was also to all who, through faith in Christ became Abraham’s seed. For Yahweh said: “...I will be their God.” To be given this blessing, Abraham obeyed God’s call to leave his present possession, but not without effort and denial:

“...he went out, not knowing whither he went...he sojourned...in a strange country, dwelling in tabernacles...: For he looked for a city which hath foundations, whose builder and maker is God.”

Hebrews 11:8-10

His city was not of this world, but one promises to be established at Jesus’ return to fulfill His Father’s word. Speaking of others like Abraham, Paul continues:

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.”

Hebrews 11:13

Through faith our brethren perceived, were convinced, and enfolded into their arms these promises, making known that they were indeed passers-through, looking beyond their present life:

“For they that say such things declare plainly that they seek a country.”
Verse 14.

We remember that Abraham had no possession in the land of his sojourning. Indeed when Sarah died, he had to buy a field in Hebron for a burying place. Right up to the time of his death his sole possession in the land promises was this small field. What a steadfast faith and contentment he shows for us to take hold of, for by nature man seeks possession of land, houses, riches—as a token of permanence and esteem in this world. Jacob, revealed a faith similar to his grandfather, Abraham, as he confessed to Pharaoh:

“The days of the years of my pilgrimage are an hundred and thirty....”
Genesis 47:9

David also recognized that he, through trust in God, was in the same position:

“Hear my prayer, O LORD,...for I am a stranger with thee, and a sojourner, as all my fathers were.”
Psalm 39:12.

David, the king, ruling over all Israel, then a notable power in the earth, confessed to being merely a stranger and sojourner, having no enduring possessions, but looking beyond to the promises of God—the “sure mercies of David”. He felt fear in his weakness, often seeking help:

“I am a stranger in the earth: hide not thy commandments from me.”
Psalm 119:19.

He knew that God’s law, statutes and precepts were as sign-posts pointing out the narrow way of righteousness, the only safe way through alien surroundings. What a strong exhortation are these early brethren to us. Let us not overlook the special path in which we have been called to tread.

Back now to Peter who continues to instruct and encourage his brethren—those confessing they also are God’s sojourners:

“...as he which hath called you is holy, so be ye holy in all manner of conversation:
I Peter 1:15

What a high calling—to be holy as the Creator Himself is holy! How terribly short we fall, but must not our manner be living evidence that this is our desire and life-long struggle? There is much in the world which entices from that way of holiness. As we feel the interest and pull of television, movies, sports; as we might like to join in its social activities; as we see the danger of being engrossed in increasing our worldly goods, our “possessions”, must we not stop and ask: Do these things help us grow in holiness, in righteousness, in single-heartedness pleasing to our Father? Do they encourage in our determination to be strangers and pilgrims? Do they bind us more closely to other sojourners with whom God has joined us? Or, do they weld us more closely to the world and its influences from which Jesus prayed that we might be kept? Let our living be evidence to the Almighty of a striving to be all He desires and hopes for. Undoubtedly He knows our capabilities, and His help is boundless that we may be kept for Him—strangers indeed and pilgrims passing through this present evil world.

J. A. DeF.

THE BRANCH OF RIGHTEOUSNESS

We have begun reading the record of the prophet Zechariah, whose words provide the help God has revealed to His children from the beginning. This help is the knowledge that He is mindful of His people to whom that word is given, that they might look to Him no matter their circumstances whether in trial or in blessing.

Zechariah was a prophet during the re-building of Jerusalem under the influence of Ezra and Nehemiah. At that time there was a need to rekindle a determination in those permitted to return from the captivity, to do the work of rebuilding that God intended. Zechariah as a prophet had a major work to perform in bringing the children of Israel into remembrance of their responsibilities toward God and how they could be blessed if they carried these out.

Looking at the first chapter we see God's desire to remind those of the captivity of what caused such a calamity to begin with, as verses 2-6 relate:

"The LORD hath been sore displeased with your fathers. Therefore say thou unto them.....Turn ye unto me, saith the LORD of hosts, and I will turn unto you...Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

Your fathers, where are they? and the prophets, do they live for ever?

But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doing, so hath he dealt with us."

This brings to mind that God's word does not return to Him empty but rather accomplishes all it speaks of. Thus, Zechariah in bringing this message to His people, was allowing them the opportunity to see God's closeness. If only they could perceive, then would He reach out to them. We find help in the 3rd chapter verses 7-8 of in the circumstances concerning Joshua the high priest:

"Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH."

God spoke of that hope set before His people, whose sensitivity would allow them to look beyond the present to the One promised, the ultimate High Priest who would fulfill God's word thus becoming His servant the BRANCH.

We know this was a type of Christ and see that this provision was likewise spoken of by Jeremiah:

"In those days, and at that time, will I cause the Branch of righteousness to grow unto David; and he shall execute judgment and righteousness in the land.

In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, the LORD our righteousness."

Jeremiah 33:15-16

Here was the same message given during the time of the captivity, a promise that spoke of the true Branch of righteousness that was covenanted to David. What God has looked for in His people from the beginning, is this desire to be righteous, to do according to His word, and those touched in their heart by that word have sought it earnestly. Jeremiah struggled to do so as did Zechariah, being instructed, a prophet to His people, endeavoring to make them mindful to turn to God and be aware of what He can do if there is obedience.

Similar words of hope and comfort by Isaiah, spoke of God's heedfulness toward His people in an earlier time:

"In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgement, and by the spirit of burning.

And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

And there shall be a tabernacle for a shadow in the daytime from the heat, and or a place of refuge, and for a covert from storm and from rain.”
Isaiah 4:2

Here are God’s words speaking of the blessedness in the Kingdom which will be ruled over by “the Branch”. It is a time when His glory will be a defence or covering. Defence used here, means a canopy spread over all. Failure to heed, failure to value His defence now, reveals there is dependence instead upon the flesh and we know only evil results come from this source, plus a loss of what is promised.

We see then the prophets Zechariah, Jeremiah and Isaiah spoke consistently of heeding His defence now and being mindful of the everlasting covering of grace with which God will glorify His people. Speaking of the sure mercies of David in Isaiah 11:1-4 we read:

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the spirit of the LORD shall rest upon him, and the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:
But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.”

Here again the view of the Kingdom of Israel, and the victorious taking of the kingship by the Branch, is emphasized as the only hope for true justice and judgment so longed for by mankind. As we contemplate this repetitive message given by a mindful and merciful Father, we are helped to value our relationship to Jesus the Branch and to the hope of this Kingdom. Our desire to have a part in these promises must be reflected daily in our living as we perceive the unchangeableness of His purpose and message. Jesus’ own words show us the holy and precious position we are permitted to know and how we may display our love and gratitude to Him:

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

John 15:1-5

The Lord Jesus' words reveal that without the provision of God's true vine there can be no attachment or gaining of strength from the root God has planted. He is the husbandman taking care of the plant, nourishing and pruning as needed. As the Lord Jesus drew His strength from the nurturing of the husbandman in time of trial, we too must struggle to keep ourselves joined to the vine as healthy branches, valuing the Husbandman's wise and loving care.

As we have seen God's word through the various prophets, the consistency of the message emphasizes that His desire is that we follow His ways. How critical it is then, to make our hearts hear and ponder that word, and to bring forth fruit suitable for His use. As Zechariah, Isaiah and Jeremiah's words are given to help us turn to Him, let us not waste them but apply them diligently in the assurance of help to grow and bear fruit pleasing to the Husbandman who has cultivated the true vine and now works with those joined to Him that they may grow in His likeness.

M.C.S.

Work of the Law written upon the Heart (John Thomas)

How is the writing inscribed upon the hearts of the Gentiles? The answer is, by God's teaching; for it is written in the prophets concerning those who attain to salvation, "They shall be all taught of God," (Is. 54:13—John 6:45). The question, then, arising from this testimony is, How does God teach men? As one man teaches another, and in no other way; and that is, by putting ideas into the mind. An idea is a mental image; a thought; something perceived; which image, thought, or perception, is produced by causing vibration in the substance of the brain-flesh. Brain-flesh vibrations excited by ordinary means and causes, Paul terms "the thinking of the flesh;" and are common to all men: but when they are excited through the same means, but transmitting ideas undiscoverable by the natural powers; that is, ideas specially revealed from God, such divinely excited vibrations become "the thinkings of the Spirit" in the man, the effect of which is to make impressions, which become the engraving or writing of God.

We learn from the Scriptures, that God excites brain-flesh vibrations, productive of a great variety of thoughts or ideas, in different ways. "He spake," says Paul, "in divers manners." This diversity however, He limits. He does not say, that He spake in divers manners to men in general; but through an appointed channel, and specified people—"He spake to the fathers in the prophets;" and, in the apostolic age, to the Jews in Palestine "in a Son"; and after this, He spoke in the apostles, and especially in Paul to the Gentiles. "It is not ye that speak," said Jesus to the apostles; "but the Spirit of your Father speaking in you," (Matthew 10:20); "what ye hear in the ear preach ye upon the housetops;" verse 27, and "he that heareth you, heareth me." God spoke in the ears of the apostles, and they spoke into the ears of men; which, from the premises before us, was God speaking to and teaching the sons of men.

Men who are ignorant of God's purposes with respect to the future of the human race, are not taught of God, however pious they may be. The piety generated in a man as the result of God's teaching, is "the work of law written in their hearts:" and is always the consequence of an affectionate understanding of the Word of the Kingdom. It is the work of the law of faith; which faith embraces "the righteousness of God manifested without the law, being witnessed by the law and the prophets." (Romans 3:21) The devotion of which ignorance is the parent, is of the flesh, and not of God. His teaching first opens a man's eyes, by the enlightening ideas he puts into their minds; then, by the influence of these ideas which are His power for the purpose, turns them from their native

darkness, and consequently from Satan (for ignorance is Satan's power) to God: and the instrumentality operative of these results is Scripture and reason.

(to be continued)

A note by the Remnant on the above

The Spirit of God works in over-ruling power to call people to His Truth so that such may apply themselves to His Spirit Word. As Jesus says:-

“No man can come to me, except the Father which hath sent me DRAW him—.”

(John 6:44)

DRAW—helko—“to drag”. There is therefore an over-ruling spirit operation involved in the spirit process of joining men and women to the Body of Christ.

A BIBLE CLASS

“The heart of the wise...”
Ecclesiastes 7:4

As we look at Solomon’s words we are enabled to see the wisdom bestowed upon him by God. In the 4th verse there is an important facet brought to light concerning the heart or mind of one wise in God’s sight.

“The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.”

Eccl. 7:4

The word mourning used here means to lament or to bewail. Why would one want to mourn, for one doesn’t naturally enjoy such a state? To help answer this question let us go back to verse 2 where a similar thought is expressed:

“It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.”

It is better to mourn now than to feast—understanding that the spiritual mind recognizes that the end of all flesh is destruction, thus tempering the appetite or desire for the carnal pleasures that the world extends. Life during our time of probation will often seem a lament, because of the struggle that the flesh imposes upon those that seek to restrain its impulses. Isaiah 60:19-20 speaks of the hope held out in the Kingdom age:

“The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.”

Here is a hope promised to the children of light—those struggling to serve God now—the hope that their mourning will be ended when the conflict against the flesh will be at an end if they become spirit creatures. Matthew 5:4 promises a comforting at the end of God’s purpose, recognizing the present warfare which causes pain and hardship to the flesh:

“Blessed are they that mourn: for they shall be comforted.”

It might well be asked why is the heart of the wise in the house of mourning? Solomon had reason not to mourn both from a spiritual and practical viewpoint, for he was blessed by God. Geneses reveals that Eden was a beautiful place where man's every need was provided as he had dominion over all the earth; all this was given without labor but only as they obeyed and did not eat of the tree in the midst of the garden. We know the results of their failure—they became dying creatures, and God said to the woman:

“... I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.”

Genesis 3:16

As Eve thought of this she would mourn; because of her failure all men became dying creatures, and as she witnessed the enmity in Cain toward righteous Abel she would see firsthand the enmity now between the seed of the serpent and the seed of the woman. And to Adam God said:

“...Because thou has hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, til thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”

verses 17-19

Here was sorrow for both because of their failure to obey, so as Adam sweated in labor and knew of death coming, he would feel the pain of his disobedience. No doubt there were happy times but certainly their hearts would not be “as the fool in the house of mirth”. Indeed they mourned, but God gave them a hope in the promises of a seed who would bruise that serpent in the head. Those who are wise are also aware of this and recognizing God's righteous judgement look forward to a future house of joy if they can overcome now. Further Paul speaks of Abraham looking for that same house:

“By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promise:

For he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:9-10

And so there is a time of mourning now in this life because of failure and sin.

James' words are helpful in this regard giving an overview and practical application:

"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.

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

Humble yourselves in the sight of the Lord, and he shall lift you up." James 4:7-10

The reality of our responsibility is that the time given by God to work out ones salvation is largely one of affliction and weeping as one labors to be humble and repentant in failure. Life is as a vapor—without God and His promises there is not much substance or depth and it is gone very quickly. However, in what time is given there is no room for boasting and joy in our own accomplishments, for there is nothing in the flesh that can please God. To work at harnessing the flesh is a serious and responsible work. It does not mean that it is wrong to laugh or have joy but we must be certain our focus is to restrain our flesh and our priority, to build the spirit—the most important work we will ever attempt.

A heart that is in the house of mourning is a balanced heart, one joying in the wonders and delights of God's creation and the blessings granted by Him, but never losing sight of the seriousness of the task at hand.

"A good name is better than precious ointment; and the day of death than the day of one's birth" Eccl. 7:1

Who would say the day of one's death is a better time? Yet it can be the start of a time of eternal rejoicing if one having the hope of life maintains his integrity. Then he will receive the joy promised in the Kingdom when the curse and all flesh will be gone. One can become wise now only as he recognizes that the flesh is abhorrent to God, but looks in faith to the end promises through the Lord Jesus, when all who serve Him will rejoice eternally.

M.C.S.

FELLOWSHIP AND THE DOWIEITE CONTROVERSY
(continued)

“But Dowieism, speaking through W. Gill, is obliged to go beyond this, and to say ‘We are the church; you cannot be saved without joining us; separate yourselves from us, even if you believe the truth, you cannot be saved.’ They are obliged to put the matter in this shape, for they have no other way of putting it, that will have an atom of plausibility. They have no other challenge for those who have separated from them, and will remain separated from them, and fight against them, until they drive out the lingering bat-winged fables of the apostacy and turn into the uncompromising witnesses of the truth.

W. Gill truly says “that none of the separatists ever thought that the matter had such a serious aspect.” Such an aspect of the matter could never occur to any man of sense and discernment.

W. Gill was followed by W. Laing, who dilated in clerical fashion and style, on a “text”, which he split and manipulated, and elaborated in the cheap style of a “sermon”. It was always known that he “aped the clergy;” but this time he came out in his true colours, with dreary subdivisions of wishy-washy common place. That the preaching of a “sermon” is a possibility among the Dowieites, shows where they are.

J. Cameron, following in the wake of W. Gill, laboured to uphold the Romish dogma that “the church” is a thing of visible organisation: to separate from which is to become a heretic; that heresy in thus leaving the church, is a deadly sin; that doctrine—that is the truth—is a thing of forbearance, that is, a matter of no consequence; that unity of the organisation is the great essential; that when a man takes it into his head that an organisation, styling itself the church, is destroying the faith, and refuses to be compromised in the crime, and therefore leaves the organisation to itself, it is a case of “human self-will, refusing to conform to the will of God!” The Dowieites will make excellent Roman Catholics by and by.

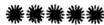
D. Lindsay, of Dundee, advocated “mutual service and fraternity,” on the broad basis of tolerating error and fable of every shape and hue in the ecclesia. He says he does “not know of any error of faith and knowledge” that will justify non-fellowship. He would tolerate an “erring one denying the resurrection!” This is Dowieism declared—Dowieism with the mask off—Dowieism stated, without that studied indefiniteness and specious rotundity of expression, by which its leaders are wont to deceive the unwary. Let it be

plainly seen by all who desire to be on the truth's side, that Dowieism means simply having a meeting, no matter what may be believed.

The speech by T. Wallis, calls for no answer. As bearing upon the question before the meeting, it was mere froth, and not the froth that precedes the liquid flow, but the froth that comes from a sick man's empty stomach.

How absurd and almost sarcastic is the expression with which the reporter closes his report. In effect, he expresses the hope that the holding of the meeting, and the publication of the report, may tend to "re-establish intelligent confidence among the brotherhood!" that is, restore the influence of the Dowieites among the Christadelphians. We should imagine that the very opposite is the effect likely to be produced; and that this may be so, we have thought it worth while to step out of our way and take notice of proceedings, which, apart from their belligerent relation to the good work going on throughout the kingdom, we should have "let alone" as a case of the blind leading the blind. —

R. Roberts." (August 21st, 1868)



Amendment of the Old Covenant of the Kingdom

(Dr. J. Thomas)

Now Jehovah purposed that the High Priesthood of the nation should be changed from the tribe of Levi and the family of Aaron, to the tribe of Judah and the family of David. Hence this change of the priesthood being determined, there was decreed of necessity a change also of the law. As Christ's priesthood was not authorised by the Mosaic Covenant, something was necessary on which to found it. This necessity was provided for in the Word of the Oath which runs thus—"I have sworn, and will not repent, Thou art a priest for ever after the Order of Melchizedec." This oath was uttered by Jehovah upwards of 500 years after the Law was given from Sinai, and constitutes the right of David's son to the priesthood of the kingdom; as the oath sworn to David also entitles his son to its throne for ever. The grand peculiarity, then, of the New Constitution of the kingdom over the Old is, the union of the High priesthood and kingly office in one person, of the tribe of Judah and family of David unchangeably, or for ever. Under the Mosaic, the priesthood and royalty of the kingdom were separate, and re-

stricted to two distinct families and tribes—the priesthood, to Levi and Aaron; the royalty, to Judah and David. But this will be amended, and the Lord Jesus, in whose veins once flowed the blood of Levi, Aaron, Judah and David, will unite in himself the kingly and priestly offices, when he sits and rules upon his throne and bears the glory.

Footnote. Luke 1:5,36. Elizabeth and Mary were cousins, and Elizabeth a daughter of Aaron; their mothers were sisters. Hence Mary's blood was Aaronic from her mother, and Davidic from her father Heli. Jesus therefore partook of both maternally.

A comment from the Remnant on the above

Even to this day there are some who insist on going back to Mosaic institutions. For example, requiring the using of unleavened bread at the Communion Table, or in having a doctrine of unclean meats. Yet the change from the Old Covenant is profoundly made clear in God's overruling choice concerning the lineage of His Great High Priest.



CORRESPONDENCE from MITTAGONG, AUSTRALIA

"The writer has read of the "Remnant" in booklets published by "The Dawn" and "The Servants of Christ". It would balance the picture somewhat to hear of your own account."

THE REMNANT'S REPLY

"The Dawn" were originally the Bereans from whom they separated. Our people were with the Bereans at one time, but became divided from them over the matter of Sisters speaking in formal mixed assemblies of the ecclesia. A resolution was passed at Pemberton, Lancs., that this should be allowed (shades of the troubles of the Anglican church at the present time over women priests). A minority at Pemberton resisted the majority and a division ensued, the minority asking the Berean ecclesias to support their position. The Nottingham Berean ecclesia supported the minority and withdrew from the Pemberton majority, and other

Berean ecclesias agreed with the Nottingham support of the principle. But the central Berean ecclesia at Clapham, London, held back, not even allowing the Pemberton minority report to be published in the Berean magazine at the time. The elders at Clapham had been previously involved in discussion with certain of the Pemberton majority, no doubt being one of the reasons for their hesitation. The majority of Berean ecclesias continued to be Clapham orientated, so the Pemberton trouble resulted in a great schism. You will see reference to this in the enclosed booklets.

"The Servants of Christ" were once with us, but left on their interpretation of "binding and loosing". Two people at Nottingham (Mr. & Mrs. Miller) 1953/1954 had been away from the Assembly due to illness. Just before their absence there had been a little upset over Mrs. Miller's Sunday School work. However Mr. Miller wrote immediately to the Nottingham Recording Brother assuring that their absence from the "the Table" WAS due to illness. After Mr. Miller's second letter explaining their continuing circumstances of poor health, the Rec. Bro. wrote back saying they could not attend the Breaking of Bread until they had undergone an interview at the hands of the Arranging Brethren. Mr. Miller protested to no avail; later he pleaded for the Arr. Bre. to visit them to discuss the difficulty as they were still not feeling well (they had to have hospital treatment). The reply from the Rec. Bro. was that there was no point in having a discussion until they were well enough to go to the ecclesial office. Later still the Nottingham ecclesia had a meeting and withdrew from Mr. Miller because of absence from "the Table", even though he had been kept away.

When our people became aware of the facts we repudiated the Nottingham withdrawal from the Millers as being unjust. "The Servants of Christ" say this could not have been the case, or if it had, then Christ would have been with the Millers and all including ourselves would have lost Christ, for Christ is not divided. We could not accept this technical argument, hence the division between ourselves and the "Servants of Christ".

These things you can verify by writing to Dawn or the "Servants of Christ" who will doubtless supply you with all sorts of side issues, but as stated are the basics of the issues. Dawn may tell you that Pemberton Ecc. later had the division patched up; but the Bereans by that time were widely in division. The majority at Pemberton also remained dominant in that ecclesia.

Hope these comments explain our position.

Signs of His coming and of the End of the World

“—the merchants of Tarshish—.” (Ezekiel 38:13)

Britain's participation in the European market has seemed to have been a weakening influence in those ties and special relationship with the United States of long standing duration. But the ancient prophecy speaks specifically of the merchants of Tarshish in special military alliance.

In the meantime considerable pressure is being exerted on the British Government by business and the political opposition, for Britain to join the European Monetary System, but so far the right wing government has resisted implementing such a measure. Where then will Britain be at the end of the day? Certainly with the United States, for the scripture will not fail to be fulfilled.

Therefore though eastern and western Europe are on the road to a form of amalgamation not seen in recent times, with Germany once more united with its former capital Berlin, Britain will not be so closely involved in the startling change which has been so unexpectedly set into operation by the U.S.S.R.

There is already an indication of Britain's special stance in relation to the United States. The American general who is supreme commander of the North Atlantic Treaty Organisation's European forces, whose work has been to strengthen western forces, has been overtaken with political events that will require him to reduce those forces. For example there will be a withdrawal of foreign forces from a re-uniting Germany; for a unified German government is not likely to agree to nuclear artillery and battlefield nuclear missiles still being deployed on its soil. In fact already there are plans to withdraw a United States army corps from southern Germany. As Europe gets more integrated, east and west, where will the United States go to keep a presence in Europe? Why, of course, to Britain, whose right wing government is quite pleased to allow American nuclear weapons on its territory, and furthermore has facilities for nuclear submarines in Scotland's Holy Loch. Additionally there is talk of preparations for United States bombers at Bentwaters.

Here then is seen a significant trend, which will continue the military alliance of the Merchants of Tarshish.

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 Study

With clear evidence of the Father's hand at work among us to encourage and lift up in times of illness and uncertainty, we rejoice and are grateful for His merciful care.

Work continues witnessing to Christadelphians with accompanying prayer for guidance and response, according to God's purpose.

It is anticipated when this is in print two from Manchester, God willing, will be in our midst. We rejoice at the prospect and at the special binding which such visits are sure to bring as borne out on early occasions.

J. A. DeF.

MANCHESTER, Ryecroft Hall, Audenshaw.

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

As the witness is allowed to continue we are caused to be profoundly thankful that there is no shortage of material or opportunity in this most important work.