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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  
"DRAWN OUT"

In reading this week, our minds have been directed to Moses whom the Almighty provided to lead Israel out of their cruel bondage in Egypt. Moses was of the tribe of Levi, and being "a goodly child" was hidden for three months lest he be killed as ordered by Pharaoh. During that time he would have been circumcised by his faithful parents, as required by God:

"... ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

And he that is eight days old shall be circumcised. . . .

And the uncircumcised man child . . . shall be cut off from his people; he hath broken my covenant:"

Genesis 17:11,12,14.

After three months this very small child was hidden, for his protection, in the flags by the river, and was found there by Pharaoh's daughter and adopted as her son. She called his name Moses:

"... Because I drew him out of the water." Exodus 2:10.

It was God who caused Moses to be "drawn out". He had in mind His great purpose—the vital work of delivering Israel from Egypt through Moses. This was toward fulfilling the promise to Abraham that his seed would ultimately possess the land of Canaan. From that early time Moses' life (he lived for 120 years) was thereby ordered by God.

This specially chosen man lived forty years in Pharaoh's house, a long time—more than half a present-day lifespan. Stephen, in the New Testament, reviewing Israel's history, tells us:

"... when (Moses) was full forty years old, it came into his heart to visit his brethren the children of Israel."

Acts 7:23.

His brethren were still in his heart even after his forty years of riches and influence in the house of Pharaoh. He was moved to join himself to his own people.

In doing so he moved from a place of luxury and relative peace to exile in the land of Midian. He was another forty years in that place where Zipporah became his wife and to whom two sons were born. The first, Moses named Gershom (stranger) for he said:

"... I have been a stranger in a strange land."

Exodus 2:22.

Clearly he recognized his position as cast out, "exiled", a sojourner as we find Gershom means. His second son was named Eliezer, meaning the help of God, and again Moses' mind is revealed:

"... for the God of my Father ... was mine help, and delivered me from the sword of Pharaoh."

Exodus 18:4.

Our brother's mind was fixed upon the God of Israel as he had been in a foreign place for those long years. During these eighty years of separation from his people, he often must have sought God's help and longed for his people, his parents, and his older brother and sister, Aaron and Miriam. Yet he rested, waited for God's direction.

That guidance finally came as one day he was in Mount Horeb (Sinai) keeping his father-in-law's flocks:

"And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed."  
Exodus 3:2.

God spoke to him out of that burning bush, calling upon him to go to Pharaoh and tell him, "Let my people go." It must have overwhelmed Moses for the moment, causing him to reason: How can I go to Pharaoh? I'm a Hebrew, I killed an Egyptian to save an Israelite. How can I possibly come into Pharaoh's presence, let alone deliver my people? Moses said to the Almighty:

"... Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

Exodus 3:11.

We remember that Moses was eighty years old at this point, long separated from his brethren. The Almighty wonderfully reassured him:

"... Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."  
Exodus 3:12.

And then God's name was revealed to Moses that he might tell his people who had sent him:

“... I AM THAT I AM . . . Thus shalt thou say unto the Children of Israel, I AM hath sent me unto you.”

Exodus 3:14.

God, the Eternal, Who was, Who is, and Who will be, the Everlasting, the all-present, all-powerful God, whose word would inevitably come to pass! He revealed to Moses that He would cause Pharaoh to let Israel go free, but only after great plagues were brought upon him and his people. However, Moses, even though assured and commissioned by God, still had doubts:

“... behold, they (Israel) will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.”

Exodus 4:1.

Moses, having been removed from his people for forty years, questioned whether they would even listen to him. Then God gave two signs—assurances—that His great power was with him: the sign of the rod which became a serpent and then returned to a rod; and the hand that became leprous and then became healed. Surely witnessing such wonders, his people would believe that the LORD had indeed appeared to him! Yet Moses had more fears:

“... O my Lord, I am not eloquent, neither heretofore, nor since thou has spoken unto thy servant: but I am slow of speech, and of a slow tongue.”

Exodus 4:10.

Moses yet trembled, fearing he could not acceptably speak to the King. These were natural feelings to which we all might be subject. It is so easy to find “reasons” why “we can’t do it”, but with sufficient faith in God’s promised care, there can be a rising up in determination to go ahead, trusting. Therefore God was disappointed and angry with Moses (Verse 14). Even so, in order to help, He appointed Aaron to speak:

“... he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.”

Exodus 4:16.

How great mercy the Lord showed, even though trust was lacking! He relieved Moses, providing Aaron to speak for him. Did not God also know that every time Aaron spoke to Pharaoh or to Israel, Moses would remember his doubt, his failure, but would remember too God’s mercy in recognizing that men are flesh, naturally faltering? He helps their fears and weaknesses, in His great patience and mercy. God then continued to Moses:

“... Go, return into Egypt: for all the men are dead which sought thy life.

And Moses took his wife and his sons, . . . and he returned to the land of Egypt: and Moses took the rod of God in his hand.” Exodus 4:19-20.

Can we imagine his mind as he entered into this third forty-year period of his life? He feared, he trembled, yet he went, now determined and firmly holding onto the rod of God, trusting he would be helped, knowing it was God’s work?

On his way to Egypt Moses was again helped. One of his sons had not yet been circumcised; God was angered at this grave omission and sought to kill Moses (See Exodus 4:24). Nevertheless, perceptive Zipporah, recognizing the lack, quickly circumcised their son. It must be that Moses had taught her of God and of the hope of Israel. We remember the law concerning circumcision:

“... it shall be a token of the covenant betwixt me and you. . . . the uncircumcised man child . . . shall be cut off from his people; he hath broken my covenant.” Genesis 17:11,14.

Clearly an infant would not be responsible for this lack, but rather the father. How could Moses have overlooked so vital a token? Possibly it was the outcome and lack from the forty years in Pharaoh’s house, and another forty in a strange land. If Moses were to enter the work involving Pharaoh, while guilty of so serious a lack, would he be suitable? God revealed the lack, and it was made right. Here God once again showed compassion toward one who strives to be faithful, yet fails.

Before reaching Egypt, Moses met Aaron, to whom God had already spoken:

“... Go into the wilderness to meet Moses. And he went, and met him, in the mount of God, and kissed him.”

Exodus 4:27.

Can we imagine their joy? They probably had not seen each other for almost eighty years! What a provision to be united again, and especially to be given the divinely appointed work of delivering Israel. So began another forty years for Moses—forty years of struggle, with Pharaoh, with Israel’s murmurings, with his own failure at the rock. Yet through it all, the great Eternal guided, helped and sustained His servant. We are told:

“... Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.”

Deuteronomy 34:7.

His eye was not dim. He still had good vision; but more than this, his spiritual vision was clear, being "single", fastened upon His God and upon the hope in His word. Also the strength of his younger years was not diminished, for it was required in the arduous task of leading Israel out of Egypt, through their many years of wandering. By the Almighty's hand, he was sustained until his work was accomplished. However, he himself was not allowed to enter that promised land, for he knew he had failed to sanctify God at the rock. However, his heart was always fastened on that hope, and at the border of the land (Mount Nebo) "... the LORD shewed him all the land." Through his undimmed eyes he plainly saw God's promised land. God further clearly told him:

"... This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither." Deuteronomy 34:4.

Moses died there, his work finished. He was "drawn out" for that divine purpose; he submitted to God's hand and labored faithfully. Although at times in his weakness he failed, God speaks in commendation of our brother:

"(Now the man Moses was very meek, above all the men which were upon the face of the earth.)" Numbers 12:3.

This was the Almighty's view of Moses, who honored his God by obedience, acceptance and courage. Jesus speaks of His Father's judgment concerning those who, like Moses, yield their own ways to honor Him:

"Blessed are the meek: for they shall inherit the earth." Matthew 5:5.

Moses did not inherit that land, but he will indeed "inherit the earth" as one of God's children. He will be among Christ's brethren when He returns to gather to Himself all the "meek" ones for their promised reward with Him as kings and priests over all God's earth. How grateful we should feel, Brethren and Sisters, for the example of this "drawn out" brother, whose works help us toward our hope of this divine inheritance.

J.A.DeF.

**"WHY ART THOU CAST DOWN?"**

We are helped in the Psalms as the Spirit, through David, reveals the process of being made more acceptable before God. The 42nd Psalm is entitled:

"To the chief Musician, (the one who overcomes) Maschil (instruction) for the sons of Korah (those being made smooth)".

This maschil or instruction was given to David as God through His sure mercies, revealed that the hope of overcoming and the reward of salvation was only attainable through this smoothing or perfecting process. These grievous trials placed upon him were necessary to test his submission and faith in God to deliver—a part of the refining which all His sons and daughters must endure. This is a wearing away or smoothing of the flesh's natural tendencies, those rough edges which prevent the spiritual light from entering and reflecting as does a precious gem which scintillates and sparkles in the sun, even as polished crystal.

David in this Psalm, pursued and persecuted by his enemies cried out to God for deliverance:

"My tears have been my meat day and night, while they continually say unto me, Where is thy God?" Psalm 42:3.

Hounded by Saul, and later by his own son Absalom, David fled into the wilderness. Unwilling to take matters into his own hands, as Saul did, he patiently waited for God's guidance and direction. His enemies, lacking such spiritual restraint, scornfully railed, "Where is thy God?" When troubled by such accusations, David focused upon the Almighty as his only source of strength in an effort to uplift his weary spirit:

"Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance."

Psalm 42:5.

This word "help" can also be rendered as salvation, and it is this salvation—the hope of eternal life that David sought.

When one is sorely tried it is natural to feel despondent, yet the Spirit instructs—"hope (wait) thou in God"—fix the mind upon His salvation promised, uplifting the heart through the eyes of faith as did David:

"O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar." Psalm 42:6.

The "Hermonites" the Bible Dictionary says refers to Mount Hermon which stands at the northeastern border of Palestine over against Lebanon. Because it adjoins the plateau of Bashan, its soaring snow covered peak is very conspicuous and a focal point of great beauty to the Israelites. David must have gazed at its summit, its majesty reminding of the Creator's great power and might, uplifting his heart when he became discouraged. Mizar also mentioned by David is translated as "little mountain", and is thought to be a mountain in the northern part of Palestine not far from Mahanaim where David fled to escape from Absalom. This site too, would remind of a sore trial and how God's hand was there to deliver—another encouragement when he felt cast down.

David knew these trials were necessary to shape and form the natural man into a more acceptable vessel for His pleasure, yet at times it was almost more than he could bear:

"Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me." Psalm 42:3.

He felt cast into the midst of a sea of turmoil, the waves of circumstance almost overwhelming at times. He was as a drowning man who desperately grasps for a lifeline and for David, that means of life was the hope God had promised to those who were faithful and obedient unto the end:

"Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." Psalm 42:11.

Being human, he failed at times, yet hoped to be one day perfected in God's mercy having endured the process of affliction, and so asked himself, "Why art thou cast down?"—do not lose heart, endure faithfully until the end promised. Even the One who perfectly overcame, the Lord Jesus, cried out on the cross, "My God, my God, why hast thou forsaken me?" (Matthew 27:46) He longed for deliverance from the pain and suffering of crucifixion, yet His spirit conquered that disquieting voice, enduring until the end when He could bow His head with triumph and relief saying, "It is finished" (John 19:30). He was a Son of Korah, One made smooth by

affliction, perfectly gleaming and reflecting the Spirit's light as a costly jewel, precious and pleasing to His Father—the perfecting process now complete.

David longed for that day when his affliction too would be at an end, the flesh destroyed, standing in spirit before the Almighty, serving and glorifying Him for eternity:

“As the hart panteth after the water brooks, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God: when shall I come and appear before God?” Psalm 42:1-2.

He yearned or panted for that day, yet knew these times of adversity were required in order to bring about the smoothing process—instruction (maschil) necessary for those that hope to overcome.

This process must also work in us, reminding of this wondrous hope we as David, are privileged to know:

“When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.” Psalm 42:4.

These were David's thoughts kept close to his heart in order to counteract the querulous nature of his flesh that at times cried out, attempting to cast him down when affliction pressed sore. We too must be instructed by his uplifting message, remembering that pain and suffering are necessary in order to gentle the spirit man bringing him closer to that salvation God has in store for those who, like David and the Lord Jesus, can obediently submit as the “sons of Korah”—those being made smooth as crystal.

M.C.S.

PARTIAL INSPIRATION—THE TROUBLE OF 1885

(continued)

Criticisms Answered (by R. Roberts)

The criticisms and their answers are as follows: We give the logical marrow of the criticisms, rather than the documents in extenso containing them. We thus get at the naked essence of an objection, which is the thing to be desired in canvassing the issues of truth.

(criticism) "The question that heads your article, "Is the Bible the work of inspiration?" (R. Roberts article) is a misleading definition of the question raised at the present time. The question raised by the "Exegetist" is "the precise character and degree" of inspiration, and the theories regarding it which are mentioned, are three, viz., the verbal, the plenary, and the one which limits it to divine revelation proper. There is no question about the Bible being the work of inspiration as "the work of prophets, and inspired seers and scribes." The article in fact plainly says that in the production of the Scriptures "the divine control was exercised over apostles, prophets, and evangelists." Hence the selection of the title has been more unfortunate. It implies that those against whom the article is written, deny that the Scriptures are the work of inspiration."

(answer by R. Roberts) If they do not deny that the Scriptures are the work of inspiration, there is no controversy. But there is a controversy; and it is because, in fact, inspiration is denied by the principle laid down in the Exegetist article. These principles destroy the inspiration of half the Old Testament, and of much contained in the other half. It is therefore more correct (in fact) to define the issue as one affecting the inspiration of the Bible as a whole, than as one merely raising the question of the character of the inspiration. If the inspiration is granted in the sense of a God-guidance by the Spirit, the controversy will cease: because it is not the modus operandi of divine inspiration that is important, but the fact of it. Grant the fact, and the theory of the fact becomes a question of immaterial (though interesting) enquiry. The article in question, though nominally recognising a "divine control", formulates a theory that excludes it. It denies the necessity for inspiration in matters accessible to human knowledge. It holds that inspiration was limited to what it calls "revelation proper", and consequently admits to the composition of the Scriptures the co-operation of a "human element" liable to error. Serious positions like these are not to be neutralised by general professions or disclaimers. The following questions (drawn up for Brother Ashcroft's consideration, but to which no answer has appeared) will show that the question really raised is the question with which our article --- was headed:

1) On page 4 of the Exegetist - - - you lay down as the reasonable view of inspiration, that it took part ONLY in those matters "beyond the power of man to discover for himself"; do you adhere to this view?

2) On page 2 - - - you say that, in your view, inspirational power guided the writers of the Scriptures in "only such parts of them as could not otherwise be produced"; do you hold to this theory of the matter? and would you specify those parts that in your view could be produced without inspiration?

3) On page 3 - - - you say it is reasonable to acknowledge in the Scriptures, "the presence of a human as well as a divine element". Do you not mean by this, the presence of an element that may err?

4) On page 4 - - - you intimate your assent to the proposition that the Bible is not historically infallible; is not this assent due to your recognition of the presence in the Bible of a human element that may err?

5) On page 3 - - - do you not deprecate the habit of speaking of the Bible as "the word of God" and refuse your sanction to the proposition that "the Bible, as a whole, is inspired", on the ground that that would mean that every incident recorded is historical?

6) On page 4 - - - do you not intimate that there is "much" in the Bible inconsistent with the idea of all parts of it being inspired?

7) On page 6 - - - do you not recommend Paley's view, that we are not bound to accept "every point and portion of the Jewish (Bible) history", nor "the circumstantial truth and critical exactness of every narrative contained in the Old Testament?"

To this we may add a further question by way of summary:

8) If a man believes that in the composition of the Scriptures, inspiration took part only in those matters that are "beyond the power of man to discover for himself", and that as regards the rest, we are to recognise "a human element" at work, with this result that the Bible is not to be spoken of as "the word of God" without qualification; that it is not historically infallible; that every incident in it is not necessarily historical, and that we are not bound to accept "the circumstantial truth and critical exactness of every narrative contained in the Old Testament", does he not deny that the Bible as a whole is the work of inspiration?

(to be continued)

### DIABOLOS

The New Testament word, rendered "devil" in the English version, is diabolos, which the Greek Dictionary explains to mean "a traducer". However examination of diabolos brings out another meaning; "dia" means across, and "bolos" (from "bole" and "bolizo") a throw, or to heave the lead. The English Dictionary describes "bolus" as a term used in medicine to mean a round mass larger than a pill, but also means a round lump of anything. So diabolos is that which is heaved or thrown across. In this connection the South American word bolas is interesting. It is a line or thong weighted with stones or balls, which gauchos can throw so as to curl round the legs of an animal to hobble it. There is also the childrens' game diabolo, which is a double cone spun in the air by a cord on two sticks. Literally the cone piece rides across the line.

Now it may be asked, "What has this explanation to do with a traducer?" The traducer is from the Latin traducere—"trans", across; "ducere", to lead.

This then, is what devil or diabolos means. It takes or leads or causes one to be thrown, across the line; the demarkation line, which divides right from wrong. The scripture clearly reveals what does this:-

"--- every man is tempted, when he is drawn away of his own lust, and enticed.

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

(James 1:14-15).

This is in all men. It was in Christ. But, as the account of His wilderness temptation reveals, He overcame the enticement, suppressing the desire. The only one from among the human race to do so. Therefore becoming the Redeemer, to ultimately rectify the consequences of the transgression which took place in the Garden of Eden. He literally killed the devil (in Himself) by the cross, as the following confirms:-

"Forasmuch than as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil --- in that he himself hath suffered being tempted, he is able to succour them that are tempted."

(Hebrews 2:14-18).

A BIBLE CLASS  
"IN QUIETNESS AND IN CONFIDENCE"  
Isaiah 30:15

To help in this consideration, let us look for a moment at the circumstances in which the Almighty spoke these words to Judah, and to Hezekiah, their king. Sennacherib, King of Assyria, was threatening to destroy Jerusalem and in addition, Hezekiah was stricken with a life-threatening illness. We remember that Assyria, not long before this, had conquered the ten tribes and replaced the people with aliens. Prior to that, Hezekiah's father, Ahaz, failing to trust in God when Judah was in danger from these same ten tribes in alliance with Syria, had turned to Assyria for help. As a result, Judah was relieved, but Ahaz had angered God by his faithless actions. Because of this history of trust in the alien nations and their gods, the Almighty sternly warned Judah through His prophet:

"Woe to the rebellious children, saith the LORD, that take counsel, but not of me; . . . and have not asked at my mouth; . . . this is a rebellious people, lying children, children that will not hear the law of the LORD:  
Which say to the seers, See not; and to the prophets,  
Prophesy not unto us right things . . . prophesy deceits:  
Get you out of the way . . . cause the Holy One of Israel to cease from before us."  
Isaiah 30:1,2,9-11.

The Almighty in response to this mutinous defiance warned:

" . . . Because ye despise this word, and trust in oppression and perverseness, . . .  
Therefore this iniquity shall be to you as a breach ready to fall. . . ."  
Isaiah 30-12-13.

In mercy God yet revealed from where their sure help could come:

" . . . In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not."  
Isaiah 30:15.

This was Judah's past history—"and ye would not"—but God was still ready to help as Assyria threatened Judah and Hezekiah's facing serious illness. The prophet was sent to warn and strengthen this people. This divine help was available only as the people of God returned, resting with quietness and confidence in Him. A change of position was necessary, a moving back to God

whom Judah and Ahaz had forsaken in their fears and weakness. God's plea was to come back to the One who had delivered them from bondage in Egypt.

Also a "resting" in God was required—a settling, a lack of turmoil and struggling. We think of David's words:

"Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance." Psalm 42:5.

Disquieted implies noisy, uproarious—the opposite of resting. How easily one can become disquieted, over-anxious, struggling for a better position or possession. The antidote to this fleshly weakness is "hope thou in God"—wait, trust, tarry for His hand to work, removing whatever disquiets, or altering the agitated thoughts.

We then come to our specific subject: "... in quietness and in confidence shall be your strength." Quietness implies repose or settling, coming about because of trust in the power which will indeed hearten those who stop and wait for Him. David gives us an example. We recall how he earnestly desired to build a temple for the Lord, but was told through God's prophet that, being a man of war, he was not suitable for that work. God, however, promised the king:

"Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his Father; and I will establish the throne of his kingdom over Israel for ever."

I Chronicles 22:9-10.

David, in quietness, submitted to this decree, resting with trust in God's promise of a greater son who would establish His kingdom in eternal quietness. Isaiah spoke of that time yet to come:

"Behold, a king shall reign in righteousness, and princes shall rule in judgment. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance (confidence) for ever."

Isaiah 32:1, 16-17.

Only under the reign of the King of righteousness will humans ever know true quietness. But those few who trust in Him, look with hope to that day, finding as well a sufficient measure of strength and peace now in their time of testing. Isaiah's words show us that a certainty or confidence in God's word helps us towards quietness; but we learn also that quietness—a waiting and a meditative mind—will increase our confidence and assurance. This is the power of God's work and mercy to His called-out people, and our response to His mercy is a quickening of love and a desire to do His will. David expressed confidence—a foreshadowing of the spirit which sustained the Lord Jesus in His struggle to be the victor over His nature:

"I have set the LORD always before me: because he is at my right hand, I shall not be moved.  
Therefore my heart is glad, . . . my flesh also shall rest in hope (confidence).  
For thou wilt not leave my soul in hell (the grave); neither wilt thou suffer thine Holy One to see corruption."  
Psalm 16:8-10.

We know of David's strength, and of Jesus' determination to do His Father's will, which only can come through resting upon the God of all mercy, trusting in His word, and waiting for His deliverance.

Isaiah's words which we are considering helped Hezekiah and Judah to turn to God in calmness and trust. As a result, Jerusalem was spared and Hezekiah's life was extended fifteen years.

Do not we all need that hand of God to sustain in times of difficulty and affliction? Let us then in struggling circumstances remind ourselves to still our fears, enabling us to draw upon thoughts of His unshakable promises and loving mercy, finding therein strength, rest and peace. May we then join in Isaiah's words of joyous praise:

"Behold, God is my salvation; I will trust, and not be afraid, for the LORD JEHOVAH is my strength and my song; he also is become my salvation."  
Isaiah 12:2.

In the sure knowledge that God will not fail, let us place ourselves in His hands, renewed in quietness and assurance, waiting for the power and glory of His salvation.

J.A.DeF.

**FROM AN EDITORIAL ON "INCULTURATION"**

"What a surprising revelation and insight this gives into the attitude of the Catholic church to the past, the present and the future! Changes are allowed to occur unofficially, and to continue unchallenged until such time as they can be officially recognised without causing any great uproar. Thus the snail moves ever onwards towards the twentieth century, progressing only as fast as majority opinion will allow. But at the same time, accommodations are being made with historical and other cultural positions which owe their origin to philosophies totally alien to the worship of the true God. As can be seen from 'Father' Walligo's comments the support for this position rests wholly on the belief that the Holy Spirit has always been at work among religious peoples, irrespective of their conception of the God whom they serve.

"Man is thus seen as a powerless traveller on a great divine conveyor belt, constantly progressing towards some undefined, but (so it is optimistically assumed) better future. All this ignores what correspondents have well expressed as the unchanging attributes of the Lord God ---. The Catholic church is but one example of many institutions which believe that, by definition, progress has to take place and is always for the better. But when the changes being suggested are directly contrary to God's revelation of Himself, and how He has declared men and women must approach Him, true Bible believers can have no part in them. The real test is not whether a particular belief or practice is new or old, 'liberal' or 'traditional' (to use modern and over-worked clichés) but whether it conforms to God's Word."

**The Remnant's comments on the above**

We, of course, entirely agree with the principle so expressed. God does not 'work among religious peoples, irrespective of their conception of God ---.' The Lord our God is One, was an important Truth given to Israel of old. This conception does not allow man to divide Him into various beliefs, and ideas, sects and societies. Those united to Christ are united to God, because of divine unity. How then can they be disunited amongst themselves, and retain the blessing of the unity which is of God, and belongs to the worship of God?

**A further quote from the same magazine**  
**(letters to the Editor)**

"--- The obvious outcome of insistence by some on a wider fellowship and watered down Statement of Faith can only be

division. None of us want division and I believe that it is not too late for our community to take positive action to overcome these problems, but only if a unifying, loving and brotherly spirit is present within all parties - - -.

"Those who are pushing for a wider fellowship must surely know that it will only cause immense suffering among the majority of brethren and sisters. Paul tells us in 1 Corinthians 13 that "love does not insist on its own way", and insisting on this course of action is clearly not acting in love towards our community as a whole. In the end, those who remain in this position should do the honourable thing and depart from us to communities where these views are acceptable. On the other hand, those who insist that absolute adherence to practices which were introduced in Victorian times is somehow "upholding the Truth" need to realise that we live in a totally different world today and that our community must adapt to changing times. In order for there to be growth, we need to preach effectively, not only to those outside, but also to provide an environment that our own young people will want to feel part of - - -.

"So please, lets talk to each other about these issues. We have the most wonderful message to give to people in this troubled and perplexing world, so let us work together to create a community which is strong and united in the one Faith, as we see the day of our Lord drawing near."

#### **The Remnant's further comments on the above**

First of all we see that among those who support the magazine quoted from, there is a vocal group "pushing for a wider fellowship". In a sense this is going in the same direction as that which is deprecated in the editorial also quoted, which speaks of "accommodations - - - being made with historical and other cultural positions." One can understand the dismay expressed, but one cannot understand the remark about those who cause such dismay that they "should do the honourable thing and depart from us to communities where these views are acceptable". Where is there that early zeal for the Truth in such a remark, which was so evident in the days of R. Roberts? Where is the honour of his memory in the further remark that "those who insist that absolute adherence to practices which were introduced in Victorian times is somehow "upholding the Truth" need to realise that we live in a totally different world today, and that our community must adapt to changing times".

The scripture is quite clear as to what should be done when some would broaden the way:-

“--- Know ye not that a little leaven leaveneth the whole lump?

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened ---.” (1 Cor.5:6-7)

We may live in a different world, but the Truth does not change. Division is not to be feared, if it is the means of preventing the leavening of the whole, which would then become a total disaster. The remark about change contrasts with the critical editorial quoted, “--- changes are allowed to occur unofficially, and to continue unchallenged until such time as they can be officially recognised without causing any great uproar.” This is done because of a deteriorating changing world!

**Signs of His Coming and of the End of the World**  
"- - - and there shall be famines, and pestilences - - -."  
(Matthew 24:7)

There should be no famine, for food is, and can be, abundantly produced. But the fact is that there is famine, and grievously so. The pictures of emaciated aged people and young children, the weaker members of society, in various places of the world, is an indictment of man's failure. Schemes to aid impoverished areas are greatly inadequate, for there is not a whole hearted effort to eradicate such dire poverty and distress.

But this was prophesied long, long ago. However the earth can, and will ultimately produce abundantly as shown in the following Scriptural promise:-

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed - - -." (Amos 9:13).

But the prophecy also speaks of pestilence. Now there has always been pestilence, though in recent times this has been less so. In the 14th century the Bubonic plague swept Western Europe killing one person in four (1347-51). It was regarded as the greatest single disaster ever to befall man. Towns and cities disappeared as 30 million died in Europe and 45 million in Asia. This plague reappeared over the centuries there was an epidemic of it (1664-5), and it continued even to this 20th century when in eastern Siberia 60,000 died in a few months (1910).

Men tried to fight this disease from the 14th century onwards. In Venice medical officers were appointed to inspect ships entering the port for the purpose of excluding goods that might be suspected of harbouring the plague. The Dalmatian republic of Ragusa (Yugoslavia) compelled suspected seamen and their goods to be held in isolation on an island just off the coast for 40 days; this requirement was termed quaranta giorni (40 days) and it is from that expression that the modern word quarantine is derived. However it was not until 1893 that it was realised what was involved in the plague.

A Japanese scientist, Shibasaburo Kitasato showed that the Bubonic affliction was a bacterial disease carried by fleas that are transported by rats. It was then that a vaccine was developed.

But this plague is not eradicated, for all the medical improvement of modern times. Recently the World Health Organisation reported that there are an increasing number of Bubonic infections in Africa, Asia, South America, and it was said even in the United States, for cases were reported in California, Idaho, Nevada, Utah, Wyoming, Arizona and New Mexico. It has been said that the disease is spreading because of poverty and poor hygiene, and because people are travelling more widely. It is also reported that tuberculosis, which it was believed was now under control, is also on the increase, and it is feared 30 million T.B. deaths could occur worldwide in the next ten years.

Such reporting reminds one of the words of Christ concerning the signs of His Coming:-

“--- there SHALL be famines, and pestilences ---.”

(verse 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 Study

Ecclesial work and activities continue as we strive to serve our God faithfully. Jesus' coming cannot be long delayed and we seek the Father's guidance and mercy to that time.

*J.A.DeF.*

**MANCHESTER, *Ryecroft Hall, Audenshaw.***

Sunday: Breaking of Bread 11.00 a.m.  
Thursday: Bible Class 7.15 p.m.

We rejoice in the improvement of health in those who have been sick, knowing that supplications on their behalf have been a great comfort to them.

As the work continues we are grateful for the counselling together which is such a help and assurance.