

JANUARY 1997

A Monthly Magazine issued by

# 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"**

---

**"AT THE TABLE OF THE LORD"**

**"WITHOUT STAVES OR SCRIP"**

**"PRAYERS FOR THOSE IN AUTHORITY"**

**"DR. J. THOMAS TO R.C. (1834)"**

**"A BIBLE CLASS"**

**"AT A FUNERAL (SUNDAY, APRIL 30, 1871)"**

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

**"NEWS FROM THE ECCLESIAS"**

---

All Communications

D. Lancaster,  
227 Moston Lane East,  
New Moston,  
Manchester M40 3HY,  
England.

J. A. DeFries,  
146 Gardner Street,  
Fredonia,  
New York 14063,  
U.S.A.

**AT THE TABLE OF THE LORD**

**“STUDY TO SHEW THYSELF APPROVED”**

These important words were addressed to Timothy, Paul’s companion and fellow-laborer. Also, this epistle includes the last recorded words of Paul, for he was soon to die in Rome. Thus he wrote:

“For I am now ready to be offered, and the time of my departure is at hand.  
I have fought a good fight, I have finished my course, I have kept the faith.”  
II Timothy 4:6-7.

Paul’s offering of his life since his conversion was soon to be completed, given to his Father. He walked faithfully, obedient to God’s word, so that he could sincerely say: “I have fought a good fight.” It was an on-going battle as he struggled against his own fleshly inclinations, as well as against the adversaries who sought to pull down both himself and the truth he taught.

Having in mind his soon departure, he wrote to his “beloved son”, encouraging him to continue witnessing. It was not an easy time to be engaged in such a work, for the followers of Jesus were sorely persecuted. James and Stephen had been killed; Paul was soon to suffer the same fate, as also was Peter. In encouraging Timothy, the apostle wrote:

“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.”  
II Timothy 1:6.

That gift was the power of the Spirit enabling Timothy to do the required work. Paul urged him to “stir up” that gift. “Stir up” in the original is an interesting compound of three words: (1) fire (2) keep (3) alive. Paul thus urged Timothy to work, keeping the fire of the Spirit alive (active, viable), consuming the inclinations of the flesh, allowing it to work unhindered in the heart and mind, always ready to display its wonders appropriate to God’s honor.

Helping Timothy, Paul continued:

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” II Timothy 1:7.  
Fear evokes timidity and backwardness to act — i.e., It’s too hard. What will it cost me? God had not given a spirit of timidity but of “power” — strength and ability to do mighty works, enabling one to do His will. The Father also gave Timothy the gift of “love” — not

love of self but a pure and selfless love for God and for His people, a love so fully shown by Jesus and which is spiritually described in I Corinthians 13. Further, there was given to him the gift of a "sound mind" — implying discipline and self control. It takes a strong mind to rein in the thinking of the natural man who is concerned mostly with self. Timothy knew that power and called it forth to carry on the work given. Brethren and Sisters, that power can be experienced by faithful and yearning minds to the doing of good works; not now doing miracles as did the apostles, but fighting against the forces of evil which surround us, and thereby glorifying God in our minds and spirits. Our brother spoke strongly to his "son" to further encourage:

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

II Timothy 1:13.

"Sound words" are healthy words, words which give spiritual strength, the words which Jesus has left for us by His teaching and example, and which John also expresses:

". . . the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

John 1:14.

This morning we have especially thought of that victory over His fleshly nature whereby He glorified God in perfect obedience. This remembrance helps us to seize upon and not let go of the "sound words" which nourish in our struggle to obey Jesus' exhortation to those who seek to follow Him: ". . . let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

In Paul's love for Timothy, and for the many faithful "Timothy's" who would come after, he exhorted:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

II Timothy 2:15.

For the word "study" we may read: be diligent, endeavor and labor. This verse would then read: Be diligent to make yourself approved by God. This approval which we seek takes much more than the perusal of books in order to learn. It requires that knowledge found in His word, revealing what God desires in His people; but addi-

tionally, it must involve a diligent labor to conform our living to that word. The apostle gives us an example speaking of the sabbath rest, His Kingdom on earth promised to the faithful:

“Let us labour (study) therefore to enter into that rest, lest any man fall after the same example of unbelief.”

Hebrews 4:11.

Israel was prevented from entering their promised inheritance because of unbelief. They knew God’s word, had seen God’s hand working on their behalf at the Red Sea and in the law given to them at Sinai. However, only 11 days’ journey from Sinai at Kadesh-barnea, they feared and refused to enter the land. There was a lack of diligence to do what God required, in spite of Caleb’s assurance:

“... Let us go up at once, and possess it; for we are well able to overcome it.”

Numbers 13:30.

Brethren and Sisters, we must be ever aware that, having the hope of God’s kingdom, we exercise diligent labor and self-restraint to keep that hope sure. Until Jesus returns there will and must be constant warfare against our own wants and desires. A single “victory” or two are not sufficient, for such can lull us into feeling: Well, I’ve done it! It requires an every-day renewing of strength to face the dangers around us and the enemy within us. Both must be met with strong determination, striving to please God and His Son, not self. Paul stirred up his Ephesian brethren as he wrote:

“I . . . beseech you that ye walk worthy of the vocation wherewith ye are called.

With all lowliness and meekness, with longsuffering, forbearing one another in love . . .”

Ephesians 4:1-2.

He reveals how this labor of love can be carried out:

“Endeavouring (laboring diligently) to keep the unity of the Spirit in the bond of peace.”

Ephesians 4:3.

And then he added what is involved in “unity of the spirit”:

“There is one body, . . . one Spirit, . . . one hope . . . One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all,

and in you all.”

Ephesians 4:4-6.

This is the scriptural and spiritual unity which must motivate all who are diligent to be of one mind, as commanded, which must be “in the bonds of peace.” These bonds of peace tie together that one spiritual body as ligaments and sinews do in the natural body, enabling it to work in perfect efficiency as one body — not just a collection of individual pieces. If that unity is lacking, error and evil creeps in and there is, as Paul tells us, the danger of:

“... not holding the Head (Christ), from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.”

Colossians 2:19.

How apt the figure! If the “joints and bands” are present and healthy, the whole body is “fitly joined together . . .” (Ephesians 4:16) — a unit, accomplishing what the Head (Jesus Christ) directs. Can we see why Paul in love for Timothy and for us exhorted: “Study (be diligent) to shew thyself approved unto God . . .”? How truly vital is God’s approval. Without it we shall surely be cast out in the time of judgment. There will be weeping and wailing and gnashing of teeth, but to no avail. It is too late! Now is the time for consistent careful effort (diligence) to seek God’s approval through Jesus Christ. It is only through spiritual strength, endeavouring to be approved, that one can become and continue to be “a workman that needeth not to be ashamed.” We know that we often sin and so are ashamed. Yet, if we renew that diligence, God who knows our hearts, will grant forgiveness through His Son. His love keeps alive the great and precious hope of His everlasting approval at Jesus’ judgment seat.

Our labors to be workmen approved are again strengthened as Paul exhorts us to be “. . . rightly dividing the word of truth” (II Timothy 2:15). These words “rightly dividing” give the thought of making a cut with a sharp instrument. Paul uses this thought in his message to his Hebrew brethren:

“Let us labour (study) therefore to enter into that rest, lest any man fall . . .

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

Hebrews 4:11-12.

## THE REMNANT

---

His word is there for us to dissect our thoughts, quickly cutting to the heart of the matter, revealing if we are pleasing and if we are not, thereby helping us to submit in the spirit of Abba, Father. Thus may the heart become circumcised, the fleshly thinking cut off, helping us, encouraging the growth of spiritual thinking and action. So may we then be workmen approved of God, not ashamed when facing Jesus at His judgment. This was Paul's hope, so he could say: "I have fought a good fight." This was his loving exhortation to Timothy. It is our help too in the "fight" to get the victory. This we hope for and beseech our Father that through His mercy we might ultimately be given:

". . . a crown (sign of victory) of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."  
II Timothy 4:8.

We can "love His appearing" only if there has been a continuous care and perseverance to do His will. If diligence is lacking, there will be no love for His appearing, but only a spirit of fear and hopelessness. If we have truly "studied" to make ourselves approved, we will know a fear lest we be rejected, but it is tempered with hope, knowing God's mercy and love, and believing as Paul told his "dearly beloved son":

". . . The Lord knoweth them that are his."  
II Timothy 2:19.

*J. A. DeF.*

### WITHOUT STAVES OR SCRIP

Through our portions in Luke, we enter into a remarkable time in the lives of the disciples — those called out by Jesus and given spiritual strength and authority to heal and witness to the wondrous power of God:

“Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

And he sent them to preach the kingdom of God, and to heal the sick.” Luke 9:1-2.

Unquestionably this ability vested in them was to prepare for their work of preaching the gospel through the power of God — through the One who had called them to this work. Our previous reading in the 8th chapter illustrates how Jesus prepared them, helping through His words and example as:

“... he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,” Luke 8:1.

It was with purpose that the “twelve were with him”, for His acts testified mightily to the power given Him of God, and their witnessing these acts would teach of the purpose of His ministry and then later of the disciples own. He illustrated another important lesson in their presence, when it was said to Him:

“... Thy mother and thy brethren stand without, desiring to see thee.

And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.”

Luke 8:20-21.

This was not done in rudeness or lack of love for His natural family, but as a lesson to the watching disciples on the importance of priorities. To the Lord Jesus, the work of preaching the gospel and the ministration to those who received it with gladness, was His primary concern — coming even before family, and this too instructed His disciples.

Some time later, another important lesson involving the preaching of God’s word, was illustrated for the twelve. Upon entering the country of the Gadarenes, the Lord Jesus healed a

## THE REMNANT

---

lunatic man called Legion. In gratitude for his restoration to sound mental health, Legion desired to follow Jesus, but was told by Him:

“Return to thine own house, and shew how great things God hath done unto thee.”  
Luke 8:39.

Because of this miracle, the word of God was spread abroad by Legion — he was a living testimony to the power of God through Christ. The Scriptures go on to record the faithful work he performed:

“And he went his way, and published throughout the whole city how great things Jesus had done unto him.”  
Luke 8:39.

Legion, left behind as Jesus departed, remained as a witness to His work. When Jesus returned to the other side of the Sea of Galilee the people there, “. . . gladly received him: for they were all waiting for him.” (Luke 8:40) and there He continued healing and preaching.

These were all opportunities used by Jesus to teach His disciples, laying down a pattern of what they likewise were to do — to put the importance of the gospel work first in their lives and diligently endeavour to prepare a people ready to repent and receive Christ as their Saviour.

Calling His disciples together before they left to proclaim the gospel message, He bestowed upon them the gift of spiritual power with the authority to heal and perform miracles in His name. Girded with this newly given power, they were also given special instructions:

“... Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

And whatsoever house ye enter into, there abide, and thence depart.

And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

And they departed, and went through the towns, preaching the gospel, and healing every where.”

Luke 9:3-6.

To leave without a staff, money or food was indeed a test of their faith that God would provide for all their needs, both spiritual and

## THE REMNANT

---

temporal. What a remarkable undertaking for those men, armed with the power of God to broadcast the good news and glad tidings of the Kingdom of God, all possible through belief in His Son — the Lord Jesus Christ. Mark's record of this same circumstance, reveals in greater detail the importance of their testimony:

“And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city.

And they went out, and preached that men should repent.”

Mark 6:12.

Their charge was to preach the good news of the Kingdom of God through the name of Jesus Christ and the need for repentance to all those who heard and received that word. To those who refused to hear, they were to shake off the dust from under their feet — a symbolic gesture of leaving behind those without faith or belief. This again was a pattern, teaching them of the proclamation of the gospel that would be broadcast throughout the earth at the time of the end:

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

Matthew 24:14.

This final work of witnessing will bring universal responsibility, and with it either the great blessing of being subjects in the Kingdom of God on earth for those who believe, or death to the faithless and unbelieving.

As we are privileged to witness to that same Word, though it be in sackcloth, without power, let us be mindful, Brethren and Sisters to walk in the same spirit as those early disciples without “staves or scrip” — relying solely on His assurance of guidance and spiritual strength for support.

*M.C.S..*

**PRAYERS FOR THOSE IN AUTHORITY**

In a recent letter to an ecclesial magazine, published by that magazine in full, it was proposed that members of the ecclesia "should remind (themselves) of the attitude required of disciples of Christ towards human government." The position was summarised, and amongst that summary it was declared:-

"We must endeavour therefore to be law abiding, honest, peaceful and respect authority.

Our prayers include those for the Head of State and those in authority."

It seems prudent to measure this statement with certain scriptural proofs. For example:-

Jesus said, "I pray not for the world, but for them which thou hast given me, for they are thine." (John 17:9).

Jesus also made clear how He viewed the immoral king,

"Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected." (Luke 13:32).

We ask the question, therefore, would Jesus pray for the king (or his family) whom He described as a fox?

At the time of Jeremiah, the prophet was commanded:-

"Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee." (Jeremiah 7:16)

The behaviour of those who claimed to be the people of God at that time was corrupt, and therefore not worthy of intercession from God's prophet. Of course the Anglican State Church, of which the royal personage is the head, has a special place in its prayer book for intercessions on behalf of royalty. One example is as follows:-

"O Lord our God, who upholdest and governest all things by the word of thy power: Receive our humble prayers for our Sovereign --- set over us by thy grace and providence --- and together with --- bless, we beseech thee --- (here follows specific names of members of the Sovereign's family) and all the Royal Family: that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and after death may obtain everlasting life and glory, by the Merits and mediation of Christ Jesus our Saviour, who with thee and the Holy Ghost, liveth and reigneth ever one God, world without

end. Amen."

There is, of course, another verse which refers to prayer and the king etc.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.

For there is one God, and one mediator between God and men, the man Christ Jesus;

Who gave himself a ransom for all, to be testified in due time, Whereunto I am ordained a preacher, and an apostle - - - a teacher of the Gentiles - - - .

I will therefore that men pray every where, lifting up holy hands, WITHOUT WRATH AND DOUBTING."

(I Timothy 2:1-8).

Now does it not seem important in the context of the above, that prayers for all men including kings and for all that are in authority, is associated in this theme with prayer that should be without wrath? An example of where human feeling would have entered into prayerful request is seen in Luke's gospel record. Jesus on His way to Jerusalem on one occasion, took the direct route through Samaria. But there was a reaction amongst the Samaritans who were not prepared to grant accommodation for Him on that journey, as follows:-

"- - - they did not receive him, because his face was as though he would go to Jerusalem - - - .

And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. AND THEY WENT TO ANOTHER VILLAGE." (Luke 9:53-56).

Here then is an example of taking a peaceful course concerning practical circumstances. Jesus did not argue, he submitted to the lack of reception, and went to another village for accommodation. The indignant disciples without the help of Jesus would have unsuitably vented their anger in prayer.

## THE REMNANT

---

In considering, therefore, the Apostle Paul's exhortation to Timothy, it is not so much of an injunction to pray for kings and authority, or indeed for men at large, but rather for those inside the ecclesia to pray for themselves, to the end that they might in whatever contact with those outside be helped to take a quiet and peaceful course, and be favoured, according to His will, with a rule of authority which is tolerable. The Apostle had good reason to think on these lines, when he reflected on the difficulties he had experienced with authority in his own life. Furthermore, to be helped to do all possible to keep at peace with the nation's leaders and subjects can only enhance the appeal of the truth and further the witness, the work of the Spirit, which would have men respond to "the knowledge of the truth". Sometimes authority can cause irritation or a feeling of injustice or being unreasonably affected by decrees that leave much to be desired. It is at such times, particularly, that help is needed to submit to such circumstances if authority remains obdurate. And it is for help to do this and also for a reasonable over rule for the Truth's sake, that Paul advised prayer should be made: rather than for requests for God to be mindful of those in "high places" who often merit the description of the Psalm which says:-

"The wicked walk on every side, when the vilest men are exalted."  
(Psalm 12:8).

**DR. J. THOMAS TO R.C. (1834)**

"You have, no doubt, read the fable of the old man and his ass, who, endeavouring to please every one, pleased nobody at all. As I pass along the journey of life, I like to hear the opinions of my fellow travellers, either in respect to the way I am pursuing, or the mode in which I travel; but, like the old man, I expect to give satisfaction to very few. Nothing that he could do would please the people and I anticipate as little success; for what would gain the applause of one party, would inevitably draw down upon me the anathema of another. If I please God I shall not please man; and if I please man I shall displease God; for, says Paul, "if I yet pleased men, I should not be the servant of Christ." What shall I do in this dilemma? Shall I court the smiles of men, and the plaudits of the multitude? Shall I pander to the hallelujah of the people, and offer incense to the gods (clergy) they adore? Or shall I dare to be singular in a singular cause? My election is made. My reputation for "charitableness" I hold in no repute; popularity I despise; it is an empty bubble! Jesus rode into Jerusalem on the shouts of the people, and a few days after they clamoured against his life. My aim is the "well done thou good and faithful servant, enter thou into the joy of thy Lord." Some say I am personal, others harsh, and a third sarcastic to a fault. It may be so. Jesus was charged with all these and more. "Woe unto you lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them; truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres." How harsh, how very sarcastic! The sayings of Jesus were hard sayings: "Who can hear" them? Yes, so hard were they that "many of his disciples went back and walked no more with him." But, "if they have called the master of the house Beelzebub, how much more them of his household?" Let us, therefore, comfort one another with these words, and cease to flatter ourselves that we can proclaim the truth in earnest and please the people too.

One esteemed brother advises me to nib my pen at an angle of 45 degrees, which he is of the opinion will be acute enough. Another thinks I should buy softer quills, and not use the English clarified; for he is of opinion the latter are too hard, and by cutting through the paper, will impair the vision of the reader. A third thinks there are christians in all sects, and, therefore, is of opinion I should be mild for their sakes, good people. A fourth thinks Jesus and the apostles were justified in speaking as they did, because they were inspired; but is of the opinion that I am not, because uninspired. A

fifth thinks that a good cause alone can justify my zeal, and is of opinion that, my cause being a bad one, my enterprise cannot be justified. But time, space, and inclination fail me in the enumeration of the thinkso's and opinions of friends and foes. Learn a rule by which I act — when the opinions of my friends coincide with those of the sects, I appreciate their motives as well meant, but, being sure that I am right, I "go ahead". A literary gentleman and a clergyman, offered to supply me with articles upon general subjects for the amusement of my readers. I replied that the people had been amused long enough, that a day of vengeance was at hand, and that my object was to thunder in their ears, that, if possible, some might be awakened. Nothing, I fear, but an earthquake of a moral, political, and physical character combined, can arouse their dormant and besotted energies. The people have been so long amused, cajoled and flattered by their leaders, during a long night of clerical debauch, that society has become brutalised and stupid in relation to the things of God. What is the character of all the religious publications of the age, two or three honourable instances excepted? Are not their angles so obtuse as to be almost devoid of point? Their quills are so soft and pulpy — their ideas so unideal, and their sentiments so unsentimental — and their spirit so "charitable" withal, that the majesty, power, and authority of truth have been rendered ineffectual by their withering touch. No, my dear brother, I look at things as they are, not through the medium of popular opinion, but through the word of God. My vision may appear distorted to the many, but the few will be able to discern the cause. The astronomer tells the ploughboy that he sees the planet Saturn as large as his head, with a brilliant circle of light around it: the boy supposes him to be either mad or diseased in the eye, for he sees nothing but a common star. The cause of this difference of opinion is the different media through which they look; and so it is in religious astronomy, the people, or the many, look at objects with the naked eye, and thus, like the boy, do not discern their true form and character; while the students of the "apostles' doctrine," acquire a divine knowledge, and just sense (although, to some, a distorted one,) of the hideousness and deformity of all other religions of the day. To say this, whatever we may think, is deemed very uncharitable. It may not be expedient for those who live by the people, and though I have no other means of support, I would rather subsist on sawdust pudding and water, with the renowned Franklin, than cease to testify and exhort, in the strongest and most pointed manner, against the wickedness and perversity of this apostate generation of priests and people."

**A BIBLE CLASS**

**“Blessed Be The LORD . . . Which Teacheth My Hands To War . . .” (Psalm 144:1)**

This subject may raise questions in many who read it. Why would God teach David to war, while Jesus taught His disciples to turn the other cheek, His servants not to fight, or to do violence to any man, as well as “thou shalt not kill”?

Yet David’s mind was very clearly revealed as he said:

“Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight:

My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.” Psalm 144:1,2.

David felt this instruction for war to be a blessing from the Almighty, and therefore absolutely right.

It helps to realize that in David’s time Israel was God’s kingdom on earth, David was its king and it was God’s purpose to establish that kingdom as one, great and marvellous, occupying the land of Israel by driving out those nations which were presently inhabiting it. An example is given as almost immediately after David was made king, having conquered Jerusalem, the Philistines came up against him and his people (II Samuel 5:18). Realizing this threat, David turned to God:

“ . . . Shall I go up to the Philistines? wilt thou deliver them unto mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.”

II Samuel 5:19.

The word of God was soon accomplished and the Philistines were defeated at the hands of David. But the enemy came again (verse 22) and David, rather than assuming it was again right to go up against them, enquired further of the LORD, who answered:

“ . . . Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.

And . . . when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.”

II Samuel 5:23-24.

God did teach David’s hands to war. He was his rock, his high tower and his deliverer. Soon under God’s hand, Israel became a strong nation. From that occasion with the Philistines, David went

on with God's help to overcome all the nations in the land of Canaan and ultimately the land of Israel stretched from the River of Egypt to the Euphrates. This was brought about by God's instructing hand over David and his people as they moved in obedience and trust. David's spirit, and acknowledgment in all this was, "Blessed be the LORD, my strength . . ." (Psalm 144:1).

But let us realize that through all this, David continually battled in another war, one in which he also needed the Almighty. It was a struggle against self, against his sin nature, the flesh. We all face that same warfare as we fight self to subdue our own ambitions and desires, the lusts which entice and lead to sin, if we succumb to this allure, rather than conquer through prayer and trust in God who indeed teaches our hands to war.

In the matter of Bath-sheba, surely a time to struggle, David failed, was overcome by desire for her and so sinned grievously. He was defeated because he took things into his own hands, disobeying God's commandments which he knew so well: "Thou shalt not commit adultery, Thou shalt not covet thy neighbour's wife, and Thou shalt not kill." Had he halted in his rush to satisfy self, and enquired of the Lord, would he have lost that battle? His mind after becoming aware of his downfall was one of abject sorrow and shame, and he cried out:

"Remember, O LORD, thy tender mercies . . . Remember not the sins of my youth, nor my transgressions: . . .

For thy name's sake, O LORD, pardon mine iniquity; for it is great."

Psalm 25:6, 7, 11.

Though he was the king, David went on still in grief and repentance, growing in determination to submit to God's word and to win the next battle against self. The extent of his submission is seen as he spoke to his son, Solomon:

". . . My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight."

I Chronicles 22:7, 8.

He could have reasoned, "God taught me to war. I did shed much blood, but it was all under His direction. Why now does He forbid me to build His house?" Nevertheless, he submitted to God's decree and charged his son with the privilege and responsibility of build-

ing the temple, all done however, in accordance with the plan God had given to David and with the materials he had labored to accumulate for it.

We, as David, are taught to war against our flesh and are helped in our efforts to conquer it. Then when Jesus returns to judge those He has raised from the grave, with those who are alive and responsible, we may, if approved, have the privilege of companionship with Him, God's Son. At this time He will go forth, "conquering and to conquer" establishing God's kingdom over all the earth.

Now we are engaged in a warfare. Let us diligently wage it as God and His Son have taught us. Paul helps in our determination to do so:

"For though we walk in the flesh, we do not war after the flesh:

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;"

II Corinthians 10:3-5.

Jesus was the Victor in the warfare against His own mortal nature. He won this struggle by obedience to all the teaching of His Father. Let us then, as we struggle, resolve to follow Jesus' instruction given to Peter and His disciples:

"... If any man will come after me, let him deny himself, and take up his cross, and follow me." Matthew 16:24.

In doing this, let us take hold of our father's unfailing help, for He without fail:

"... teacheth my (our) hands to war."

*J.A.DeF.*

**AT A FUNERAL (SUNDAY APRIL 30th 1871)**

The Doctor (Dr. John Thomas) had left direction by will what should be done by way of ceremony at his interment. Here the Editor (R. Roberts) read the extract published in the April number (The Christadelphian). He said all they had now to do was to proceed to carry out these directions. Here he read the Scriptures enumerated in the will in the order directed. The coffin was then lowered to its place.

**Extract from the will referred to**

"I order that being dead, I myself be not deposited in so-called consecrated ground; but in some portion of our common mother, undefiled by the episcopal or presbyterial mummery of the harlot daughters of Rome on either side of the Tweed; nor is any parson, popish priest, or non-conformist minister, ordained or unordained — all of them dealers in the merchandise of the apostacy and traders in 'the bodies and souls of men' — to be permitted to read, pray, preach, or in any way officiate in committing me, myself — not a fraction or part of me — to my temporary resting and sleeping in the ground. But as some one or more must put me there, I will that a brother of Christ, of good standing and repute among immersed believers of the gospel Paul preached, and commonly known among men by the name of Christadelphians, read, as my living representative on the occasion; so, that though dead, I may yet speak through him, declaring to the spectators the faith in which I died, and previously lived for many years and earnestly contended for; either an address written by myself, or in default of this, Job 19:25-29; Rom. 14:7-12; 2 Cor. 5:10; 1 Cor. 15; 2 Tim. 4:7-8, to be read in the order quoted; then cover up, and without sorrowing, leave me to a brief repose, until I hear 'the voice of the archangel and the trump of God', when the earth will cast me out, and I shall awake to sleep the sleep of death no more."

As stated above, R. Roberts then read in full and in the order given the scriptures referred to in the will of Dr. J. Thomas.

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

"Behold, I will send --- before --- the great and dreadful day ---. And --- shall turn the heart of the fathers to the children, and --- the children to their fathers, lest I come and smite the earth ---."

(Malachi 4:5-6).

"--- In the last days --- disobedient to parents, unthankful ---."

(2 Timothy 3:1-2).

---

A century or so ago the British Statesman Lord Shaftesbury wrote:-

“(The condition of children in Factories) was a great political, moral and religious question; it was political because it would decide whether thousands would be left in discontent, aye and just discontent; it was moral because it would decide whether the rising generation should learn to distinguish between good and evil — be raised above the enjoyment of mere brutal sensualities, and be no longer, as they then were, degraded from the dignity of thinking beings. It was a great religious question; for it involved the means to thousands and tens of thousands being brought up in the fear and faith of God that had created them - - - we, having sucked out every energy of body and soul, tossed them on the world, a mass of skin and bone, incapable of exertion, brutalised in their understandings - - -”

Lord Shaftesbury was attempting to bring about Parliamentary agreement for a law granting alleviation to young workers and for safeguarding them from unscrupulous employers. He feared he would encounter great and formidable opposition in the House of Commons to his plans. But he was determined that as long as he had a seat in Parliament, no exertions should be wanted on his part to establish the success of the measures he was proposing. Ultimately there was an easement from the rigours of employment for these child workers. But certainly the “heart of the fathers” of the nation had not been “turned” to the children.

But now a century or so later things have gone in an opposite direction. As the New Testament describes it, children are “disobedient to parents”. They kick also against all forms of Authority. The hearts of the children are not “to their fathers”.

One has only to look at a list of childrens’ misdemeanors recently occurring, that have become public knowledge. This of course is only a sample of what is going on, there is much more that is covered up.

A schoolboy in a Senior school in Oldham near Manchester attacked a teacher and so had to be expelled.

A 16 year old Bristol boy had to be dealt with for physical and verbal abuse.

Police had to be called to a school in Wigan, near Manchester to remove a boy who had attacked a teacher.

A West Sussex youth had a private prosecution taken out against him for assaulting two teachers.

In Northern Ireland a pupil took an aerosol can to school to spray a woman teacher.

In West Sussex a schoolboy at a Senior school had to be removed

after assaulting his teacher.

In Kirklees a pupil had to be expelled after slapping a teacher in the face.

In Surrey a boy had to be barred from his class after assaulting his teacher.

At Durham City a violent boy had to be removed after attacking the staff.

In South Glamorgan a girl who had a violent tendency finally hit a teacher.

In West Sussex at a special school three children were involved in assaults on the staff, who though trained to deal with difficult children nevertheless experienced an attack.

In South Tyneside teachers took collective action not to teach a pupil, he was so bad.

A teacher at Birmingham who had deprecated violence was assaulted by a pupil for his views.

In Oldham at a primary school, a seven year old was so abusive and violent, he had to be removed.

In North Yorkshire an eleven year old who had been twice expelled returned for the third time and again attacked the staff.

In Belfast a disruptive child shocked the teacher by a nasty attack.

At Nottingham a thirteen year old greatly troubled his school by his violence, and special arrangements were made to teach him separately.

A sixteen year old boy in Hackney, at a London school for children with learning difficulties, attacked staff.

At a south London school a pupil who had been expelled returned to hit a teacher.

At Halifax two children had to be excluded after assaults upon other pupils, and also teachers.

At Reading a Senior school pupil fired an airgun at his teacher.

At Rochdale near Manchester a girl aged ten was continually violent and had to be expelled.

A girl aged eleven in South Tyneside had to be expelled after several violent attacks.

At Worksop, Nottingham a ten year old boy was the source of several violent incidents and so had to be expelled.

At a Kent Senior school two boys assaulted the staff, and one teacher had her front teeth damaged.

In Calderdale, West Yorkshire, two pupils set about a teacher.

At Middlesborough a boy could not be dealt with because of his violence and being found drunk in class and so had to be expelled.

This list is only some of the examples of what teachers are

having to face in England. How these children behave in their own homes does not bear thinking about. Note also that this wicked behaviour is not confined to one area. It is endemic throughout the country. It is a dreadful situation and could not have been envisaged in former years.

The threat to society is probably not fully realised. But the fact is, what are these children going to do when they come of age?

The scripture however is clear in its awareness of this situation in these last days. There will be divine intervention as the prophecy of Malachi declares:-

“(to) turn - - - the heart of the children to their fathers, lest I come and smite the earth with a curse.” (Malachi 4:6).

### NEWS FROM THE ECCLESIAS

**HAMBURG, NEW YORK, Corner Southwestern Blvd. and Pleasant Ave.**

Sundays:            Breaking of Bread            11.30 a.m.  
                          Sunday Afternoon Class    1.45 p.m.  
Midweek:           Bible Class: Forestville, Hamburg and Fredonia  
                          Every Third Week: Revelation Study

It is now 1997 — we know not what this new year will bring to the earth and to the people of God. However, we do know that all is under His righteous hand and whatever comes upon us, as we labor toward Zion and await Jesus’ return, will be for our eternal good, if we are faithful.

May we accept His wisdom and will, rejoicing in His fatherly care and trusting as we wait — His will be done.

*J.A. DeF.*

**MANCHESTER, Ryecroft Hall, Audenshaw.**

Sundays:            Breaking of Bread 11.00 a.m.  
Thursdays:        Bible Class 7.15 p.m.

It was encouraging to receive an enquiry from Ireland for our Doctrine booklet.

We also continue to have communications from Christadelphians far and near. So the work continues and we are helped.