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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"**

**"THE GOD OF THE HEBREWS"**

**"MODERNISING RELIGION"**

**"CHRIST SENT ME NOT TO BAPTIZE"**

**"A BIBLE CLASS"**

**"EVOLUTION SPEEDED UP"**

**"A WISE MAN SCALETH THE CITY OF THE MIGHTY"**

**"SIGNS OF HIS COMING"**

**"NEWS FROM THE ECCLESIAS"**

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**AT THE TABLE OF THE LORD.**

**“ . . . BETWEEN THE CHERUBIMS ”**

Reading in Exodus this morning, we are told of those important objects which were to be placed in the tabernacle's most holy place and in its holy place. Significantly they were made entirely of gold or were covered with gold. They consisted of the ark, the mercy seat and the cherubim within the veil. Outside this veil, also of gold, were the incense altar, the candlestick and the shewbread table. Perhaps if we look carefully and with perception to these “anointed” or messiahed things, all dedicated to God's service, we can perceive the inspiration, as it was given, for our brethren at Mt. Sinai. These holy things were made according to the Lord's instruction to Moses and through him to Bezaleel and Aholiab appointed for the work, brethren who were filled “with spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship” (Exodus 31:3). Bezaleel's name is derived from two words: one meaning shadow and the second meaning God — thus, under the shadow of the Almighty. Aholiab's name is made up of two words: first, a dwelling place and second, Father — the dwelling place of the Father. These two specially called men had the responsibility and privilege of receiving and following God's pattern in the making of these sacred parts of the tabernacle. They also directed all who with willing hearts assisted them in this work.

Let us try to place ourselves in this tabernacle through His word. In the normal course of events no one was allowed into the most holy place except the anointed high priest once a year on the day of atonement. The priests, sons of Aaron, were allowed to serve in the holy place. However, through God's word, we can “enter” and can be helped to discern the pattern revealed for Israel, and all those since whose fervent desire is to worship the Almighty in His appointed way.

As we are privileged to examine first the most holy place, we see it is small — only 15 feet square. Wherever one looked, gold would be seen, and as one looked up there were the curtains of blue, purple, scarlet and gold, fastened to make a covering by loops of blue and taches of gold. Here could be perceived “the beauty of holiness” — this dwelling place of God with His people, all gleaming with a golden glow. The only objects here were the ark, the mercy seat with the cherubim. Here was the heart of the tabernacle where figuratively God dwelt. Let us look a bit closer as we are allowed to perceive these holy things. We do not know exactly how the ark

appeared. It was small, only 45 x 27 inches high, made of acacia wood, and then covered within and without with pure gold. In it at Sinai were placed the two tables of testimony written with the finger of God. Later it also contained Aaron's rod that budded and the golden pot of manna. Above the ark was the mercy seat made of pure gold, the same width and length as the ark itself. Attached to it and above it were the two cherubim with their wings outstretched, facing the ark. We do know that they were:

“... of gold, of beaten work ... in the two ends of the mercy seat.”  
Exodus 25:18.

Beaten work is forming or forging into a desired shape by hammering. Pure gold would be easily shaped, yielding to the hammer of Bezaleel or Aholiab's working according to God's pattern. It was of this place that the Almighty said to Moses:

“... there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.”  
Exodus 25:22.

Here was the ordained place where the Almighty spoke with His people through Moses. This most holy place was separated from the rest of the tabernacle by the veil of fine twined linen, embroidered with blue, purple, scarlet and cherubim. This was to “separate” (as vail means) the dwelling place of God from the rest of the tabernacle. No man, being flesh, could enter the holy Presence. However, a means of approach unto Him by the high priest was permitted once a year on the day of atonement (Leviticus 16), when after offering first for himself and then for his people, the high priest could enter within the veil to sprinkle the blood of the sacrifice upon the mercy seat. He was instructed as he did so to:

“... take a censer full of burning coals of fire from off the altar ... and his hands full of sweet incense beaten small, and bring it within the veil:

And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:”

Leviticus 16:12-13.

Can we imagine the high priest's reverence, his care and fear as he entered, that the cloud from the incense should indeed hide the mercy seat, lest he die? Also, how privileged he would feel to be

of a High Priest yet to come, His Son Jesus Christ, who would offer first for Himself, and then for His people in His death on the cross — the unblemished Lamb of God? We have remembered at this table how as He died, the veil of the temple:

“... was rent in twain from the top to the bottom, . . .”

Matthew 27:51.

signifying, as Paul tells us:

“... by his own blood he entered in once into the (most) holy place, having obtained eternal redemption (atonement) for us.”

Hebrews 9:12.

What pure mercy our Father has provided in Jesus Christ's offering of Himself for the atonement of His brethren. He was the anointed of God for this accomplishment.

How does this affect us, Brethren and Sisters? We cannot approach unto God. We cannot find atonement; we are without hope except through the offering of His righteous High Priest, Jesus Christ. The ark, the mercy seat and the cherubim speak of Jesus' faithful work, as He conformed to His Father's pattern, fulfilling His purpose.

Let us also look at the objects outside the veil in the holy place, still within the tabernacle. Here continued the walls of gold-covered boards fitted into silver sockets made from the atonement half shekel required of every man in Israel as he was numbered (Exodus 30:12-16, Exodus 38:25-27). Here too the table of shewbread was placed, made of acacia wood covered with gold. It was called the “continual shewbread” (II Chronicles 2:4), signifying their privileged position as before God.

The holy place also contained the candlestick made of gold beaten out, as were the cherubim. It was the source of light in the holy place, always burning. As the high priest officiated here, this light would reflect, scintillating and flashing on the twelve jewels in the breastplate, worn over his heart. Was this not a figure of the work of Jesus, carrying His people's names before His Father, mediating and atoning for them as the High Priest?

Also, here was the altar of incense. It was small, made like unto the other furniture. It was located just in front of the veil. Here the high priest would burn incense morning and evening as he trimmed the lamps of the candlestick. It was to be “a perpetual incense before the LORD”, a continual sweet smell to God (See Exodus 30:8). The apostle John, centuries later, was shown in vision a messenger of God who:

“... stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.” Revelation 8:3.

The incense thus represents the acceptable prayers of all those through the ages who in faith have worshipped God, offering their praise through His Son to His glory.

Perhaps in reviewing and by seeing the care and beauty of these arrangements within the tabernacle, we may have a more constant reminder of our Father's purpose — to take out a people for His name through the work of the High Priest. The children of Israel could see only the exterior of the tabernacle as they brought their offerings to the court gate for the priest to offer them. But as they looked at the tabernacle, day or night, there was clear evidence of God's presence in the pillar of cloud by day and the pillar of fire by night, always there above the most holy place where God dwelt. As those brethren and sisters, like ourselves, failed and so sinned, they could bring their offerings and find atonement, forgiveness and renewal of spiritual strength. As they approached the tabernacle, leading their animal for sacrifice, they could look up and see the cloud or the fire, reassuring them of God's presence and mercy. How helpful, inspiring and comforting is this divine pattern, Brethren and Sisters! As we seek His mercy, striving to offer up our lives a sacrifice acceptable to Him through Jesus Christ, the means of atonement, let us strive to reflect the spirit of David which was read this morning:

“The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.

The LORD is great in Zion; and he is high above all the people. Exalt ye the LORD our God, and worship at his footstool; for he is holy.” Psalm 99:1-2, 5.

Brethren and Sisters, is this not our calling? Let us strive with all our hearts! Let us, each one, bring to mind that we have been called to be His Israel and to His kingdom.

J. A. DeF.

### THE GOD OF THE HEBREWS

In our portions of Exodus we have been following the children of Israel's flight from the bondage of Egypt. This was all under God's hand for a two fold purpose, that first Egypt, and secondly Israel, might come to know and fear the God of the Hebrews.

Pharaoh had no respect for the Almighty as the Living God, the Creator of heaven and earth. His experience had been limited to the idols of wood and stone the Egyptians worshipped as gods — the fantasies of men's minds. Going back to Exodus chapter five we read of his arrogance and disdain towards the Hebrew's God:

“... Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.”

Exodus 5:1-2.

Pharaoh had no fear of the God of Israel, and this was one thing that the Almighty meant to remedy. No matter how much Pharaoh's pride resisted, God's hand was at work, for nothing would dissuade His purpose of deliverance for Israel. However, it would not come easily, but when His purpose was complete, both Egypt and Israel too, would look with fear and respect on Yahweh:

“... I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.”

Exodus 7:3-5.

The Egyptians were to know the Hebrews' God after they had witnessed the many plagues to be brought upon them, and had seen first hand how Israel was spared and finally plucked from their grasp. In the same way, Israel was to know, as they were brought out from bondage, the saving grace and power of their God, that they might fear and trust in Him. As proof that many were touched with awe at the spectacle of His great power, it is recorded that when the Israelites were delivered from Egypt they were not alone but, “a mixed multitude went up also with them” (Exodus 12:38). “A mixed multitude” — those not of natural Israel, chose to cast

their lot with Israel, no doubt impressed by the Almighty's power, witnessed in the plagues upon Egypt.

David had experienced this same saving help many times during his life, and in Psalm fifty-nine when under siege from a jealous Saul, prayed for help when as the title says, "Saul sent, and they watched the house to kill him":

"Deliver me from mine enemies, O my God: defend me from them that rise up against me.

Deliver me from the workers of iniquity, and save me from bloody men . . .

Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah" Psalm 59:1-2, 5.

Neither Pharaoh nor Saul, when he neared the end of his life, had respect for God and His power, but this is typical of the flesh's thinking — self-oriented and proud in its own strength.

Those who today call themselves Christians, though varying in doctrine and walk, are for the most part united in their belief that God is a God of love — extending goodness and mercy without restriction towards all men. However, Bible history teaches differently. He is indeed full of goodness and mercy to those who earnestly seek Him and endeavour to walk in obedience to His precepts. But those who do not conform to His word, such as Pharaoh and Saul, will He vanquish, just as David's prayer pleads, "be not merciful to any wicked transgressors. Selah".

David continues in this same Psalm to speak of his trust and hope in God, believing in His arm of strength to bring retribution upon the enemies of His people:

"But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

Because of his strength will I wait upon thee: for God is my defence.

The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies." Psalm 59:8-10.

Moses and Aaron, appearing before a scornful Pharaoh, and David enduring the vengeful pursuit of Saul, all trusted in God for deliverance. Yet Pharaoh, unwilling to be ruled by any other than himself, would not yield before God's power until the very end, when his own firstborn was killed in the night of the Passover. How stubborn and willful is the urging of the flesh within us all, able to bring us to the same destruction, without the mitigating influence

of the Spirit in our living. The Scriptures teach that no flesh can please God — only as one cleaves in hope to the God of the Hebrews, bringing His spirit of love and truth into one's living can help be granted to counter the natural obstinacy of the flesh.

How privileged we are to know Him and His Son, and to experience His merciful care and strength directed to the help of those who believe in His ability to save. Others like Pharaoh, who denied God's authority and relied on their own strength, soon suffered under the power of His might as the plagues were sent upon Egypt. In contrast, the assurance that He would help in time of need was a truth that David held fast, as a cornerstone of his faith, for in time of trouble he humbled himself, calling out to God for help and deliverance.

"Give us help from trouble: for vain is the help of man.

Through God we shall do valiantly: for he it is that shall tread down our enemies."

Psalm 60:11-12.

As David, we too need to recognize those enemies who would erode our trust in God, remembering that with the man of flesh there is no help, whether from within ourselves or from those of the world who surround us. Let us then, as did David, Moses and Aaron, look to the God of the Hebrews for our help.

*M.C.S.*

### MODERNISING RELIGION

"Take heed that ye be not deceived" (Luke 21:8). These words of Jesus, first addressed to His disciples, have been placed on record as a warning to all mankind.

Deception has always been prevalent, but an even more subtle undermining is taking place in religion, with its "form of godliness".

Church leaders are saying things that would not have been conceived half a century ago. Indeed any who had voiced what is being presently said by some, contrary to accepted tradition, would have been in very serious trouble. But now a kind of "humanism" is entering in, a philosophising which deprives congregations of following a course formerly aimed at inculcating a life-long respect for all of the old and tried values of scriptural testimony.

Recently a leader of the Episcopal Church in Scotland



drew considerable attention to himself by a number of amazing remarks, the following are some examples:

"Faith is an experiment, and experiments can have unpredictable results."

"The Bible is a patriarchal creature of its time."

"Christianity should not hector or condemn people who were unfaithful (in marriage) because that might do more harm than good --- let us seek to commend the ethic of restraint, not ram it down people's throats."

"The older I get, the more passionate I become for truth and the more I doubt official truth."

He supports women priests and a reduction in the restrictions of the law concerning homosexuality.

Now an Episcopal Church is purported to be founded on the principle of having a bishop (overseer) to lead the members of the church. It is however difficult to see leadership in an Episcopalian Bishop who teaches that "christians" should not condemn. Who also says concerning the witness of Truth, that it is "a patriarchal creature of its time." If then, as this Bishop says, the Bible is outdated, from what source can godly guidance be obtained? Presumably moral guidance is now purported to be coming from church leaders, and in the case of the Episcopal Church named, from its Bishop and the leadership immediately associated with him. What a dangerous trend is seen in this situation. It is a modernising, allowing men to assert their own intellectual judgments over what should be done, and on what should not be done, in this world and society of the present. The assertion now by religious leaders is "that we must express what is relevant to these changing times." Thus insufficient regard is paid to God's witness that:-

"--- I am the Lord, I change not ---."

(Malachi 3:6).

Also the import of His warning is not perceived:-

"--- they have refused my judgments and my statutes, they have not walked in them ---. Therefore thus saith the Lord God; Behold, I, even I, am against thee ---."

(Ezekiel 5:6-8).

**"CHRIST SENT ME NOT TO BAPTIZE - - - ."**

**(1 COR. 1:17)**

In the above words the Apostle Paul warned against over emphasis of one aspect of the Truth against other aspects. The Corinthian Ecclesia to whom he wrote was given to factionism. Some members were saying, "I am of Paul", others were saying, "I am of Apollos", or "of Peter", as though names mattered. This over emphasis was very detrimental. The Apostle posed a very seaching question, "- - - was Paul crucified for you? or were ye baptized in the name of Paul?" Thankfully Paul could say, "- - - I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name." Paul had not greatly exercised the office of Baptizing Brother. The main work which Christ had given him to do was "to preach the gospel."

Paul's comments, however, were not to denigrate baptism. He was very clear about the importance of this ordinance as follows:-

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

- - - For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Romans 6:3 & 5)

"For as many of you as have been baptized into Christ have put on Christ." (Galatians 3: 27)

"There is one body, and one Spirit - - - one hope of your calling; One Lord, one Faith, one baptism, One God and Father of all - - - ." (Ephesians 4:4-6)

So in the above words Paul testified to the vital need for baptism (Greek original, baptizo or baptisma: meaning to make whelmed; i.e. fully wet). Positively proving that infant sprinkling is not baptism.

The Apostle Paul however realised that members of an ecclesia could fail over this very important ceremony by over emphasis of the Brother appointed to the office of Baptist. Hence the Apostle's comment, "Christ sent me not to baptize." Immersion is nothing without the understanding of "the gospel" which Paul was sent to preach. The danger was of factions lining up behind the one who had baptized them.

This subject helps to get into perspective the work of the religious society that describes itself as "the Baptists". These sprang from a group of "Independents" living in exile in Holland.

Contact with "Mennonites" (still seen in the U.S.A.) convinced them against infant sprinkling. One of these, Thomas Helwys, courageously returned to London and founded the "Baptist Church of England." These believed in variety in religion, and that a right conscience was to believe loyally in what one understands, even though actually it may be false. The great emphasis therefore made by these people on baptism by complete immersion was at fault, for how could immersion be efficacious if understanding of its meaning was lacking?

A ceremony of going into water is no different than a multitude of other ceremonies that are formulated by the traditions of men. So the over emphasis destroyed the derivation of the spiritual benefits, which was intended in the first place, when baptism was instituted.

Baptism is a gem of the Truth, but can only be received when the other gems of true understanding and of sincere obedience, are also attained.

#### A BIBLE CLASS

"Then I beheld all the work of God . . . though a man labour to seek it out, yet he shall not find it;"

(Ecclesiastes 8:17).

In the writings of Solomon from Ecclesiastes, a record has been left of the wisdom given him of God, as a help and inspiration to any seeking His Truth.

Because Solomon had originally asked of God wisdom to righteously judge Israel, he was also granted great wealth and honor unlike any king before him. Consequently, he was renowned for his riches, power and wisdom, but acknowledges here in Ecclesiastes that these gifts paled in comparison to the Creator's great might and supreme wisdom. With this in mind, our consideration reflects upon the insignificant earthly wisdom of man when compared to God's power and infinite knowledge:

"Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it."

Ecclesiastes 8:17.

Through the prophet Jeremiah, this same message is illustrated

in the parable of the potter's wheel:

"Then I went down to the potter's house, and behold, he wrought a work on the wheels.

And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." Jeremiah 18:3-6.

God is as the potter — He forms and creates, and is able to ultimately destroy should His creation not live up to His purpose. We see this power all around us in the unchangeable system He has formed in both the heavens and the earth. Seasons come and go with regularity, starting in motion the life cycles of plant and animal life, all designed by a divine hand for the use of man. How can the knowledge of man possibly compare?

In the garden, the serpent seemed wise to Adam and Eve, and his subtlety ensnared the first parents, bringing death to all men. Solomon knew his own wisdom and that of all men, falls far short of God's supreme knowledge, therefore he wrote further in Ecclesiastes:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Ecclesiastes 12:13.

"He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end." Ecclesiastes 3:11.

Though man was made in the image of God, he is not equal with the Creator, but rather his only duty is to submit with humility and obedience in homage and respect for the Almighty's great power and might, remembering all that God created was good, marred only through man's disobedience.

Finite man is bound by limits to his understanding, he is merely a small part of this great universe. This knowledge caused David to say with wonder:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;  
What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Psalm \*:3-4.

In contrast, David recognized the eternal power of the Almighty:

“Great is our Lord, and of great power: his understanding is infinite.”  
Psalm 147:5.

“Infinite” is to be without end — therefore finite man cannot fully understand the wonderful spirituality of God’s power, because he is flesh. Isaiah was aware of the Almighty’s majesty and power and the inability of man to comprehend fully when he said:

“Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

He giveth power to the faint; and to them that have no might he increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fall:

But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”

Isaiah 40:28-31.

Solomon applied the wisdom given him of God to know many things and came to the conclusion, “there is no searching of his understanding”. Without that comprehension there can be no fear of God and therefore no hope in His mercy of life eternal. It is sobering that this help comes from Solomon who was given the greatest wisdom of all men, and who used it wisely for a time, but who was eventually corrupted by its power, feeling himself omnipotent and forgetting who had granted this gift — a loving and merciful Creator, the bestower of all blessings.

This lesson from Ecclesiastes should make us reflect upon our own circumstances. As blessings and trials come our way, they are not brought about by time and chance but directed through God’s power and wisdom, to work in us the humility and obedience that He looks for in His people. In striving to become vessels fit for the Master’s use, how then can we possibly question? “Shall the clay say to him that fashioneth it, What makest thou?” (Isaiah 45:9). Truly, “though a wise man think to know it, yet shall he not be able to find it.”

M.C.S.

**EVOLUTION SPEEDED UP**

Charles Darwin writing on his theory of evolution said:-  
“---Almost every naturalist admits the great principle of evolution. There are, however, some who still think that species have suddenly given birth, through quite unexplained means, to new and totally different forms: but, as I have attempted to show, weighty evidence can be opposed to the admission of great and abrupt modifications. Under a scientific point of view, and as leading to further investigation, but little advantage is gained by believing that new forms are suddenly developed in an inexplicable manner from old and widely different forms, over the old belief in the creation of species from the dust of the earth---on the principle of natural selection with divergence of character, it does not seem incredible that, from some --- low and intermediate form, both animals and plants may have been developed; and, if we admit this, we must likewise admit that all the organic beings which have ever lived on this earth may be descended from some one primordial form---the blank intervals between the successive stages (have) been of vast duration---species are produced and exterminated by slowly acting and still existing causes, and not by miraculous acts of creation ---.”

So Darwin and his followers believe in evolutionary development of vast duration. But now these naturalists have recently been faced with a problem. During an expedition to the islands of the British Indian Ocean Territory known as the Chagos a new insect has been found which has been called the St.Valentine's Day Moth, after the night when it was trapped. Comparing this insect with other Asian moths they have found that it is unique. It has been given a scientific name STICTOPTERA HIRONSI. Now, geological considerations of the features of these islands, have brought a conclusion that they are only thousands of years old. How then, according to their own lights, has such a development taken place in such a short space of time of the evolutionary time-scale!? So there has been an admission that “evolution on the archipelago must have been very rapid to produce new varieties and a new species”, for they also found genetically

unique varieties of known species.

Perhaps these intellectuals do not realise the importance of what they have admitted. This earth is filled with an infinite variety of life forms. The discovery at the Chagos shows that the development of these myriads of different living things does not, and did not depend upon an astronomical period of time for their development. So again the Bible's explanation of creation is vindicated, as also the Bible's Time Scale.

But for all this man still pushes on to vindicate his false theory which has become universally accepted. Scientists are currently preparing for a mission to the planet Mars. They want to place a rocket in orbit over Mars, from which to land a module on the planet's surface. This would be equipped to inspect the ground to a depth of one and a half metres to see if organic material can be found, this the scientists believe, would reveal whether there was once life on Mars. One important scientist has said, "I passionately believe that conditions on Mars were once conducive to life." Such a remark reflects belief in evolutionary process, and in the case of Mars a belief of a kind of evolution in reverse; that is, that life developed and then went back to what is termed extremophiles, capable of standing up to the harsh conditions which is a feature of the planet, and that traces of this past may lie below the surface. One is caused to recall the report, a little time ago, of the meteorite discovered in Antarctica which was purported to have come from Mars with a possible evidence upon it of organic traces of life. It can be accepted that it was a meteorite, but what cannot be accepted is that it certainly came from Mars, nor can it be accepted that if there was any organic traces they did not originate from this earth upon which it landed!

It is sad that men have discarded the simple truth, and lost themselves in satanic depths of their own making. The simple explanation is that :-

"---in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day ---."

(Exodus 20:11)

**"A WISE MAN SCALETH THE CITY OF THE MIGHTY"**

Proverbs 21:22

Our subject concerns a wise man and his ability to do what may seem most impossible. Literally speaking, how can a man single-handedly go up against and conquer a city of the mighty? Are we not being shown figuratively how great a work the man can do who trusts in God? Is it because this man is wise in the ways of the Lord and because of faith and obedience, that the hand of the Almighty works on his behalf? It is recognition that of himself he is but flesh, weak and often foolish, and therefore seeks the Source of all strength and wisdom, the Almighty God. Solomon, divinely given great wisdom, helps us:

"Give instruction to a wise man, and he will be yet wiser  
... The fear of the LORD is the beginning of wisdom:  
..."

Proverbs 9:9-10.

Wisdom then, involves this recognition and thus a hearing of God's instruction. As there is fear, awe of that unlimited power, and a reverencing of Him, there is a beginning of wisdom or as "beginning" means, the first fruits, the chief or the principal thing. Solomon further helps our perception:

"Wisdom is the principal thing; therefore get wisdom:  
and with all thy getting get understanding.

Exalt her (wisdom), and she shall promote thee: she shall  
bring thee to honour, when thou dost embrace her."

Proverbs 4:7-8.

The wise man fearing God and seeking His wisdom as the first thing in his living, may be imbued with power from the Almighty to do seemingly impossible things, even to the conquering of the city of the mighty.

An example is found as Israel under Joshua crossed the Jordan River and found Jericho, a walled and fortified city, blocking their entrance to the land promised. God instructed them to go up or scale this city (Joshua 6) in a way which was inconceivable to man. They were to march around it once for six consecutive days, following the priests who bare the ark. On the seventh day they were told:

"... ye shall compass the city seven times, and the priests shall blow with the trumpets.

And it shall come to pass, that when they make a long blast with the ram's horn ... all the people shall shout



with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up (scale) every man straight before him." Joshua 6:4-5.

Marvelling, we would imagine, Israel obeyed and they were greatly helped. The city under God's hand was destroyed, opening the way for them to enter the land. It may have seemed to some a foolish way to conquer a city, but as Israel wisely submitted to God's instruction, they perceived the vast power of the Almighty on their behalf. Such can indeed do marvellous things for those who in the fear of Him make his wisdom the "principal thing" in their lives.

Solomon tells us in his God-given wisdom:

"Wisdom is better than weapons of war: ..."

and he goes on to warn:

"... but one sinner destroyeth much good."

Ecclesiastes 9:18.

A sinner is one who does not fear God, but disbelieving, he consequently lacks wisdom, being motivated by self-serving desires. Such a one was Achan as he disobeyed God's command that none of Israel was to take of the spoil of Jericho (Joshua 6:18). As a result of Achan's sin, shortly thereafter Israel was prevented from conquering the much smaller city - Ai. Here one unwise sinner did indeed destroy much good through foolishly serving self, rather than wise obedience to God's command.

As we contemplate the ability of a wise man to scale the city of the mighty, recognizing that this power is only because of obedience based on wisdom from God's word, let us listen again to Solomon:

"He that is slow to anger (wise!) is better than the mighty: and he that ruleth his spirit than he that taketh a city." Proverbs 16:32.

Those who through this wisdom can rule or have dominion over their natural fleshly lusts are stronger than conquerors or "scalars" of a city as Paul reminds:

"... in all these things we are more than conquerors through him that loved us." Romans 8:37.

The Almighty in love has provided His Son Jesus Christ to be means of redemption for those who fearing the Lord are helped to have dominion over the their fleshly nature. To such is given Jesus' promise:

"... he that overcometh, and keepeth my works unto the

## THE REMNANT

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end, to him will I give power over the nations:

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.”

Revelation 2:26-27.

Here is, in a figure, the ultimate and yet future scaling of the city of the mighty by Jesus Christ and His saints. At His return, He will have judged these to be faithful and worthy to be at His right hand, because they have feared the Lord and allowed His wisdom to govern their living. Indeed they will be “more than conquerors through him that loved (them).”

Shall we be there?

*J.A.DeF.*

**SIGNS OF HIS COMING**

“Ye have heaped treasure together for the last days.”  
(James 5:3).

The mercenary orientation of human behaviour has always been evident. But recent years has seen greed taking over mens' inclinations on a massive scale. Those in power in Britain have exercised little or no restraint in their desires to acquire more and more wealth. Easy money has been their ambition. So fortunes have been amassed by share dealings and currency manipulations. As a result of such a trend in national life the labouring man has suffered. As the scripture expresses it:-

“Behold, the hire of the labourers - - - is of you kept back by fraud - - - .”  
(James 5:4).

Recently the electorate turned on their rulers through the voting process, and those in power were largely overwhelmed by an indignant majority who refused to give them sanction to continue.

Previously, National Church Leaders had voiced their concern at the way the country was developing, with such an imbalance between “haves and have-nots”. Now the Church has spoken out again for the new ministration to take note. The following extract is the voice of one of the top religious leaders concerning the build up to the election:-

“There was too much emphasis on immediacies and expediences, too little on principles and the longer-term vision - - - .

There were two significant interventions from the churches, one from the Roman Catholic bishops and one from the Council of Churches for Britain and Ireland, attempts - - - described as “the re-moralisation of political debate in Britain” which the churches and other faith communities will need to continue to promote, and to which the new Government will need to attend - - - the primary responsibility for leadership rests with the newly-elected Government. I am reminded of some words of one of my great predecessors at York, “Governments affect the conduct of their subjects far more by the principles implicit in their acts than by the requirements of legislation.” The important point, however, is that the very requirements of legislation ought always to reflect and embody the principles. Much has been promised for a better Britain by the incoming

administration. Expectations are high - - - . In teaching us to pray for our rulers, the Bible recognises that those who govern justly are sharing in the purposes and work of God - - - . Now is the time to resurrect Lord Nolan's "Seven Principles of Public Life", and in particular honesty and integrity - - - . We must begin anew from what we have in common - - - the emergence of a nation in which respect, integrity, honesty and love of neighbour are at the core - - - as Temple so well remarked "the art of so ordering life that self-interest prompts what justice demands" - - - ."

It was necessary, because of limitation of magazine space, to so abbreviate the above remarks of the Archbishop. But what stands out in his words is the realisation and admission of the extent of moral decline that has affected Britain. There is no comparison between the present time and the moral conditions of fifty years ago. Can the evil trend be reversed? The new generation is not instilled with the values of that earlier time. The new government has an impossible task, it cannot possibly reverse the process back to how things were fifty years ago. Moreover those who have grown rich in these recent years of moral idleness and indifference are not going to give up their power, which was to influence finance for their own benefit. The new administration has good intentions, but it will fail, there is too much against it.

So comes to pass, for all the hopes and aspirations of some with good intentions, a situation that only heavenly intervention can resolve. That it will be cured to the dismay of those who have "lived deliciously" is certain. As the inspired word of James declared:-

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted - - - . Be patient therefore, brethren, - - - for the coming of the Lord draweth nigh."  
(James 5:1 & 7-8).

**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

Correspondence continues with a Christadelphian greatly concerned over the lack of unity in that body, as to both purity of doctrine and laxity of walk. We are encouraged for the opportunity to help by witnessing and earnestly seek God's guidance in this work of witness.

Invitations to the general public to write for literature on "Prophecy" and "Religious Doctrines" will be resumed by mail this month as summer activities cease.

*J.A. DeF.*

**MANCHESTER, Ryecroft Hall, Audenshaw.**

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

We continue to circularise the troubled province of Northern Ireland offering our booklets on prophecy and or doctrine. There has been response for our literature but with no sustained interest. It is sad to think that many of the people there mainly focus their minds on religious conflict rather than on the meaning of true religion.