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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"

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AT THE TABLE OF THE LORD.

"THE FAST THAT I HAVE CHOSEN"

God spoke to Israel through His prophet Isaiah who had been called, having seen a vision (Isaiah 6:1-8) wherein he heard the Lord's voice, asking: "Whom shall I send, and who will go for us?" He answered: "Here am I; send me." He faithfully prophesied, guided by the Almighty for 62 years during the reign of "... Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah" (Isaiah 1:1). This work involved exhorting backsliding Judah to turn again to God, for they were indeed His children whom He had "... nourished and brought up . . . and they have rebelled against me" (Isaiah 1:2).

This morning we have listened to God's urgent instruction to His prophet:

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Isaiah 58:1

Isaiah's voice was to be as a trumpet or a "shophar" — the ram's horn. In Israel great things were commanded at the sound of the ram's horn. At Jericho we remember how God's people were instructed to compass the city six days, and on the seventh:

"... the people shouted when the priests blew the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, . . . and they took the city."

Joshua 6:20

The trumpet was also used by watchmen to warn of danger:

"If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head." Ezekiel 33:3-4.

Now, summoned by God, Isaiah was to lift up his voice, like a shophar, alerting and warning Judah. He suffered for speaking God's word, but being sent by Him, he faithfully did this.

Of what did he warn? He was to "shew my people their transgression, and the house of Jacob their sins" (Isaiah 58:1). What were their failures?

"... they seek me daily, and delight to know my ways, . . . they take delight in approaching to God." Isaiah 58:2.

They seemed to show a good spirit, appearing to delight in His ways and to approach Him. But Israel protested:

“Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? . . .” Isaiah 58:3.

God refused to acknowledge their fasts or afflictions because they “delighted” but not in Him. As this word is used here, they liked to do so, taking a certain pleasure in their “good deeds” but being insincere in giving honor to their God. Isaiah rebuked them:

“Behold, in the day of your fast ye find pleasure, and exact all your labours.” Isaiah 58:3.

To fast, as Isaiah recognized, is to cover one’s mouth, abstaining from things which are pleasing to self; to show sorrow and repentance or to isolate oneself from ordinary affairs, therein giving one’s mind to humble meditation. Judah fasted and afflicted, or gentled, their souls in delight for self and not for God. He therefore refused to accept their efforts. How easily one can slip into such unacceptable ways if there is a certain “self” satisfaction in one’s motives. How abhorrent such feigned offerings must be in God’s sight. The Almighty in mercy to Israel sent Isaiah to lift up his voice, and to warn them against such empty gestures. This brings to our minds how easily we can stray from truly pleasing our Father if our thinking and attitude is lacking.

God through His prophet tells us what constitutes an offering or a fast that is acceptable to Him:

“Is not this the fast that I have chosen? . . .” Isaiah 58:6.

He goes on to describe the restraint of the flesh which is acceptable to Him. Let us look to His words, Brethren and Sisters, for they are for our benefit also as we struggle to please Him.

“To loose the bands of wickedness”

We are to recognize and put off those fetters of self-serving, which are inherent in our nature and bind us to sin and ultimately to death. This was to be the work of Christ, as Isaiah prophesied and as Jesus exhibited, controlling the “wrong ways” which are part of human nature. Jesus “led captivity captive,” teaching the way of ultimate release from the power of sin and death through obedience. Isaiah and Jesus’ exhortation was: If one would truly “fast” in a way acceptable to God, redemption would be possible through God’s mercy. Let us look for help to the One who has been given as man’s Redeemer, remembering His words: “Let him . . . take up his cross, and follow me” (Matthew 16:24).

“To undo the heavy burdens”

This involves a shaking off of the fleshly yearnings and ambitions

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which can hinder our service and love for God. Paul helps us here:

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,  
Looking unto Jesus the author and finisher of our faith;  
...”  
Hebrews 12:1-2.

Sin does indeed easily beset or oppose. What our flesh wants may easily become a handicap or hindrance, distracting and slowing us down as we seek to run with patience that contest for eternal life — our hope and goal. If weighed down and beset with fleshly desires, how can we run with patience, keeping our eyes fastened upon the goal for which we strive? Let us loose the fleshly wants and longings which overload us. We have the promise of Jesus’ encouraging words:

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.  
Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.  
For my yoke is easy, and my burden is light.”

Matthew 11:28-30.

If truly yoked, coupled with Jesus, our burdens are lightened as He mediates for us before God, covering sin, “undoing the heavy burdens.”

“To let the oppressed go free”

The oppressed are those crushed, broken or discouraged. Are we not all at times disheartened, for the way is hard, the fight against our nature is constant, and we often fail? The “fast” the Almighty includes is that we encourage, strengthen and help those who feel troubled or oppressed. In doing so, do we not lift up ourselves as well? Certainly God encourages and forgives us, providing strength to restrain self. Rising above our own weaknesses, helping others, is an essential part of being yoked together, working in love to lighten burdens, and in so doing find we lighten our own as well.

“That ye break every yoke”

This too is a part of fasting, pleasing our Father. Paul helps:

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?”

II Corinthians 6:14.

Unequally yoked means to be associated discordantly, for certainly those who are striving to follow Jesus will be moving in a different

direction from those walking after their own desires. Such yokes must be broken, for how can one please God when tugged in the way of unrighteousness by those who hold or associate with wrong teaching? The unequal yoke must be remedied or removed. This will allow a closer yoking with Christ and with one another as collectively there is a striving to deny self and follow Him.

Deal thy bread to the hungry . . . bring the poor . . . to thy house . . . when thou seest the naked . . . cover him.

These also are important parts of "fasting" in a way that will please the Almighty as well as comfort those in need. Here too is involved a restraining of our natural inclinations, helping us to reach a love and care for the needy. To this the Spirit adds: "Hide not thyself from thine own flesh" — exhorting that there be a clear recognition of what our flesh is like, and putting it down to the lifting up of others in need. To those who can exhibit this loving care, will not Jesus say these longed-for words?

". . . Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Matthew 25:34.

And Jesus added:

". . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Matthew 25:40.

Can we not exercise love toward our brethren and sisters, thereby also proving our love for Him? Judah was pleasing self, dotting on self, failing, and were thus condemned by the Almighty.

The prophet told Judah, and tells us, how we can further please God:

"If thou turn away thy foot from the sabbath, from doing thy pleasure (delight) on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure (delight), nor speaking thine own words.

Then shalt thou delight thyself in the LORD; and I will . . . feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it." Isaiah 58:13-14.

God will surely feed those who have labored in fasting, providing everlasting blessing through the seed of Abraham, the Lord Jesus Christ. David also was given an heritage — "the sure mercies of David" — to be accomplished in Jesus, who will fulfill all the covenant made with David. As he taught about these blessings he

was moved to write:

“Delight thyself also in the LORD; and he shall give you the desires of thine heart.”  
Psalm 37:4.

Brethren and Sisters, where is our delight? Is it in self — our likes, our purposes? Are we hiding ourselves from the inherent evil of human hearts, mainly seeking our own wants? Or, are we finding satisfaction, joy and health of spirit by serving the Lord with our whole heart, in this spirit:

“Abba, Father . . . nevertheless not what I will, but what thou wilt.”  
Mark 14:36.

*J. A. Def.*

### “VAIN IS THE HELP OF MAN”

(Psalm 108:12)

We are once again permitted to study the pruned words of David — the expression of his heart and mind as he endeavored to walk in obedience and subjection by applying God’s word in his living. Through his many experiences he learned to trust solely on the Almighty for help and deliverance, as his words in Psalm 108 explain:

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

Psalm 108:12.

We know from the Scriptures that he did at times take matters into his own hands, but learned through hard lessons that “vain is the help of man”. Through the help of the Spirit, these words have been preserved that we too may take heed and value this important precept.

David begins this 108th Psalm giving praise for God’s mercy and grace:

“O GOD, my heart is fixed; I will sing and give praise, even with my glory.

Awake, psaltery and harp: I myself will awake early.

I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations. For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.”

Psalm 108:1-4.

Left to our own devices, we could not come to the end He has promised, for all flesh is deservedly under the sentence of death. Without His mercy, which is seen in the mediation and intervention of Christ, who now sits at His Father’s right hand, we would have

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no hope:

“That thy beloved may be delivered: save with thy right hand and answer me.” Psalm 108:6.

Trusting in the saving power of God was a hallmark of David’s life. This same thought is found in Psalm 57, the title of which tells us this was written while he fled in fear for his life, from Saul:

“Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

I will cry unto God most high; unto God that performeth all things for me.

He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.” Psalm 57:1-3.

David spent many years hiding from the anger of Saul — a man anointed to be king over Israel, but who veered away from his spiritual responsibilities, giving free rein instead to his fleshly feelings of jealousy and rage towards David. There were others who also fled Saul’s persecution and these joined with David in exile:

“David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father’s house heard it, they went down thither to him.

And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.”

I Samuel 22:1-2.

Four hundred men sought David’s leadership — many of the same mind and spirit, who perhaps had known either persecution or suffered oppression under the reign of Saul. When Saul heard of David’s escape to the wilderness, his vindictive and heavy handedness became evident by the number of men he took with him:

“And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.

Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.” I Samuel 24:1.

Not a small contingent from his household, but “three thousand chosen men out of all Israel”. Men specially selected from throughout the land — perhaps men known for their valor or prowess in battle.

Three thousand seasoned men of war to capture one single man! We can see from this evidence how deep was his jealousy and hatred. It is no wonder that David was fearful of what Saul might do to him, especially with the powerful resources he had under his control as king of Israel. This was indeed a test of his faith and reliance on the Almighty.

While searching the wilderness for David, the hand of God guided Saul to the very cave where David and his men hid:

“And he (Saul) came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee.”

I Samuel 24:3-4.

David’s companions urged him to seize the opportunity — to take advantage of Saul while he slept unaware of their presence, and kill him. They reasoned he had been brought to them by God that David might be delivered from his persecution. Here was an example of the “help of man”. Their counsel was given from fleshly reasoning — not guided by the Spirit’s wisdom. David, from the word of God, knew it was wrong to take his own vengeance and slay the Lord’s anointed, wicked though he was. He trusted in God to deliver him in His own time, believing this trial of his faith would be lifted when God knew best.

Our own circumstances today are much more mundane than David’s, yet we too face daily struggles that urge us to take advantage for ourself over another, or take difficult matters into our own hands rather than wait upon the Lord. David’s example in similar circumstances was to appeal to God:

“But do thou for me, O GOD the Lord, for thy name’s sake: because thy mercy is good, deliver thou me.

I became also a reproach unto them: when they looked upon me they shook their heads.

Help me, O LORD my God: O save me according to thy mercy.

That they may know that this is thy hand; that thou, LORD, hast done it.”

Psalms 109:21, 25-27.

This might well have been David’s mind after the incident with Saul in the cave — endeavoring to put his natural inclinations behind him, he resisted the fleshly urge to end Saul’s persecution by his own hand. His companions in the cave may have been among those



that “shaked their heads”, astonished that he had not used the opportunity to end his problems from Saul. However, David’s was a different spirit — endeavoring to be subject to God, he resisted the untoward advice — the “help of man”, preferring to wait upon the Almighty for deliverance, knowing these trials and persecutions were to shape him more perfectly into a man after God’s own heart.

God did eventually deliver David from the wrath of Saul, establishing him as the king over Israel and granting him a son to rule after him — foreshadowing the greater Son of David, from his line, who will one day rule the Kingdom of God on earth in righteousness.

Let us take heart from these pruned songs of David, when circumstances seem to overwhelm, remembering where help and deliverance can be found for, “vain is the help of man. Through God we shall do valiantly”.

M.C.S.

### A CLASH OVER OLD BONES

About a year ago two students were walking along the banks of the Columbia River and came upon the skeleton of a man. It was thought at first that a murder victim had been found. But the question was, were these remains those of an Indian or of a white settler? The police called in an archaeologist who was an expert in distinguishing native and non-native American bones. This scientist declared that the skeleton was certainly not an Indian, and finding a stone spearhead embedded in the pelvis, the viewpoint was then propounded that the remains could prove that America had been peopled from Europe, across the Bering Straits, in the distant past, for the stone spearhead proved the skeleton’s antiquity. Scientists named the find “Kennewick Man”, and said he was 9,300 years old. They then proceeded to remove the bones into a climate-controlled federal laboratory in rural Washington State, and considerable restriction has been placed on the viewing of them. This is because of an urgent demand from the local Umatilla tribe for the skeleton to be given up so it can be reburied. An Indian spokesman declared “Some scientists say that if this individual is not studied further, we as Indians will be destroying evidence of our own history. We already know our history. It is passed on to us through our elders and our religious practices.” American Indians have occupied the continent since “the beginning of time” — not since crossing the

Bering land bridge from Asia during the last Ice Age. The scientists were desecrating Indian remains! The Archaeologists on the other hand are horrified at the thought that the skeleton could be reburied!!

A leading National Newspaper has made the following comment:-

"Who are the Americans? Where did they come from? Why are they here? These contradictions have been exposed in a courtroom. The case concerns a skeleton known as "Kennewick Man" — an almost complete and stunningly preserved specimen over 9,000 years in age — unearthed by accident in Washington State - - -. According to those most familiar with the find, the bones are those of a "caucasoid", a race of European or mixed European-Asian lineage. If this assessment is confirmed — and the evidence appears compelling — it would revolutionise all previous assumptions about the settlement of North America.

This has been disputed by the local Umatilla Tribe which insists that any figure from such times must have been of Amer-Indian extraction. They have invoked their rights under the Native American Grave Protection and Repatriation Act to bury the remains - - -. The scientists (however) believe (that the remains) are the most powerful proof to date that the most ancient Americans were not in fact Mongoloid Asians who crossed from Siberia to Alaska 4,000 years ago. The true pioneers hailed from a more distant plain - - -. It will fall to (the) Chief Justice - - - to determine whether — as some claim — the earliest Americans, like his own ancestors, were of Scandinavian origin - - -."

The Remnant would ask the question. Where is the proof that the stone spearhead embedded in the pelvis of the skeleton was inflicted 9,000 years ago? Furthermore if the bones reveal a settlement from Europe into North America 9,000 years ago, where are the other remains of such a people? Surely there would be other evidences of such a settlement? We believe such questions reveal the shaky ground on which science bases its assertions. A national press comment focuses on the controversy in the following terms:-

"The Umatillas will be supported by two otherwise irreconcilable camps. The politically correct have long claimed that Amer-Indians were the initial Americans, brutally usurped by white conquerers. These people

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sincerely believe that Christopher Columbus should be posthumously tried for crimes against humanity. Creationist Christians, who in the U.S. today probably outnumber Native Americans and progressive liberals combined, are equally committed to the notion that life on Earth started over six days in 4004 B.C. For them, carbon-dating (used in so called dating of "Kennewick Man") is simply an instrument of Satan. Neither element in this odd compact intends to allow Kennewick Man to complicate their convictions."

The true fact emerging from this report is that carbon-dating is a very uncertain instrument for the measuring of time. A very likely explanation is the "Kennewick Man" died much more recently, perhaps killed by native Indians, some of whom were still using stone implements even into the time of this modern age.

Darwinism, of course, the theory of unbelief, has considerably affected mans' outlook, resulting in the fanciful time scales that are continually being propounded. Darwin himself however, had cause to express questions (which though he later dismissed) reveal some uncertainty in his thinking, as follows:-

"It is impossible to reflect on the changed state of the American continent without the deepest astonishment. Formerly it must have swarmed with great monsters: now we find mere pigmies, compared with the antecedent, allied races. If Buffon (another student) had known of the gigantic sloth and armadillo-like animals, and of the lost Pachydermata, he might have said with a greater semblance of truth that the creative force in America had lost its power, rather than that it had never possessed great vigour. The greater number, if not all, of these extinct quadupeds lived at a late period, and were the contemporaries of most of the existing sea-shells. Since they lived, no very great change in the form of the land can have taken place. What, then, has exterminated so many species and whole genera? The mind at first is irresistibly hurried into the belief of some great catastrophe; but thus to destroy animals both large and small, in south Patagonia, in Brazil, on the Cordillera of Peru, in North America up to Behring's Straits, we must shake the entire framework of the globe -  
--"

Darwin, however, did not believe the Biblical account of

Noah's flood. But those who do, realise unmistakably, that Darwinism time scales are preposterous, and certainly what is suggested over the finding of "Kennewick Man" cannot possibly fit into the revealed Truth of God's holy word.

### A BIBLE CLASS

#### "I WILL TAKE SICKNESS AWAY FROM THE MIDST OF THEE"

Exodus 23:25

Our chapter is a part of the law given to Israel at Mount Sinai through Moses. The intent of these commandments was that "... sin by the commandment might become exceeding sinful" (Romans 7:13), and also that Israel would fear to flout that word. This law was a "schoolmaster" to lead Israel to Christ, God's Son, who would appear in a time to come. By this knowledge, Israel was responsible to honor and respect His will. As the voice of God Himself was heard, speaking from the mount, uttering His solemn words, the people greatly feared and pleaded with Moses:

"... speak thou with us, and we will hear: but let not God speak with us, lest we die." Exodus 20:19.

Answering, Moses exhorted his people:

"... Fear not: for God is come to prove you, that his fear may be before your faces, that ye sin not." Exodus 20:20.

God's desire was that His people would stand in awe and reverence Him. What kindness was shown to them — His will and His purpose revealed — that they might take hold, submit, and so could hope for the blessings He has promised to those who serve Him, growing to love Him.

After imparting the ten commandments, God also gave Moses certain judgments to help his people honor Him in their every-day living:

"Now these are the judgments which thou shalt set before them." Exodus 21:1.

What is a judgment? The Hebrew word means a verdict, involving right and its reward, as well as wrong and its punishment. Israel, having received these, would be required to make a decision: honor these commands if they sought to please God, for to disregard them would offend Him and bring affliction upon themselves. These judgments of the Almighty are found in the 21st through 23rd

chapters of Exodus. They cover many aspects of Israel's living, giving direction as to what was right in God's eyes. In our chapter under consideration, the Almighty said:

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."

Exodus 23:20.

This Angel was His helpful provision to bring them into the land promised to Abraham and his seed some 400 years prior. God warned:

"Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

Exodus 23:21.

**Beware!** The word means to be circumspect, look around, become aware and obey, lest God be provoked. Our verse is one of these judgments — as a reward for right:

"... ye shall serve the LORD your God, and he shall bless thy bread, and thy water: and I will take sickness away from the midst of thee."

Exodus 23:25.

We may think that a provision of merely bread and water was not a great blessing! But we remember that in their long wilderness journey God gave Israel bread, manna, bread from heaven, bread of life — food for all, yet speaking to some of the Savior promised. Also provided by God was a life-giving supply of water from the "rock" — also teaching of a Savior to be as the living water. Their very lives depended on this provision. However, in time, Israel tired of "this light bread," loathed it, and earned God's punishment for their murmuring. All that we need for life, both fleshly and spiritually, is available from the Almighty as a blessing for willing obedience. And if that was not wonderfully ample, He promised, if they honored His wishes:

"... I will take sickness away from the midst of thee."

Exodus 23:25.

Sickness is disease or infirmity of the flesh. We all know it, all suffer it, and ultimately will all die of it. Yet our Father in His kindness, mercy and perfect justice could prevent these afflictions if He is pleased. If there is a lack of respect, He afflicts when He is displeased, as He was with Israel. The Lord spoke plainly reminding Israel of their responsibility:

"... If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight... I will put none of these diseases upon thee, which I have brought

upon the Egyptians: for I am the LORD that healeth thee."

Exodus 15:26.

The plagues upon Egypt, because of Pharaoh's refusal to release the children of Israel, brought grievous diseases, testifying to the Almighty's power. Israel's kings knew God's blessing, or more often punishment, depending upon whether they diligently hearkened or refused to hear. Elijah His prophet spoke to Jehoram, King of Judah, who had disregarded God's word:

"... Thus saith the LORD God ... Because thou hast not walked in the ways of Jehoshaphat ...

But hast walked in the way of the kings of Israel ... thou shalt have great sickness by disease of thy bowels."

II Chronicles 21:12-15.

The king soon died "of sore diseases" (Verse 19). In contrast, we have King Hezekiah's example, a faithful king of Judah, who was about to die of a grievous sickness. He beseeched God with tears, who in mercy healed him and extended his life by fifteen years, saying:

"... I have heard thy prayer, I have seen thy tears: behold I will heal thee: on the third day thou shalt go up unto the house of the LORD."

II Kings 20:5.

In mercy and love, the few of all mankind who resolutely obey and honor Him, may receive His healing in physical or spiritual infirmity. David knew this, saying in gratitude:

"Bless the LORD, O my soul ...

Who forgiveth all thine iniquities; who healeth all thy diseases;"

Psalm 103:1, 3.

How much we need to keep in mind that sometimes illness may be allowed, bringing to mind our frail dying nature and perceiving the great need for healing. Paul was troubled constantly with what he called a "thorn in the flesh ... lest he should be exalted above measure" (II Corinthians 12:7). Seeking relief, he prayed:

"... I besought the Lord thrice, that it might depart from me."

II Corinthians 12:8.

The Almighty's reply, reminding His servant, was:

"... My grace is sufficient for thee: for my strength is made perfect in weakness ..."

II Corinthians 12:9.

Do we not need these painful reminders that we, mere flesh, are weak, that apart from God's grace there is no hope of deliverance from those infirmities? Paul's reaction is an example for us to follow:

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"...Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

II Corinthians 12:9.

Can we not find guidance and comfort from the word of God to our brethren in Israel, as we face whatever He in wisdom lays upon us, knowing that in His judgment, He will "take sickness away from the midst of thee," unless in His wisdom it is a thorn in our flesh to remind us of our human frailty and our urgent need for His grace? As Paul winced at times from that thorn, and as Jacob "halted upon his thigh," would they not be grateful for God's grace, knowing that these particular infirmities were of Him to help them and us to more faithfully follow His Angel:

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."

Exodus 23:20.

Let us keep our hopes fastened upon the Almighty's assurance:

"For the LORD shall comfort Zion: . . . joy and gladness shall be found therein, thanksgiving, and the voice of melody."

Isaiah 51:3.

Is it not our great hope that one day, perhaps not far off, our voices could be joined in that melody?

*J.A.DeF.*

### (FELLOWSHIP) AND "THE TABLE OF THE LORD"

(R.R. 1865)

The "Table of the Lord" is not a piece of furniture, nor the material emblems employed in the celebration of the Lord's death. It is a mystical name (derived from the literal table in the first instance) representative of a memorial act enjoined upon the brethren of Christ who while remembering their absent master in the form appointed, set forth their unity by partaking of one bread and one cup. This unity in the present state, is doctrinal and arises from unanimity in their perceptions of the things imported by the ceremony — which things of course have reference to a higher future unity, when they shall be in nature "one". You ask who is to decide upon the admissability, or non-admissability of persons to this. The answer is, Christ has constituted His brethren, the natural guardians of that table by making it symbolical of unity. This compels them to see to it that unity exists where they are invited to sit down to it. They may differ as widely as possible on general

topics, but there must be unanimity in their views of the matters involved in the ceremonial act, in which they are called upon to engage. Hence they instinctively refuse to "fellowship" those who have another hope and believe another gospel than themselves. They would not hesitate to refuse fellowship to members of the common sects of professing Protestantism; so that although "the Lord's Table", they are compelled in the Lord's absence to act with the discretionary power of the Lord's stewards, in drawing the line which divides the mystic table of the Lord from the widespread table of the devil. This leads to the specific question you ask. A person holding the common doctrine of the devil is not in unity with the doctrine which constitutes the basis of "the table". The event memorialized by the table is the destruction of the devil through the death of Christ, (1 John 3:8: Hebrews 2:14). Hence, unity of the doctrine on the subject of the devil is absolutely necessary as a condition of the memorial act of the table. The devil Christ destroyed, was sin in the flesh. This is the fact perceived by all who scripturally partake of the table, but if there come one among you, saying that sin in the flesh was not the devil that Christ destroyed, but that it was a super-natural antagonist, dealing death and affliction among the human race, then he is clearly unsuited by his condition of mind to sit down with you. There is no unity between you in those doctrinal perceptions which constitute the very basis of "the table of the Lord". If he insists on a fellowship which cannot exist, all you have to do is to follow the apostolic injunction where spiritual incompatibility arises, — "withdraw thyself" which is more in harmony with the general passive policy inculcated by Christ, than the arrogant attitude of excommunication.

### **A present consideration**

We have recently been in receipt of a complaint which reads as follows:-

"A group of us in Eastern Europe and Africa have broken bread with other Christadelphians in the Central fellowship who believe as we do and because of this we have been disfellowshipped by some of the Dawn brothers in England. They now are openly disfellowshipping any of you have fellowship with any of us ---. It cannot be right, seeing that we all believe the same things about basic doctrine. "Christ is not divided - - - if we walk in the light - - - we have fellowship one with another." But even more than this, I beg you, really beg you, not to be discouraged and disillusioned in the Faith; keep on keeping on, in the things that the Truth is really all about." - - - "It is abundantly evident in the New Testament that there is a connection



between fellowship and the fact we are all in the same one body of the Lord Jesus. But there is also an associated connection between the fact that all who experience the Lord's saving work are therefore and thereby in fellowship with each other. It follows that if we deny fellowship to a member of the one body, we are suggesting that they are outside the experience of the atonement. Thus we will be judging in the sense of condemning - - -."

The above is a kindly plea, but it overlooks the Christadelphian foundation belief of the doctrine of fellowship. R. Roberts in 1865 was very clear when he stated that brethren were compelled to see that unity exists where brethren and sisters assemble to sit down at the Lord's Table. There has been no unity between Central and Dawn (formerly Temperance Hall and Berean) Christadelphians since 1923. When the Bereans divided from Temperance Hall Christadelphians it was not a trivial schism; important doctrines were involved. Obviously, merely from an uninvolved viewpoint; it can be stated that those divided parties could not both be right. If one was right the other must be wrong, unless both were wrong. These brethren, therefore, who continued with the Group which had failed, fellowshiped wrong and therefore they themselves were in the wrong for they lacked in their duty to uphold righteousness.

This, then, is the scriptural measure concerning attendance at the Lord's Table, so explicitly stated by the Apostle Paul:-

"Ye cannot drink the cup of the LORD, and the cup of devils: ye cannot be partakers of the LORD'S Table, and the table of devils." (1 Corinthians 10:21).

The term "devils" may seem to be a strong description but the scriptures do not allow for a middle ground of neutrality. From the days of the Apostles if the Truth was compromised, that meant departure from it. The Apostle Paul asked the question:-

"Is Christ divided?" (1 Corinthians 1:13).

He also exhorted:-

"- - - I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

(1 Corinthians 1:10).

Obviously there was an early failure to uphold the above doctrine, even as Paul had foreseen:-

"- - - I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse

things, to draw away disciples after them.”

(Acts 20:29-30).

Those who departed did not give up their claim that they were “Christians”, and they still claimed to uphold the doctrines of the Truth. But deviation from the doctrinal requirements of the Truth was sufficient to deny them Christ’s presence at their Table—hence their’s was a truly condemned position, for it beguiled those who attended into a false hope.

It will not do, therefore, to complain, when some who have been criticised recognise there can be no compatibility of fellowship at the Breaking of Bread, by members of different Groupings.

We invite readers who would like to know more about the important consideration of the 1923 division to write for our outline of Christadelphian history.

### SIGNS OF HIS COMING

“The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” (Isaiah 24:5).

The original hebrew word translated “ordinance” is CHOQ and means “an enactment”, or “appointment”, or “a bound”.

When God created this good earth and all its teeming life forms, His programme and His pattern infinitely catered for all development and continuance. But men have learned how to tamper with these things. At the time of writing the following report has been circulated:-

“Scientists who created Dolly the sheep, the world’s first animal cloned from an adult cell, are hoping to mate it with a ram of the same breed - - - . The - - - British centre for research on farm animal genetics, is confident that Dolly will be able to have a natural birth - - - , it took eight to 10 years to get to the Dolly stage (we are) sure the next stage will be an equal success.”

Geneticists at the British institute have been faced with a question. The sheep was born 14 months ago but the mammary tissue used to clone it was from a six-year-old ewe. Therefore, is Dolly seven years or is she 14 months? This means there is a confusion where the ordinance of God’s creation is concerned.

But now the geneticists have got their sights upon what they deem to be even greater things. They are saying that parents may be

able to choose their baby's eye colour, or programme out hereditary baldness "within our lifetime." They are calling for an ethical debate on the use of the new technologies; offering a cure for children with genetic defects. So there is a movement towards even greater tampering with the basic building blocks of life forms.

Another development is in the agricultural field of research. Since the 1960s, organic farmers have been spraying their crops with a pesticide derived from a soil bacterium. This contains a gene that enables it to make a protein fatal to many common pests. When the pests swallow the protein, an enzyme in their digestive systems splits the protein and releases a toxin. Because this spray originates from something in the soil it qualifies it for use by organic farmers. But the next move was for introducing the gene into plant life by genetic engineering. The organisation Greenpeace has voiced the worry that the gene will find its way into closely-related plants of the crop that has been genetically engineered, where it may kill insects that are not pests. This is a legitimate criticism, for when the balance of nature is disturbed a detrimental outcome can occur. Insects that are not pests carry out a very useful work in the cycle of creative production.

Commerce, however, is working hard to promote these genetic innovations. The biotechnology business has the potential of enormous wealth, this is the great incentive.

Another experiment has been to take "a gene from here, put a gene in there," and produce a crop which is resistant to herbicides. This means that farmers can spray with herbicide a whole field that has weeds inter-mingled with the crop. The crop is safe because it has been genetically engineered to resist the weed killer, but all the intermingled weeds will die. This however may provide only a short term benefit if herbicide resistance is eventually passed on to the weeds by an interbreeding between weeds and crop taking place. Then a simple and safe weed killer becomes redundant. This would result in the production of further chemicals of a more noxious kind for farming purposes.

It has been recently stated that:-

"Gene transfer now knows few boundaries. Genetic engineers can slot human genes into other animals, fish genes into plants. This intermingling of genetic material would not take place under "natural" circumstances. Moral philosophers are starting to ask whether humankind should be tinkering with the stuff of life in this way."

The extent of what is going on is revealed in the following list:-  
1/ At Bracknell, Berkshire. Spring oilseed rape has been

engineered with a gene from radishes. This neutralises fungal pathogens. Also maize has been grown with genes from bacteria that break down herbicides.

2/ Wytham, Oxfordshire. A virus, that has a scorpion venom gene is being investigated. It is hoped this will reduce the use of chemical pesticides.

3/ Manningtree, Essex. Winter oilseed rape has been genetically engineered with soil bacteria. Making the crop resistant to herbicides.

4/ Forfar, Tayside. A pea gene has been introduced into potatoes, making them produce lectin, a protein that poisons insects.

5/ Trumpington, Cambridgeshire. Potatoes have been grown with virus, shrub and barley genes, that act against disease and blight.

6/ Bury St. Edmunds, Suffolk. Sugar beet has been tested with bacterial genes that break down a herbicide.

7/ Harpenden, Hertfordshire. A bacteria used in potatoes that are for potato crisp making. This process reduces the potato sugar level, furthering the crisp production.

8/ Great Abingdon, Cambridge. Spring wheat genetically engineered with genes from maize and also, from E.Coli bacteria.

9/ Sittingbourne, Kent. Genetically modified eucalyptus with bacterial genes for the purpose of producing better quality trees.

10/ Spalding, Lincolnshire. Chicory being grown with a bacterial gene that kills male cells. It is an experiment to prevent self-fertilisation in the chicory.

This information gives something of a measure of what is developing. With the scripture in mind, we ask the question, is this a fulfilment of the words?:-

“The earth also is defiled - - - they have transgressed the laws, changed the ordinance - - - .” (Isaiah 24:5).

The prophecy warns of the end in the following:-

“Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.” (Isaiah 24:6).

“Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”

(Isaiah 24:23).

## THE REMNANT

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### 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

Response to our September mailing of over 1500 invitations in Fredonia, NY was encouraging, as requests for our booklets have been received.

A further bulk mailing is being planned (God willing) in Silver Creek, NY, another village in the area. Our prayer is for continued response as it is His will. We are grateful for this opportunity allowed us.

*J. A. DeF.*

**MANCHESTER, Ryecroft Hall, Audenshaw.**

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

A new year has commenced which prompts the thought, what will the coming months reveal?

The assurance we have however, is that everything is under the control of an Almighty Hand; of Him who knows all needs, and will ultimately bring about the fulfilment of His purpose with this beautiful and abundant earth.