

JULY 1998

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

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AT THE TABLE OF THE LORD

"THIS IS THE BREAD WHICH THE LORD HATH GIVEN YOU"

In the next two days, we shall come to the end of The Daily Portions - our Bible reading plan. Written on the cover of the plan is a reminder:

"This is the bread which the LORD hath given you to eat."

Exodus 16:15.

It is that which nourishes us spiritually as a help to grow closer to God and thus to one another. Along with "the water from the rock" it was provided for Israel's spiritual health. Also, in a sense, it is the same for us today. In this word is all we need to grow in stature, knowledge, and above all in love and reverence for God, who from the beginning has supplied such help. In doing this, we will read the last chapters of Job, Malachi and The Revelation. The day following we will begin again our reading in Genesis, Psalms and Matthew. In this simple and effective way we are helped to discern the beginning and the ending, the first and the last, the Alpha and the Omega- the full meticulous and wondrous scope of God's plan. It reveals His care and love for those who are His children. Some of us have studied this word for well over 50 years; all of us, since our early days in the Truth and before. In discerning this precious word, are we not continuously impressed as new thoughts seem to stand out, even jump out for us? We marvel: I don't remember that! Yet it has been there for thousands of years, waiting to be discerned, causing us to recognize God's help for each one, no matter what our circumstances. Let us, for a moment, think upon the readings we are to finish this week, the end of God's purpose revealed to a blessed people.

Job - He suffered greatly and struggled so, especially as God had declared him to be perfect and an upright man, one that feareth God, and escheweth evil" (Job 1:8). At God's hand he went through a trial of his faith in great affliction for a long year. But at its end he could exclaim:

"I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

Job 42:5.

Job earlier had stated:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God."

Job 19:25-26.

The word used here for see implies an ability to visualize what is to be. When, later, Job said: "... now mine eye seeth thee"- it signified that God had become very near and real to him, after the year of affliction. How was this possible? Through God's hand upon him, as well as through God's word, by which He spoke to Job during that long year; and, as we have read this morning (Job 38 - 41), the Almighty had revealed His absolute power, His mercy and love, even in Job's tribulation - or, perhaps we should say, because of his tribulation. Job understood and truly perceived God as never before! Did not he mature and grow spiritually in that seemingly interminable year? Obviously he did! We might ask: How? Was it not through God's loving and yet firm hand upon him through that great affliction, as well as His care and love expressed in His word, His close and personal communion with Job? Must we not, Brethren and Sisters, ponder this, with Job, and wonder why adversity comes? Then must we not submit to His hand, beseech His help, determined to retain integrity by listening carefully: "This is the bread which the LORD hath given you to eat"?

Malachi - the end of the Old Testament, the old covenant, with a new covenant which was soon to come through Jesus Christ. What do we learn as we read the words of Malachi - "my messenger"? Do we grow as we strive to absorb this food from God? That messenger speaks of God's judgment:

"For, behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up ... that it shall leave them neither root nor branch."

Malachi 4:1.

How fearsome! Yet God's message continues, holding out mercy and hope of redemption:

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."

Malachi 4:2.

The Lord Jesus is to come "with healing in his wings." Healing - all of us have been shown how much our frail minds and bodies need that blessing through enduring trauma, illness, stress, both physical, mental, and spiritual. We yearn, we pray to be made whole and sound, according to His will. This is a foretaste of the perfect healing that is promised to those who are accounted acceptable to the Lord Jesus at His judgment seat. This healing is "in his wings" - Malachi tells us. What is a wing? The word means an

overspreading or a covering, and is also used as "skirt" as we have read recently in Zechariah:

"Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: ...

Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

Zechariah 8:20-21, 23.

A true Jew is one who praises God, submitting to His will as Jesus did. What blessing, what healing, and what mercy this involves, helping us to grow up "as calves of the stall" - cared for, fed appropriately, and protected; kept in a sheltered place by a wise and loving Father through His "Good Shepherd" the Lord Jesus Christ. Is this not our most earnest prayer and hope, so well deserving of our care and efforts?

The Revelation - meaning removal of a curtain - to reveal what has been hidden and now to be revealed to some by God. Do we not find it so as we read of the "things which must shortly come to pass" - things shown by Jesus to John in exile on the isle of Patmos? We have been shown God's purpose and given the hope of being part of it as the bride of Christ, the "new Jerusalem" united to the Lamb, even as He is now united to His Father for eternity. At times it may seem a long way off; yet as we read it, do we not grow in a surer knowledge of His purpose, and strengthened in the hope of having a part? The last words of Revelation express this:

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen."

Revelation 22:20-21

Without that grace, there can be no growth, no hope, for as mortal creatures we are sentenced to a death from which there is no deliverance. To what are we striving to grow up, as "calves of the stall"?

Paul makes it very clear:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. ... speaking the truth in love,

may grow up into him in all things, which is the head, even Christ."

Ephesians 4:13, 15.

This is our determination, Brethren and Sisters - "grow up into him." We have food to promote that growth - perfect food - nourishing, strengthening and healing. Let us partake of it a bit more comprehendingly, a bit more longingly, looking to the end of His purpose, even as "calves of the stall."

Soon we will begin again The Daily Portions - the food given to us in the word of God. The first words are:

"In the beginning God created the heaven and the earth."

Genesis 1:1.

A simple statement, but how fundamental! God made the heaven and the earth. When He finished that work in six days:

"... God saw every thing that he had made, and, behold, it was very good."

Genesis 1:31.

Men argue, philosophize over the creation. Was it evolution over millions of years? Was it a "big bang" - a tremendous burst of energy eons ago? Man's thinking has taken over knowledge and faith in God's word. Look at His "very good" creation today! Is it not as in the days of Noah?

"... God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Genesis 6: 5.

Today we perceive the earth as Isaiah prophesied:

"The earth also is defiled (polluted) under the inhabitants thereof."

Isaiah 24:5.

The prophet goes on to tell us why:

"... because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

Isaiah 24:5.

God's word is scorned today, bringing in defilement to His "very good" work. It is true also from His word that this defilement will be cleansed by divine judgment when Jesus Christ returns. Let us never forget: "God created the heaven and the earth."

Now we again begin the Psalms of David, the expressions of his mind as he desired to glorify God. Let us listen to his words:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the LORD; and in his law doth he meditate day and night."

Psalm 1:1-2.

Who are the scorers? They are those who mock or scoff, holding the word of God in derision. Such are an abomination to Him. Those who are God's, gratefully delight in, meditate upon, and observe His law night and day. Such live in the hope of eternal blessing when the greater Son of David comes to establish His kingdom upon this earth, in fulfillment of God's purpose.

Moving now to Matthew, we can discern the confirmation of this purpose as we read:

"The book of the generation of Jesus Christ, the son of David, the son of Abraham."

Matthew 1:1

This record is the genealogy of Jesus, beginning at Abraham and continuing to His birth as Mary's son and the Son of God. He was to fulfill the promises to Abraham and to David. Such is the divine purpose with the earth - to establish here a kingdom, ruled over by Jesus Christ and His saints in righteousness. This is our hope, Brethren and Sisters, to be allowed, through God's grace, a place in that glorious kingdom.

To that end we begin again to partake of the food of life, helping us to grow as calves of His stall, until Jesus returns to establish His Father's kingdom. How blessed we are to be so fed, with "... the bread which the LORD hath given." What great love is granted by our Father! Let us unite in heart with Jesus' words:

"... Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen."

Revelation 22:20-21.

J.A. DeF

THE LORD TRIETH THE RIGHTEOUS

In our daily portions we have recently begun reading the Psalms—pruned songs written by the hand of David as he was inspired by the Spirit. They are a comfort and strength for we can easily relate to David's fears, hopes and joys. In faithfulness he viewed his circumstances, looking to God for guidance and instruction.

Therefore, the Psalms provide specific instruction and help for us today, through one who endeavored to walk uprightly, even while in the midst of sore trial and testing:

"The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth."

Psalm 11:5

"Trieth" comes from a prime root meaning "to test, prove or examine". God tests those that profess to be His, to prove what is truly in their heart. Will they walk after His precepts, giving glory to Him through their actions, even when surrounded by trouble and pressured by stressful circumstances?:

"Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins."

Psalm 7:9

God tries the heart and reins to find out what is within the minds of His people. Will they succumb to the temptation of the flesh? If they are able to quell their natural fearful tendencies, what is their response?

When David desired to build a house for God, he was prevented because of being a man of war. He was told through God's prophet that this honour would be reserved for his son Solomon, who would be known as a man of peace and a type of the greater Son of David to come—the true prince of peace. Was David disappointed? Perhaps, but he did not allow himself to fret or become bitter, instead yielding to God's plan, he diligently went about the task of accumulating building materials for the temple's construction, both from his own stores, as well as stirring up the people to take part in this great work:

"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. But who am I, and what is my people,

that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.”

I Chronicles 29:9-10, 14

David’s heart was poured out before God, allowing us to see the gentleness and humility of this great king. A humble shepherd who was chosen by the LORD to rule over Israel, who was granted power, prestige, wealth and honour. Yet his prayer gives thanks to God for all these blessings, taking no honour to himself, but grateful to be allowed to give back to God what was rightly His. This humility of mind and spirit was no doubt a result of the many trials and tests sent by God to prove his submission:

“Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

Now therefore, our God, we thank thee, and praise thy glorious name.”

I Chronicles 29:12-13

Because David did not rebel or become hard and bitter under trials and tests, but yielded to the will of God, his heart grew in tenderness and compassion. In his own mind he was still as a lowly shepherd boy, grateful for God’s help and deliverance from the lion and the bear— not a powerful king who had honour and wealth in abundance:

“I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here to offer willingly unto thee . . . And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build a palace, for the which I have made provision.”

I Chronicles 29:17-19

David had endeavoured to serve the LORD faithfully throughout his life and as any parent would, he desired the same for his son Solomon, and charged him accordingly:

“And thou, Solomon my son, know thou the God of thy father, and serve him with perfect heart, and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

Take heed now; for the LORD had chosen thee to build an house for the sanctuary: be strong and do it."

I Chronicles 29:9-10

In David's charge to his son he said, "be strong and do it". This word "strong" means to fasten upon, giving the thought of closely bound. Only those who closely adhere unto His word, are helped to find the strength to submit unto it.

We know that Solomon began faithfully in the ways of his father David, yet towards the end of his life he went astray, worshipping the heathen idols of his alien wives and walking no more after David's example. What a grief this would have been to his father, had he lived long enough to see Solomon's latter end.

There were times during David's life when that bond with the Almighty was threatened because of iniquity. Yet, because of his tender heart he was always quick to recognize his failure and repent, forsaking sin in an attempt to once again fasten upon and be bound to the hope promised.

God chose David to rule over Israel after trying his mind and heart, not because he was a seasoned man of war, nor an impressive regal figure. When Samuel was sent to the house of Jesse to anoint the new king from among his sons, he mistakenly thought it must be Eliab, David's older brother:

"But the LORD said unto Samuel, Look not on his countenance, nor on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart."

I Samuel 16:7

God chose David because of his willing and tender heart, just as He has chosen a people throughout the generations, not on their outward appearance, but those when tested have revealed a willingness to be led by Him. David's faithful example and the record of his yieldingness can encourage and sustain us today to be strong and "fasten upon" God's word with the same willing spirit.

If we are so blessed as to be found at Christ's right hand on the day of judgment, these present trials and difficulties will seem but a small price to pay for the peace and joy that awaits. In this endeavor, Brethren and Sisters, let us persevere with both a willing and a tender heart, as we face whatever comes to test our faith.

M.C.S

THE EUCHARIST

The head of the Anglican Church, who recently went to a Catholic cathedral to preach, introduced into that sermon the subject of what is termed the Holy Communion. He said the Church of England was continually inviting baptised members of other Churches to receive communion. The occasion of this sermon was an ecumenical service of Vespers in Luxembourg's Catholic Cathedral, and he was there as a guest of the Catholic Archbishop of Luxembourg. The Anglican leader said that the English Church accepted other denominations to the Breaking of Bread as "a reminder that the Eucharist does not belong to us, we do not own it . . . Rather, it is a gracious gift from God."

It was rather a surprising statement considering the differences of belief about the "Breaking of Bread" between the Church of England and the Roman Catholic Church. The Catholic Church forbids its members from receiving Communion in non-Catholic churches and refuses Communion in its own churches to non-Catholics with the one exception of a marriage ceremony between a Catholic and a non-Catholic "Christian," but on that occasion only, and not thereafter, and any other non-Catholic guests at the time are refused participation.

Belief about the Eucharist is very different. The Catholic doctrine describes the Bread and the Wine as the re-enactment of the sacrifice of Christ. That the substances of the bread and the wine become (by transubstantiation) the actual body and blood of Christ. The Anglican bread and wine therefore (they say) is invalid, as The Church of England believes the Eucharist is a memorial, with the bread and the wine only symbols of the body and blood of Christ.

What a lack of understanding is revealed in the above circumstances. For Anglicans to think they can have "Communion" (common-union) with Catholics with such a different belief is amazing. The Apostle Paul, writing to the Corinthian Ecclesia exhorted them to "Examine yourselves whether ye be in the faith" (2 Cor.13:5) and then he went on to say that his desire for them was "The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all" (verse 14). Differences of "Christian" claimants as to what the Breaking of Bread means, can never be truly described as communion of the Holy Spirit. But obviously there is no self examination by many professing Christianity, or they would perceive their inconsistency.

But the Catholic position also lacks understanding. Jesus at that first Breaking of Bread Meeting:

"... took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Like wise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

(Luke 22:19-20)

As Jesus had not yet been crucified, or His blood poured out in that sacrifice on the cross, how could the disciples at this point be partaking of Him by transubstantiation? The Bread and the Wine, as Christ makes clear, are symbols of His sacrifice, just as the lamb without spot or blemish under the sacrifices of the Old Covenant, was also a symbol of the redemption which the True and Living God would provide.

Where then does transubstantiation come from? In 1215 the pope Innocent summoned the Fourth Lateran Council, which was attended by the patriarchs of Jerusalem and Constantinople. There was also twenty-nine archbishops there, and four hundred and twelve bishops, eight hundred abbots and priors. Also the envoys of the major rulers of Europe and the Levant, including the Holy Roman emperor, the emperor of the eastern empire, and the kings of England, France, Aragon, Hungary, and Jerusalem. This great council formulated at that time the teaching that when the priest at the altar pronounces the words 'hoc est corpus meum (This is my body)', the substance of bread and wine is changed into the substance of the body and blood of Christ.

Later in the 14th century, a certain John Wycliffe endeavoured to change the doctrine of transubstantiation. Substance, he declared is a universal thing which cannot be annihilated, therefore the bread even after its consecration remains bread. "Nevertheless", said Wycliffe. "Christ is in the sacrament in addition to and along with bread and wine, whose substance remains." This doctrine was called remanence. Then, Luther in the 16th century, rejected the Catholic Eucharist, saying the presence of Christ is the result of no miracle worked by the pronounciation of the words 'Hoc est corpus meum', because Christ is actually present everywhere just as all matter is pervaded by the spirit of God. This happens also in the preaching of the Word, and the minister does no more at the altar than in the pulpit.

When Erasmus, speaking on behalf of the Roman Catholic position, learned what Luther was saying, he raised the cry that "The breach is irreparable."

Today, after so long a time, those who formerly protested are taking a different stance, and would welcome Catholics to join with them as opportunity permits, irrespective of Catholics still holding on to the doctrine they have held to since the year 1215 A.D.

A QUERY ANSWERED BY R.ROBERTS (1872)
HOW AND WHEN WAS CHRIST MADE SIN
FOR US WHO KNEW NO SIN?

(2 Cor. 5:21)

Christ was "made sin" in being treated as a sinner when he was not a sinner. He was "made a curse for us" (a synonymous expression) in becoming subject to curse in the mode of his death; "for it is written, Cursed is every one that hangeth on a tree." (Gal. 3:13) Undeserving of curse, and guiltless of sin, he was "made a curse", and "made sin", in dying as one under curse and a sinner. He did this for his brethren, who were sinners and accursed. "He bare our sins in his own body on the tree" (1 Peter 2:24) and the testimony that "he died for us" (Rom. 5:8) is equivalent to the affirmation that he was "made sin for us", and "made a curse for us." These elliptical expressions are but another form of Isaiah's testimony:

"It pleased the Lord to bruise him; He hath put him to grief;" (Is. 53:10) We cannot and need not get nearer than this. It was the arrangement of God's love for the deliverance of such as were condemned. "God commendeth His love toward us in that while we were yet sinners, Christ died for us." (Rom. 5:8).

A BIBLE CLASS

“TO DO GOOD AND TO COMMUNICATE FORGET NOT”

(Hebrews 13:16)

Our verse under consideration is part of Paul’s letter to his Hebrew brethren—a letter written to instruct in the practical application of the Spirit. These Hebrews now brethren of Christ, had once been governed by the law, more so by its letter and the traditions of the elders, and now needed to grow in the spiritual aspects of love and fellowship which is found in the spirit of the law.

The theme of this entire chapter begins in the first verse as Paul writes:

“Let brotherly love continue.

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.”

Hebrew 13:1.

In Greek the word for brotherly love is “philadelphia”—a love which binds brethren together in unity. This unity as brethren is established at baptism and this love one for another must be nurtured throughout one’s spiritual life as an important facet of communication. To demonstrate brotherly love is important for it is the manifestation of God’s love to us. As we have received His kindness and care, we are asked to reflect it to one another.

“But to do good and to communicate forget not: for with such sacrifices God is well pleased.”

Hebrews 13:16.

This word “communicate” as used here is different from its modern usage meaning speaking or writing. As used here by Paul it entails much more. The Concordance renders it as “to be in partnership, fellowship, a sharer or having things in common.” We might paraphrase this verse then as, “To do good and to reach out in fellowship forget not.” Thus communication between brethren is to do those things that bring about unity among the members of the one body. Paul wrote . . . “with such sacrifices God is well pleased,” indicating this communication is not natural to man, but requires effort and giving of self. Of this undertaking Paul spoke earlier in Hebrews:

“For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end;

That ye be not slothful, but followers of them who through faith and patience inherit the promises.”

Hebrews 6: 10-12.

God has given certain promises, but in order to attain to them, one must show diligence, faith and love in fellowshiping the sacrifice of the Lord Jesus through cutting off the natural inclinations of the carnal man. All this involves personal sacrifice—putting self away in deference to the needs of brethren and sisters, just as the Lord Jesus put aside his personal desires to minister to His brethren, ultimately laying down His life for His friends. Therefore, to do good and to fellowship within His household is part of this work, as Paul also instructed Timothy:

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate.

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”

I Timothy 6: 17-19.

This is more than knowing the word—it also involves an application of its principles of goodness and love—knowing that as love is shown one to another it is shown in spirit to Christ.

To do good is a large generality. But to do good means “to do good by exercising or executing good.” This infers a practical application — the action of good through works.

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

Galatians 6: 7-10.

One practical aspect of “communication,” (having all things common) was exhibited in the early days of the church, after Christ’s death, resurrection and ascension. His little band of followers came together, sharing their good and their livelihood in an endeavour to become more closely knit through this fellowship.

“And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.

And all that believed were together, and had all things common;

And sold their possessions and goods, and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,"

Acts 2: 42, 44-46.

In this effort, each shared what they had, distributing collectively to those in need. However, there were some who professed to be part of this fellowship but deceived their brethren concerning the depth of their involvement:

"But a certain man named Ananias, with Sapphira his wife, sold a possession,

And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

And Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land?

Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou has not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things."

Acts 5:1-5.

In the work of having all things common, Ananias and Sapphira sold a piece of land. Professing to give the entire proceeds to the work of fellowshiping, they secretly kept back part for themselves. There was no fault to keep part of the funds for personal needs. Their fault was lying to God as well as to their brethren, intimating they had given all to the cause of fellowship. This was not the manifestation of true brotherly love or unity of mind and spirit, but rather the insidious workings of the carnal mind, forgetting that God cannot be deceived.

We think of Christ's disciples, so varied in their occupations and no doubt their personalities—Simon Zelotes a devout orthodox Jew; Peter, Andrew, James and John all fishermen; Matthew a tax collector for the Romans, all differing yet endeavouring to walk together in fellowship.

For those that persevere in this endeavour of fellowship and brotherly love, the prophet Malachi has written:

"Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Malachi 3: 16-17.

How important then and critical to the spiritual health of His body are these words of Paul we have been considering: "But to do good and to communicate forget not: for with such sacrifices God is well pleased."

M.C.S.

"GOD GIVETH IT A BODY AS IT HATH PLEASSED HIM - - - ."

(1 Cor. 15:38)

Recently a charitable organisation appertaining to one of the smaller, though long established British Banks, issued the following statement:-

Gene Watch

Do you want to eat genetically engineered foods? They are already on supermarket shelves but most are not labelled. Within five years the majority of food could be made this way. But who understands the risks of this new technology and is it morally right to transfer genes between species? Gene Watch is calling for a moritorium and public debate to allow us to make an informed judgment. Gene Watch conducts independent research and produces public information. With your help we can challenge the industry and press for public influence.

Another of the organisations receiving Bank support, declares:-

Compassion in World Farming

Compassion in World Farming (CIWF) is Britain's leading farm animal welfare organisation and has been campaigning for the humane treatment of farm animals for 30 years. CIWF seek the abolition of inherently cruel practices.

Currently, CIWF is calling for an increase in free range, currently 30 million hens are imprisoned in battery cages in Britain alone, and an end to the live export trade. Hundreds of thousands of live animals still endure horrifically long journeys before slaughter in far away abattoirs.

Man has been given a dominant position in the heavenly design for this good earth. But that dominant position brings responsibility, and there has been considerable failure to act with the care which God would have mankind exercise.

It is recorded in the Mosaic law:-

"But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle..."

(Deut. 5: 14)

If the ox was harnessed to a contraption for bringing up water from the earth to irrigate the fields, one day in every week it was to be given a rest as well as any other. Again it is recorded:-

"Thou shalt not plow with an ox and an ass together."

(Deut.22:10)

The ox with its superior strength would put an ass harnessed to it at a disadvantage. God's people were not to be so cruel. There is also another reference as follows:-

"Thou shalt not muzzle the ox when he treadeth out the corn."

(Deut.25:4)

The avaricious farmer would ensure the working animal could not have a nibble of the food it was labouring to produce. God knew human behaviour would so act, hence His command against a device that could torment the beast that was longing for a nibble, but could only desire in vain.

Now the Apostle Paul has some pertinent remarks about this aspect of the law as follows:-

"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

Or saith he it altogether for our sakes?..."

(1 Cor.8:9-10)

Yes, the requirement of the law of Moses had a spiritual lesson to convey (as the apostle Paul explains). But the law of God conveyed moral benefit as well for those who were governed by that law. It was to enable them to have a merciful and caring attitude, and be responsible in the superior position they had over the animals of the kingdom.

Present mankind, in various aspects of farming, would do well to consider what the Creator commanded in the ancient times.

Genetic Engineering

Man's knowledge has greatly increased, as a result he has found the ability to tamper with the very cells that make up the life forms of various living things. But as the charitable

organisation "Gene Watch" says, "Is it morally right to transfer genes between species?" Scripture shows that such a trend is going against what the Creator pointed against in that early Mosaic time:-

"Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed . . ."

(Leviticus 19:19)

Now it is accepted that this aspect of the law, as in other instances, conveys a spiritual teaching of God's desire that His people render purity of service to He who provides for all their good. But also in the practical sense, the possible endeavours concerning cattle and seed, if not forbidden, would have opened the way for the people of Israel to attempt to alter the original constitution of God in creation. This wisdom and counsel, preserved in the Word of God, is not being taken into consideration by present day scientific tampering. The "Gene Watch" report raises the question, "Who understands the risks of this new technology?" It does appear that man has not really learned the lesson of the B.S.E. disaster, brought about by feeding ruminants with meat products, completely against the nature of such cattle that have had grass and grain for their sustenance from the very Beginning. Some of the difficulty is the power that huge commercial enterprises now wield, who are continually endeavouring to extend their profitability. When motivated by gain, caution and care, and thought for the welfare of God's good earth comes second place. But as the scripture warns, a price has often to be paid for such a lack:-

"(they) shall . . . eat of the fruit of their own way, and be filled with their own devices."

(Proverbs 1:31)

SIGNS OF HIS COMING

"... The king of the south" and "the king of the north . . ."

(Daniel 11:5-6)

Dr. J. Thomas speaking upon the above subject said:

The ancient Greeks . . . at first called the northern nations by the general name of Scythians; but when they became acquainted with the nations in the West, they began to call them by different names of Celts, Celto Scythae . . . which latter name plainly denoted the most western portion of the Scythae, adjoining Gaul . . . In this general description may easily be discerned that extended portion of the West of Europe,

comprehending ancient Gaul, Belgium, and the countries bordering upon them...Gomer points...to France. It is a curious coincidence that Louis Phillipe paid his visit to England in the Gomer. When this vessel was thus named, did they adopt it allusively to their country being originally peopled by the descendants of Gomer? "Scythia above Gaul" or Magogue above Gomer, or to the north of it, through which flowed the Elbe, Ems, and Weser, was the country from whence proceeded principally that renowned people, who, in the early ages of Romanism, formed an extensive confederacy with their kindred nations upon the Rhine, which had migrated successively thither from the regions of the Danube; and who, under the common denomination of Franks, overran Gaul, and subdued it; and finally established their power and population in the conquered country, permanently superseded the name of Gaul by that of France...in short, all the ancients looked for the Magogue of scripture in the West. The Scythae of Asia... were only a partial emigration, or reflux, from their ancient stock in Europe... "Togarmah of the north quarters, and all his bands" is also to form a part of the Gogue's confederacy against the Holy Land in "the time of the end" Gomer's other descendents... instead of going westward with their brethren, they diffused themselves over "the north quarters", that is relative to Judea... Russian and Independent Tartary are the countries of Togarmah... These, then, are the regions which are to supply the numerous and formidable armies with which their arrogant... Gogue is hereafter "to ascend as a cloud" against the Holy Land... (see Ezekiel 38 for these names)."

It is clear from the prophecy of Daniel and the prophecy of Ezekiel that the World is to be divided into two great camps at the end of Gentile times. Dr. J. Thomas's definition of the northern part of World division helps considerably to an understanding of what is to occur. It is then, of great significance, that though there is a European Common Market, and a move for unification progresses, some aspects have not worked out as yet.

The European Commission has approved 11 countries which have met the criteria to join a European single currency, from January 1st, 1999. These nations are France, Germany, The Netherlands, Belgium, Luxembourg, Austria, Italy, Spain, Portugal, Ireland and Finland. In the main these countries are Roman Catholic, which gives a significant connotation to the fact of the EEC coming about through the treaty of Rome. When the new

currency circulates, 290 million Europeans are to use the same coins and banknotes, "It is the beginning of a new era" says the French President. But is it not significant that Britain has so far declined, and also Denmark and Sweden; and also Greece has been left out?

This move to a single currency is more than a commercial arrangement; it is a political move to bind the European nations. Leaving out Luxembourg, which can hardly be called a power, ten powers are binding themselves by this monetary unification, which is a reminder of the ten toes of Daniel's image and the ten horns of the book of Revelation.

At one time it was thought that the U.S.S.R. and the U.S.A. comprised the prophetic World division. But the U.S.S.R. has now been consigned to history. Does then, this very great political change now taking place, indicate a much greater division that is beginning to form? The powerful U.S.A. is an equal to the E.E.C., and Britain has been traditionally associated with America; also another World entity is Japan and the East which would have to make up their minds over where to stand in World division.

During last Easter, the Pope speaking to 150,000 people, packed together in a square in Rome, said in an *Urbi et Orbi* (To the City of the World) that "new seeds of death" were being sown in the Middle East. Vatican officials said the Pope's attempt to reach out to the Jews did not preclude frank criticism of the Jewish state. The Pope did not mention Israel by name, but he said he hoped the Easter message of peace would be heard by all men of goodwill, especially in the Middle East, "and particularly in Jerusalem where peace is being put at risk by dangerous political decisions". Diplomats said this was an "unmistakably clear" reference to the building of Jewish settlements in east Jerusalem, and above all to the controversial settlement at Har Homa. This concern for Jerusalem is indicative that Catholicism is much interested in Middle East events and is of significance in present World developments that are moving onwards towards that World division, as shown in the prophecy that God gave to His servant Daniel, preserved in the declared word of the Most High.

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 the general public mailings is small but steady, encouraging us to continue this manner of witness along with our usual efforts.

The annual summer outing is planned for 15th August, God willing.

J. A. DeF.

MANCHESTER, Ryecroft Hall, Audenshaw.

Sundays: Breaking of Bread 11.00 a.m.

Thursdays: Bible Class 7.15 p.m.

Response from the East and from the West for magazines and literature reminds of the words of the Lord Jesus Christ:—

“Go ye into all the world, and preach the gospel to every creature.”

Mark 16:15)

This exhortation from the risen Christ transcends the prejudicial racial motivations of men; and our degree of success in what we are doing in respect, is a great encouragement to us.