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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**

**“THEY THAT DWELL UNDER HIS SHADOW”**

Today’s readings in Hosea and in II Chronicles reveal God’s hand at work. Hosea, being a prophet to the ten tribes of Israel, and II Chronicles, having to do with Judah and Jerusalem, brought them to a fuller appreciation of God’s mercy which endures forever toward those who trust in the shadow of His wings. That same mercy also can be expected to those in transgression, if there is a hearing and a returning to Him.

Let us first listen to Hosea, who conveyed God’s word to the ten tribes of Israel over a period of 60 years. That word fell upon deaf ears; as a result, Israel was taken captive by Shalmaneser, king of Assyria, thus ending their existence as a nation. How discouraging this must have been to Hosea; yet He continued to prophesy up to the time of their captivity, in obedience to God’s command. He spoke of God’s mercy extended:

“O Israel, thou hast destroyed thyself, but in me is thine help. I will be thy king; where is any other that may save thee in all thy cities?” Hosea 13:9-10.

Israel had self-destructed by their rebellion against God, who stood by to help if they would hearken to His word. Hosea spoke of God’s judgment to come:

“Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword . . .” Hosea 13:16.

For 60 years they rebelled, or as this word (“Marah”) means — to be bitter, disobedient, a provocation. Yet God still appealed through His prophet (725 BC):

“O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.” Hosea 14:1-2.

What mercy the Almighty revealed to His people, even those in rebellion, showing how they could return to Him by forsaking their worship of idols. He would receive them “graciously” — or as the word implies, to find their words to be good, well pleasing to Him. This word is also used to speak of God’s work of creation:

“... God saw every thing that he had made, and, behold, it was very good . . .” Genesis 1:31.

All His work is very good, graciously granted on behalf of His people, those who will “render the calves of (their) lips” — i.e.,

sincere praise, glory and honor, which is as an acceptable sacrifice before Him. To those who would so worship, He promised:

“I will heal their backsliding, I will love them freely: for mine anger is turned away from him.” Hosea 14:4.

“Freely” gives the thought of free will, spontaneously, willingly. John reminds us of God’s love:

“Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.”

I John 4:10.

His grace is there for those who in response to His mercy return unto Him, as Hosea spoke:

“They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.” Hosea 14:7.

“Shadow” comes from a root meaning to hover over, and is also used as shade or defense. Jesus spoke of this divine defense:

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate.”

Matthew 23:37-38.

It is only under the covering of the Almighty that such care and love is freely given — to those who determine to abide under His shadow, seeking His defense against the adversary who would lead astray. Those striving to return would come to God, saying:

“... What have I to do any more with idols? I have heard him (God), and observed him: I am like a green fir tree. From me is thy fruit found.

Whos is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.” Hosea 14:8-9.

The ten tribes did not feel the need for the shadow of His wings; consequently, they did not return to that haven in spite of the 60 years of God’s working with them through His seer, Hosea. It was only one year after Hosea’s last and vain appeal that Shalmaneser, king of Assyria, besieged Samaria, and following three years of dreadful suffering, Samaria was no more (721 BC).

Was Hosea’s work during those 60 years wasted? NO! it has been preserved to help others who would heed God’s requirements.

Brethren and Sisters, is our determination to abide under His shadow — in need of His defense to conquer our fleshly desires and so walk in His ways? Let us look again at Hosea's final words:

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein." Hosea 14:9.

Samaria rebelled, transgressed, and did fall. Let us take heed, diligently seeking the shadow of His wings.

What about Judah and Jerusalem at this same time? We have recently read that in Judah:

"Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem . . .

And he did that which was right in the sight of the LORD, according to all that David his father had done."

II Chronicles 29:1-2.

According to the chronology (about 726 BC), the beginning of Hezekiah's reign was at the same time that Hosea was making his last appeal to the ten tribes. We are told of Hezekiah's zeal for the house of God:

"He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them."

II Chronicles 29:3.

He further gathered the priests and the Levites, and charged them:

". . . Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place."

II Chronicles 29:5.

Hezekiah's father, Ahaz, had corrupted the house of God, placing there a false altar, copied after one he had seen in Damascus (II Kings 16:10-11). Ezekiel later called it "this image of jealousy in the entry" of the Lord's house (Ezekiel 8:5). Hezekiah, in zeal for the house of God, cleansed it of all this filthiness. When this was accomplished, he arranged to keep the Passover, and sent a decree to all Israel, from Dan to Beer-sheba, that all the tribes of Israel should come to Jerusalem to keep this feast:

"So the posts went with the letters from the king and his princes throughout all Israel and Judah, . . . saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant

of you, that are escaped out of the hand of the king of Assyria." II Chronicles 30:6.

What was the response of most in the ten tribes, where Hosea was proclaiming the word of the Lord?

"... they laughed them to scorn, and mocked them."

II Chronicles 30:10.

Can we see why the Almighty soon caused the end of these ten tribes, as they rejected the shadow of God?

Hezekiah did seek that defense and shelter. He was stricken with a fatal illness at the same time that Sennacherib king of Assyria threatened to lay siege against Jerusalem. Strengthened by the prophet Isaiah, he in faith called upon the Almighty, looking to Him as his defense. As a consequence, God added fifteen years to his life and there was not an arrow shot against Jerusalem (II Kings 19:32).

God responded to his prayers:

"For I will defend this city, to save it, for mine own sake, and for my servant David's sake." II Kings 19:34.

God's word came to both the ten tribes and to Judah through His seers Hosea and Isaiah. Israel rebelled; Hezekiah listened and sought the graciously provided shadow of the Almighty. As we contemplate God's care and mercy, let us determine to abide "under the shadow of His wings" — as did David.

"I have called upon the, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee . . .

Keep me as the apple of the eye, hide me under the shadow of thy wings." Psalm 17:6-8.

What greater defense is there than the power of the Almighty provided for those who turn to Him?

Today we have read of Manasseh (II Chronicles 33), who succeeded Hezekiah on the throne of Judah. He was 12 years old as he began to reign, and ruled for 55 years, but:

"... did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

And the LORD spake to Manasseh, and to his people: but they would not hearken."

As a result:

"... the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the

thorns, and bound him with fetters, and carried him to Babylon.” II Chronicles 33:11.

While in captivity and affliction:

“... he besought the LORD his God, and humbled himself greatly before the God of his fathers.

And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.” II Chronicles 33:12-13.

What a change in his thinking as he lived in affliction and captivity, brought about by his evil ways. He besought the Lord — or as the word means, grieved, became weak or wounded. He humbled himself — bending the knee — in submission to God’s word. He prayed — made supplication to God, seeking his judgment and intercession. God heard and was intreated of Manasseh. “Intreated” involves the thought of incense, symbolizing acceptable prayer ascending as a sweet smell. As God heard his acceptable supplication, He “... brought him again to Jerusalem into his kingdom.” Through God’s mercy, Manasseh “knew that the LORD he was God.” We don’t know whether Manasseh remained humble and obedient to God’s word. We do read this record:

“Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel.” II Chronicles 33:18.

“The words of seers” — or prophets; how powerful they can be, for they are the words of God to chasten, to correct, to teach and to humble, reminding us of Paul’s words written to Timothy:

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.” II Timothy 3:16-17.

We, Brethren and Sisters, have listened this morning to the words of the seers, and have seen how some responded and so knew God’s mercy and love; while others scorned His word, and as a consequence, knew disaster and destruction. Are we not helped to value the blessing and privilege of dwelling under His shadow? Do we rejoice in that grace, even as David did? And so he expressed his gratitude and determination:

“Thus will I bless thee while I live: I will lift up my hands

in thy name.

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.”

Psalm 63:4-5, 7.

*J.A.DeF.*

### RECEIVE WITH MEEKNESS THE ENGRAFTED WORD

We have begun again to read the epistle of James, a letter which sheds much light upon the relationship we are to have with our Father, as well as containing many aspects of Truth. From the first chapter alone we find these examples:

— “count it all joy when ye fall into divers temptations” (James 1:2).

— “let him ask in faith, nothing wavering” (James 1:6).

— “Let no man say when he is tempted I am tempted of God” (James 1:13).

— “Every good gift and every perfect gift is from above” (James 1:17).

— “let every man be swift to hear, slow to speak” (James 1:19).

— “But be ye doers of the word, and not hearers only” (James 1:22).

How often we have drawn upon these words of wisdom in our studies and endeavours to grow in the spirit. In this regard, James continues in this chapter, with added help by delving deep within the frail nature of man by pointing out that:

“. . . the wrath of man worketh not the righteousness of God.”

James 1:20.

This word “wrath” as used here is translated as “to desire, to reach out” in anger or indignation. How simply put is James’ message that reaching out to express the feelings of the flesh, “worketh not the righteousness of God”. Only through God’s word, given in His mercy, with its ability to change one’s living from flesh pleasing to spiritually directed, is there hope, as James reveals:

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.” James 1:21.

It is important to note that only with the addition of “meekness” or humility to one’s make-up, can the engrafted word of God make a difference.

To be grafted the Dictionary explains is the process whereby, “a shoot or bud (or branch) of one plant or tree is inserted into another, where it grows permanently.”

It is interesting when studying the practise of fruit grafting, that normally a hardy root stock is used as the mother plant, while various strains of the same species, whether it be apples, grapes etc. are then grafted on to produce a more diverse and usually more fruitful plant. It is not an easy process and many grafts fail to adhere and grow, yet when one does “take”, the resulting new plant is far stronger than either of the two parts grafted together. In grapes for instance, the root stock used is always a hardy variety — one which can withstand both dry and cold conditions, and thereby is able to sustain the more fruitful branches grafted, through conditions they could not withstand if planted on their own rootstock. This process brings to mind Christ’s explanation of the spiritual grafting necessary for those seeking to be joined to Him:

“I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.”

John 15:1-6.

James continues in this first chapter, to teach of the blessings granted by a gracious Creator, in providing His word as the food necessary for this grafting to take place:

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Of his own will begat he us with the word of truth, that we

should be a kind of first fruits of his creatures.”

James 1:17-18.

God’s purpose in creating the earth and its inhabitants was that it remain as He had created it — a place of goodness to give glory to Him. This has not happened since the fall in Eden, and will not, until the return of the Lord Jesus Christ to establish His kingdom on earth. Yet, by grafting onto the righteous rootstock of Christ, is there the hope of conquering the sentence of death given to all men because of disobedience.

In this hope, Paul speaks of the grafting of the Gentiles into the hope of Israel saying:

“Thou wilt say then, The branches were broken off, that I might be grafted in.

Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded but fear:

For if God spared not the natural branches, take heed lest he also spare not thee.

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off”.

Romans 11:19-22.

Paul was admonishing his Roman brethren, for it would seem that some had boasted, because they as Gentiles had been grafted into the hope of Israel, while the Jews, as a nation, had been cut off. However, they were forgetting by their lack of humility, the great power and forbearance of God, that where there is repentance and obedience, that which had been cut off could be restored:

“And they (Jews) also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits . . . ”

Romans 11:23-25.

Going back to the first chapter of James, he explains that those grafted into the fellowship of the Lord Jesus, have been given the gift of God’s word, that they may grow in the inner man and bring forth fruit pleasing to the Creator:

“Of his own will begat he us with the word of truth, that we

should be a kind of firstfruits of his creatures.”

James 1:18.

As we faithfully seek His word for spiritual growth, guidance and clarification, we partake in the goodness of the root. Only through this source, and not the secular writings of man, which have been written from the human mind without Divine inspiration, can we hope to become fruitful and pleasing for His use.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

And in their mouth was found no guile; for they are without fault before the throne of God.”

Revelation 14:4-5.

As we have been allowed in His mercy to be grafted into the hope of Israel, let us not lose sight Brethren and Sisters of the frailty of our own flesh, but rather with humility and gratitude daily feed upon His Word, drawing nourishment from that righteous root, that we may grow into fruitful branches meet for the Master’s use.

M.C.S.

### ON IMMERSION 1866

It would be too late to institute an examination after immersion because if it were found that the person was not qualified by his state of knowledge, in what an awkward position such a decision would place the individual having immersed him and recommended his admission, to say nothing of the anomaly of immersing a person first, and then trying whether it ought to have been done.

The administration of immersion involves both the judicial and the ministerial function. Christ has commanded that everyone believing the gospel should be immersed. It is not, therefore, in the power of any ecclesia to deny the ministration of it where the Truth is comprehended, and fruits meet for repentance evidenced. But they have the power and the right to ascertain if the requisite conditions exist, and, therefore, the power of saying “No” where they do not exist. This power, however, relates to themselves merely. It does not affect the position of the individual in relation to God; that is fixed by a law which no human decision can touch, one way or another. A negative response only determines his position

in relation to the person or persons to whom he may apply. But while unimportant in its judicial bearing upon the applicant, this power of saying "No" is a most important part of the machinery of faithful testimony and defence of the faith on the part of those exercising it. Without it, it would be impossible to draw the line between truth and error; impossible, in fact, to discharge our duty as friends, defenders, and witnesses of the truth. Without it, the "church of the living God", instead of being "the pillar and ground of the truth", would soon become a quagmire in which the truth would sink, and be suffocated. Instead of being a "house of God" through the truth dwelling in its members, it would become a hold of every vain imagination, and a refuge of lies. Men would "creep in unawares", bringing "damnable doctrines", which, as in days gone by, would "eat as doth a canker", and displace the one faith with a mass of fables. Every ecclesia should, therefore, have the opportunity of using this most important power of saying "No"; and this can only be secured in the way indicated, by appointing several of its number to examine those who apply for immersion, and requesting them to report, and appointing that the questions shall in every case be put specifically to the whole body assembled — "Is there any objection to the compliance requested by So and So?" - - -

A man may sanction verbal definitions of the Truth, without lending his understanding to the import of the words assented to. This kind of delusion is easily detected by construing the proposition negatively, and asking assent to it. - - -

We try the spirits. A faith that does not stand the test on both sides — affirmative and negative — is a spurious article, and to be rejected. - - -

The man who maintains that we are judged now, and that we only appear in the presence of the anointed to receive rewards, to that extent denies the truth, and unhinges the motive to present vigilance. His influence is, therefore, evil, and to be repudiated. It is impossible to be too zealous for the purity of the truth; but this is a lesson slow to be learnt, and only achieved at last by devotion to the word, which enlightens, makes wise, and purifies in all things. It is good to attain to a knowledge of the truth, but it is better to advance to the higher accomplishments of faithful witnessing for it against all, in whatsoever garb they oppose.

The Remnant's question relating to this article is:-

"Where is the above zeal now, in all those factions claiming to have the truth?"

### THE ONE FAITH

The unity of the Body of Christ is exemplified by the figure used by Paul in his letter to the Ephesians:-

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” (Ephesians 4:14-16).

The “body fitly joined together” is obviously what the Spirit requires. How sad then the admission from one of the main ecclesial magazines:-

“--- it is as if the ecclesial world is torn apart by opposing forces. Strong pressures exerted at the extremes sometimes threaten the stability of us all, as if the combatants are heedless of the collateral damage. No one seems to take stock of the situation, and total destruction is threatened --- .

In some quarters events are organised where the style of meeting is hardly distinguishable from a pentecostal gathering. Little regard is given to the apostle’s comments about restrictions on sisters taking leading roles in worship; the style and content of musical items blurs the distinction between our understanding of the gospel message and the position of other groups in Christendom --- the use of scripture tends to be of short texts supporting a pre-determined theme rather than the Word of God --- .

By eschewing ‘tradition’, the one group adopts practices that are actually out of step with what the scriptures teach so far as the principles about the role of sisters and separation from false Christianity are concerned. But this does not make the other position correct. Even if the style of worship common in Victorian times does not breach scriptural principles, this does not mean that any alteration to it is therefore unscriptural! ---

Contention occurs most frequently when one faction tries

to extend the boundaries of our agreed doctrines or practice, and another tries to describe them more exclusively - - - ironically their proponents each claim that they act only out of love - - - .

What then should be done when an extreme situation arises? Should we just ignore what we see as an assault on the truth? - - - There may be occasions when Gamaliel's advice to let things alone should be followed: 'For if this counsel or this work be of men, it will come to nought.' (Acts 5:38). But if a response is called for—perhaps because some young in faith are being drawn away by error — it should be a measured one, completely in harmony with the scriptures, and not going to the opposite extreme."

The Remnant asks the question, "Is the above situation in harmony with the scriptures?" The Body of Christ, as the Apostle Paul so clearly shows, is a healthy Body. Is the condition so described and admitted, in a main ecclesial magazine, a healthy one? Where in it is the being "fitly joined together and compacted by that which every joint supplieth" being controlled by "the head, even Christ"? It seems to us a far cry from the days when Dr. J. Thomas wrote the following:-

There is but One True Hope

"(The apostle) exhorts to endeavour to maintain the unity of the Spirit in the bond of peace (Eph. 4:3), which can only be done by contending earnestly for the Faith originally delivered to the saints, as we are commanded to do. --- This unity is constituted of seven particular units, namely, "One Body", or aggregate communion of Christian disciples; "One Spirit", "One Hope of the Calling; one Lord, One Faith, One Baptism, and one God." Thus the unity is defined by the apostle; and thus we prove that "the unity of the faith and knowledge of the Son of God" — or, in other words, "The truth as it is in Jesus" — recognises only one Hope. Another argument in proof of this is derivable from the use of the definite article THE. It is not a hope, but THE Hope of the Gospel. The importance, as well as unity of this hope may be inferred from the position it occupies in "the armour of God." "take", says the Apostle, "the helmet of salvation"; and that we may know what the helmet is, he says, "let us who are of the day be sober, having for a helmet the hope of salvation". (1 Thess. 5:8) - - - How was it with

“the multitude of them that believed” in Jerusalem? “They were of one heart, and of one soul --- .”

We ask the question, prompted by Dr. J. Thomas’ remarks that unity of the spirit and bonds of peace can only be effected by “contending earnestly for the Faith.” How can it be achieved by a philosophy of “letting things alone” in the hope that a wrong work “will come to nought”?

**PAUL’S POSITION — Dr. J. Thomas (1834)**

Query — Did not Jesus appoint Paul to fill the Twelfth Throne, which had been vacated by the apostacy of Judas?

No, and for the very capital reason, he was “born out of due time”. The Israelites constituted a typical nation; and from the call of Abram to their entrance into Canaan, their history is remarkably symbolical. Their election was not for their single advantage, but also for the whole world in the fulness of time. There are two classes of Israelites, descended from Abraham; the first, his descendants according to the flesh, the second, according to promise; the former will not always be, the latter will exist for ever. These are Abraham’s descendants because they are Christ’s. Hence of two, the natural Jew and the Gentile, the Messiah has constituted the “Israelite indeed”, hence then, as the purpose of God stands both sure and steadfast, the national distinction, which now exists will be absorbed in the universal oneness of the dominion of our Lord. I need not tell you that this new nation of spiritual Israelites was first nationalized on the day of Pentecost at Zion, as the old nation of natural Israelites was on Pentecost at Sinai. Can you tell me why there are such remarkable coincidences existing between these natural and spiritual Israelitish Nations? Was it mere chance, or consummate design? There are TWELVE patriarchs, there were also TWELVE apostles; SEVENTY sons of Abraham went down into Egypt, and SEVENTY disciples were sent forth to announce the glad tidings of the approaching reign, to the lost sheep of the house of Israel. The twelve sons of Jacob were the twelve foundation stones of the natural Israel; and the twelve apostles those of the spiritual. Would there have been twelve tribes, if there had been only eleven sons, or could a son of the tribe of Benjamin, “born out of due time”, have been the foundation of one of the tribes already existing? No more then, could Paul be one of the foundation stones of the Twelve

Tribes of the Spiritual Israelites, seeing that the Nation was born and greatly increased while he was fighting in the ranks of the enemy. A new kingdom was proclaimed to the Jews, and its organisation displayed to them as analogous to their own economy. But this could not have been done had there been only eleven apostles; the divinely appointed number, therefore, must NECESSARILY be completed preparatory to the announcement of the great event, that Jesus was made both sovereign Lord and Christ. That said Peter, "IT IS NECESSARY". Where was Paul all this time? Was the institution of the Reign of Heaven to be delayed for his conversion? — And how could he be converted before the proclamation was made? Was Saul arrested in his course of crime, with all the circumstance of the voice from Heaven and a blazing light, out of compliment to him, or for the special end of a distinct apostleship? But Paul was incapacitated for Judas' throne or seat on other accounts. The candidate for the vacant office must have companied with the eleven all the time the Lord Jesus was conversant among them — commencing from his immersion by John until the day of his assumption — a qualification, which Paul did not possess. He could not testify that he had heard the voice of the Father, attesting that Jesus was the Beloved Son in whom he delighted; nor could he affirm that he had seen His (the Father's) FORM — the Spirit descending like a dove, and lighting upon Jesus, when he arose from the water; and thus singling him out from the crowd of Jews, as He, whom the Father had sent forth. — Paul may or may not, have witnessed some of the miracles he wrought, but, he could not corroborate the fact of his assumption to the right hand of the Father; and not having been present on that grand occasion, he could neither receive nor obey, the command to proclaim the glad tidings to the nations, "BEGINNING AT JERUSALEM". What Paul could not do, Matthias could fully perform: Paul, therefore, was incompetent to fill up the place of Judas.

But these considerations do not derogate in the least from the dignity and importance of Paul's Apostleship. His office was peculiar; one of its own kind. He was as well qualified to attest the Resurrection of Jesus as any of the Twelve, having seen him with his own eyes, and conversed with him after his ascension. Some may say that Jesus was alive in the same sense that men are when their souls are separated from their bodies by death; but this is a platonic notion; WE sleep in the grave till the morning of the resurrection, when we awake to immortality: but, Jesus awoke the third day after

he fell asleep, and, at a future period, appeared bodily to Paul, and having revealed to him the gospel in all its parts, sent him from Jerusalem, afar off, to the Gentiles; to “make proclamation to all men, everywhere, to reform, because God has appointed a day in which he will judge the world righteously, by that Man whom he has ordained; of which he has given assurance to all men by raising Him from the dead.” Paul is our apostle, and labored more indefatigably than all the Twelve. Though not one of the foundation stones of the New Jerusalem, or Spiritual Israel, he will shine as a star of the first magnitude in the New Heavens. The Nations of the saved will be the fruits of his labors for Him whom once he persecuted with rancorous hostility. He will be venerated by you and by me, and by our Gentile Race, and his authority regarded by all the faithful, while time endures; though he may not, indeed, sit on one of the Twelve thrones judging the TWELVE TRIBES OF ISRAEL.

**A BIBLE CLASS**  
“BE CAREFUL FOR NOTHING”  
(Philippians 4:6)

A little background of this time period may be helpful, as we consider this verse from Paul’s letter to the Philippians.

The Chronology estimates this epistle was written in AD 64 by the apostle Paul while in prison at Rome, and was possibly among the last of his letters written to his brethren. Although the Bible Dictionary states he was released from prison shortly thereafter, he was in a few years apprehended again and in AD 67 or 68 was beheaded by the emperor Nero, in his wide sweeping persecution of Christ’s followers.

It is obvious from his writing, that Paul felt a special bond with his brethren in Philippi, saying in the first chapter:

“I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy. For your fellowship in the gospel from the first day until now;  
For God is my record, how greatly I long after you all in the bowels of Jesus Christ  
And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may

approve things that are excellent; that ye may be sincere and without offence till the day of Christ;"

Philippians 1:3-5, 8-10.

He felt a love for them which was reciprocated by their fellowship and care for him and his hope was to be among them at the judgment seat of Christ, and to be counted worthy for the race he had run in Christ's name.

In our verse under consideration Paul sent advice and encouragement to them as he writes:

"Let your moderation be known unto all men. The Lord is at hand.

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

Philippians 4:5-6.

This word "moderation" is translated as "appropriate" and implies gentleness and patience, which is an outward manifestation of one's subjection to God. The sixth verse goes on to say, "be careful for nothing", translated as, not to be anxious or fretful — giving also the thought of distraction. The latter part of the verse gives the answer of how to overcome a fretting mind — "but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." God has promised His help for those who reach out to Him in prayer. To be overly anxious about the mundane matters of life is an easy trap to fall into, and is a product of an unbalanced frame of mind that fails to remember God's help and comfort is ever present through the mediatorship of the Lord Jesus.

Peter in his first epistle gave similar advice:

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

Casting all your care upon him; for he careth for you."

11 Peter 5:6-7.

The Lord Jesus also gave a similar message of hope and comfort to His brethren:

"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 we can learn through subjection to rest in the knowledge that the Lord Jesus stands ready to mediate with the Father,

carrying our cares and worries to Him, it will free our minds from anxiety or fretting, resulting in a more peaceful spirit within, as Paul goes on to say in our chapter from Philippians:

“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

Philippians 4:7.

The example of a fretting mind was seen in Martha, the sister of Mary and Lazarus, who being overly careful, was gently rebuked by the Lord Jesus:

“Now it came to pass as they went, that he entered into a certain village: and a certain woman named Martha received him unto her house.

And she had a sister called Mary which also sat at Jesus’ feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.”

Luke 10:38-42.

We can enter into Martha’s mind in having the Lord Jesus as a guest in her home. She would be anxious to make sure everything possible was done for His care and comfort, and as He was speaking, was no doubt busy in the background preparing a meal. However, in doing so, she was missing what was really important — the spiritual help and teaching He was giving, and for this she was gently rebuked. Her mind was absorbed by the mundane matters of everyday life and home and she needed to be reminded of how insignificant these worries are in the bigger picture. In death, they will pass away and are forgotten, while the spiritual knowledge gathered remains, to be judged in the day of Christ’s return.

What a help these words of Paul can be, as he encouraged his brethren, “to be careful for nothing”, lest we through anxiety lose sight of the blessing we have been granted in the Lord Jesus our Mediator, who sits on the right hand of the Father, bringing our prayers to Him.

M.C.S.

## SIGNS OF HIS COMING

“Peace and Safety” (1 Thessalonians 5:3)

This is what the new President of the U.S.A. is declaring. He wants “safety” with a strong nuclear defence capability. A shield against missiles directed against the United States by an enemy. Previously there had been an Anti-Ballistic Missile Treaty, which prohibited national missile defences. In 1997 the U.S. and Russia considered reducing stocks of nuclear warheads. The President now hopes by continuing such a policy, it will pacify Russia and China, even though at the same time he plans to increase American nuclear defence.

But not only has this change of policy upset Russia, it has also brought criticism from the European Union. An E.E.C. security conference of 30 defence ministers with their 200 technical advisers were not happy about the American President’s initiative. Rather, they found they agreed with the Russian and Chinese position against the President’s plan, saying it is unwarranted and will trigger a new arms race.

However, even as the French President delivered a tirade against the new Washington Administration’s nuclear project, Britain declared an open mind about it. But Germany stands with France on the issue saying it agrees with Russian criticism of the U.S. National Missile Defence (NMD) project as being inappropriate.

This political situation is very significant. It is bringing about a considerable “sea-change”. Britain is keeping its strong tie with the U.S.A., but Europe is inclining to Russia, which is now more acceptable to its neighbours since the demise of the U.S.S.R. and its unpalatable communism. A German spokesman demanded “comprehensive consultation”, as it is time for the U.S.A. to take the European Union seriously, and a common policy towards Russia is needed.

The President thinks new technology will bring safety to the U.S.A. The scripture prophecy says the opposite will occur.

If Russia feels threatened by a United States superiority in defence, it will take capable responsive action, and it has already proved that when it is minded, it can produce comparable technology.

A displeased Russia could easily have a change of mind, and plan to take a leading world position. If it strikes in the Middle East to gain control of Arab oil lands, what power it would be able to exercise over other nations, so greatly dependent upon oil for their economies. And if it attacks Israel first, it will have Arabs on its side!

Some in the ecclesias have expressed doubt upon a latter day interpretation of the following (but not in our Ecclesia):-

“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind. ---

He shall enter also into the glorious land --- and the land of Egypt shall not escape ---

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end ---.” (Daniel 11:40-45).

No doubt some think there is no sign or evidence of the modern world developing into such a situation. Perhaps they should have second thoughts on examining the new President’s different approach to international politics.

**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

By the time this is in print, our mailing of invitations for the booklet, "The Doctrine of Fellowship" will have been completed.

Response to date has been encouraging and has also resulted in further correspondence. For this we are grateful and trust that the interest aroused may cause some to seriously consider this vital doctrine.

*J.A.DeF.*

**MANCHESTER, Ryecroft Hall, Audenshaw.**

Sundays: Breaking of Bread 11.00 a.m.

Thursdays: Bible Class 2.00 p.m.

Enquiries from the general public continue for our literature on the subjects of doctrine, and or prophecy.

Requests also are being received for our outline history of the Christadelphians.

We are grateful that we have such an opportunity of witnessing to the Truth.