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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
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A WITNESS TO THE TRUTH

and a warning against the deception in the last days  
foretold by Christ

**"Take heed ye be not deceived"**

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AT THE TABLE OF THE LORD

REMEMBER YE THE LAW OF MOSES MY SERVANT

WOE IS ME, MY MOTHER

SIGNS OF THE TIMES

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**All Communications**

W. V. Butterfield  
16 Westfield Road,  
Cheadle Hulme  
Stockport, England

J. A. DeFries  
17 Central Avenue  
Fredonia  
New York, U.S.A.

## At the Table of the Lord

### A Warning Voice

The prophet Isaiah was commanded by the Spirit to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isaiah 58 : 1. He was to be a voice of alarm to Israel, the people of God, warning how they were departing from Him. Because of the failings of flesh nature, this was and still is a constant danger. How necessary *now* it is for the warning voice to be sounded and, if we are to live, *be heard!*

How very sad, but how true, it *is* blindness brought about by complacency, that usually prevents those falling away from recognizing their dangerous state. Such has always been the case in a great departure from God's ways—and now having witnessed so vividly and so recently this last great departure of the house of Israel, what a warning for us—for of these people it is recorded : "Yet they seek me daily and delight to know my ways. . . they take delight in approaching to God." It is so with all those who have transgressed the covenant. The Spirit has cut them off but they, having "need of nothing," can no longer recognize all the signs, yet continue to heap up evidence of their fallen state.

Should this not point out to us, the constant need for examining our walk, our minds, and hearts, that nothing will allow us to drift into complacency, to slothfulness, and finally to destruction—all the while feeling we are in fellowship with God.

It is so easy to go through all the motions, the meetings, the classes, the lectures. And how clearly the prophet has put the position :

*"Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our souls, and thou takest no knowledge?"* (Isaiah 58 : 3)

The realization must come, that without the spirit, all is vanity. Therefore, brethren and sisters, let us scrutinize our position lest we should be found in such vain works.

### "Wherefore Have We Fasted?"

Fasting entails abstaining from that of which one normally would partake. Among the faithful, it is the constant striving to put away (from us) the tendencies which to this nature are normal, that more acceptable and undivided service may be offered to the Father. The warning of the Spirit is that such service can be in

vain, if it is not done in a way pleasing to the One whom we serve. Therefore, our service, the fasting, the affliction of soul, must be examined repeatedly, that the motives may be right in God's eyes.

### Who Can Tell Whether God Will Be Gracious Unto Me ?

There is the record in Scripture to help. In II Samuel 12, we are told of David's transgression and the punishment for it. Bathsheba's child was to sicken and die. David recognized the justice, yet earnestly appealed for grace. He "besought God for the child and fasted," for, said he, "while the child was yet alive, I fasted and wept." He pleaded for release from the sentence, but with a mind submissive to whatever God required. This was a specific case of fasting, and David's plea was not granted; nevertheless, his mind was a right one, and from it we can take a lesson for the service, the fasting, which is our life given and which we pray will be acceptable. If the motive is as David's, then may not God's mercy be given? First, a recognition of our own disability and undeservingness; secondly, a pleading, but with the submissive mind which is absolutely resigned to whatever God has decreed. We remember the prayer of the Lord Jesus—Matthew 26 : 39.

*"...O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt."*

Our lives must be given, brethren and sisters, a dying daily, but not forgetting that *His* desire is what we must truly seek.

### I Set My Face Unto The Lord

Daniel, in captivity on account of Israel's departure from God, was told by the Spirit that, contrary to what he believed and hoped, his people's down-treading under Gentile rule was to continue for many hundreds of years. What a dreadful disappointment and sadness this would be to him. With the sharp realization of Israel's iniquity and seeking forgiveness for them, he records : "And I set my face unto the Lord God, to seek by prayer and supplications, with *fasting*, and sackcloth, and ashes." Daniel 9 : 3. What was his reason? To be granted mercy, but above all, that God's house and His Name might be once more exalted and honoured.

*"O Lord hear...forgive...hearken and do :...for thine own sake, O my God :...for thy city and thy people are called by thy name."* (Daniel 9 : 19.)

Daniel's was a mind which grieved that dishonour had been brought to God's name. It was for this cause he fasted and afflicted himself.

And how acceptable his motive must have been, for the response was given : “ Yea, whiles I was speaking in prayer, even the man Gabriel . . . touched me . . . and said, O Daniel, I am now come forth to give thee *skill* and *understanding*. . . for thou art greatly beloved : ” (Daniel 9 : 21-23).

Brethren and sisters, this was our brother Daniel, and he so pleased the Father that a revelation, involving the hope of every faithful Jew was given—the 70 weeks to the coming and offering of the Messiah. Is it not possible that by the same humble supplication, the same yearning for the honour of God’s holy name, the same setting of our faces “ Unto the Lord,” we may be granted skill and understanding to grasp more and more clearly the message which is from the Lord Jesus himself to those only who are “ His servants,” and who are witnessing even now some of the events which are to come “ with speed ? ” If our hearts are single, then may we not trust it will be so ?

### “ To Seek of Him A Right Way ”

Ezra, in his great responsibility of returning from Babylon to Jerusalem, taking with him the vessels of the Lord’s house, determined to re-establish the worship there, paused by the river of Ahava. Ezra chapter 8 : 21 records :

*“ Then I proclaimed a fast there . . . , that we might afflict ourselves before our God, to seek of him a right way.”*

How needful it was to find a “ right way ”—for even as to-day, there were many adversaries ready to hinder the faithful work. Ezra continued :

*“ For I was ashamed to require of the king . . . to help us against the enemy in the way : because we had spoken . . . The hand of our God is upon all them for good that seek him ; . . . ”*

Here was a trust and a faith which was a true witness to the Gentile, and which manifested Ezra’s sincerity and absolute desire that God would show the way. Like Ezra, brethren and sisters, have we served with an implicit trust that God will direct us to a right way, and that human means and methods must never be the source to which we seek for help, remembering that, “. . . it is not in man that walketh to direct his steps.” Jeremiah 10 : 23. If our minds and motives are like Ezra’s, then might it also be said : “ so we fasted, and besought our God for this : and he was intreated of us.” (Ezra 8 : 23).

These examples have been left for us to be instructed and helped—that we may never become lost in complacency and form, thus being placed in such a position as Israel, where God took no knowledge of them.

### A Contrast

The scriptures have not left us without examples of failures, to keep us watchful. Certain fastings would hinder the voice being heard in Heaven.

It is as we read in Isaiah 58 : 3,4—a fast for pleasure, a fast for strife, and for debate. God's pleasure was not in mind, but rather a serving of selfish purpose.

We recall Ahab's queen, Jezebel, in her evil work of securing Naboth's vineyard, she proclaimed a fast for the purpose of falsely accusing and then stoning Naboth.

Israel as they continued in their sins, were an offense to their God, and He denounced them thusly :

*“ When they fast, I will not hear their cry ; . . . ”* (Jeremiah 14:12).

And gives the reason :

*“ . . . thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them . . . ”*  
(Jeremiah 14 : 10).

Later, the Pharisees were condemned by the Lord Jesus, for their fasting was made for show, and for self-esteem and exaltation. He called them hypocrites, and condemned them to His followers in this manner : “ Moreover when ye fast, be not as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. . . ” Matthew 6 : 16. How utterly offensive to the Heavenly Father, for their service had become a mere form which was not intended to honour God, but rather to bring personal gain in one form or another.

Brethren and sisters, let us from these examples take warning and search our ways. Shall we be sure that nothing which we do in offering our lives to God is motivated by personal desires, an urge to be a bit important, or a yearning for something we ought not to have ? And in every work we are given to do, and in all our living, shall we try to remember the words of the Lord Jesus—“ But thou when thou fastest, anoint thine head, and wash thy face ; ” How important this is, that we do so with a joyful face, a countenance washed clear and shining, because of a glowing inward happiness at the privilege of serving our Creator. A face disfigured or corrupt,

unshining, as was that of the Pharisee, would cancel all the work and effort, and proclaim to God and to all who might witness, that the work was merely a burdensome form—a fast not pleasing or acceptable to the God of Heaven.

### The Fast That He Has Chosen

God through the Spirit has told us what will be pleasing to Him. “Is not this the fast that I have chosen?” (Isaiah 58 : 6).

“**To loose the bands of wickedness.**” The word bands means fetters or shackles for the feet. Is this not the case if there are bands or ties joining us to wickedness, to the world, or those who have departed from God ; our walk is hindered and we stumble in our service, and may cause others to do likewise.

“**To undo the heavy burdens.**” Burdens are those things which we are called to bear. If they rest upon us heavily, are we not weighed down and hindered, and perhaps caused to stagger and fall ? The words of the Lord Jesus in Matthew 11 : 28-30, come to mind : “Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . for my yoke is easy and my burden is light.” In Him our burdens *are* light for He becomes our strength.

“**Let the oppressed go free.**” To oppress means discourage. How easily we can discourage our brethren and sisters, if we cause anxiety in any way—if we use our position as a means of gaining an end, to discourage those who are striving to do the work, or to hold back those who are growing in the Truth.

“**Break every yoke.**” In Jeremiah 27, we find the yoke is used as a symbol of servitude and subjection, which Nebuchadnezzar was to bring upon Israel and the surrounding nations. The fasting acceptable to the Spirit requires the breaking of *every* servitude, except that to the Creator, so that we are in no way yoked or bound to any but our God.

Brethren and sisters, can not our service, our fasting which is to be well pleasing to our Creator, be summed up as a giving of ourselves wholeheartedly to Him, and to those who are His children ? His words in Matthew 25 : 34-40, in connection with Isaiah 58 : 7, take our mind to a future time. “. . . Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Why is He permitting them to be there ?

*“For ye gave me meat. . . ye gave me drink. . . ye took me in. . . ye visited me. . . ye came unto me.”*

“ When ? ” is the cry of those accounted acceptable ; and, the response of the Lord Jesus—

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

Then, brethren and sisters, let us offer up to our Father, a service and a worship which will ascend as a sweet smell to His nostrils, looking to a time promised to all those who now fast before the Lord, striving to do His will and also walking in His way ; and, who shall eat and drink in rejoicing with His Son at His coming.

*“ Then thou shalt delight thyself in the Lord : and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father ; for the mouth of the Lord hath spoken it.”* (Isaiah 58 : 14).

J. A. DeF.



## Remember Ye the Law of Moses My Servant

**“ Thou Shalt not Kill ”** (*Exod.* 20, v. 13)

Upon the earth there are some two thousand million persons, each and all of whom disclose in their bodies a miracle of mechanical ingenuity, of subtle chemical processes, of remarkable locomotion, and above all a capacity to think and reason. Their begetting, their birth, their growth and, finally, their death are no less astounding. Indeed, the human body is a miracle, defying in all its parts the understanding of man except in a most superficial way. Man can do nothing to improve it. Certainly by misuse he can damage it. In a small way he can help to restore to health a sick body, but doctors and patients alike must finally succumb to death's demands.

This miracle of the human body, which charms a family and fills hearts with gratitude when it arrives, and casts a shadow of mourning and grief when it departs, what does it teach ? What does it show ?

To the devout mind the first answer is instantaneous :—

*“ I will praise thee : for I am fearfully and wonderfully made, marvellous are thy works, and that my soul knoweth right well.”*

(Ps 139, v.14).

God the Maker ! Then how wonderful *He* must be ! “ I will praise thee ! ” Who could help but do so when the mind is instructed in the wonder of His work ?

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The simple mind, feeling for further help, asks, "But why this wonder? What is it all for? Such a mind will gratefully accept the explanation of His maker, delighting in the glory of the wisdom revealed.

Look at man—fully grown and healthy. Instantly, the mind is impressed by his strength, his agility, his adaptability to all his needs—his right height and proportions to sow and reap, to plough and harvest, to manage his cattle, his sheep; to walk and run, and be upstanding and upright.

Now look at *the Man*—He, too, is possessed of all the inscrutable qualities and abilities of the physical man, but in addition there is most evident a grace and glory hard to define. Not only is He upright in bearing but He is upright in His ways. His greatest quality can only be found after long and careful appreciation of His ways. He is never malicious, never cruel. Experience shows He can be fully trusted. Whilst He appears gentle, He is no sentimentalist, for He is quick and vigorous in condemning those who are wrong. It takes a time to discover the mainspring of all His actions whether in condemning or approving, but by and by the delightful secret is found. In every word and deed; a power is found of love and kindness drawing hearts like His own closer and closer. From where has such power come? From His Father, the maker of *a* man, and the maker of *the* man. The wonder of the physical man is great. A pause is needed to grasp in some measure this new-found wonder of *the Man*, Christ Jesus. As the eyes feast upon Him, His words strike home with great power.

*"He that hath seen me hath seen the Father."* (John 14, v. 9).

*"I and my Father are one."* (John 10, v. 30).

Here is a consummation of beauty and glory words cannot describe, filling the heart with joy—a joy unspeakable, that is beyond the power of human expression. This work was started a long time ago—nearly six thousand years, when God said:

*"Let us make man in our image, after our likeness. . .*

*"God created man in his own image, in the image of God created he him."* (Genesis 1, vv. 26-7).

Dust was taken. Parts were moulded by hands never so dexterous. Then into the remarkable creation was breathed the breath of life,

*"And man became a living soul."* (Gen. 2, v. 7).

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From that time onwards the wonder of man's body and being was an evidence of the wonder of God, and a testimony to His great work in Christ. If what God had created were destroyed then God and His purpose would be flagrantly flouted. From the background of these considerations emerge no sentimental piety but the profound and sweet reasonableness of the Spirit which declares :—

*“Thou shalt not kill.”*

Any daring to smite and slay his fellow reveals a mind either ignorant of, or rebellious to, God's purpose. Such, like Cain, cannot dwell in God's presence and must become a “fugitive and a vagabond in the earth,” ever pained by an unquenchable remorse.

*“Mine iniquity is greater than that it may be forgiven.”*  
(Genesis 4, v. 13, marg.).

How, then, can those commands to spare not and utterly destroy be reconciled as proceeding from the same God? As an example the following can be considered :

**“Smite Amalek, ‘slay both man and woman.’”** (I *Sam.* 15, v. 3).

Here was a command of God, which, on the face of it, was opposed to the command “Thou shalt not kill.” There is no doubt about its interpretation. Failure on the part of Saul to slay to the uttermost, brought upon Him the severest condemnation, and cost him his throne.

The divine record of peoples and nations shows that when they choose their own way, degeneration takes place to an unbelievable extent, and without the possibility of any being a witness to the truth that man is made in the image and likeness of God. The only witness such people can produce is that man is a beast, more degraded, more cunning, and more cruel than the denizens of the jungle. Such men are beyond hope of redemption. Their removal from the earth for the preservation of the witness is imperative. That is why Sodom and Gomorrhah were so signally destroyed, and whose destruction is memorialized in the relics still extant in the Jordan valley; the twisted rocks, the falling chasm which forms the course of the Jordan to the Dead Sea, lower than any part of the earth's surface, and ending in a sea which is dead—dead in name and dead in fact. It is difficult to realise that such a barren and awe-inspiring scene should, at one time, have been a fertile plain, arresting Lot's attention and determining his choice. In the destruction which overtook Sodom and Gomorrhah it was not, of course, by the sword of man but by the direct intervention of God.

Amalek must have sunk to similar depths, for some four hundred years previously they rewarded the kindness of Israel with evil, as they were coming up out of Egypt by refusing water to them and their cattle. Now, like Sodom, they were a blot upon the earth and must be removed. Men forget the earth is the Lord's, and man must be a witness to God's goodness. The sword of Israel was to be used in the execution of the purpose of God, not for private desire or lust. To kill, then, was to carry out God's command, and not to satisfy personal passion. To kill and destroy was necessary for the establishment and defence of the Kingdom of God, not a kingdom of an earthly king. When the Kingdom of God was removed from the earth all remaining kingdoms were kingdoms of men, founded upon the lusts of the flesh, the lust of the eyes and the pride of life. During the interregnum between the overthrow of the Kingdom of God and its re-establishment at the return of Christ, guidance for the servants of God was needed respecting the pressing matter of defending men's persons and possessions by the sword. Jesus said :—

“Ye have heard that it was said to them of *old time*, *Thou shalt not kill.*” (Matt. 5, v. 21).

“*And whosoever shall kill shall be in danger of the judgment.*”

“*But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment and whosoever shall say to his brother Raca (vain fellow) shall be in danger of the council but whosoever shall say, Thou fool, shall be in danger of hell fire.*” (Matt. 5, v. 22).

Private vengeance is forbidden by Christ. It was forbidden in the Law.

“*To me belongeth vengeance and recompense.*” (Deut. 32, v. 35).

The reason is as beautiful as it is simple. Satisfying of passion is giving way to the flesh and allowing by practice the development of its ugly and almost uncontrollable powers. The remarks of the Lord upon the command “Thou shalt not kill,” reveal this. He does not, as so many suggest oppose or relegate the teaching of the Law. Indeed, He says in the same discourse He came to fulfil the Law. He does explain the underlying principle of the command “Thou shalt not kill” by saying—

“*But I say unto you (or more correctly the foregoing is not all, but I add) That whosoever is angry with his brother without a cause (a divine cause, of course), etc.*”

In these words and those which follow, the human heart is exposed in all its native cruelty. The "thoughts and intents of the heart" which lead from "words" to strife, and from strife to murder. In effect, the Lord's exhortation is to control the wrong impulse in its inception, not merely wait until it has borne evil in railing strife and, maybe, murder. How virtuous and lovable are His ways! If those, whose hearts are filled with the appreciation of these noble sentiments, are called to war by the nations in which they live, what is their position? War is only legalised murder for the satisfaction of fleshly aims and kingdoms. Glittering uniforms, the pageant of troops, the support of those who have prostituted the faith to become padres, make it no different in principle. To join the ranks, or support the ranks, is and always must be for the defence of the kingdoms of men founded upon the "lust of the flesh, the lust of the eyes and the pride of life." These will God destroy as surely as He overthrew Sodom and Gomorrhah. When called upon to fight, the servant of God having a profound belief of these things can only endorse the words of Christ:—

*"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."* (John 18, v. 36).

God's servants were allowed to fight for God's Kingdom, as they certainly will do again when Christ returns. If, in the meantime, they were to take the sword, it could only be in support and defence of Leviathan, whose destruction has been decreed by God.

The voice of the Spirit always bears the same message: "Thou shalt not kill," was a part of the Law, ever good to show God's purpose and loving kindness. At its roots lies the exhortation to control the base passions of our nature which hurt either by word or deed, remembering that God's purpose standeth sure, and that He has said:— "*Vengeance is mine and I will repay.*"

*(To be continued)*



### **"Woe is me, my mother"**

"Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me."

This poignant remark of the prophet Jeremiah testifies to the severity of his experiences at the hands of his contemporaries. Jeremiah belonged to a very small remnant, one of whom was

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Baruch the son of Neriah. He lived in a time of apostacy, yet there was a great show of religion. Many prophets were claiming falsely to prophecy in the name of the Lord :—

*“ The prophets prophesy lies in my name, I sent them not neither have I commanded them, neither spake unto them : they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.”* (Jeremiah 14).

The call of God to Jeremiah to be a prophet came, it would seem, while he was yet a young man, for at the commencement of the book of Jeremiah we read that when the word of the Lord came unto him he replied “ Ah, Lord God, behold I cannot speak, for I am a child !” God’s answer was :—

*“ Say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. . . behold I have put my words in thy mouth.”*

And so Jeremiah was encouraged because his misgivings were not of reluctance to do the work of God, but rather because of a feeling of weakness and incapacity to utter God’s warning to his contemporaries.

Here is a singular lesson for us. We are all at some time or other called upon to testify to God before our contemporaries. We too may feel weak for the task, especially if our contact is with some who by worldly standards have much more ability than ourselves. It is at such times that we need to remember that, just as Jeremiah was called of God to speak His words, so have we received the call of God to do the same. If, when called upon to testify, we realise our help *is* of God, we shall surely be encouraged ; the more we look to God for help and trust in Him, the more we shall be helped and the stronger will be our testimony.

**“ Be not afraid. . .”**

*“ Be not afraid of their faces. . . they shall fight against thee : but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee.”*

With such warning but also encouragement, Jeremiah was sent on his mission. His experience has been to a greater or lesser degree, the experience of all the faithful. God has warned His servants to expect that men for the most part will fight against the words of their testimony : for men, especially those who have turned away

from the Truth, are not usually prepared to receive the message of God.

When we realise that at the time of Jeremiah the written Word of God was not easily available to the masses of the people, we begin to understand what an important work was the work of a prophet. Books were few and laborious to produce because each had to be written by hand upon parchment. Jeremiah had therefore to go and cry in the ears of the people, thereby giving all ample opportunity of understanding the message from God.

### The Rod of an almond tree

Upon receiving the call for this work, one of the first things Jeremiah was shown was a rod of an almond tree. The Lord then said unto him "Thou hast well seen, for *I will hasten my word to perform it.*" What connection, we might ask, has the rod of an almond tree with the declaration that God will hasten His word to perform it? The figure must have been chosen by God as an impressive token to Jeremiah that the word of the Lord through him would be performed *with speed*. In Israel the almond tree blossoms in January, and bears fruit early in April. It blossoms earlier than any other tree, and by reason of this gets its Hebrew name *shaqed* from the Hebrew word *shaqad* which means "to watch or wake." It is used later in the prophecy of Jeremiah :—

*"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass that as I have watched (shaqad) over them to pluck up and to break down, and to throw down and to destroy and to afflict, so will I watch (shaqad) over them to build and to plant, saith the Lord."* (Ch. 31 v. 2).

Again, it is used in Psalm 127 v. 1.

*"Except the Lord build the house, they labour in vain that build it : except the Lord keep the city, the watchman waketh (shaqad) but in vain."*

We see then that the almond tree was called the "watcher" because it is the tree that hastens to awake out of its wintry sleep, as though watching for the first token of spring, to send forth its bright pink blossoms on its leafless branches, followed by its pale green leaves. This wonderful figure of nature reminds us that God is likewise watching and that according to His divine plan and purpose, the word which He has declared *will* be performed. He will not delay to accomplish it in His own set time, for He *is* watching.

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It is easy for us to speak of what God will perform, but it is not so easy to believe with conviction that He will hasten his work to perform it. It requires faith to believe that what has been spoken will come to pass *with certainty and with speed*. That is why in every generation many who have known and proclaimed the purpose of God have later departed from it. Belief in the *certainty* of what God has written has waxed dim, making His prophecies seem afar off and become as a lovely song speaking of some beautiful prospect in the distant future.

### “The Vision of the Seething Pot”

Jeremiah probably lived to witness the fulfilment of more of his own predictions than did any other prophet. After he had seen the rod of an almond tree, the herald of spring with its glorious rebirth of nature, he was shown a more sombre picture. “What seest thou?” This question came a second time, and Jeremiah replied, “I see a seething pot, and the face thereof is toward the north,” or *from the face of the north* as given in the margin. Jeremiah was then informed that what he had seen was the symbol of an evil that should be opened out of the north upon all the inhabitants of the land.

*“For lo I will call (or literally, I am calling) all the families of the kingdoms of the north, saith the Lord, and they shall come and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. . .and I will utter my judgment against them touching all their wickedness who have forsaken me.”* (Ch. 1 v. 15).

This figure, in its very appearance, must have had an impressive effect upon the prophet. The fact that he was told “I am calling all the families of the north” indicated that the evil was not merely future, but that it had already begun: the pot was already boiling and steaming. Consideration of the original word used to describe the type of pot, translated “seething” helps us to appreciate the figure more. It is *naphach*—meaning to blow, breath out, or boil.

Such then was the telling figure conveyed to the prophet. The judgments of God were to be meted out upon the land of Israel by a power from the north, like a cauldron boiling, hissing and steaming on the point of pouring out its scalding contents upon the land.

## The Seething Pot Today

At the present time we see a similar aspect in view in the kingdoms of the north. The northern cauldron is already boiling and hissing out steam : its steam may seem to have subsided temporarily, but it only requires a little more fuel adding to the fire and it will boil over and “ overflow and pass over ” and enter into the countries and also into the “ glorious land,” as depicted in the 11th chapter of Daniel’s prophecy.

We are privileged to understand this great sign *but has it lost some of its impressiveness to us?* Human nature has a tendency to quickly get used to a thing. Warnings and prophecies may greatly impress the mind at first but later, having been talked about on many occasions, the impression tends to lose its vividness and its arresting effect on the mind. Yet the power we see invested in the confederacy of the north is one of the greatest signs of the last days, being spoken of figuratively on numerous occasions in the Word of God. Even now God is at work with this power. By His omnipotent control in the affairs of the nations, He is already causing the “ families of the north ” to assemble together preparatory to their onslaught upon the southern power, in which trouble the tiny nation of Israel will be caught up. It is our work to warn any who will hear of the *certainty* of the “ time of trouble ” which shall come upon all the world, “ to try them that dwell upon the earth.” But we see from the experience of Jeremiah that for the most part men are not prepared to heed the warnings of God, even when current events confirm them and point to what is coming to pass.

### Jeremiah’s Endurance

What courage and conviction was needed by Jeremiah to prophecy of the coming visitation: the vision of the cauldron must have helped to sustain him by its impression upon his memory, and so he continued his testimony. One of his utterances gives us an insight into what he endured in this respect from his contemporaries :

*“ O Lord, thou knowest : remember me, and visit me, and revenge me of my persecutors, take me not away in thy longsuffering : know that for thy sake I have suffered rebuke.”*  
(Jeremiah 15 v. 15).

What sustained Jeremiah through all his trials ? We get the answer from verse 16 :—

*“ Thy words were found, and I did eat them : and thy word was unto me the joy and rejoicing of mine heart : for I am called by thy name, O Lord God of hosts.”*

Though cast down by his experiences, the Word of God was his delight. He was hungry for its message which became the sustaining food of his life. So it must be with us. We shall not be sustained unless the words of God are as food to us : unless we eat them so that they become part of us causing our hearts to rejoice, even though we may be cast down by sad experiences.

There was something else which helped to sustain Jeremiah. We think of the meaning of the name ' Jeremiah '—*God is high*—and are helped to appreciate more deeply his plea.

### **“ I am called by thy name ”**

In reality, all God's children are called by His name, as it is written :—

*“ I bow my knee unto the Father of the Lord Jesus Christ, of whom the whole family in heaven and earth is named.”*

Just as in the natural, a son receives the name of his father, so those who become sons and daughters of the living God receive, in a figurative sense, His name, for they belong to His family. To have this name is a great privilege, and should rejoice the heart, making the recipient strive to exalt God on high, to the abasing of self.

### **“ Wilt thou be as waters that fail ? ”**

At one period, it appears that the trials of the prophet were so great that he was brought to wonder whether God would ever fulfil His promises :—

*“ Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt thou be altogether unto me as a liar and as waters that fail ? ”* (ch. 15 v. 17).

The word “ liar ” here used by Jeremiah comes from the same root as the word translated “ winter brook.” So his plea seems to be, “ Wilt thou be unto me as a *winter brook* ” (one that only flows in that season and is dried up and parched in summer)? In his despondency, he began to wonder whether the message of God was like such a brook—like waters that fail or were not sure. His faith in God's promise—“ I will hasten to perform it ” began to waver. This is the natural tendency when we are cast down by heavy trials—to wonder whether God will fail us, as “ waters that fail.”

Mercifully, Jeremiah was reassured by the promise :—

*“ If thou return, then will I bring thee again, and thou shalt stand before me. If thou take forth the precious from the vile,*

*thou shalt be as my mouth : let them return unto thee, but return not thou unto them.” (v. 19).*

Here was the great work of the prophet : to take out those precious in the sight of God. Though he seemed a very small remnant, he was not to be tempted to return to those from whom he had departed. He was then reminded that God *was* with him. “They shall fight against thee, but they shall not prevail against thee, for I am with thee, to save thee and to deliver thee.”

Do we in these last days believe that God *is* with us ? Do we realise that God *is* watching, *and that He will hasten to perform His words* ? If we do, we will go forth rejoicing in His merciful promise :

*“ I am with thee, saith the Lord, to deliver thee.”*

D. L.



### The Signs of the Times

**“ Fear thou not, O my servant Jacob. . . ”** (Jer. 30 v. 10).

The nations surrounding the re-born state of Israel are like beasts ready to devour, loudly proclaiming their hatred and intention to destroy Israel.

Egypt is tightening the restrictions on shipping entering the Gulf of Akaba as a means of intensifying her blockade of Israel.

The Jewish Agency Digest reports :—

“ A Jordan paper ‘ El Jihad ’ commented editorially that the protests of Israel and the big powers would not budge the Arabs from their stand of intensifying their blockade of Israel. The daily said that whether Britain likes it or not, the earlier she realises that the blockade of Akaba will not be lifted before Israel ceases to exist, the wiser it is for her.”

Again, speaking of the raids by Egyptians across the borders of Israel, the Cairo radio broadcast :—

“ O Arabs, who are those heroes who have entered the Holy Land, knocked at the gates of Tel-Aviv, and frightened the soldiers of Israel ? . . . They went out to teach Israel a lesson which cannot be forgotten in the only language Israel can understand.”

## THE REMNANT

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Again in the Cairo transmission called "The Voice of the Arabs" there was this passage. It refers to raids into Israel by the Egyptian Commandos :—

"Egypt has decided to send you (Israel) its heroes, and they shall purify the soil of Palestine. Thus prepare yourself, shed your tears, for the day of your extermination draws near. Thus we have decided and thus is our faith. There will be no peace on the borders, because we demand revenge, and revenge means the death of Israel."

Now Egypt is increasing her efforts by negotiating the purchase of arms from behind the Iron Curtain and it is reported that Syria and Saudi Arabia may follow Egypt's example. Congratulations to Egypt have come from the Lebanon and Libya.

So the hatred of these nations is manifest and their determination to destroy Israel ; but how blind they are, for the word has gone forth to all the nations—

*"Hear the word of the Lord, O ye nations, and declare it in the isles afar off and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock. For the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he."* (Jer. 31 v. 10).

The nations do not heed this word, nor recognise the hand of God controlling the destiny of Israel.

Neither does Israel take heed to the word of comfort :—

*"Therefore fear thou not, O my servant Jacob. . . I will save thee from afar. . . and Jacob shall return and shall be in rest, and be quiet and none shall make him afraid. For I am with thee, saith the Lord, to save thee."*

But Israel still trusts in the arm of flesh, seeking an undertaking from the United States to guarantee the borders between Israel and the Arab states. It is not until the northern armies invade the land and meet their end on the mountains of Israel that the hard heart of the people of Israel will be softened and they will realise then that the Lord is their redeemer—that He has destroyed their enemies.

*"I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication. . ."* (Zech. 12 v. 9).

Then they will realise that God has delivered them from all their enemies, and will learn to trust in Him.

As we see events moving to this climax, and recognise the hand of God in the affairs of the nations, we realise that Israel is kept by the power of God from those who would destroy her, although the Jews are still blind to this and continue to trust in the arm of flesh.

How important that we who in these last days have been delivered should recognise the hand of God over-ruling every part of our lives, and that we should not trust in our own wisdom, but be guided in all our actions by His Word.

J. H. W.



### News from the Ecclesias

**Beeston (Notts.)**—Adult School Room, Acacia Walk, Beeston.

Sundays : Breaking of Bread, 11.0 a.m. Sunday School, 2.0 p.m. Bible Class, 3.0 p.m. Thursdays : 7.45 p.m.

At the lecture held in our room on September 30th three strangers attended, each of whom had been to a previous lecture. Also correspondence is being maintained with one who appears anxious to be right in the sight of the Almighty.

We have had with us this month Bro. Lancaster in the work, and we thank him for his help. R.G.

**Criccieth.**—Pentrip, Black Rock, Portmadoc. Sundays : Breaking of Bread, 11.0 a.m. Revelation Study, 3.0 p.m.

We are pleased to report that enquiries are continuing with regard to the Truth by one in Portmadoc, who first made enquiries in August. Another has now come with him and appears interested. We trust we may be strengthened for this work.

It is encouraging to hear the news from America and of all the interest there. per J.H.W.

## THE REMNANT

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**Eden, New York.**—Grange Hall, Church Street. Sundays : Breaking of Bread, 11.15 a.m. Sunday School, 10.0 a.m. Revelation Study, 1.30 p.m. Bible Class : Mid-week alternately in Fredonia and Hamburg.

Mingled feelings of gratitude for safe keeping, and anticipation of the companionship and the fellowship in the work, were experienced when Bro. and Sister Butterfield were met at Buffalo Airport on September 15th. In the evening all gathered together to hear an account of events as they had recently transpired in England, for the desire is that there be a sharing, whether travail or joy, by all who are of The Family. How very wonderful it was to consider the readings together before bringing the memorable day to a close. In the precious relationship, there is no period of adjustment, but there is blending, which speaks of the future.

On September 27th, the special lecture in Hamilton, Canada, furnished much encouragement, for five sections of *Christadelphians* were represented in the attendance. Long conversations resulted in a request for a further meeting for discussion on questions of fellowship and doctrine. This, we hope, God willing, to arrange.

J. A. DeF.

**Manchester.**—Memorial Hall, Albert Square, Manchester.

Sundays : Breaking of Bread, 11.30 a.m. Lecture, 3.15 p.m.  
Thursdays : 7.15 p.m. at Onward Hall, Deansgate. Law of Moses Class : Second Saturday each month at 3.30 p.m.

It was encouraging to have an unusually large attendance at our lecture on October 2nd., the first of a series on "The Word of the Lord—precious but now ignored."

News of the work in Canada has brought much encouragement, with the earnest hope that some will respond to the 'still small voice of truth.'

In order to maintain the purity of the faith, it has been our sad duty to withdraw fellowship from Sister E. Caulton, on account of her failure to uphold the doctrine of fellowship. S L.

