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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 ye be not deceived"**

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AT THE TABLE OF THE LORD

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## At the Table of the Lord

### “For the Judgment is God’s”

**H**OW impressive is Moses’ exhortation to Israel as they were about to enter the land promised to them by their God.

In Deuteronomy, we read his word and remember that all those who had been grown men coming out of Egypt were now dead—under God’s judgment because of their failure at Kadesh Barnea. He desired to remind those who were left behind of their blessed position and to strengthen their determination to go up in faith. He reviewed for them the sad history of the forty years wandering as a warning to them—sad because of frequent rebellion and murmuring against God and against Moses as well. But, through it all was God’s guidance to His people, seen in a pillar of cloud and the pillar of fire. Many times Israel did not want to follow His guidance, but His Spirit was there and they had no choice. When the cloud went up, there were undoubtedly many who would have preferred to remain in their tents. When the cloud stayed, how impatient many may have been to be on their way. Of all this, Moses reminded his brethren, wanting to help as they went into the land, for he knew he could not go with them.

As an example of his help, really God’s help, we read in Deut. 1 : 17 of his instruction to those who were to judge :

“Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God’s . . . ”

How important for those who judged to remember that they were to judge with justice, mercy and righteousness, without respect of persons—in short, to judge as they knew God Himself would do, for the judgment was God’s. His Spirit was there to help if they were seeking to judge righteously. As they became aware of His Spirit’s help, how carefully, how prayerfully they would go about their work !

We too, brethren and sisters, are called to a certain judging of ourselves and of each other. As we appreciate that true judgment involves reward for righteousness and punishment for evil, it is required that we know what is righteousness and what is evil. God

reveals this through His word in the example of many righteous men, that we may know to chose the good and hate the evil. All this is part of judgment, brethren and sisters.

To help, let us turn to the example of the Lord Jesus who through all His life chose the good and shunned the evil, living perfectly in the sight of God and man. God's judgment was His judgment, and so His Father spoke, "This is my beloved Son in whom I am well pleased." In our striving to be pleasing in His sight, can we do better than to seek the same judgment, allowing it to rule our spirit and our actions?

### **"Judge Righteous Judgment"**

To do this, we have Jesus' words in John 7 : 24 . . .

"Judge not according to the appearance, but judge righteous judgment."

He was speaking to the Pharisees who had accused Him of breaking the law by healing on the Sabbath. Was their judgment righteous judgment? We know Jesus condemned it. What was wrong, for the law required that there be no work done on the Sabbath. They were judging by appearance and by the letter, and were far from the spirit of the law. Yet, must we not ask ourselves, brethren and sisters, do we do the same thing? Do we sometimes judge by the appearance, overlooking the spirit? How easy to do so. In John 9 : 2 we read of Jesus' disciples who asked Him :

" . . . Master, who did sin, this man, or his parents, that he was born blind?"

Were they judging after the outward appearance, feeling that because he had suffered blindness since his birth, there must be sin involved. How like Job's three "friends" who came to comfort him but instead accused him of being a sinful man because of his great affliction. Surely, this was not righteous judgment, and what great sorrow and suffering it caused Job. Let us look for the reason Job closer to God, by increasing his faith and the perception of answered His disciples . . .

" . . . Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him."

How were the works of God made manifest in Job? By bringing Job closer to God, by increasing his faith and the perception of God's greatness. In the blind man, it was the miracle Jesus per-

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formed that God was glorified and the man could say, verse 38, "Lord, I believe. And he worshipped him." Jesus replied, verse 39,

"For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

The warning and exhortation is clear: "Judge not according to the appearance, but judge righteous judgment." How grave our responsibility then, brethren and sisters, in affliction, in trial, to judge the reason rightly, not by what it appears to be or what the flesh would like it to be.

Judging must be in the first sense of our own selves with a view to discerning our own needs and failures. We have the help of Jesus again in Luke 18, speaking of the publican and the Pharisee.

The prayer of the Pharisee was, verse 11 . . .

" . . . God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess."

Here was one who judged others, who judged appearance, condemning others but not himself. In contrast, let us hear the prayer of the despised publican who, " . . . standing afar off, would not lift up so much as his eyes to heaven, but smote his breast saying, God be merciful to me, a sinner." Whose prayer was heard, whose judgment was righteous, who was remembering that the judgment is truly God's? Jesus' words remove any doubt we might have, verse 14 . . .

"I tell you, this man (the publican) went down to his house justified rather than the other . . ."

Justified because God judged him righteous. Is our spirit like that of the publican, judging righteous judgment, not allowing self to enter? It can only be so as we remember always that "the judgment is God's"

### **"What doth the Lord require of thee"**

We may well ask, how can we judge righteous judgment? God, knowing our need, does not leave us without help. In Micah 6 : 8, we read . . .

"He hath showed thee, O man what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"

**TO DO JUSTLY**—The same word as judgment in the Hebrew, to reward righteousness and punish evil, to shun evil and seek the good.

**TO LOVE MERCY**—In our judgment, we must remember God's mercy, knowing that without it, we have no hope. As we appreciate this, will we not come to love mercy, reflecting it in our own lives. How tempered with mercy is His law, in His treatment of us. Let us be sure, brethren and sisters, that our judgment is also with mercy. As we grow in appreciation of God's justice and mercy, realising how much we need and depend upon these qualities, shall we not, like that publican, "walk humbly with . . . God"? This is all God requires of us, but, oh, how far short we come ; how easily and often we fail. How often we do and should cry out, "God be merciful to me a sinner."!

How necessary, then, brethren and sisters, this judging is. It is our duty to God, to our brethren and sisters, to ourselves. How helpful for us if it is done as Moses exhorted, fully realising, "the judgment is God's." Let us be quick to judge and quick to act upon our judgment, always and only in this spirit.

### **"And executed judgment"**

Again, the example of one of our brethren of old helps us. In Psalms 106 : 30-31, we read . . .

"Then stood up Phinehas, and executed judgment . . . and that was counted unto him for righteousness unto all generations for evermore."

He executed judgment, quickly, zealously, and so was granted an everlasting covenant, Numbers 25 : 12-13—

"Wherefore say, Behold I give unto him my covenant of peace: and he shall have it and his seed after him even the covenant of an everlasting priesthood; because he was zealous of his God . . ."

What great blessing was the result of executing judgment, rightly, an everlasting priesthood. This, brethren and sisters, is our hope, our yearning. If we can follow the example of Phinehas, we may have the same hope, the same covenant of peace.

### “It is not in Man . . . to direct his steps”

In reaching out to that hope, how necessary then we never forget “the judgment is God’s”, and so put away our own opinions which all too often are after the flesh. Another of our brethren, by his experience helps us in this walk, Jeremiah 10 : 23-24 . . .

“O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.”

How much agonising, bitter experience, and sadness was behind these words of Jeremiah. Let us take them to our hearts, accept them as God’s help for us in His desire to spare us suffering and sorrow. His mercy is further revealed in Jeremiah’s next words :

“O Lord correct me, but with judgment; not in thine anger, lest thou bring me to nothing.”

Is this our spirit; do we seek His judgment, knowing that it is perfectly just and tempered with mercy, knowing too that if we submit, we will indeed become more nearly perfect. It is God’s desire that none should perish and that even now with trial that we should be a happy people. So, He has given us this valuable help through the words of Moses to the children of Israel about to enter the land. “The Judgment is God’s”. These words can have a direct and immediate influence upon our lives, brethren and sisters, if we will hear and take them to our hearts.

J. A. DeF.

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## Christendom — and others — Astray (66)

### The Spirit of the Law the Spirit of Christ

#### The Atonement

**T**HE atonement is the doctrine of salvation made possible by the death of Christ ; the means by which men and women can be made “at one” with God in character and nature. The importance of this doctrine in the eyes of the Almighty can best be seen when it is realised that it is the only means whereby the earth can become populated by those who uphold the Law of God, and in the glowing words of divine writ “all the earth shall be filled with His glory as the waters cover the sea.”

To a Gentile philosopher it would seem strange and unthinkable that such a vast and magnificent condition could arise from the death of one man—Jesus the Christ. It is a delight to follow the wisdom of God in this majestic purpose, seen first in the person of His Son, and then radiated to all who are His brethren and sisters and at last diffused throughout the whole world so that everywhere in every land all declare His glory. There can be no true appreciation of how this excellence is to be attained through the atonement without a clear understanding of . . .

### The Death of Christ

Much evangelical nonsense has been written about the death of Christ. Almost magical properties have been attached to His blood which is more suggestive of “heathenism” than of “Christianism.” It is imperative that the mind be delivered from this aura of superstition to enable a full appreciation of the teaching of God in the death of Christ to be received.

There is nothing difficult in the doctrine declared by the death of Christ. The only difficulty is that human nature, because of pride tends to oppose and reject it for reasons which we shall see.

The question is often asked, “Why did Jesus die?” A preliminary and important question is, “Why did Jesus die in the way He did—nailed to and hung upon a tree?” In considering this question the seeker after Truth must move cautiously and warily otherwise he will make a fatal mistake. The universal error in this connection is to claim that Christ “died for us.” This is true, but there is something to be considered before coming to this part of the divine purpose.

From the foundation of the world it has been shown in promise and precept that Jesus would die, and also in the manner of His death He would be condemned. When it is realized that there are an hundred and one ways in which Jesus could have died, as by the sword, by poison, by drowning, the manner chosen by God for His death stands out in vivid relief for us to be alerted to receive the divine teaching in His death. May it also be remembered that Jesus fulfilled the Law of Moses in the manner of His death, for the Law says . . .

### **“Cursed is everyone that hangeth on a tree”**

(Galatians (3 : 13).

These words which are used by the Apostle do not quote exactly the Law as it is given in Deuteronomy but fully express its meaning. Reference to this Law shows that where any were rebellious against God they had to be put to death by stoning, and then the body hung upon a tree until sundown. God's purpose in this signal punishment is declared in the Law—“That all Israel might hear and fear.”

Having realised that the manner of Jesus' death was not a matter of chance but one that was divinely chosen, the next question is, “Why was Jesus, who never sinned, condemned in His death?”

Christendom are baffled by this question as indeed are the “others.” They will not face the question but pass over it by saying that Christ was made a “curse for us.” When a further question is put to help “Would God, who is just, condemn a person who did not deserve it even for the benefit of others?”—there is usually evasion or resentment. The seeker after truth will be careful not to become a victim of emotion governed by preconceived thoughts, but will be careful to find out in detail the wisdom of God that he may understand fully the important doctrine of the atonement, without which the understanding of the means of salvation is impossible. In the building up of any doctrine, it is imperative that the foundation be correct. The foundation of the doctrine of the atonement is an understanding of why Jesus, Himself, who did no sin, was condemned in the manner of His death. Much help will be received in finding an answer to this question by partaking of the Spirit of Christ in the Law.

**“As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.”** (John 3 : 14)

The “lifting up” referred to in these words by Jesus is the nailing of a dead body of a rebel to a stake. God's condemnation by this means was seen to an intense degree in the fulfillment of this Law so that the brethren and sisters in the Ecclesia in the wilderness, and in the land, might be kept in the way of righteousness through hearing and fearing the Lord Almighty. This lesson took place in the wilderness when Moses “lifted up the serpent.” Then let us go

to the wilderness and try to learn the lesson, and at the same time find the answer why Jesus, who never sinned, was condemned by being “lifted up.”

When Israel arrived at Mount Hor in the wilderness they experienced a setback when King Arad the Caananite fought against them and took some of them prisoners. Israel made a vow that if God would help them, they would destroy the Caananites. God heard and deliverance came and the Caananites and their cities were destroyed. What an encouragement this incident was to faith, but as the people journeyed from Mount Hor faith began to wane because of the weariness of the way. They complained that they had been brought into the wilderness to die, and grumbled about the food which God provided from heaven. God deemed that an immediate and salutary punishment was necessary, so that He sent fiery serpents among the people which brought about the death of many in Israel. Immediately there was a realisation by Israel that they had sinned and deliverance was eagerly sought. The way to restoration to God’s favour and deliverance from death was shown to Israel in a most remarkable way. Moses, in answer to his prayer for the people, was told . . .

“Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.” (Numbers 21 : 8).

Already, it has been seen that the “lifting up” according to the Law of Moses, whether it be upon a tree, a stake or a pole was a simple means of showing God’s condemnation. In what Moses was required to do for the deliverance of Israel from death, there is seen condemnation of the serpent of brass. What lesson was there in this for a people who were death stricken? God has shown from the beginning that He views people as belonging to one of two classes: to the obedient or disobedient, to the “seed of the woman,” or to “the seed of the serpent.” Jesus recognised this when He addressed those who were opposed to Him as “ye serpents, ye generation of vipers.” The brethren and sisters in the wilderness would know full well that they had been disobedient, and therefore were as “seed of the serpent.” What Moses was told to do was to bring home the simple lesson of the condemnation of those who by wrong doing had become like serpents. This was effectively demonstrated before all Israel by a serpent of brass being crucified or lifted up upon a pole before them. They were told that anyone

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who had been bitten and was dying if he "looked upon it, shall live." The healing was not effected as by magic, but by the power of God. God would know if the one looking upon the serpent recognised that through disobedience he was like the serpent, and confessed in his heart that it was right he should be condemned to death as seen in the crucified serpent of brass. It was upon the basis of this acknowledgment and confession that the mercy of God was extended and deliverance from death provided. The lesson was simple and powerful to any brother or sister who was dying through disobedience: "I can see that I am only worthy of death and acknowledge this in looking upon the condemned serpent, which in a figure is a just condemnation of myself."

Now we are all in a sense serpent—bitten through sin so that every one of us is bound to die. There are a few, however, who recognise why we are in this plight; that we all have been sentenced to death because of sin. There emerges from the experience which came to Israel in the wilderness the lesson, that apart from confession that we are worthy of death, there is no hope of atonement or salvation.

The serpent which was crucified by Moses was made of brass and had no merit in itself. It did pre-figure one who would have merit in God's eyes, and who in consequence would be raised from the dead. As we have so clearly seen Christ was condemned by being hung upon a tree. Why, when He had never sinned?—because He had the same nature as His brethren, which was always tending to rebel against the Law of God. It was the Father's will that this rebellious nature found in His Son, and in every human being, should be condemned before all. Jesus shrank from the ordeal of the cross, but nevertheless said, "Not my will, but thine be done." Both the Father and the Son were of the same mind to show to all the world that God was right in condemning His Son because of the sinful propensities and rebellious character of His nature. The Apostle Paul in speaking of this, says that Jesus in His death, "declared the righteousness of God." This phrase is understood better when we alter the words slightly, "declared that God was right in the condemning of sinful nature."

Jesus died, and was buried. Now because He had not sinned God raised Him from the dead and gave Him life eternal. The beautiful doctrine of atonement is first seen in the person of Christ;

who after being made “at one” in the likeness of character finally was made “at one” in divine nature.

The answer then to the question—“why was Jesus, who never sinned, condemned in the manner of His death?”—is because His nature merited condemnation.

Jesus did not earn eternal life. All that human flesh, including that of Jesus, really merits is death. This Jesus showed in a clear and spectacular way. The mercy of God is seen extended to Him in the gift of life. The question which inevitably follows is how can we who certainly have sinned possibly have the hope of life. The answer is found in the provision which is made for being . . .

### **“Baptised into His death.”** (Romans 6 : 3)

Without a true understanding of the death of Christ there cannot be a proper understanding and belief of what is meant by baptism. The larger sects have made a caricature of this divine ordinance by changing it from immersion into a sprinkling of an infant with a few drops of water. Sects, who believe in baptism by immersion, including some of the “others” only have a superficial view of what is meant by baptism. They say it is a washing away of past sins, and the starting of a new life. This general and superficial view is altogether inadequate for belief that is necessary for an immersion to be a true baptism. There must be an understanding of why it is necessary to be “baptised into His death.” The Apostle Paul adds . . .

“Therefore we are buried with him by baptism into death.”  
(Romans 6 : 4).

Only dead bodies are buried. Baptism then is a confession of being dead in a figure, of being worthy of death. Belief of this in itself would not make an immersion a true baptism. There must be a knowledge and a belief of why it is necessary to be “baptised into His death.”

Here is the crucial point. We have seen that Jesus was condemned in the manner of His death, and so showed to all the world that God’s view of His and our nature was right; and that every

one of us including His Son was and is only worthy of death. To be "baptised into His death," with a conscience rightly informed about this, shows that the one truly baptised confesses in a practical manner the truth of this vital doctrine which Jesus declared by His death. God would be just if the one being baptised were allowed to remain in the water to die. Through the mercy of the great God baptism requires the one to be brought out of the water in the same way as Jesus was brought out of the grave. The principle of truth for present observance in this essential ceremony is the same as that which was taught to the brethren and sisters in the wilderness when the serpent of brass was crucified; that God is right when He says we are only fit to die; that only through being united to the Redeemer in His death, which so clearly showed this, could there be hope of life. The conscience of the believer thus becomes united to Christ and acceptable to God. On this basis God can extend mercy and yet be just so that in the beautiful doctrine of the atonement, justice is perfectly maintained, blended with mercy, which the lowliest can appreciate and receive. How wonderful are the ways of God in the provision of salvation, the atonement, in that there is no discrimination against rich or poor, high or low, but in which all of whatever class can receive the blessing on the simple basis of acceptable faith.

### **Departure from the Truth**

The difficulty experienced by men generally in receiving this essential doctrine is that they prefer to receive "honour one of another" instead of seeking that honour which comes from God. The honour of God can only be received by recognising His truth, which as we have seen requires a sincere acknowledgment that by nature we are so bad that death is our meet end. When it is called to mind how frequently men of the world lavish praise on one another (often not sincerely meant), it will at once be appreciated how great is the difficulty in making men and women understand that they are not worthy of any praise at all. The underlying cause of this is pride, which in the eyes of God is an abomination—for what grounds are there for any man made only of the dust of the ground and soon to return thither, to be proud?

Even before the Apostles had finished writing their inspired epistles, the "mystery of iniquity" had already begun to work; which, as like the Apostle Paul shows, was none other than the

elevation of the creature to take the place of God. This seems incredible, but the words of the Apostle will be remembered in this connection . . .

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”

(II. Thessalonians 2 : 3-4).

The dreadful outcome of the working of “the mystery of iniquity” is shown in these words of the Apostle. There is a grave warning in this for all to consider. Wrong, or departure from the Truth in the beginning, does not always seem very serious to the human mind; but God knows best and can foresee the final result to which such departure must eventually lead. In this case it is no less than a dreadful counterfeit of true Christianity which the reader will or should recognise as Christendom; a counterfeit which Jesus shows in the end will be responsible for “deceiving the whole world.” Could any at the time of the Apostle Paul have possibly foreseen the departure from the Truth—“the falling away”—of which he spoke should result in the whole world being involved in wickedness and being astray from God ?

The main sect of Christendom, and the most numerous and most powerful, gives the title to its leader of “Pope,” “Father.” This, in defiance of the command of Jesus, “call no man your father upon the earth: for one is your Father, which is in heaven.” Pre-sumption has become the handmaid of pride in the development of so large and wicked a system known as Christendom. The crowned head of Christendom is known as the “Vicar of Christ upon earth.” “Vicar” means ‘instead of,’ and so the lamentable results of which the Apostle spoke have come to pass by which the whole world is deceived because in a phrase, Christendom is astray.

### “The Mystery of Iniquity”

The careful reader will want to know exactly what is “the mystery of iniquity,” lest he, unwittingly, should become involved in the toils of this deceiving and destroying influence.

If we will listen carefully, and dismiss any preconceived philosophical notions, we may receive the simple and powerful teaching on this very important matter; for who is there amongst us who feel that we are worthy to be the exceptions to the universal deception spoken of by Jesus? Let us listen to the Apostle John . . .

“For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.” (II. John 8).

This is a simple definition of the “mystery of iniquity.” It had already begun to show itself in the times of the Apostles. The early history of Christendom shows how rapidly this pernicious iniquity developed. As the “falling away” took place the main controversy which convulsed Christendom was whether Jesus was of flesh—nature as declared by one named Arius, or whether He were a God dwelling in flesh as so strongly propogated by Athanasius. Soon the views of Athanasius became accepted as laid down in the creed which bears his name.

Consider the underlying motive of the controversy. If Jesus, as according to Christendom, can be regarded as a God who came from heaven and dwelt in flesh and suffered upon the cross for the expiation of the Almighty’s wrath against fallen man, then condemnation is completely removed, and men are allowed to think that they for some reason or other merit the great sacrifice of Christ; that there is no condemnation of themselves, and that through the sacrifice of Christ each and all will be delivered from death. Such is the proud ignorance and presumption of Christendom. Christendom is astray. The dreadful destiny that awaits Christendom is that it shall “be consumed with the Spirit of His mouth, and be destroyed with the brightness of His coming.” In proclaiming the Truth how needful it is that the faithful servant of God shall warn any of Christendom who are willing to hear of this impending doom.

### **“The ‘Others’” — Carried away by the tide of Christendom**

If readers amongst those who once had the Truth are inclined to be resentful when those things which are true are spoken then they had better read no further. The truth must be spoken at all times, “whether they will hear or forbear (to hear).” The object is that

there may be found some whose hearts and minds will receive the light and become united to the only one Body wherein there is hope.

If reference be made to the correspondence in the last month's issue the question might rightly be asked, "Do the "others" understand the doctrine of the atonement, without which understanding salvation is impossible?"

Experience has shown that like Christendom they have lost the understanding of the simple teaching of the death of Christ. Attempts to curry favour with Christendom have destroyed the simple faith. Pride in a constant endeavour to avoid condemnation has done its evil work. Those who once had the Truth have become leavened with the "mystery of iniquity." Confession is made that "Jesus Christ is come in the flesh," but there is no understanding of what this really means; no more understanding than is found in Christendom who will make the same confession, but at the same time deny the real truth which such confession should convey.

Some of the older ones amongst the "others" may have recollections of the true doctrine regarding the death of Christ, but let them ask the younger ones the question which has already been put in this article, "Why was Jesus who never sinned condemned in the manner of His death?" Perhaps they may be startled—even alerted—to the danger in their midst.

Where there is ignorance of this doctrine of the atonement, or allowing such ignorance to continue, may the words of the Apostle John be commended for consideration . . .

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed :

" For he that biddeth him God speed is partaker of his evil deeds." (II. John 9-11).

Need any additional words be written in explanation? Surely in these there is sufficient warning for any amongst the "others" who will hear, to give earnest consideration to his position and

means by which there can be deliverance from the universal deception which will involve the present world in complete annihilation when Jesus returns.

( . . . to be continued).

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### **“The Signs of His Coming and of the end of the world”**

**“There is one come out of thee, that imagineth evil against  
the Lord, a wicked counsellor.”** (Nahum 1 : 11).

**I**N many instances the ancient prophecies though having a fulfillment in history, have a final fulfillment foreshadowed by former events. This seems to be the case in the prophecy of Nahum. The message of the book of Nahum has the heading “The burden of Nineveh.” Its words were directed against that city regarded as a highly civilised metropolis in the ancient world. There, the king Ashurbanipal founded his library, the most famous in the whole of the ancient orient. There, gigantic palaces were erected, a testimonial of the art and craft of a cultured people.

But the prospering city became a city of evil workers, and so the cry of the prophet was—

“Woe to the city of bloods! it is all full of lies and robbery; the prey departeth not.” (Nahum 3 : 1).

“Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcraft.

“Behold, I am against thee saith the Lord of hosts . . . ”  
(verses 4-5).

The echo of such a message is heard again eight centuries later when the Apostle John declares of another great system . . .

“ . . . thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.” (Rev. 18 : 23).

As the history of Nineveh is perused in the holy record it becomes clear that Nineveh's religion challenged the divine. The mind goes back to Jerusalem compassed with armies, and Hezekiah, a godly man, exhorting the people to ask God for help and trust Him to be their Saviour. Outside the closed gates a Ninevite counsellor had evil advice to give—

“What confidence is this wherein thou trustest? Thou sayest (but they are but vain words) I have counsel and strength for the war . . . But if ye say unto me, We trust in the Lord our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?”  
(II. Kings 18 : 19-22).

So the voice of challenge and of doubt was raised against the truth. Again that voice sounded out with the words . . .

“Let not Hezekiah deceive you: for he shall not be able to deliver you out of his (the king of Assyria's) hand: Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us . . . make an agreement with me by a present . . . that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you saying, The Lord will deliver us.” (verses 29 32).

Again the voice of deception claimed that its work was the work of God—

“Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it.” (verse 25).

Nahum pin-pointed the situation—

“There is one come out of thee (Nineveh) that imagineth evil against the Lord, a wicked counsellor.”  
(Nahum 1 : 11).

**“And he shall speak great words against the Most High and shall wear out the saints of the Most High, and think to change times and laws.”** (Daniel 7 : 25).

The above quotation is in context with the foretelling of a coming world judgment which will take away men's dominion and will replace it with the dominion of “the people of the saints of the

Most High." Obviously the leaders of men will be very reluctant to give up their dominion and position, even as the scriptures show. They will therefore be hostile to Christ at His return and will be resistors of His Truth, and persecutors of those who respond to Him. Their chief counsellor in this work of resistance is described in the book of Revelation as the false prophet. The aim will be to counter the preaching of the Truth and its exhortation to trust in God, with the high sounding words of religious challenge, as deceptive as the voice of the one who proceeded from Nineveh "the mistress of witchcrafts" those twenty seven centuries ago.

From another city of culture and learning "a wicked counsellor" will come who will imagine evil against the Lord. He will be associated with the beast (system) of seven heads, which heads are described (Rev. 17:9) as representative of seven mountains (hills) which are a seat (the seat) of the "well favoured harlot" which declares . . .

"I sit a queen and am no widow and shall see no sorrow."  
(Revelation 18:7).

The beast is seen in the figure as the body politic force behind the heads.

Rome, the city of great edifices and culture has certainly become a well favoured city at the present time. Times are changing and Rome is the chief instigator of it. There is a new surge of movement in her direction. As one Pope passes with the acclaim that he was a man of remarkable influence and popularity with enough sheer common sense to realise that some of the achievements of Communism were good achievements. A man who was different, who went for the human factor that whether Communist or Capitalist men first and foremost were human beings. As he passes, another has stepped into his shoes determined to have the same ovations. At his coronation the new pope addressed himself to those who, without belonging to the Catholic Church, 'are united to us by the powerful bond of faith and love of our Lord Jesus and marked by the seal of one baptism.' He said that he turned to them with "respect redoubled by an immense longing: a longing which has animated many among them for so long: to hasten the blessed day which will see, after centuries of unhappy separation, the perfect realisation of Christ's urgent prayer on the eve of His death—ut sint unum (that they may be one)."

So the new and significant work goes on, which is to make Rome the mistress of the nations, the counsellor of their policies.

From Britain the Queen and Prime Minister sent messages of congratulation to the new Pope. The Archbishop of Canterbury sent a telegram which said: "Anglicans everywhere will pray that God will give your Holiness strength and blessing in the service of Christendom."

From Warsaw came the news that the Pope's election was welcomed by Communists and Catholics alike.

Following such reports came the news of the United States President's visit to the Vatican; of a talk between the President and the Pope about which there will be no official information.

The questions in the mind provoked by these remarkable events concerns the new Catholic leader. Is this the one foreshadowed by the counsellor who came out of Nineveh milleniums ago?

Is this the one who will be seen in the earth, occupying a more exalted position than his predecessors, at the time when in fulfillment of the prophecy "the feet of Him that bringeth good tidings, that publisheth peace" (Nahum 1 : 15), will tread upon the high places of the earth?

D.L.

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## Correspondence

### with the Editor of the "Old Paths" Magazine—Correction

In the July issue it was said that no reply had been received to the letter published in the May Magazine. It transpires that this magazine was not received by the Editor, although sent. Consequently, we unreservedly withdraw the suggestion that there was reluctance to come to the light, and hope that there will be equal frankness in dealing with the false and malicious accusations made against us; and an acknowledgment of the truth of what we said respecting the mis-use of the quotation, "The Lord alone knoweth them that are His."

W.V.B.

## News from the Ecclesias

**Eden, New York,** Grange Hall, Church Street.

Sundays : Breaking of Bread 11.45 a.m. Sunday School :  
10.30 a.m. Revelation Study : 2.0 p.m.  
Bible Classes : Midweek, Forestville, Hamburg and Buffalo.

Our annual Sunday School Review and Prize Giving is planned, God willing, for August 4th.

It is encouraging that the work of witnessing through the medium of advertising continues with response from a few.

Our two sisters have returned from a most profitable visit with brethren and sisters across the seas; and we all share in and are grateful for the help and benefit received.

J.A.DeF.

**Pentrip, Black Rock, Portmadoc,** Breaking of Bread, Sundays 11.30 a.m. Eureka Class Thursdays 7.30 p.m.

Over the past few months there has been varied interests with visitors, some of which are Christadelphians. Although the interest does not appear to be sustained out efforts must continue, whether they will hear or forbear.

It has been a great source of joy to have the company of so many of the brethren and sisters, especially do we value the visits of our Sister Carter and Sister Lois Carter from the United States.

On Sunday, June 23rd, there were twelve at the Table of the Lord here. We are most grateful and thankful for these times of refreshing, for they are a real source of strength, comfort, refreshing and encouragement to us.

per J.S.

**Nottingham.** Meadow's Community Centre, Kirkwhite Street, (Queen's Drive end), Nottingham. Sundays : Breaking of Bread, 11.0 a.m., Bible Class 2.15 p.m., Thursdays: People's Hall, 7.15 p.m., Eureka and Class Subjects alternately.

We are grateful to hear of the safe arrival home of our Sisters from the Eden Ecclesia. Happy memories will linger for a long time.

## THE REMNANT

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We were glad also to have the help of Bro. W. V. Butterfield at the Table of the Lord, much overdue because of illness and labour in the Truth's service and also Sister Butterfield.

Recent experiences too have allowed us to realise the care of our Father in time of need and also the abundant evidence of the promise of Brethren and Sisters an hundredfold.

H.J.S.

**Manchester**, Memorial Hall, M.A.P.S. Building, Albert Square  
Manchester.

Sundays : Breaking of Bread 11.30 a.m. Lecture 3.15 p.m.

Thursdays : 7.15 p.m., Onward Hall, Deansgate.

Law of Moses Class : 3rd Saturday each month at 3.45 p.m.

As a result of the recent effort in Birmingham there is some promising interest in a few who attended that lecture. Judged by human standards the fruits of labour in the Truth are small. Much encouragement is received in the thought that one eternal life is worth more than a million dead ones. It is the aggregate of the few in all ages who will constitute the redeemed. In these, and in these alone, will the imperishable glory of God be manifest in all the world. A work, so wonderful and so vast is worthy of continuous and unstinting effort.

On Saturday, July 6th we held our annual Sunday School Outing. Despite the generally inclement weather the children were able to enjoy themselves for two or three hours.

We have been pleased to welcome at the Table of the Lord, Sister Packer of Nottingham and Sister T. Williams of Portmadoc.  
W.V.B.

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## Ecclesial Dates

**Saturday, August 10th**

Fraternal Gathering, Manchester,

**Saturday, October 5th**

Fraternal Gathering, Nottingham.