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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

CHRISTENDOM - AND OTHERS - ASTRAY

WHEN EVIL IS IN OUR MIDST, LET JUDGMENT COMMENCE  
WITH OURSELVES

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

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NEWS FROM THE ECCLESIAS

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## At the Table of the Lord

### “His compassions fail not”

**I**N Jeremiah's lamentations, we read his words, expressing grief and sadness of heart because of the state of his people, Israel. They had grievously offended God, and were suffering captivity and affliction because of their offense; they were under God's judgments. Jeremiah recognised the righteousness of this judgment upon Israel; yet lamented for their position which could have been so exalted, if they had heeded the Word of God. Here we read of Jeremiah's continuing pleas for God's mercy and compassion.

Can we enter into his mind as he saw Israel's affliction? He, too, knew grief and great affliction, suffering at the hand of his own people. We, brethren and sisters, suffer because of our own failures, knowing in a measure, the grief that filled Jeremiah's mind. Yet we, with Jeremiah, can and do find help and deliverance from affliction through the mercy of God. Do we not remember the words of Paul in I. Corinthians 10 : 13—

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”

How merciful of God ! Jeremiah knew and valued this, and so could bear it ; and, we should, as we learn from the experiences we pass through under His hand.

We find an expression of Jeremiah's trust in Lamentations 3 : 22, 23—

“It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.”

We know that often and dreadfully we fail to honour God ; thus, often we must offend Him. For this, we deserve only to be consumed in His wrath. It is only as His compassions fail not that we are delivered, being forgiven for these failures. Can we not—indeed must we not—join in Jeremiah's expression of gratitude to God that His compassions fail not and are new every morning? His mercy is unfailing toward those that are His, and who seek His face. He is unchangeable in the daily provision of that mercy, so

necessary lest we be consumed. In Malachi 3 : 6, we read His words through the prophet . . .

“For I am the Lord, I change not: therefore ye sons of Jacob are not consumed.”

Where else can we find such unchanging help? We know from experience that God alone is constant, never failing, always extending His hand in compassion to help. We remember, too, James' words . . .

“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.” (James 1 : 17).

Every man who calls upon God in truth has much evidence to know this, whether it be Elijah, Jeremiah, James, or one of ourselves. We have a powerful witness to His faithfulness, His unchangeableness, in the name used by James: “the Father of lights.” In the beginning, God created the lights in the heavens, the sun, moon, and stars.

In Genesis 1 : 14, it is recorded : “God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.” Indeed they are for signs to us, witnessing to His unchangeableness. The sun rises every morning, sets every night. The time of its rising is known, for it can be said that on a given date, even a thousand years from now, it will rise at a certain time. We can set our watches by it. How necessary, too, the sun is, for without it we would have no food, no warmth. Our very lives depend upon it. The stars likewise are witnesses to an all-powerful hand. Their position is fixed so surely that men can locate their position on the seas by them; so that even today with all man's inventions, he still depends to a large extent upon these creations of God. The Creator of these is our God, our Father. We belong to Him, are part of His creation. He watches over and cares for us in all our ways. So as we, brethren and sisters, like Jeremiah, watch the sun rise each morning, watch the stars in their courses, can we not take comfort in the knowledge that His compassions fail not, just as the sun or stars never fail? We find the word “compassion” comes from a root word meaning love. His compassions are an expression of His love, unfailing, ever-present toward those whose desire is to serve Him.

Let us think upon His sun again. We remember how in Egypt there was gross darkness in the land when the sun was hidden from them. How dreadful a plague it was. What if His mercy were

hidden from us! Would not the situation be similar? We would be in gross darkness, in despair—for how empty, how hopeless we would feel. But no, His love, His compassion, is sure, never failing. Well does Paul tell us in I. Corinthians 13 : 8, “. . . Love never faileth . . .” It is always there, and will be always, from the God of love, and it can be ours if we reach out for it.

### “They are new every morning”

Yes, love is there for us every day, fresh, sure, cleansing, caring, building us up in faith and strength. Each day this is his gift to us, for He knows how much it is needed. Do we, brethren and sisters, truly realise our need for it, the graciousness of its provision, and in addition, do we fully grasp what it is to work in us each day ?

We can find help here through David’s spirit, for he was one who had experienced and did appreciate that God is very merciful. Let us try to enter into his mind expressed for us in Psalm 51, when Nathan the prophet, came unto him. His words in verses 10-12 are a help and guide.

“Create in me a clean heart O God; and renew a right spirit within me.”

A right spirit as a result of a clean heart which responds each morning to the mercy extended, in gratitude, in love, in desire to please.

“Cast me not away from thy presence; and take not thy holy spirit from me.”

If cast away, if His spirit were taken away, there would be no mercy, no extending of compassion. The sun would be hidden, and we would be left bereft. How merciful that God does not do this. Yet He will, if we do not respond to His mercy, for we must acknowledge our need, and His faithfulness in providing it.

“Restore unto me the joy of thy salvation; and uphold me with thy free spirit.”

If we do respond to His compassion, if we do strive for a clean heart and a right spirit, will we not grow in joyful anticipation of His salvation ?

We can find joy in His salvation now in hope, we can rejoice that He does provide for our needs—all through that mercy which is new every morning.

### **“Ye know not what manner of Spirit ye are of”**

God’s mercy is not something to which we are entitled, nor something we can have just because we have a form of godliness; but, it is there only because of a humble and a trusting spirit in us. To help, we have the recorded experience of Elijah in II. Kings 1, where Ahaziah sent a captain with his fifty men to take the prophet. God through Elijah sent down fire and consumed these men; and a second captain and his fifty who came in the same spirit were likewise consumed. The third captain came in a much different spirit, saying to Elijah (verse 13): “O man of God . . . let my life, and the life of these fifty . . . be precious in thy sight.” To this man, compassion was shown. Is it not a help to us, brethren and sisters? A help which Jesus spoke of to his disciples, where they were not received by certain Samaritans:

“When his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them.” (Luke 9 : 54-56).

They failed to perceive what spirit they should have been of—the spirit of mercy and compassion, the spirit of meekness. Do not we ourselves sometimes fail to perceive, brethren and sisters, “what manner of spirit ye are of.”?

We must strive to be of His spirit, remembering His words: “Blessed are the merciful: for they shall obtain mercy.” (Matthew 5 : 7).

### **“Let us lift up our heart . . . unto God”**

As we ponder, brethren and sisters, the words of Jeremiah, “It is of the Lord’s mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness,” let us seek to discern what we can do in response to

this unfailing compassion. How can we show our gratitude, our love for Him, as we experience deliverance through that mercy? Again Jeremiah helps :

“Let us search and try our ways; and turn again to the Lord.”  
(Lamentations 3 : 40-41).

No matter how greatly we are trying, brethren and sisters, we are flesh, and do fail. Let us honestly be prepared to confess our failure. Can we not show our gratitude by truly searching and trying our ways, to be sure they are pleasing to Him, are reflecting our love for Him. Further help is found in verse 41 :

“Let us lift up our heart with our hands unto God in the heavens.”

Let us come unto God, saying unto Him with hands uplifted, “Here is my heart”; and meaning it, brethren and sisters, in full submission and trusting gratitude.

J.A.DeF.

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### **Christendom — *and others* — Astray (68)**

**The Spirit of the Law the Spirit of Christ.**

**Salvation only in the One Body, by the One Spirit and  
through the One Baptism**

**T**HE desire of every reasonable person is to obtain salvation from death, for all know that they must die. In spite of some wonderful surgery and the discovery of many drugs the sentence of death remains upon rich and poor, upon high and low. Few turn to God for deliverance, although many in the hour of extremity appeal to a God they know not.

It is the greatest blessing in this life to know that there can be salvation from death provided by the only true living God, whose promises are sure for He is unchangeable. His character and purpose are the same as they were in the beginning. That is why so much can be learned from the Old Testament which has been largely discarded by so-called Christian teachers. The object in these articles is to show the loss there is when the Old Testament and the Law are rejected; to make clear that the spirit of the Law

is the Spirit of Christ, and that the teaching of the Law is as applicable to present-day life as it was when originally given. Failure to appreciate this great truth accounts for Christendom's dilemma in doctrine, and is the main reason why Christendom is astray.

The "others" have followed in Christendom's steps. Like Christendom they have articles of faith in which they profess "positive belief", but are obviously in doubt about any other items. Codifying belief in a "Statement of Faith" is good if it does not prevent or discourage access to the inexhaustible mine of spiritual treasure, of counsel and guidance for all the requirements of life, found in the Law of Moses.

Latterly, Christendom have declared or at least inferred that doctrine is of little consequence; that the essential requirement for salvation is a general acceptance of the "Christian religion" and a contribution of a certain amount to "Christian charity." This is what is usually called a "good life," however lacking in other respects. Christendom has become so vague about the requirements of salvation, that the ordinary man has been made to think that there are not any, other than perhaps his own conscience which is like a piece of elastic which can be stretched or contracted at will to suit any line of conduct or action. This very general view of Christendom, which means little less now-a-days than universal salvation, has rendered doctrine unnecessary and the Word of God superfluous. Strictly speaking Christendom is not a religious body but only a secular one with a religious flavour.

The "others" are invited to look at Christendom as a warning in showing that doctrine is essential, and not merely that which is included in a "Statement of Faith", but also all doctrine necessary to settle every point in regard to belief and conduct. Latitude in these respects is not permitted by God, as indeed it is reasonable to understand He would have His people know exactly what they should believe and how they should behave. There is a "way of salvation" clearly marked out by the Almighty, fenced by good doctrine on both sides so that His people shall not stray by turning either to "the left hand or the right." We shall see in the course of this article that there is only ONE way of salvation, and not many. All of us would do well to take heed to the fact that, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

## The One Body

The term "Body" is a divine figure to describe the corporate organisation of believers, and its proprietary right is vested in the Spirit. The term has been stolen by the world to describe all kinds of "bodies" which are not true believers, and strictly "no-bodies."

Let us look at the divine figure of the "Body" afresh, dismissing all general and ill-conceived ideas. This will help in the appreciation of the power of the divine figure. The human frame, "fearfully and wonderfully made," is a perfect example of corporate organisation and co-ordination. Each member, and there are many, works in perfect sympathy with every other, and always in obedience to the "head." If such a body were divided it would no longer be a body, a most eloquent testimony to what God would have us believe concerning the "One Body."

The idea prevalent in Christendom, and finding fashion among the "others", that the Body of believers can be divided, forming what is known as the "mystical body," is entirely opposed to the simplicity of the divine figure and teaching. As the Apostle Paul infers Christ is not divided, neither indeed can He be.

This brings us to a very startling thought: there is only "One Body," and only in this "One Body" can the way of salvation be found. This most important truth is not confined to the New Testament, but is also found abundantly in the Old Testament.

### The One Body in the Teaching of the Law of Moses

In considering the divine teaching concerning the One Body, it is important to deliver the mind from any feeling that this is merely a matter of exposition and to remember that the important issue of the way of salvation is involved—an issue affecting the life and death of each one of us.

The subject is neither difficult nor complicated; only "philosophy and vain deceit" have made it so. The unity of God's purpose was demonstrated to the brethren and sisters in the wilderness as clearly as to those who formed the early Ecclesias. They were shown that there was only ONE true and living God, and that He was the God of His people—Israel. It is a simple and powerful thought to call to mind that Yahweh was not the God of any other people or community; He was not the God of the Egyptians, nor the God of

the Caananites or any other nation. If a "stranger," that is one belonging to another nation, were to find the way of salvation, then they were required to leave that nation and to become adopted into the body of Israel. They were to be circumcised, showing that they understood the propensities of the flesh must be cut off, and also were required to be obedient to the Law.

"Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God." (Leviticus 24 : 22).

Observe the unity of God's purpose: one God, and one Law. Speculation and human opinions were ruled out. There were no such things as "open questions."

The brethren and sisters in the wilderness were also informed about the beauty and power of the divine figure of the "One Body." Concerning them it is written . . .

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea.

And were all baptised into Moses in the cloud and in the sea." (I. Corinthians 10 : 1-2).

Thus the brethren and sisters were shown that they belonged to the One Body, the body of Moses, who was a type of the Lord Jesus.

This exclusive unity in which the only way of salvation was shown to the brethren and sisters in the wilderness was seen in other figures. The arrangement of the tabernacle, the dwelling place of God, need only be considered to see that this is also a figure expressing unity of purpose in the people which belonged unto the Almighty. Israel in the wilderness were cut off from all other nations. Their baptism into Moses showed this clearly. When called to meet their God this separation was emphasised. In the encampment of the congregation it was clearly demonstrated. Israel were to be with God's presence always; to journey with God when this was indicated by the removal of the "pillar of cloud," and to stay in those places with God when the "pillar of cloud" rested.

In a most demonstrative way God showed this was the "One Body" and that the way of salvation was not to be found in any other people. Those belonging to other communities knew not God nor His Law. To Israel only was His Law given with the promise of redemption if this were observed in faith.

### Salvation only in the One Body, by the One Spirit, and through the One Baptism

It will at once be recalled these words express the sentiment of what the Apostle Paul said in his letter to the Ephesians, which it may be as well to quote :

“There is one body, and one Spirit, even as ye are called in one hope of your calling,  
One Lord, one faith, one baptism,  
One God and Father of all, who is above all, and through all, and in you all.” (Ephesians 4 : 5-6).

If philosophy had not done its evil work the understanding of these words would be simplicity itself. The unity, the exclusive unity, of God's purpose is most easy to perceive.

Does it not seem dangerous and dreadful that with such a clear pronouncement men venture to say that the unity of the Body is of no consequence ? That it can be cut up into different sections as has happened in the case of the “others” with the bold assertion that the way of salvation can be found in one or the other of the dismembered pieces ?

Careful scrutiny of the words of the Apostle will further demonstrate the unity of God's purpose. Just as there is only One Body, so there is only one Spirit. Let us pause here. What is the significance of the reference to there being only one Spirit or power? Does it not immediately indicate that the power of God, which can only be thought of as a unity, will be used consistently for the furtherance of His purpose in the calling out of those who are to constitute the One Body? It was so in the case of Israel who were delivered from the defilement of Egypt through the baptism in the Red Sea into the body of Moses. Too often are remarks heard as though the coming to the Truth is by chance. This is never the case. The over-ruling care of God in respect of any called to the One Body is shown clearly in the case of Cornelius. The revealing of what happened behind the scenes in his calling to the Truth is given that we might understand the work of God through the One Spirit in the calling to the One Body. God will never call any to that One Body who has not the capacity to accept the responsibility. He will never fail to call any to the One Body who have the ability to accept this responsibility. He is all-wise, and all-seeing, and consequently His work will always be fair and just, executed through His one Spirit.

## THE REMNANT

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Entrance into the One Body wherein is the only way of salvation is by the one baptism. The Apostle Paul says :

“For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into (of) one Spirit.”

(I. Corinthians 12 : 13).

Let these words be pondered carefully—one Spirit working through baptism to introduce into One Body! God’s work, and God’s work only. There are many imitations and counterfeits of this work by the dismembered sections of what was once the Body, but to what avail? There may be many “baptisms” conducted by these sections, but they have forgotten that there is only “ONE BAPTISM”: that all other “baptisms” are a counterfeit and un-availing to salvation. Unless the divine teaching concerning the One Body be appreciated both in the Old Testament and in the New, then the reference to “one baptism” will not be understood. Many are put under the water by various sects who are not baptised, for as true baptism is the entrance to the one and only Body any other than the “one baptism” is no baptism at all.

Truly there is only One Body, whose unity condemns all others who are divided and yet profess to be part of the One Body. There is only one Spirit, the Power of God whose work it is to see that any who have the capacity to respond to His invitation to be saved shall be introduced into this One Body. The ordinance which He has chosen for such being placed in the One Body is through the One baptism, which statement shows that all other baptisms of divided sects are spurious. The one baptism is not only a condemnation of the world as generally understood, but a condemnation of the separation by those sects which have a semblance of the Truth, but because of their divided state and yet professing to be the One One Body are not so.

It is hoped that the “others”, or at least some of them, will consider earnestly where they stand in relation to these important truths.

(To be continued . . . )

## Where Evil is in Our Midst, Let Judgment Commence with Ourselves

**A**S the book of Judges comes to a conclusion a dreadful deed is described. This took place in only a matter of two or three decades from the time that the children of Israel came out of the wilderness after the death of Moses. Previously the book of Judges relates the history of Israel over a period of 450 years from the time that Joshua entered the land. Then at the conclusion of the book the mind is taken back again to those early days of the kingdom of God.

The incident; the details of which it is thought unnecessary to repeat in this article, occurred at a time described as "those days when there was no king in Israel" (Judges 19 : 1). It was also at a time when Phinehas, the son of Eleazar the son of Aaron, as yet stood before the ark of God (Judges 20 : 8). The words of the book of Joshua come to mind.

"And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua (margin : prolonged their days after Joshua) and which had known all the works of the Lord that He had done for Israel."

(Joshua 24 : 31).

So at this time to which the book of Judges directs the attention, Israel were serving God and idolatry was not yet evident. Such is the summary of the situation in Israel at the time when the word went throughout the tribes complaining of the terrible crime.

Israel assembled in a great congregation at Mizpeh and decided to go against the wicked men of Gibeah of the tribe of Benjamin. The tribe of Benjamin however refused to take part in the work of cutting off the sinners from amongst the people, instead they decided to protect them.

"How foolish of them," is an expression that comes readily to mind, but here in this simple record is a grave and important warning against the perversity of human nature. Instead of fighting against the wrong, human reasoning prefers to fight for freedom from any obligation to speak out decisively against the wrong.

Thousands upon thousands have failed to perceive this warning, or having once realised it have lost sight of the lesson through philosophy. The lesson of Gibeah shows that where something clearly needs condemning God requires that ALL shall condemn it.

But the record is full of other warnings, and the details set the mind wondering. The children of Benjamin gathered themselves together in their evil cause to Gibeah, where the deed had been perpetrated. There were 700 men of that city, but there were 26,000 that went to support them. On the other hand there were 400,000 men of Israel professing to be on the side of those determined to put away the evil from their midst.

Here it seemed was overwhelming opposition to Benjamin, 400,000 against 26,700. It was at this point that counsel was sought of God, "Which of us shall go up first to the battle . . . ? And the Lord said, Judah . . ." (Judges 20 : 18).

God gave Israel the answer—but why did Israel ask this question? Was there already inter-tribal jealousy as to who should lead in the work of the nation? God however had declared and purposed that Judah should eventually become the leading tribe, hence the counsel given.

Whether this counsel suited Israel as a whole is not apparent. But the record does not relate that Judah thereupon went against Benjamin . . . instead the record says it was Israel : (verse 19).

What a shock Israel got that day! They were smitten before the evildoers with a very great slaughter.

Six and a half centuries later the prophet Hosea looking back to that time, by the Spirit, was caused to say,

"O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them." (Hosea 10 : 9).

Israel would not have suffered such a reverse if there had been nothing wrong. What is the lesson? Were Israel so incensed against the wrong that they did not pause to consider their own position? Their attitude is described in the words :

"When we come to Gibeah we will do according to all the folly they have wrought." (Judges 20 : 9-10).

Here was overconfidence and carelessness; and to be overconfident in the work of the Lord is to do it at one's peril. What care God requires from those who do His work of judging. First of all there should be self examination and self criticism and a seeking to God—and then the judgment that follows must not be the ven-

geance of personal indignation, a true motive is required to be searched out and adopted, namely the vindication of the requirements of God and nothing else.

Is this where Israel failed . . . ? Furthermore to ask for counsel or guidance and when it has been received, to ignore it or forget it will only bring about the difficulties that previously there has been a seeking to avoid.

The next step that Israel took is observed. "They encouraged themselves and set their battle again in array." (verse 22).

Was there still a tendency to trust in their own strength, courage and numbers?

However they did humble themselves in weeping and in asking counsel again (verse 23). Having been told what to do by God the people went forth and were again smitten! Oh, what a shock! Another terrible reverse!! But look what was achieved by the second reverse.

The approach to God was now far more solemn and devout than it had been at the first, the sacrifices were also now remembered (Judges 20 : 26). Two terrible reverses had thoroughly and beneficially humiliated them. Sometimes reverses are necessary for the people of God, to make them humble, and sometimes one reverse is not sufficient! Another must follow it, because the significance of the first reverse is not fully perceived. Even when the second reverse came Israel did not fully perceive at the time why it had come; for the question was again asked—

"Shall I yet again go out to battle against the children of Benjamin my brother or shall I cease?" (verse 28).

"Did God really approve?" That was the question in their minds. The tendency was still to doubt their cause instead of examining their own position.

The cause however was right, hence again the answer of God requiring Israel to go up against Benjamin . . . and now the promise was given that their work would be successful.

The reverses had brought about the Divinely required result so they were told—

"Go up; for tomorrow I will deliver them into thine hand."

This account reveals how holy God is and that in the fullest sense He will only help in the work against evil when those engaged in such a work seek to do it according to the requirements of His will. A zeal without true appreciation of what God requires will not grant His favour. Those who judge error and evil must first of all judge themselves.

D.L.

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

**“If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings: Yea, I have cursed them already, because ye do not lay it to heart.” (Malachi 2 : 2).**

**WHAT** a centre of impressive memories is Israel. What a monument to the power and wonder of the Holy Name of God. But do its inhabitants appreciate their privilege ?

In the hills and valleys, in the water courses and rivers, in the very stones of that land a voice of witness cries out, though inaudible to the actual ear, speaking clearly of God's glorious workings with His people in times gone by.

But even now Israel is a witness to a present glorious working. From the North and from the South, from the East and from the West, He that scattered Israel has been gathering him.

How have Israel's leaders responded? The mind of the nation is dulled to the greatness of its privileges and blessing, and its leaders and teachers, its scholars and religious heads, must bear the consequences of their failure to rise up to their responsibilities.

God is still witnessing to the nation through His preserved Word. His message has an application to all generations, and especially now in these dark days of universal trouble.

The ancient voice with a present day message speaks out . . .

“ . . . Now, O ye priests, this commandment is for you: If ye will not hear, and if ye will not lay it to heart **TO GIVE GLORY UNTO MY NAME**, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessing . . . ” (Malachi 2 : 2).

Who can doubt that Israel has been blessed? God has caused Israel to become a national home for the Jews. He has allowed the nation to become established in the face of strong Arab opposition. He has prospered the energetic work of the Jews. But where is His glory? There is no real recognition of what God has done; no true reverence of the special position of witness that God has placed upon the people of Israel. No profound realisation that the nation in the land and the very land itself is speaking of the coming fulfilment of God's great purpose. Testifying to the verity of that purpose in reminding of those incidents of old that revealed the certainty of God's word and of His sure interest in the affairs of men.

The voice of godly admonition is clear; adversity is to come! This is hinted at by the hostile attitude of Russia to Israel which does not slacken. The cold war between Russia and the United States might have a partial thaw; but there is no relenting of Russia's icy attitude towards Israel.

Meanwhile the tendency of the nation can be summed up in the following account of the observations of a recent traveller there.

“Another hazard of long-distance travel (in Israel) is the Israeli passion for transistor music—music **WHICH SIMPLY DOES NOT GO WITH THE LANDSCAPE**. I caught my first glimpse of Jerusalem through a haze of hideous boogie-woogie; drove back, past mountain terraces miraculously reddened by the sunset, with my ears full of excruciating jazz, and took the awe-inspiring road to Elath against a musical background that could scarcely have been less appropriate. We drove through King Solomn's mines to what sounded like “Rock-a-Boogie Baby”, and a disembodied voice was actually crooning “Daddy wouldn't buy me a Bow-wow” as we passed the sombre mountain where Aaron the High Priest died.”

To Israel's leaders of old the message was :

“ . . . My name shall be great among the nations, saith the Lord of hosts. But ye have profaned it . . . ”

(Malachi 1 : 11-12).

The context concerning sacrifices may not appear to be in keeping with the present, but the attitude that God still requires can be seen in the words—

“I will curse your blessings : (says God) Yea, I have cursed them already, because ye do not lay it to heart.”

(Malachi 2 : 3).

Has the effect of God's admonition and chastening already been felt? Has the curse already been experienced?

It is reported that though the danger of an armed clash with her Arab neighbours will arise when Israel's Water Carrier Scheme to take water from the north to the Negev comes into effect next year, most experts regard the greater danger arising from this proposal as an internal one. The problem is salinity. After seven successive years of drought the mineral content of the water which will flow along the carrier from Lake Galilee is so high—over 400 milligrams per litre—that it might endanger a third of the fruit groves in the central and southern parts of the country when used for irrigation. When Israel had to abandon her original plan of diverting the River Jordan because of political pressures exerted on her she sought an alternative in the waters of Lake Galilee, the only other source having sufficient water for the scheme. The lake normally has a saline content, but because of the past years of drought its saline has increased to serious proportions so far as irrigation is concerned.

The Israeli Cabinet has appointed a special sub-committee to consider the problem. Nearly 36 million pounds sterling has already been spent on the project so it cannot be abandoned. Possibilities of rectifying the saltiness are being suggested along the lines of diverting some of the wells around the lake and introducing sweet water into the pipeline. Even this method would mean that the water from Lake Galilee would still be saline, but such a diversion of the wells would reduce the content to 200 milligrams per litre which would mean, according to the assertions of the experts, an acceptable supply for irrigation purposes.

This arrangement, however, it appears would take at least ten years to introduce, so a shorter term solution to the problem is sought. The possible answer, it is suggested, is the building of a special dilution system to introduce sweet water at a cost of several million pounds. But the citrus growers maintain that, even after dilution, the water would still be too saline for safety. If a satisfactory answer to the questions is not found quickly, it is stated that severe rationing of water and a marked slow-down in agricultural development might be the result.

Yes, what appeared to be a blessing, seems to have been cursed.

As the context of this consideration is further considered, the coming of Jesus is identified with the time when certain curses and reversals are again experienced by the Jews. The words are :

“ . . . The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant . . . But who may abide the day of his coming . . . he shall purify the sons of Levi, and purge them . . . that they may offer unto the Lord an offering in righteousness. Then shall the OFFERING OF JUDAH AND JERUSALEM BE PLEASANT unto the Lord, as in the days of old . . . ”

So The Refiner will come to sift the rulers of Jewry, as well as others, until Israel shows forth the praise, the testimony, and the reverence that God requires.

D.L.

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## Correspondence

**J.H.W.—**

Circular received on “Binding and Loosing.” How sad that so much energy should be mis-spent!

The issue is simple : the Truth can be quickly discerned, without anything like five pages of typescript being necessary.

Will you please face this question—“Is your doctrine NEW”?

The answer is clearly “yes,” if you will receive the indisputable evidence. See the “Ecclesial Guide” originally published in 1883—page 33. Additional evidence is that in the past thirty or forty years

there have been more than a dozen "re-immersions." How can you write as you do when you are cognisant of some of these and fellowshipped them? If you have forgotten this evidence, we will supply (privately) names as proof. The items which you quote of some twenty years ago were written on the implied understanding that there must be faithfulness to receive the fulfilment of the promise, as applies to all the promises of God to His children.

Clearly, by Ecclesial literature and practice your doctrine is NEW. We hope you will open your eyes to see this, and have the courage to admit it. Unless you do, there is not much point in discussing your technical handling of divine writ, which does allow for God working with sinful Ecclesias as He does with sinful individuals before cutting off (see example III. John : 9-10), and what is worse removes the fear of being unworthy of the promise to those meeting "in His name"; a fear which must be pleasing to Jesus, and without which fear presumption takes its place, the most dreadful of all transgressions.

Please face the above question in your heart as to whether your doctrine is new, and above all please remember that no one would ever be allowed to defend the Truth in the position you were in, when you contended for your new doctrine; and then your zeal may yet be turned into fruitful channels.

W.V.B.

### **Letter from Mr. D. A. Cox—**

"After reading your first instalment on marriage, and noting your remarks about a man with his former wife and latter wife in the same meeting . . . it struck me the same conditions could prevail in your own meeting (Baptism of divorced and remarried).

I shall await with interest to know if your subsequent articles will confirm or deny this observation."

### **Reply—**

You will realise your suggestion is hypothetical; a possibility according to human reasoning. Just, as for instance, it might be said what would be the position in an Ecclesia if an Arab and his four wives were all baptised ?

Please remember that the One Body is not controlled by human reasoning, but by the Spirit or power of the living God. It is He who calls; not man. He would never call those to the One Body who by their married state would deny His teaching on marriage. Also, please remember that God works with those to be "called" long before they are "called." If one is regarded by Him as a prospect for the "call", God would over-rule that His married state did not prove a hindrance or embarrassment.

Incidentally, does this not show that where those professing the Truth are plagued by divorce and its consequences that they are outside the Truth, and not in the way of salvation?

W.V.B.

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### 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 Class : Midweek, Forestville, Hamburg and Buffalo.

We rejoice at the evidence of the Spirit's unity as expressed in the greeting from the Gathering.

Our minds and supplications are with those in tribulation for His Name's sake, knowing God watches over His children for their good.

Particular encouragement is felt at the continued expressions of concern from those who in time past once held the Truth.

J.A.DeF.

**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.

Once again we were blessed with a time of refreshing at our Fraternal Gathering in October when the Subject concerning "The Peace of Jerusalem" supplied by the Eden Ecclesia proved of great benefit to us all.

We thank Bro. Butterfield of Manchester and Bro. Pinkerton of Ireland for their addresses and the greetings from America.

We had the company of brethren and sisters from Ireland, Manchester and Wales, and we thank the willing-hearted for the help in preparing for our needs.

H.J.S.

**Co. Down, Ireland.** Newtownards.

Sundays : Breaking of Bread, Newtownards, 11.30 a.m.,  
Sunday School : 10.30 a.m. Bible Class : Wednesday

It was a great privilege and joy to be able to visit Nottingham Ecclesia at their Fraternal Gathering; meeting again the brethren and sisters; and, for the first time, those who have joined with us in The Truth since our last visit. Also to welcome back Bro. Butterfield and hear from him the messages from those we love in the States.

At our lecture we had 18 strangers present. Considerable interest was shewn in discussion after the meeting. We pray that the seed sown may fall on good ground. We are grateful for the visit of Bro. Butterfield and his help in our effort.

J.P.

**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.

We were pleased to have the help of Brother J. Pinkerton from Northern Ireland to lecture for us on October 27th, which was much appreciated by all.

Also we have been pleased to welcome at the Table of the Lord Sister T. Williams of Portmadoc.

W.V.B.

