

FEBRUARY 1964

A Monthly Magazine issued by

The Remnant of Christ's Ecclesia

in opposition to the Dogmas of
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

"Take heed ye be not deceived"

AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

BINDING AND LOOSING

THE LAST SUPPER - THE FIRST COMMUNION OF THE
BREAD AND WINE

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

NEWS FROM THE ECCLESIAS

All Communications

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

J. A. DeFries
R.D.1.
Forestville
New York, U.S.A.

At the Table of the Lord

A Pattern

AS David neared the end of his probation, his desire was to do all possible to make ready for the building of the house of God. God had said that he would not be allowed to build it himself, for he was a man of war. How easily David might have felt that this took away all of his responsibility for the house. After all, he could not build it, so why should he have any need to do anything at all about it? But no, as we read in I. Chronicles, we see his care for that house. What a willing, responsive, submissive mind was his—not angry, nor rebellious at the denied request; but rather, still yearning to do all he could.

To that end, we read of his appointing of the priests, the Levites, the singers, the players on instruments, the porters, as well as the laying up of gold, silver, brass, wood, precious stones, the fabulous wealth, measured even by today's standards, which he dedicated for the house. How pleasing to his God this spirit must have been; and what an example to ourselves! Would we in similar circumstances move as selflessly, as determinedly, to have all possible ready for the work of his son in building the house? We look for the Greater Son of David to come shortly to build The House of God. If we are to hope for a place there, our labour, our desire, our determination must be as David's. We would agree to this, yet how can we develop and grow in this mind so pleasing to God?

To help us, God's Word shows how this holy work of His House must be done:

"Then David gave to Solomon, his son . . . the pattern of all that he had by the Spirit." (I. Chronicles 28 : 11-12).

How striking that this house was to be built in accordance with a pattern; not David's, not Solomon's, nor one of the prophets, but one given by the Spirit of God. Further help is found in verse 19:

"All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

How kind and merciful God was, to give this pattern, and in addition, "in writing by his hand." Nothing was left to David's memory, nor to chance. The divine pattern was given to David IN WRITING; there was to be no misunderstanding of what God required in the building of that house. How considerate of our failures, and how gracious God is to make so clear what He desires, what His plan is for man. God upholds His Name, shows the glory due unto His Name, and helps us, His children, to know without question how is it to be done. This was not the first time a pattern was given in writing. We recall Moses' stay in the Mount :

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."
(Exodus 31 : 18).

Here again was God's mind expressed for Moses—for Israel, clearly, unmistakably, graciously given by the power and glory of God so evident on the Mount.

"Look that thou make them (the holy things of the tabernacle) after their pattern, which was shewed thee in the mount."

We remember the circumstances in which Moses was given "their pattern" upon the mount; it was covered with a cloud, there were lightnings, thunders, a great earthquake—all testifying of the awesome power of its Maker. Moses feared and quaked at the power, and his care was infinite that all should be done in accordance with the pattern. And so the great blessing was his and Israel's. For when the work was done, the record is that "the glory of the Lord filled the tabernacle." And when Solomon dedicated the temple, we are told "the house was filled with a cloud." A glorious evidence of God's spirit with them, dwelling in His house. Would the cloud and the glory have filled the house if it had not been made in accordance with God's pattern? We would feel sure that such blessing would have been withheld. We must remember, too, that this pattern given to Moses, to David, to ourselves, speaks of One who came and is to come again. The Messiah, the anointed one is our living hope, as He was to the faithful brethren in Israel. To us, there is the privilege of living after His coming, so that we can see how He so perfectly fulfilled the pattern. We have in this, then, an additional pattern to help us make our lives more Christ-like, more as God would have us. How blessed we are, brethren and sisters, to be

allowed to know so much of Him, our Redeemer. We must not let opportunity slip that we may more closely perceive and emulate Him.

Peter tells us :

“For even hereunto were ye called : because Christ also suffered for us, leaving us an example that we should follow his steps. Who did no sin . . . ” (I. Peter 2 : 21-22).

Let us look at these steps—His. We know His life held all the sorrows and trials to which we are subject, and more. How did He cope with them, and what did He learn ?

“. . . when he suffered, he threatened not : but committed himself to him that judgeth righteously.” (I. Peter 2 : 23).

THIS was His salvation. Can we take this example and in the midst of suffering, turn to God, submitting to His hand, trusting in His deliverance when the suffering has accomplished HIS purpose? We remember the Scriptures which speak concerning Jesus :

“Though he were a Son, yet learned he obedience by the things which he suffered.” (Hebrews 5 : 8).

His suffering was necessary—it was a part of the pattern, the example we are exhorted to follow. We know His life, in conformity to His Father’s will, was not easy, nor can we expect that our lives in striving to follow Him will be easy. The comfort is that He, our pattern, knows all the suffering and temptations to which we are subject, and is able with mercy to offer our prayers before His Father. In all His conforming to the pattern, He knew a joy—we too, can know that joy if our desire is as His was.

“I have given you an example”

To follow in His steps who did no sin, let us look again, examining His way, and then ours. In John 13 : 13-15, He gives us help. He said . . .

“Ye call me Master and Lord : and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.”

Jesus humbled Himself to give His brethren an example: to wash one another's feet. It is not easy—it takes humility; it takes a desire to follow Him and to serve those who are His, no matter what the cost. Above all, it involves a love for Jesus and for those who are His (and our) brethren and sisters. Without that love, any effort on our part to follow His example is of no avail. Let us then, brethren and sisters, strive NOW to grow toward the perfection of that love seen in Jesus. Does not John tell us :

“Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world.” (I. John 4 : 17).

Are we—brethren and sisters ? “As he is . . . in this world ? This is the requirement, but how short we fall ! “As he is . . . in this world.” This is our great work, that in this present time and place—here and now—we are to remake ourselves according to, and with the help of His Spirit.

Realising our weakness, let us strive to discern more clearly the pattern given to us in the Scriptures; first in Jesus and also in David who showed the spirit of Christ, as he made ready all possible for the time when the house of God would be built. Cannot David's words to Solomon touch our hearts, and give us inspiration to go on with determination ?

“ . . . Be strong and of good courage, and do it; fear not, nor be dismayed: for the Lord God, even my God, will be with thee : he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord.” (I. Chronicles 28 : 20).

J. A. DeF.

Christendom — and others — Astray (70)

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

IF God gather unto Himself His Spirit and His breath, all flesh shall perish together, and man shall turn again unto dust.” By the Spirit or power of God all creation is sustained in manifold beauty and glory. Let that Spirit be taken away then all life would cease and the earth would become dark, and “without form and void.”

It is beyond the power of the human mind to comprehend the vastness and the variety of expression of the Spirit of God seen in the creation. All that frail man can do is to look to the heavens and realise that there is declared the glory of God; to see in the firmament the wonder of His handiwork; to regard himself and consider that he is "fearfully and wonderfully made."

The Apostle John spoke of the Spirit of God in a very concise way, when he said :

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1 : 1).

The meaning of these words becomes clear if it is remembered that the Word of God is Spirit, and emanating from Him is part of Him; or rather is God Himself, for God is Spirit. This helps in the understanding of the means by which the heavens and the earth were made. In the creation account in Genesis, chapter one, each day's work is preceded by the significant words, "And God said." In reading this we are apt to think merely of a voice, whereas John tells us the Word of God went forth as a vehicle of His Spirit accomplishing the work which He desired. This immense power, this living power, this Word was effective in expressing the glory of God in the light, in the lands covered with grass, flowers and trees and in the seas, in the sun, moon and stars, in the birds and beasts of the field, and finally in the likeness of God Himself by the creation of man. Because the Spirit of God is so comprehensive in its manifold qualities, a title assumed by the Deity is "Elohim." This word means, "powers" and we can see how fitting that in the creation account, God should describe Himself as the source of all power, or rather of all powers which found expression first in the light, then in the great things that were made in the heavens and in the earth and in the smaller things which showed a delicacy of beauty like the flight of the birds and finally in a more intimate and personal sense, in man who was made in the image and likeness of God.

Christendom has lost all the wealth of this teaching because they despise the account of the creation. Consequently they do not know God, and are deprived of all the benefits which come from a knowledge of Him. Men desire to get away from the authority of the Bible. Science, or rather "science falsely so called," appears to be a great help in this direction. Discoveries by botanists and by

biologists point to evolution in plants and animals. "Ha!" says the ungodly, "here is proof of a progressive creation." "We can now do without God and the account of His creation and be rid of His authority." Let us eat, drink, and be merry," they say. But God takes these people in their own craftiness allowing them to claim the doubtful honour of being descended from monkeys and snakes, instead of from God Himself. Truly the wisdom of the world is foolishness with God. Christendom have allowed the ravages of the scientist to destroy their belief in the Word of God. Christendom is without hope. Christendom is astray.

What of the "others"? They have not remained unaffected by this fashion. As the control of their groups has moved to the intelligentsia court has had to be paid to the scientist. Attempts are made to explain, or rather to explain away, some of the miracles recorded in the Word to satisfy the findings of men of science. Speculation is rife with regard to the creation so that faith in the Word or Spirit power is extinguished. The loss, in consequence, to the "others" is incalculable; no less than the loss of the Truth itself, and of life.

"I create new heavens and a new earth." (Isaiah 65 : 17).

When the perfection of creation was seen by the "sons of God," they shouted for joy. If they could have heard these words they might have wondered why God should desire to make a "new creation." God intended from the beginning that His glory should not only be seen in a natural creation but in a spiritual one, a "new creation." The history of the Truth from the beginning is a record of the work of God through His Spirit to bring about a new creation, referred to by the prophet Isaiah as a "new heavens and a new earth."

The word "new" has often a significant connotation in the Word, referring to the work of the Spirit. The Redeemed were seen by the Apostle John as the "new" Jerusalem. He heard them sing a "new song," which none but the redeemed could learn. This "new song" is spoken of in the Psalms :

"Oh sing unto the Lord a NEW SONG ; for he hath done marvellous things :
He hath remembered his mercy and his truth toward the house of Israel :

Make a joyful noise before the Lord, the King.
Before the Lord, for he cometh to judge the earth : with
righteousness shall he judge the world, and the people with
equity." (Psalm 98).

It will be too late to learn this "new song," when Jesus returns. In that day only those worthy of redemption will be able to sing this song; not because of the lack of any musical ability on the part of the others, but the failure to have the message of this song in their heart, that which is "new" or the Spirit.

Jesus said that it was no use putting "new" wine into old bottles. New wine must be put into new bottles. The Spirit can never find effective lodgment in some earthy carcass of a sectarian, as were the Pharisees. Where the "new" wine or Spirit is to be received the old vessel of the heart and mind must be cleansed of old ideas. It is then, and only then that the Spirit can dwell in such a one.

The great and magnificent work of God in preparing a people to be participants in the new heavens when Jesus returns has been going on from the beginning, through the Word or Spirit entering and filling the hearts and minds of those who have been the privileged recipients of the "call" of God. Although for the most part unseen it has been, and is, a work of superb excellence, transforming men from natural brute beasts into loving and lovable beings, fragrant with the delightful attributes of God Himself. It is these, and only these, who will enter the Kingdom of God and constitute along with their Lord the "new heavens." As the natural heavens so eloquently declare the glory of God, these "new heavens" will shine majestically, and declare audibly the ineffable glory of the Almighty. There will be the "sun of righteousness with healing in his beams." Accompanying Him will be the most wonderful galaxy of stars, the redeemed from all nations, tongues and peoples whose brightness shall scarcely be less than that of the sun as they shine forth in the Kingdom of their Father.

The Spirit of God in His Law

"By His Spirit he hath garnished the heavens." A reasonable man looking to the heavens cannot help but be filled with awe as he sees the magnificent display of power or Spirit. What a lesson is here! By the same Spirit the "new heavens" will be created through those

who have allowed the Spirit of God to enter their minds and hearts, and transform them, in a measure, into godlike characters.

The vehicle of this Spirit in all ages has been the Word of God; sometimes spoken and sometimes written. The Word of God has been and always will be alive—with energising power.

This wondrous power has come to men in the Law given by God from the beginning, from the time of Adam and Abel right up to the present time. By this Spirit-Law there is guidance and correction for the development of the “new creature.” All the writing of God or Scripture “is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” There is no power on earth which can compare with God’s Power, His Spirit; a power which is seen in such manifold glory in the natural creation, and eventually will be exhibited in a throng of people who, under the direction of the Lord Jesus, will dispel the present darkness that beclouds the minds of men, and shall “lighten the earth” with their glory. Through the inimitable power of God “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”

We have seen that the Word or Law of God is the means by which this power or Spirit is given to men. The ordinances of God’s Law have changed from time to time to suit different dispensations, but the Spirit of the Law has never changed. The Law is the expression of the mind of God, and is as unchangeable in Spirit as God Himself.

The Spirit or Law of God filled the hearts of the faithful in Israel in the days of Moses through the Law which was given by him. This Law or Spirit was to invest the family with godly teaching and godly qualities. Particularly should it be noted that the work of God at this time (as at other times) could only be accomplished by the Law being in the heart.

“And these words, which I command thee this day, shall be in thine heart :

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” (Deuteronomy 6 : 6-7).

THE REMNANT

Consider the beautiful effect upon Israel when their hearts received the Spirit or Word through the Law.

“That your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give them . . .

As the days of heaven upon the earth.”

(Deuteronomy 11 : 21).

In these latter words is concealed God's purpose: That by the entry of the Spirit-Word or Law into the hearts of His people they should become even in the days of their probation an earnest of the Kingdom.

After the abolition of the kingdom of Israel and the call to the Gentiles, the development of “new creatures” was by the same means, although it took a different form. The Gentiles were aliens from the commonwealth of Israel and were in total darkness. Their “call” involved a divine process, before they could become partakers of the promises. This is likened to a begetting and a birth, because minds and hearts alienated by darkness could not immediately become susceptible to the Spirit. The begetting of the “new creature” in the Gentile was by the Word of God. As we have seen this is none other than the Spirit. After a necessary time for the development of the “new creature” by the reception of the Spirit or Word there is a “birth” into the family of God through the waters of baptism. Jesus said :

“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.” (John 3 : 5-6).

The birth of the “new creature” is as Jesus says not of the flesh, but of the Spirit. The final birth of the Spirit will not be until mortal nature shall be changed to Spirit nature, but in baptism there is an earnest of the complete operation of the Spirit. The Apostle Paul says :

“In whom also after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption.” (Ephesians 1 : 3-14.)

The "new creature" born at baptism is sometimes referred to as the "inner man," sometimes as a "babe." This babe is not a babe of the flesh but of the Spirit which either can grow to the fulness of stature in Christ Jesus, or of course be allowed to die or be killed. The merciful purpose of God in the "call" is that the "new creature" shall grow, and achieve a measure corresponding to that of the Lord Jesus, so that when He returns there might be the final birth of the Spirit in the change of our vile body into His glorious body.

Spirit and Holy Spirit

There has been confusion among the "others" in thinking that the holy Spirit is something different from the Spirit. This may have been due in part to the expression that Holy Spirit is "the Spirit of God set apart for a special purpose." While this is true, it is rather a dead formula which masks the majesty of God's work through His Spirit. All the Spirit or power of God is Holy as emanating from Him. There is no such thing as an unholy Spirit of God. Why then is the word "Holy" sometimes used in conjunction with the Spirit, mostly in the New Testament? It will be found that this is done to direct the mind, particularly of the Gentiles, who have come from utter darkness, to the Holy work of God through His Spirit for the development of the "new creation"

"The Holy Spirit, or as Jesus spoke of this at Nazareth, "the Spirit," was given to Christ "without measure." The Apostles also received this power by which they were able to do miracles. These wonders were for the purpose of testifying to the message of Christ and the Apostles that men might believe unto salvation and become part of the "new creation." When the divine record was completed in what we know as the Bible, this aspect of the manifestation of the Holy Spirit ceased. Whatever the claims of men at the present time none has the possession of the Holy Spirit with the power to do the works of healing, speaking with tongues, or other miracles. However, none can be saved without the Spirit, the Holy Spirit, or Word of God, for it is "the power of God unto salvation unto everyone that believeth."

At the turn of the century there was so much contention against those evangelical sects who claimed to possess the Holy Spirit, and to be able to do miracles that in denying their claims there was the

tendency to lose sight of the fact that none can be saved today without the Spirit, which is the same thing as the Holy Spirit. This is the Word which is to fill the minds and hearts of those called to salvation, transforming them into a habitation of God through the Spirit.

The "others" have been convulsed by a controversy as to whether they possess the Holy Spirit or not. They have made difficulties where there are none. The Word of God is Spirit; this Word is Holy Spirit; through the holiness of this Spirit entering the minds and hearts of those natively fleshly, "new creatures" are developed for the glorious and joyful purpose of God to be seen in the "new creation," when the present heaven and earth shall have passed away and God will have made all things "new."

How glorious and wonderful is the Spirit of God, always holy, and efficacious in the hearts and minds of God's children to make them like unto their Lord. Indeed this power or Spirit is holy, which if it does not dwell as a living power in the child of God, then such dwells in darkness and is dead in trespasses and sins. Let us remember what Paul said :

"Now if any man have not the Spirit of Christ, he is none of his." (Romans 8 : 9).

This spirit to which the apostle refers is undoubtedly holy, being as the Word means, "not of the earth." So as the Apostle told the brethren and sisters in Corinth :

"Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God." (I. Cor. 6 : 19).

Those who deny this possession would deny their life in God and possible acceptance by Christ.

May an appeal be made to the "others" to leave the deadness of man-made formulae, to be joined to the One Body where there is "One Spirit."

(. . . to be continued)

"Binding and Loosing"

A FURTHER circular has been received which would have been ignored apart from it containing a misleading and inaccurate quotation from what we wrote.

We are represented as saying that the new doctrine on “Binding and Loosing”—

“Allows for God working with sinful Ecclesias as He does with sinful individuals.”

Which is the exact opposite of what we said, that “divine writ,” and not the new doctrine—

“Does allow for God working with sinful Ecclesias as He does with sinful individuals **BEFORE CUTTING OFF.**”

The new doctrine is that if an Ecclesia transgresses by wrongly withdrawing, it is immediately “cut off.” No opportunity is given to repent before “cutting off” as is extended to the individual sinner. (Matthew 18 : 15-17). This is manifestly contrary to scriptural principle as seen in the case of an individual sinner or an Ecclesia in transgression (Revelation 2 : 16), and is a denial of divine mercy. It is hoped that this glaring inconsistency will enable the writer of the circular to see the light.

It also seems that the writer of the circular has not carefully read the Ecclesial Guide from which it is most clear that his doctrine is new, for therein is shown that an Ecclesia having been judged to have wrongfully withdrawn is not forthwith cut off (page 34). That the doctrine is new can be confirmed by the only two (outside his family) remaining with the writer of the circular. It will be realised that if the circular is wrong at the start there is no need to discuss the rest, which can just as readily be shown to be wrong.

One more and last point in an endeavour to help: God does not call upon any who are in transgression to defend His Truth. He never has done nor ever will. There was no question of just a man-made rule being broken, but a divine command being set aside. To deal with an “offender” ecclesially without notifying him of the meeting to give him an opportunity “to hear,” and maybe to state his defence, is a serious matter, especially when such unscriptural conduct immediately follows another transgression requiring all ecclesial offices to be given up! When the writer of the circular was asked why he had overlooked the divine command, he made no reference to a slip respecting a man-made rule, but hung his head, and said “I don’t know.”

May he and the few remaining with him reflect on these things and hear our appeal to leave behind all contention for a new doctrine! a feature which has so often carried so many from the Truth.

For our part we have completed our testimony, and will not enter into further correspondence however inaccurate future statements may be.

W.V.B.

The Last Supper — The First Communion of the Bread and Wine

THE feast of the Passover drew on, that great gathering of the Jews with its remembrances of a people brought out from Egypt. Jesus knew as it approached that His hour was now come. The time of great trial and also of a greater journey to follow after a sojourn of thirty three and a half years.

But though the mind of Jesus must have been inevitably upon His trial, His thoughts were not wholly occupied by such contemplation. The record reveals that His mind was busy preparing His disciples for the tasks they would have to face after His departure. It is stated that, “. . . having loved His own which were in the world He loved them unto the end.” The scene focuses on a large upper room, where for a short time a gathering of Jesus and the disciples took place, peaceful in comparison to the sorrow and trouble of the hours and days that lay ahead. But all was not peace; human nature prevents complete harmony. Amongst that gathering sat a betrayer, and Jesus was troubled at the thought, and in revealing His sorrow a shadow was cast upon the disciples. Now was the time for self examination at the first breaking of bread meeting. The record reveals that they were exceeding sorrowful, and began everyone of them to say unto Him, “Lord, is it I?”

Here is a simple lesson never to feel so sure as to think failing in a grievous sense could not occur. Peter, James and John and “. . . everyone of them” began to say “is it I?” This is the attitude that will find favour with Christ for such a mind confesses that it needs help.

How exemplary was Jesus; there was no fleshly indignation at Judas in standing up and accusing him before all, just a quiet indication by a morsel dipped in the dish, to ease the tension of the questioning minds of Peter and John. There was no indignation on His own behalf, this example reveals that indignation is to be reserved for those times when the word of God is to be vindicated.

After the departure of Judas, Jesus did not talk about His unfaithful disciple. He went on to talk of higher things. A perfect example of submission, obedience and control.

Another event of the occasion shines out as a profound lesson—

“Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garment; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith He was girded.”

(John 13 : 3-5).

Is it not significant that Jesus should set such an example at the first breaking of bread meeting? His actions are explained in the words—

“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy (blessed) are ye if ye do them.” (John 13 : 14-17).

These concluding words to this particular example of instruction are penetrating. The power of Christ’s example for good can be recognised, nevertheless there may be failure to make that example a part of one’s own example in the fullest sense, which is the only way to bring happiness amongst disciples.

What provoked Jesus to act in the way that He did on that special occasion? There had been bickering, yes, even at such a solemn time as the approach of Passover. Hence the need for powerful admonition which Jesus conveyed by example. Here was love indeed for

the disciples, not because there was an absence of defects in them, but because there were merits in them which He wanted to assist to enable them to overcome their defects.

Here was the best way, not by a command of authority to stop the bickering; but by His own admonitory example which would reveal the way of peace and blessing in a powerful appeal to their hearts. The record of Luke reveals what the situation had been—

“ . . . there was also a strife among them, which of them should be accounted the greatest. And He said unto them, the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth.” (Luke 22 : 24-27).

Ambition causes strife when the greatness sought is that which the natural mind thinks is greatness. “The honour that cometh from God only”, however, will not result from such seeking. Jesus showed the way of God’s honour in the greater to be as the younger; and it follows that the younger must likewise behave as the younger. Jesus was their Master, and rightly so, but His gentle attitude, devoid of pride was like those younger who served. Hence the girding of the towel around Him, the pouring out of water into the basin, the washing of twenty four feet, and the words, “Ye are clean, but not all.”

It was not that He was saying that the more responsible thereafter should leave their responsibilities to share in the lesser tasks, but what their attitude should be. So His voice rings down the years in the words “If I then your Lord and Master have washed your feet, ye also ought to wash one another’s feet.” Yes, there should be a mutual helping to a clean walk, but how? The figure of the Son of God girded with a towel, kneeling at the feet of the disciples, reveals how it should be done. Not imperiously, not in pride, but in humble example. Where reciprocated according to His wisdom, such a desire to do His will removes self seeking greatness, which Jesus in love was attempting to remove, so that happiness which is blessing might result, with a future participation among the throng of the righteous in the kingdom.

D.L.

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

“And I beheld another beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon.

“And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

“And he doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth.” (Rev. 13 : 11-14).

DECEPTION ! That is the warning note for the time of the end. The deception would get worse as the times of the Gentiles proceeded to their conclusion; the work of “deceiving and being deceived” would be more extensive. Christ warned of such a situation when He said—

“ . . . there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before.” (Matthew 24 : 24-25).

The present situation in the world is a revelation to the eyes of those who heed the warning of Christ. Who are the deceived if not those who loudly acclaim the changing policies of the Vatican ? How cleverly planned the recent Roman Catholic programme has been ! After many centuries of stubborn isolation it became evident to the Papacy that the only way to achieve supremacy was by extending the hand of friendship to other religious centres rather than fighting them, which only provoked greater resistance to its rule and claims. This is indeed a clever policy. In allowing other religions and their leaders to keep their own distinctive positions in Roman Catholic estimations, and making the admission that they are worthy entities of what is termed “the Christian brotherhood of men,” the Papacy has found a way for its own universal recognition. A reciprocated recognition that obviously could be expected has resulted from such a changed policy by so large and powerful a body.

The recent visit of the Pope to Jordan and Israel is very significant indeed, and some of the words expressed by this religious leader on such an occasion are even more significant. Why did the Pope leave the Vatican for such a journey ? He is said to be the

first Pope to set foot in Israel; the first Pope to travel by air. Such an unprecedented step had to have a reason. Was it the reason expressed when he said that he was returning to the cradle of Christianity on a pilgrimage of prayer and penitence, and that he would pray for world peace? Or was the real reason the Vatican's desire for greater communication with the Eastern Orthodox Church? This could be achieved without loss of prestige by a visit to Israel and Jordan when opportunity would be provided for discussion between the Pope and the Ecumenical Patriarch Athénagoras of Constantinople, leader of 157,000,000 Eastern Orthodox followers. A body that has been divided from the Church of Rome since 1054 A.D. The meeting of the two leaders (during which the Pope expressed the view that their two paths converged to one another reaching the same sources) it has been stated, was the first of its kind for 500 years.

The facts of the case point to the latter suggestion as being the real reason. The visit was brief and the journey was swift and on the lines of political visits of secular heads of state to leaders of other sides. Moreover every opportunity was taken to bring about recognition of Papal world leadership according to the ideas of the new Vatican policy. Hence as the Pope flew over Cyprus he sent a message to the Orthodox Archbishop President as follows :

“Flying over the republic of Cyprus on our way to the Holy Land and having in mind the historic role of this territory made holy by the Apostolate of St. Paul and St. Barnabas, we send you our cordial greetings and invoke divine favours upon your excellency and upon the people at whose head providence has placed you.”

In Arab territory popular feeling among the Mohammedans for the Pope was sought, evidenced by the procedures adopted as the Pope mixed with the crowds. Even in Israel there was great response to his visit; his role of world leader for peace being recognised by the welcome given to him by Israel's President. The words of reception began in the terms of the Hebrew expressing the ancient blessing “Blessed be thou in coming.” The response from the Pope ended with him uttering the Hebrew word for peace, “Shalom, shalom.” In his farewell speech the President said, “We part from our great guest with the blessing ‘May your departure be in peace’.”

Peace then was the keynote of the Pope's visit, a desire on his part to portray himself as a prophet of peace.

The Jews, in this context, who rejected their “Prince of Peace” are therefore seen among the ranks of those deceived, who are turning to a pseudo-prophet of peace; in the Jews’ case supporting the Catholic organisation if not its tenets, and seeking its favours.

The words of the Pope’s speech on the bringing of the Latin and Eastern rites together deserve consideration for the purposes of this article.

Speaking to the Catholic hierarchy in Jerusalem he told them that unity was only Catholic if it fully respected the legitimate diversity of each one; and diversity was not Catholic unless in so far as it respected unity, it served charity and contributed to the edification of the holy people of God. He said, “Among ourselves let us above all show forth the unity which is ours as much as possible by selfless collaboration. Let us manifest as clearly as we can that unity which though incomplete and wounded already exists with our other Christian brethren, your brothers in blood and tradition.” His speech ended with the significant words, “Let us not forget that our neighbour, he whom we must love as ourselves, is not exclusively and only our Christian neighbour.” Very high sounding, fine words, are these. But deception is invariably dressed up in high sounding words. The concluding phrase can be linked with other possible Papal intentions.

The Pope had previously declared “. . . our good intentions will embrace all the peoples of the earth.” Usually reliable sources have stated that the Indian Government, for example, have invited the Pope to visit India during the eucharistic congress to be held in Bombay in November and December. From America too has come the message that the new President expressed the hope that they may meet soon. The Pope, it was reported, responded warmly to the suggestion, and so the question asked as a result was, “Will the Pope visit the U.S.A. next?”

How significant is all this! A power, a world power is arising. An unusual one, for its power will be evident in its ability to control men’s minds and in its success in bringing all nations into allegiance with it, because of its claims to be the upholder of their welfare.

“I beheld a beast” said the Apostle John, speaking concerning the time when Christ will again be revealed in the earth. It had aspects of a lamb : “two horns like a lamb” says his record (not like

a ram). Features appearing to denote gentleness and meekness, characteristics of a lamb. But those who are like John; who can look at the situation through his eyes, are not deceived; they can discern a voice that belies the cover that hides its ambition for power.

“He spake as a dragon” (or serpent). Nevertheless God’s warning will be ignored by the nations even as is now evidently so. Those “that dwell on the earth” are to be deceived even as now manifestly they are.

D.L.

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.

We are pursuing the plan of advertising throughout this country, and are still receiving requests for the “History of the Truth,” and in some cases, there is a continued correspondence. Striving to be faithful in this witnessing, we also acknowledge that God knows the hearts of those to whom He is giving this opportunity to search out and correct their ways.

Amazing and momentous events are taking place in the world, with such speed that we are assured the Lord Jesus’ return is imminent. Are we ready ?

Much instruction and comfort has been granted in the class studies, reminding of “the patience and faith of the saints.”

J.A.DeF.

**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.

Parents and children had a most enjoyable time at the Sunday School Party held on January 4th.

THE REMNANT

The subject of the demonstration, "Nebuchadnezzar's image," was helpful to all. The children excelled themselves in the reciting of appropriate verses and took delight seeing the image representing the kingdoms of men collapsed, and were not a little intrigued by the mysterious writing which appeared on a wall saying "Mene Mene Tekel Upharsin."

There is still encouraging work to be done in the ministering to those who are undoubtedly being "called." To see the minds opening to the Spirit-Word is like watching a flower expanding to the rays of the sun.

Following a lecture to be given by a photographic society in our own hall on "Come with me to Israel," the brethren have decided to hold a special lecture on Sunday, February 2nd, "Israel—God's land. The revival of Israel, an enigma of the world, but of great divine significance."

W.V.B.

Co. Down, Ireland, Newtownards.

Sundays : Breaking of Bread, Newtownards, 11-30 a.m.,
Sunday School : 10-45 a.m. Bible Class : Wednesday.

As the months and years are left behind us, and we consider their swift passage, we gratefully acknowledge the time that has been granted to us by a loving Heavenly Father—and the need we have of such time to prepare. We remember the exhortation that we "redeem the time" striving to walk in wisdom, speaking with grace.

How little did we realise in the past how full the life in Christ could, and must be—how satisfying in its demands—how reassuring in its daily evidence of the power of Spirit in our lives. We pray that we may never cease from endeavouring to show His Spirit, to the mortifying of the flesh, that we also might "attain unto the resurrection of the dead."

The Sunday School party and demonstration "Nebuchadnezzar's image," was greatly enjoyed by all our young people, and we are indeed grateful for the loving kindness shown toward them during their visit to England.

J.P.