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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

“THIS TREASURE IN EARTHEN VESSELS”

**R**ECENTLY we have been privileged to listen to Paul in II. Corinthians 4 : 6 :

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

Paul was speaking of himself and of his brethren as they went about the work of the ministry ; but these words can apply to ourselves as we struggle to go about the work God has given us.

In the beginning, God did command the light to shine out of darkness when He said (Genesis 1 : 3-4) :

“ . . . Let there be light : and there was light . . . and God divided the light from the darkness.”

God’s first work was to create this light; and to this day, His first desire is to make His creatures children of light, His own, who walk in truth and perception, and who desire to separate themselves from the darkness of evil. We know :

“ . . . that God is light, and in Him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth . . . ”

. . . John tells us in I. John 1 : 5-6. It is with this hope of fellowship, this work, this struggle in mind that we seek to walk in that light. To further help, Paul tells us, God “hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” What is involved in God’s shining in our hearts ?

“*Shine*”, we find, means “to radiate”, “to give light”, and is the origin of our word, “lamp”. In a dark place, how necessary is light, if the way to walk is to be discerned. The light reveals all that is there ; it dispels darkness, revealing that which are pitfalls and stumbling places, hidden in darkness. Isn’t this what should happen in our hearts when God shines there ? As an example of how helpful this light of God can be, we read in Acts 12 of Peter being cast into prison at the time James was killed by Herod. In verse 5 we read :

“Peter therefore was kept in prison : *but prayer was made without ceasing* of the ecclesia unto God for him.”

In response to the prayers of the faithful, we read in verse 7 :

“ . . . behold, the angel of the Lord came upon him, and a light shined in the prison . . . ”

Subsequently, Peter was delivered by the angel of the Lord. A light from God shone in the darkness of that prison, a sign of God's powers coming to deliver even where deliverances seemed impossible. Does that same light shine in our hearts, brethren and sisters, as it shone in that prison for Peter? It can deliver us from the bonds our flesh places upon us, just as surely as Peter was freed in answer to the supplications of those in His house.

Jesus knew deliverance all through His life by that same power of God. Is this what Paul tells us—that, as that light shines in our hearts, it can give the wonderful knowledge of the power of God? By experience, the glory of God that Jesus knew is gradually shown to us and we see it reflected in His face as He faced all the sore trials and sufferings He endured to glorify God in Himself. Do we, brethren and sisters, seek that light, that power of God? Does it shine in our hearts, and reflect from our hearts to our faces? It can; it probably did in Paul's face as he witnessed, teaching his brethren in Corinth, and ourselves today.

“EARTHEN VESSELS”

Yet, we do fail to reflect that light—the spirit of Christ. As Paul tells us:

“. . . we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”

(II. Corinthians 4 : 7).

*Earthen vessels*—How easily broken, how fragile, not very durable or beautiful to look upon! Do we truly discern that at best we are indeed earthen vessels, and, as such, are subject to all the trials, sorrows, misery, and struggles that the flesh knows? How quickly God shows us that we *are* earthen vessels, lest we become exalted or satisfied with ourselves. How weak and fragile we feel at times, as we are beset by failure and heartbreak. God would not have it otherwise, for we need to recognise that the power, the light, is of Him, and Him alone. Paul writes, II. Corinthians 5 : 1-2:

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this (earthly house) we groan, earnestly desiring to be clothed upon with our house which is from heaven.”

How we, as earthen vessels, do groan, are in a strait, or “sigh”, as the word means. We are constantly reminded that we *are* earthen vessels, needing constant shaping and help from God, through the Lord Jesus. We are *given* great help, great power by that light, but does it not serve to emphasise how weak we really are, how earthen! Our brother Paul knew, for he was “troubled on every side . . .

perplexed . . . persecuted . . . cast down . . . always bearing about in the body the dying of the Lord Jesus." (II. Corinthians 4 : 8-10). Paul was an earthen vessel, condemned to die as all are, but his desire was to glorify God, to give God the honour, not himself. Are we not often, like Paul, troubled, perplexed, persecuted, cast down ? But, if we allow that Power, that light of God, to shine into our hearts, to guide our living ; and through being brought very low, we come to realise that we are not " . . . distressed . . . not in despair . . . not forsaken . . . not destroyed." (II. Corinthians 4 : 8-9). What a help this light can be to us ! What a comfort that power of God shining into our hearts !

**"THE GOD OF ALL COMFORT"**

Does not Paul tell us, II. Corinthians 1 : 3-5 :

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

Further, we read, verse 7 :

" . . . as ye are partakers of the sufferings, so shall ye be also of the consolation."

Is it because we are privileged to know this light of God, this treasure He grants to His children in earthen vessels, that we suffer ; and, yet, with the suffering—as we submit to it, recognising how needful it is, searching hard and honestly for the lessons—we can know comfort, His comfort. This comfort can come to us in many ways, but most immediately, perhaps, through brethren or sisters who recognise our needs as they, too, have suffered in a similar way, through the working of God. Paul knew it, and yet could say, calling upon his faith, Romans 8 : 18-19 :

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

Is this a part of the comfort which the God of *all* comfort grants to those who are able to accept that they *are* earthen vessels, ever needing help from God ? If we never partook of the sufferings, could we ever know the comfort ?

**"WE MIGHT HAVE A STRONG CONSOLATION"**

Paul draws further upon his own experiences to give us help in Hebrews 6 : 18-20 :

“ . . . by two immutable things . . . we might have a strong consolation (comfort), *who have fled for refuge* to lay hold upon the hope set before us.”

Two things that cannot ever change : His sure Word ; and Jesus, the confirmer of that Word, already immortal. By these, we come to perceive that strong consolation or comfort : Christ, who suffered, an earthen vessel ; who through God’s power, was able to conquer His flesh and so glorify God, and became glorified :

“Which hope we have as an anchor of the soul . . . within the veil.” (verse 19).

How much we need an anchor, brethren and sisters. An anchor can prevent us from drifting, enables us to ride out the staggering waves of troubles and afflictions, Is this what the God of all comfort has given us ? Do we grasp this hope as an anchor that God has provided, calling it a strong consolation, a great comfort to us ? It can only be, as Paul tells us, for those “who have fled for refuge to lay hold upon the hope set before us.” (verse 18). Does it not depend upon where our refuge is, where our comfort will be ?

Further, in I. Thessalonians 5 : 10-11, we read of Jesus Christ :

“Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do.”

Our brethren, then, needed these words, this reminder, and we do, too. To *edify* involves a building up, a strengthening. Does not the comfort of His light, of His power, help to build us up as He works with us ? Jesus said, John 14 : 16-18 :

“And I will pray the Father, and he shall give you another Comforter . . . Even the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye *know him* ; for he dwelleth with you, and shall be in you. I will not leave you comfortless : I will come to you.”

We are never comfortless, brethren and sisters, as long as we are seeking that light, and willingly allowing its power to work. It is something the world cannot receive, “for it seeth him not,” Jesus tells us. Do we see it, His comfort, His light ? Verse 17 tells us :

“ . . . but ye know him ; for he dwelleth with you, and shall be in you.”

These are the words of the Lord Jesus. Do they help us, comfort us, sustain us in the distress which is so close about us in these last days, making us realise that we *are* earthen vessels ? Let us

strive always to perceive this, for this can prevent trust in self which can only result in becoming broken vessels—of no use to anyone.

Do we not remember the words of Paul, II. Timothy 2 : 20 :

“But in a great house there are not only vessels of gold and of silver, but also of wood and of earth ; and some to honour and some to dishonour. If a man therefore purge himself from these (the vessels of dishonour), he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work.”

This is our hope, our goal, made possible by the light of God’s shining into our hearts. Does it work there, revealing what needs to be purged out ? He is searching us today, brethren and sisters, by that light, probing, revealing and re-assuring—all done in His purpose to discern our being “meet for the Master’s use.”

J. A. DeF.



## Christendom — *and others* — Astray

*The Spirit of the Law the Spirit of Christ*

“WITH BITTER HERBS” (Exodus 12 : 18)

**T**HE GREATEST VICTORY in the wars of the world was when the mighty power of Egypt was broken and annihilated, and a weak and defenceless nation, Israel, were delivered. This was not accomplished by remarkable strategy or the power of Israel, but by the overruling of the great God of Israel.

Nations which have been victorious have celebrated their triumphs in spectacular fashion. “Triumph” has its origin in the victories of the ancients. A Roman general was awarded according to his achievement either an “ovation” or a “triumph”. The latter was often permanently commemorated in an impressive arch, many of which remain in good condition to the present. Some idea of the extravagant means to celebrate a victory may be gained from the practice of the Romans, which has been copied by many nations.

“A triumph, or grand military procession, in which a victorious general and his troops entered the city after successful termination of an important war . . . was headed by the

entire body of the senate, who went out to meet the troops and conduct them into the city. Next followed the Brass band, playing upon trumpets and horns; they preceded a file of carriages laden with spoil taken from the enemy, intermixed with portable stages, on which articles most remarkable for value or beauty of workmanship were prominently displayed, to attract the observation of the public, whilst the quantity and value of the booty and the names of the conquered provinces were placarded on boards affixed to tall poles and carried by the side of the objects described upon them. Then came a band of pipers in advance of the victim intended for sacrifice—a white bull with fillets of wool round the head, and a broad band of richly dyed cloth across its back. Behind the victim walked a body of priests and their attendants with the sacrificial implements. After them the arms, standards and other insignia of the conquered nations were displayed, immediately in advance of the princes, leaders, and their kindred taken captive in the war, followed by the entire number of ordinary prisoners in fetters. Next came the lictors of the general, in their civic costume, the toga, and with their brows and faces wreathed with laurel, they formed a body immediately in advance of the triumphant general, who was dressed in his *triumphalia*, and standing in a circular car drawn by four horses. On his brow he wore a wreath of Laurel, and behind him in the car stood a public servant, who held over his head a massive crown of gold studded with jewels. His youngest children were placed in the car with him; whilst those who had attained to manhood rode on horse-back beside the car, or upon the horses which drew it. Behind the general marched the superior officers all on horse-back; and the procession was finally closed by the entire body of the legions, carrying branches of laurel in their hands, and having chaplets of the same shrub round their heads singing songs of praise of their general. During the course of the route the procession passed under a temporary arch designed for the purpose and erected across the street . . . latterly it was replaced by a permanent structure of marble or stone.”

Such was the magnificent splendour of Rome some two thousand years ago. Many of the triumphal arches still remain in remarkably good condition. Ascending the Capitoline Hill (the centre of Roman jurisdiction) there is the Arch of Titus, a massive structure in celebration of the defeat of the Jews in AD70. The inside walls show the pathetic sight of captive Jews carrying the vessels of the

Temple, such as the seven-branched candlestick. This was in fulfilment of divine prophecy, which declared that the faithless Jews would be driven from their land.

The glory that was Rome has gone ; but the Jews remain. The land, the Holy land, is now raising its head among the nations, and declares the ancient and meaningful name of Israel. A dynamic fulfilment of the inspired Prophets.

Nations since the days of Rome have celebrated their victories in a similar manner ; all to serve and inflate national pride. France has a most impressive arch—the Arc de Triomphe—at the top of the Champs Elysée, erected to glorify Napoleon's victories. And so reference might be made to similar "glories" seen in most nations, who were and are ignorant of the divine pronouncement :

"The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth." (Isaiah 23 : 9).

It need not be said what has happened to France, who at one time ruled most of Europe, and made Britain fear : or to Germany with her once proud arch—the Brandenburger Gate : or to Britain whose world-wide glory has certainly been "stained".

Perhaps we have wandered from our subject : to see that in the greatest victory the world has known—the destruction of the most mighty power, and the deliverance of the utterly weak—that there was no banquet, with the usual speeches glorifying the achievement of the leader, but in the divine menu their was to be included :

**"BITTER HERBS"**

Why was this? What did God intend Israel to learn by this? And what is *now* more important what does He intend us to learn?

"Bitter herbs" along with the roast lamb and unleavened bread was no victory banquet, nor could it have been a delectable meal.

In contrast to the "bitter herbs" the celebration at Persepolis in Persia (Iran) in commemoration of the two thousand five hundredth year of the founding of Persia by Cyrus, one gets a glimpse of the vast difference between the ways of man and the ways of God. The whole staff of the most expensive and exclusive restaurant in the world, Maxims of Paris, was taken over to provide an unparalleled banquet. This lasted several hours and included the most rare and exotic dishes, such as roast peacock. It was attended by many heads of state, including Prince Philip and Princess Anne. There were no "bitter herbs". Everything possible on the contrary was done regardless of expense to impress and titillate the appetites of the guests.



Why did Yahweh, having achieved the greatest victory of all time, require His children to include "bitter herbs" in the memorial meal? Also in the yearly commemoration of this victory instruction was:

"Speak unto the children of Israel, saying . . . he shall keep the passover unto the Lord. (In) the fourteenth day . . . at even they shall keep it, and eat it with unleavened bread and *bitter herbs*." (Numbers 9:10-11).

In this divine menu there was no appeal to the flesh. It was not a "feast" or fête as Gentiles would understand. The opposite was the case. And so it should be with all the meetings of the Ecclesia, wherein there will be good food from heaven but every time no feasting as ordinarily understood, but only in the sense of nourishing the Spirit in each brother and sister, accompanied, as it must be, with a certain "bitterness" for the flesh: by the readings of the Word, and the exhortations therefrom gives the necessary power to crucify the lusts inherent in all. This will involve "bitterness", in the sense that what is gleaned will bring self-condemnation and reproach; but with the indubitable result that the Spirit will be refreshed and strengthened.

No one likes to be told he is wrong. No Ecclesia either. But all the meetings of the One Body stand out in sharp contrast to the counterfeits either in Christendom or in the "others", where praise is lavished on those who work for the "cause", and who perhaps do not mind being told how they can be "righter", but reject completely being told where they are wrong.

Yet, there is no doubt that none will enter the kingdom, who at some time or other have failed to admit being wrong, and showing they mean it by works meet for repentance, and changing whatever trait is displeasing.

God in His kindness would that we should partake of the "bitter herbs" now, rather than finding ourselves rejected at the Judgment with bitterness of soul.

( . . . to be continued )



## God's Warnings for these Days

Job 41-42

Malachi 3-4

Revelation 22

**I**N THE LAST CHAPTERS of Malachi and Revelation we read the closing messages from the old and new Covenants, and in a sense the final chapters of Job present a last message in that the intervention of God to settle that long controversy between five men, four against one, provides a final judgment of the issue in condemning the wrong and justifying the righteous for all time on that matter. There should not be any need to wrangle over whose works were acceptable and whose were evil after these last words of the Almighty which also confirm His testimony of Job at the beginning. Take away the judgment of God on this controversy and it would be an age-lasting source of debate, except where the Spirit of Truth shined strongly.

Though we know there is a final judgment for all of us, these messages may help us to grasp the reality of this, which is so difficult for human nature. It should not be so, but in spite of the obvious insecurity of man in his faculties and in his activities, we all must know that the tendency throughout most of an averagely healthy life, is to assume that what we have been able to do this week, we shall be able to do next week—and next month. However, this common and natural thinking is dangerous and reckless, having its origin in the pride of life. Do we not need to see the reality of a final message to us, and a last chance, for there is one for all of us before the judgment of God through His Son, pronounces for all time that either we remain in our evil, if taken in evil, or that we remain righteous if taken in righteousness. The warning message may last for century after century, but not the people who read it and hear it. For all practical purposes every century in the last three thousand years and more, sees a complete change of people. Scarcely anyone is allowed to totter into their second century and a great many do not get anywhere near a hundred years of age.

Yet the great tendency is to think that either because we are young, or we have jogged along for a good many years, going to work on weekdays or setting about the housework routine; attending Sunday and week-night meetings, that it will be just the same next week, and probably in six months time, as it was last week, and all last year. And so it may be, but not necessarily. One day, every aspect of our activities not belonging to angelic nature—such as giving praise and thanks to God—must cease. Our work, our worries, our home life, our griefs, our irritations, our asking for forgiveness, and our self-examination must end, including difficult

but righteous decisions to turn from any wrong practices. These will all come to a sudden end one day in one hour !

On a very small scale it is like being taken ill and confined to bed. We feel quite cut off from the workaday world, too ill to read anything, perhaps not even able to pray. Even if it is the most glorious sunny Spring day outside, it is of no consequence to us. But where, in the case of illness, we might be able to think, "Oh dear, such and such a thing I was doing was wrong, I must try and do things differently in future ;" when our time is up, everything will depend on what we have done in the past, and that cannot be altered. If we choose to ignore, or did not trouble to listen to certain instructions or reminders from the Word, or from brethren and sisters; that will be how we finish. If we had just been making a great effort to change something in our lives that was amiss, that might be how we end up : recognised as having the same mind as Christ, by putting into effect our rejection of all that is wrong or unseemly.

A final message is spoken in Malachi 3 and also the suddenness of the end is mentioned saying : "The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." At first glance that may sound very nice for everyone until we read the following in verse 2 :

"But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire, and like fuller's soap."

The pointedness of this was because there were many in Israel who did not know : "My people doth consider" their lack, or rather their sin. The end of Malachi 2 sums up the situation in few words as it says in verse 17 :

"Ye have wearied the Lord with your words ; yet he say, Wherein have we wearied him ? When ye say, Every one that doeth evil is good in the sight of the Lord . . . or, Where is the God of judgment ?" (i.e. the cry, It isn't fair !).

This is a warning to us of the possibility of being unmindful of failure to fulfil the terms of the covenant : what God would like to see of those called to the Truth, as at verses 5-7 :

"My covenant was with him of life and peace ; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

The law of truth was in his mouth, and iniquity was not found in his lips . . . For the priest's lips should keep knowledge, and they should seek the Law at his mouth . . ."

There is no doubt that the Lord God is anxious and waiting to show Himself strong on behalf of His people, eventually to pour out the abundance of His blessing in profusion and variety. But sadly, those that do not consider their ways, or treat lightly, and grow to accept their shortcomings, cannot be called of all nations: "The blessed of the Lord," in a delightful land—unless godly fear is aroused by His message of warning—perhaps even His last message, for that is the purpose of His words. This was fulfilled by some whose fear and respect for God were stirred up. The brief reference in chapter 3, verse 16: "Then they that feared the Lord spake often one to another," conjures up in the mind that spirit we have seen in the New Testament "Men and brethren, what shall we do?" Here is urgency in counsel according to God's Word, followed by action. This is fruit meet for repentance, as totally distinct from nonchalantly rising up to do something else, or unmindfully setting off home after hearing God's warning message—which one day will be the very last.

Then in the last message in the Revelation we have a summary of the perfect peace and purity of the Kingdom of God with its abundance in life-giving power. Coupled with this, is a last message of how one can qualify for such endless bliss:

"And they shall see his face, and his name shall be in their foreheads." (verse 4).

Is it a new thing for the Name of God to be in the forehead of those blessed of Him? Indeed no! This must have been the very feature of those who feared the Lord and spoke often one to another. If their conversation was urgent and frequent on fulfilling the will of God, then His name must have been figuratively in the front of their minds during the days of their trial. Those who are blessed are those who keep the sayings of the prophecy, or exposition of this book, which again, in a figure, is the water of life, given freely. Keeping the prophecy of this book cannot refer simply to words foretelling the future, but to the correct understanding of the doctrine of this book—the whole book of scripture (Gr. biblos). The Alpha to Omega, it is all the doctrine of Christ. To scorn any of it is to scorn Christ.

Finally may we take note of a lesson for this life from the example of Job. One who was vindicated before his cruel and bitter adversaries, by the intervention of God to pronounce judgment, which at last justified the righteous and condemned the evil.

May we take note of Job's reaction to this conclusion of his chapter of grief. He was not triumphant even at this time, having learned his own unworthiness, and why it is that scarcely are the

righteous saved. It is easy to be over-exalted if things go well, especially after a bad time, and even to pat oneself on the back for that which is no credit to us. Job showed he had learned humility, and had seen the graciousness of God by praying for his friends—who had been his bitter enemies—as seen in that most significant verse 10: “And the Lord turned the captivity of Job, when he prayed for his friends . . .”

A.E.I.



## “Talebearers and Slanderers”

*Selected from the Early Writings on The Truth*

“The work of the talebearer is bad enough, but that of the slanderer is worse. To those engaged in either of these forbidden occupations we would say: Why do you do it? Is it merely to pander to an unworthy craving for news? Is it from spite? Is it from envy, from a wish to damage your brother’s reputation and add to your own? Is it to minimise your own deficiencies? If not, why do you do it, when it occasions so much misunderstanding, so much ill-feeling, provokes so much evil, and causes so much distress, and so many tears?”

“Of the slanderer we would ask: Why, when God has attached to the sin such terrible pains and penalties? You admit that a thief is an awful person, and that a murderer or a whoremonger is worse. Are you not aware that the evil speaker is similarly classed? Are they not all labelled by God as alike? From Lev. XIX. 16, Psalm XV. 3 and Ephes. IV. 31 must we not conclude that in His sight they are all equally sinful and condemned?”

## The Two Types of Sinner

**I**N THE READING from Numbers chapter 15, God's view of sin is sharply contrasted for our profit, whether it be unto death having no forgiveness, or not unto death, when forgiveness is extended. Without this law to help teach us the mind of God and His Son, we could easily fall into the same error as the apostasy, in thinking that the only unforgiveable sin is blasphemy against the Holy Spirit, to the degree of the wicked rulers of Christ's day, who said that His holy power to do miraculous works was from the prince of devils, to whom Jesus belonged. Such appalling blasphemy will surely invoke the wrath of God to the uttermost, but this should by no means diminish the seriousness of any sin at all, and the fact that there will be no forgiveness of many sins, even though not at the extremities of wickedness shown against Christ. That there is a promise of forgiveness of "All manner of sin and blasphemy" does not in any way alter the fact that sin is a very serious matter.

The Law of Moses makes it very clear that it is no excuse to say "I didn't know" or "I didn't realise". It may be the reason why we have sinned, but it is not a satisfactory excuse and does not absolve from guilt. When it comes to the Judgment, we know that Christ will be accepting and forgiving those who have the same mind as Himself, and that, undoubtedly, is to condemn sin. So any called to the Truth who have permissively dabbled in sin without a conflict, clearly have not the mind of Christ, for He would never have been minded to do such a thing.

Perhaps we could appreciate more clearly how "The righteous scarcely be saved", when salvation is only possible because merciful allowance is made for those who, though anxious to put down sin in themselves and walk in righteousness, have in their weakness, and lack of discernment, failed to realise the significance of what they were doing—that it was indeed wrong. This could be said to be like-minded with Christ, even though wrong was done, because the mind had not swerved from the desire to be right. In Numbers 15 then, straightaway after detailing how repentance of sin can be shown and God's forgiveness extended, we are told how the presumptuous sinner is shown to be against the mind of God and His Son, and is thus said to be a despiser of God's Law. There is no forgiveness in such a case, and cutting off is all that can be done.

"But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.

Because he hath despised the word of the Lord and hath broken his commandment, that soul shall be utterly cut off ; his iniquity shall be upon him." (vv. 30-31).

This is immediately followed by the record of an instance in Israel, showing that what God had said, was not just a theory that would never be put into practice.

"And while the children of Israel were in the wilderness they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, the man shall be surely put to death : all the congregation shall stone him with stones without the camp." (vv. 32-35).

The example in question was a test for faithful brethren. It was not so clear cut that one could not fail to see the wrong. The need to inquire suggests that here was not blatant rebellion, but some expression of sorrow was not only possible, but likely, as in the case of Achan.

There was a general command that "No servile work" should be done on the Sabbath day—"save that every man must eat". It might have been argued by the lax, that if he was allowed to eat, he was allowed to cook, and if he was allowed to cook, why should he not gather wood if he needed a fire ? If there is any room for doubt it is shown that inquiry should be made to God, as it was in this case, and the answer of God was given. The man was not guilty of a sin of ignorance ; also it was not permissible to stretch the latitude given by God, in that the serving of meals was permitted, in keeping with the Proverb in chapter 10, verse 3 : "The Lord will not suffer the soul of the righteous to famish." This provision for the Sabbath also included care for the animal's food and drink. The one, then, gathering wood on the Sabbath was in fact, guilty of presumptuous sin, whatever his protest afterwards, unfaithful, and rebelling against the command of God. This being quite opposed to the mind of Christ also, there was but one end for this one, and all like him : rejection, and destruction, which in the Kingdom of God is meted out summarily.

If we are to avoid the snares of the devil, or flesh, does it seem then, that being like-minded with Christ is the key to forgiveness, as we proceed through our probation ; equally determining our position when gathered to judgment ? Having the mind of Christ is not some almost unattainable feature which we may doubt if we have been given. The mind of Christ is the Spirit of Christ and

of God. This can be imbibed figuratively as food and water, just as surely as the literal food and water can and must be taken to maintain life. One of many promises in this connection is given by Jesus, recorded in John 7 : 37-39 :

“In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me and drink . . . But this spake he of the Spirit, which they that believe on him should receive . . .”

This is what the Truth is all about ; using spiritual things of God to make a “New man” out of an old, or former earthly vessel. The New Testament reading in II. Corinthians makes reference to this, speaking of the New Creature that is in Christ, by partaking of His spiritual things, and becoming like-minded with Him :

“Wherefore henceforth know we no man after the flesh : yea though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are past away; behold, all things are become new.” (II. Corinthians 5 : 16-17).

There were five thousand men that knew Christ after the flesh at one meeting when they partook of the miraculously provided food that perishes. Others ministered to Him in carnal things, and may do in these days—which is good as far as it goes. But God is a Spirit, and Christ is a Spirit, though having flesh and bones ; and it is the Spirit that quickeneth, or giveth life. Hence we need to know Christ, and His brethren, after the Spirit more than after the flesh, by reading, meditation, prayer and obedience. In this way our mind will be in agreement with His mind, attuned to it. This equips us to wrestle with the flesh daily, and be recognised as being like Christ, like-minded, including taking up His cross for the condemnation of sinful flesh, that we too, who were once dead in trespasses and sins, can come to be living in God’s sight, unto life eternal.

A.E.I.





## “The Signs of His Coming and of the end of the World”

“And the Word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him . . . I will bring thee forth, and all thine army . . . Persia, Ethiopia, and Libya with them . . . Gomer, and all his bands ; the house of Togarmah of the North quarters, and all his bands : and many people with thee.”

(Ezekiel 38 : 1-6).

**T**HE RECENT COMMOTION in Cyprus, not only was a further sign of the increasing troubles that speak of the “last days” but also had an underlying significance in the way the super powers aligned themselves.

When the Government of Cyprus was overthrown by Greek army officers working for the dictatorial Greek Government there was a tremendous increase of tension in the Eastern Mediterranean. Turkey was indignant at obvious Greek interference in the island, which is nearer to Turkey than to Greece, though people of Turkish descent are in the minority amongst the island’s population.

As Turkey prepared to invade Cyprus, ostensibly to protect the Turkish population, but really to prevent a veiled take-over by Greece, the Soviet Government issued a statement that all Greek military personnel should leave the island because they were following orders from Athens, and that the Greek Government would not be allowed to dodge the responsibility for its actions. At that time the Soviet Foreign Minister had two meetings with the Turkish Ambassador. At the same time a report came from Washington that the United States was preparing to recognise the new regime established by the Greek Military coup providing there was no open move to unite Cyprus with Greece. A facade of independence for the island, was sufficient in the eyes of the U.S.A. which has naval bases in Greece ; but not in the eyes of Turkey whose relations with the United States was already deteriorating before the Cyprus coup.

The invasion by Turkey of Cyprus and the overthrow of the Greek instituted a new regime in Cyprus followed by the demise of the Greek junta on the mainland is past news. But things are not the same any more. Turkey, a traditional enemy of Russia has reason now to look to the U.S.S.R. for political support, and perhaps in the days ahead will obtain practical help as well.

It is obvious that Russia has much in which to benefit by coming to terms with Turkey, which still controls the Dardanelles, the outlet from the Russian dominated Black Sea, through which Soviet ships must pass to reach wider oceans. As the Northern Power is prophecied as coming "with many ships" (Daniel 11 : 40) it is obvious that such an outlet will be made effective. So it is with interest that it is found that some ancient maps define Gomer as the Cimmerians, which was the land of Cappadocia, the territory modern-day Turkey occupies.

It is probably not widely realised now, and largely forgotten, that at the beginning of the Second World War when Nazi Germany was manoeuvring to gain its maximum political advantage, the German leadership proposed that Russia should join the Axis powers (Germany, Italy and Japan) who would agree in advance to certain territorial ambitions. On the 20th November, 1940, Russia officially accepted the proposal in principle stating that the centre of its territorial expansion would be "The area south of Baku and Batum in the general direction of the Persian Gulf." The treaty between Russia and Germany, of course quickly failed as fore-ordained by the purpose of God. But immediately after the Second World War Russia tried to gain what she had failed to obtain by treaty with the Fascist Powers.

In March 1945, Russia claimed the right to establish a permanent military base at the Dardanelles. The U.S.S.R. argument was that Turkey was not strong enough to protect the Straits from "foreign powers" therefore the Montreux Convention was obsolete, which in 1936 abolished the international overseeing of the Dardanelles and authorised Turkey to militarise that former international zone between the Black Sea and the Mediterranean, which had been established after the first World War.

Later at the Potsdam Conference in July 1945 the Russian leader, Stalin, agreed to moderate his territorial claims in eastern Turkey of the areas of Kars, Ardahan and Artvin based on Russia's possession of those territories during the part of the previous century. He would renounce the claim to Artvin providing he was given a military base on the Mediterranean coast of Thrace near the Dardanelles. Russia pressed for a U.S.S.R.-Turkish alliance and for a Soviet military base at Alexandroupolis in north eastern Greece, close to the Turkish border. The Western powers, naturally, rejected the proposals. A further attempt was made by Russia in August 1946 to have the Montreux Convention revised, in which Turkey and the U.S.S.R would jointly guarantee the defence of the Dardanelles Straits to prevent their use by countries "hostile to the Black Sea powers". The Western Powers again refused to

agree to the suggestions of Russia, which did not press any further being pre-occupied in clearing up the devastation of the war. But it was only after the death of Stalin in 1953 that his immediate successor Malenkov formally abandoned Russian claims to Turkish territory.

It is with this background in mind that the present Greek-Turkish troubles over Cyprus take on a significance which spreads beyond the immediate hostility of those two powers.

At the time of writing the Turkish Prime Minister has complained about the ineffectiveness of United Nations forces looking after Turkish Cypriots, and has generally taken a hard line over the Cyprus question, even though his negotiators are at the Cyprus-Geneva Conference, in which Britain is involved along with Greece and Turkey. Turkish actions have been bitterly criticised by the former leader in Cyprus, who was deposed by the Greek officer-led coup. He has said that it was deplorable that Turkey did not show any respect to the United Nations Security Council which was trying to reach a settlement. In these events Turkey could be made to shift from its traditional westward looking inclinations into the embrace of Russia, which as the prophecy declared in the days of Ezekiel is to prepare itself for the sure outworking of the purpose of God. As follows :

“Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.” (Ezekiel 38 : 7).

Amongst the bands of Gog and Meshech and Tubal will be “Gomer, and all his bands,” the latter day Cappadocia. So events continue to move nations towards their final places in preparation for the return of Christ to bring about divine intervention and judgment.

D.L.



## Correspondence

*Letter from W.H.M., Lincoln :*

“May I express my deep appreciation for your kindness in sending the Remnant Magazine. I really do appreciate the contents of each copy . . . I whole-heartedly agree with you that there has been a falling away from Biblical standards through the years, and as a result a failure to perceive the way we should walk in Truth.

“In the affluent society in which we live today, surrounded by the attractions this present evil world has to offer, the temptation to indulge in forbidden things is very great indeed.

“How many have forgotten the narrowness of the way toward the Kingdom of God. It is so easy to become intoxicated with the fleeting pleasures of this present life. Like Demas we can depart from the way of life, loving the things of the world and in so doing bring spiritual disaster.”

*REPLY :*

Your comments are appreciated, and the question is whether it is according to God's will to remain with those who have in some measure joined the world. To help we are sending you two booklets “The History of the Truth in the Latter Days” and “The Doctrine of Fellowship”.  
W.V.B.



## News from the Ecclesias

*EDEN, NEW YORK :* Grange Hall, Church Street.

Sundays : Breaking of Bread 11-30 a.m. Sunday School 1-30 p.m. Bible Class : Midweek, Forestville, Hamburg and Orchard Park. Alternative week : Revelation Study.

The Sunday School outing is planned for September 14 in Chestnut Ridge Park, God willing.

The coming alongside of brethren and sisters is much valued, as well as the supplications of all His house.

As this is written, preparations are being made for the visit to England, looking forward to the help and counsel of those of like-precious hope.  
J. A. DeF.

**"PENTRIP", Black Rock, Portmadoc.**

Breaking of Bread : Sundays, 11-30 a.m

Bible Class : Mid-week.

On Sunday, July 7th, we were further helped by the company of Brother and Sister W. G. Butterfield and Sister D. Packer, Brother and Sister D. Lancaster and Brother S. Lancaster. Brother D. Lancaster exhorting in the morning and presiding at the Sunday School in the afternoon when three children 9—12 years old attended, one having attended the previous Sunday. The scholars from Manchester and Ireland seemed happy to help with the children at this time and these occasions are appreciated.

On the following Wednesday the class was also a great help—the subject being "The Firstborn".

The outings during the week to the beauty spots added to the pleasure at this time. We are truly grateful for all blessings.

We now look forward to the Fraternal Gathering at Manchester. We pray that this privilege may be granted.

—per D.L.

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

Sundays : Breaking of Bread 11-30 a.m. Lectures on the first Sunday in the month. Wednesday : Bible Class 7-15 p.m. Milton Hall, Deansgate.

During the visit of Brother and Sister DeFries it is hoped to have Brother DeFries' help by way of a lecture on August 11th, and an exhortation on August 25th. A voice from a far country preaching the same as ourselves can have an inspiring effect.

We are encouraged by the continuing attendance of one at the lectures and who also meets most weeks for talks. As is the case in all "called" there are trials. The world makes a great appeal to the flesh. It is difficult for the young to realise that the end thereof is death—and that for ever.

W.V.B.