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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

“Separate me . . . for the work whereunto I have called them.”

RECENTLY, we have been impressed by the mind and determination of our brethren of old as they went about the work given them. In Acts, we read of the brethren of Jesus, who, moved by the Holy Spirit, taught about Jesus to all who would hear. This teaching of the gospel was a great work, bringing with it great trials, persecution, even death in the case of Stephen and others. Yet, this did not deter our brethren. They went on in the work. Their faith, their determination, and their humility can be an example for us, brethren and sisters, as, in weakness, we may feel it is too much, too hard, involves too many trials, too many sorrows, too much shaking. Our brethren of old, then, not only the apostles, but others of whom we read, such as Elijah and Elisha, help us today in our time of testing.

We have read of one small incident in their lives, but it is an incident which can encourage us to go about His work with increased faith, determination and, above all, renewed trust in God. We read in Acts 13:2:

“As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.”

The Spirit of God moved, to show what God would have done. What were the brethren doing when the Holy Spirit came to them?

“ . . . they ministered . . . and fasted . . . ”

Do these few words tell us a great deal about their mind and their lives? **To minister** comes from two words giving the meaning of work or service for the people. To minister, then, involves labouring for others, to help, to serve. We find it used in Philippians 2:25, where Paul speaks of:

“ . . . Epaphroditus . . . he that *ministered* to my wants.”

To what extent did he minister?

“Because for the work of Christ he was nigh unto death, *not regarding his life*, to supply your lack of service toward me.” (verse 30)

Here was a true serving, even though he was near to death. Would not such a faithful work please God and so bring His blessing and guidance?

In addition to ministering, they “fasted.” We find this involves an abstaining, not just from food, as we might normally think, but, from all those things which please the flesh, a holding back as a sign to God that the desire is first to serve Him, not self. Such abstaining from the desires of the flesh is not easy, as we know from our own experiences.

When we think of fasting, we think of Jesus’ temptation in the wilderness. As soon as He was baptized of John, and the Holy Spirit had descended upon Him with all its great power, we are told:

“Then was Jesus led of the spirit into the wilderness to be tempted . . . And when he had fasted forty days and forty nights, he was afterward an hungred.” (Matt. 4:1 and 2)

Can we imagine the temptation Jesus faced. He hungered; He yearned; and having the Power of the Spirit could have used that Power to turn those stones into bread. Yet, he did not succumb to that hunger; but by faith, overcame the temptations of His flesh, His adversary. As He fasted, His flesh hungered for bread: to satisfy His natural body’s craving for proof that He was the Son of God, to satisfy His natural pride for the kingdom which was promised Him, to satisfy His natural desire for power. He was able to withstand with great effort and trust these hungerings, and having demonstrated His overcoming:

“. . . behold, angels came and *ministered* unto him.” (verse 11)

Do we not, brethren and sisters, experience in a small measure, of course, the same hungering, the same strong longing to grant the flesh its desires; but, with the help of God, with the help of messengers — perhaps brethren and sisters, sent of God, are we not helped to put away those hungerings? The Lord Jesus knows our hearts, our spirit, our needs, and is before God to minister for us as long as we, like the apostles, are ready to minister unto the Lord, and to fast.

Let us read further of what happened to our brethren as they ministered and fasted, Acts 13:2:

“. . . the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.”

What an honour, a great calling, a great responsibility fell upon Paul and Barnabas at this time. The words used by the Spirit are striking:

“. . . *Separate me . . .*”

*Separate* involves a dividing, a severing, a setting apart. Paul and Barnabas were set apart for a particular work which God knew they could and would do. How helped and encouraged they would feel as their brethren perceived the great purpose of God and fellowshiped their work. Verses 3 and 4 tell us:

“ . . . when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed . . . .”

Here, again, was fasting and prayer, as well as a seeking of God’s Hand to help in the work to which they were separated. Paul had known the Hand of the Lord, the work of the Spirit, as he was converted on the way to Damascus. Also, in Romans 1:1, we read his words:

“Paul, a servant of Jesus Christ, called to be an apostle, *separated unto the gospel of God. . . .*”

Can we not imagine, brethren and sisters, with what zeal, what determination and what joy Barnabas and Paul went about this work?

What of ourselves, then? Are we not called to a work — not as dramatically as Paul and Barnabas; yet, each one of us to a different work, according to our talents and needs, for does not the Spirit separate as He knows best?

How do we go about that work? With determination to do it in a way pleasing to God? Do we recognize the need to pray and to fast? Are we grateful to be called unto such? Do we recognize that this work is or can be a trial of our faith, and, quite often, of our physical strength and endurance as well? Will we do it willingly, faithfully, looking to God for help, recognizing that He has chosen us and He knows we can do it **if** we are ready to pray and fast.

### **The End of the Work.**

What is the end of the work to which we have been called? Jesus tells us in Matthew 25, where He speaks of His Judgment Seat (verse 32):

“ . . . and he shall *separate* them one from another, as a shepherd *divideth* his sheep from the goats.”

He will say to those separated sheep at His right Hand:

“ . . . Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:” (verse 34)

Who are the sheep? Have they not first followed the Shepherd? Then, are they not those who have ministered, have served His people? For Jesus says of them:

“ . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (verse 40)

This is, indeed, a clear separation — those who *have* done from those who have *not*.

Further help is found in our portion in II Kings 2, where we read of Elijah being taken away, and his work being placed upon Elisha. It might be said, how fortunate it was that Elisha was there ready to take up the work; yet, it was not mere chance, but rather, God's purpose being carried out with Elisha — only after a period of testing, of ministering.

When Elijah was taken away, we read in II Kings 2:13 that his mantle fell from him. Why was this so? What was Elijah's mantle? To help, we go back to I Kings 19, where we find Elijah on Mt. Horeb. God spoke to him there in "a still small voice." In verse 13, we read:

“. . . when Elijah heard it . . . he wrapped his face *in his mantle*, and went out, and stood in the entering in of the cave. . . .”

And, God spoke to him there. Why was the mantle wrapped about his face? It was so that he could not look upon God. Without the covering of that mantle, Elijah knew he would die. So, then, as Elijah felt alone in the work of standing fast for God's Word, God, in His mercy, provided him with a companion, one to minister unto him.

. . . he departed thence (Mt. Horeb), and found Elisha . . . and *cast his mantle* upon him.” (verse 19)

It would seem to us a peculiar way to call Elisha. Was it the Spirit, separating him to a work as this mantle, this covering of Elijah's fell upon him? What great joy Elisha would know in this! What was his response? Verse 21:

“. . . Then he arose, and went after Elijah, and *ministered* unto him.”

He *ministered* — there is that word again. Is it in the spirit of: “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me”?

From that time on, Elisha witnessed all the trials, the difficulties, the persecutions which Elijah had experienced as a prophet of God. Yet, he ministered unto him unflinchingly. How do we know? II Kings 2 shows us how he was tested to see whether he would be faithful. Elijah repeatedly commanded him to tarry behind; but, no, Elisha was determined to serve, not just Elijah, but God; the Father was testing his determination, his perseverance, indeed his faith. Because of Elisha's faithfulness, Elijah said to him:

“. . . Ask what I shall do for thee, before I be taken away from thee . . . .” (II Kings 2:9)

Elisha's response was:

“ . . . let a double (duplicate) portion of thy spirit be upon me.”

He longed for the work of God, as well as the help, and it was granted because of his steadfastness.

Elijah was taken away in a chariot of fire and horses of fire; and Elisha seeing it, cried:

“ . . . My father, my father, the chariot of Israel, and the horsemen thereof . . . .” (verse 12)

He perceived the glory and power of God — the chariot of Israel; and, as a consequence, was blessed to be able to take up the mantle of Elijah, and with it, find confirmation of the Spirit's being with him. For Elisha took the mantle

“ . . . and smote the waters . . . and they parted hither and thither: and Elisha went over.” (verse 14)

Was this the duplicate (double) portion of the Spirit for which he had besought God?

All this can be a help to us today, brethren and sisters, as we see how the Spirit works to separate a people who will minister, who will fast, who will pray — to what end? That God may be glorified. As God looks down upon us, what does He see? Is He pleased? How we yearn, and how we must ever labour to be accounted worthy of having been “separated” unto Him.

J. A. DeF.

## **Christendom—and Others—Astray**

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

**“Hew thee two tables of stone like the first: and I will write upon these tables the words that were in the first.”**

(Exodus 34:1) (continued)

**T**HE WRITING OF GOD on the two tables of stone was not an end in itself, but the means of impressing God's children that His purpose was that His law should be written on the “fleshy tables of the heart”. The Word states that:

“For as (a man) thinketh in his heart, so is he.” (Prov.23:7)

The perfect example is the Lord Jesus. His heart was given solely

to do His Father's will. Engraven upon His heart was all the words of the Law. This merited Him being called the "*Word made flesh*". He is set before us so that the godly attributes which He manifested as a result of the law being written on His heart, guiding and controlling, might help us see how we may overcome the native untoward tendencies of our hearts. In short: let the heart be directed by the law of God, and the result will be a godly man. This simple understanding transcends all philosophy, and is the means whereby many may become fitting and eternal companions of Him, who is "altogether lovely, the chiefest among ten thousand."

For Christendom such a consideration is far too simple. Indeed, to the wise of this world it is "foolishness". Since Christendom with its great and impressive learning is astray, the children of God will not be in the least impressed.

To a lesser degree, the "*others*" — those who once had the Truth — have allowed "education" and worldly wisdom to take their toll. Minds have become encumbered with the wisdom of the world, so that the wisdom of God in its delightful and powerful simplicity has seemed unworthy of their consideration.

Last month there was seen hidden in the word of God a symbolical key, which when found, showed how the alphabet in the original Hebrew was used, not only as a mnemonic — an aid to memory — but to impress the conclusion of God's purpose seen in the words of Jesus, "I am alpha and omega"; or the beginning and ending of all the writing on the "fleshy tables of the heart", in a multitude redeemed.

Reference was made last month to this hidden jewel in the book of:

**"Lamentations"**

In the five chapters which this contains four have twenty-two verses each commencing with successive letters in the original with the twenty-two letters of the Hebrew alphabet. Chapter three on the face of it seems to destroy this pattern with its sixty-six verses, until a glance at the original reveals that successive verses of three commence with the letters of the Hebrew alphabet accounting for all the verses in the chapter — three times twenty-two making sixty-six.

This arrangement is divine. It must have had a meaning for our brother Jeremiah, which if found will supply a similar help to us. The connection with other alphabet writings is the key.

In Jeremiah 3:15 we read:

"He hath filled me with bitterness, he hath made me drunken with wormwood."

Commencing with the fifth letter — “*He*” — the connection is found in the same letter in the alphabet Psalm 25:5:

“Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.”

The commencing word of this verse in the original beginning with the letter “*He*” is “*make me tread . . . in thy truth.*”

What a comfort would this connecting thought be to our brother Jeremiah, helping him to look for a purpose in the bitterness he was experiencing, and even beyond to the salvation which would certainly come, and also to the earnest of this. Is not this the way the God of all comfort does comfort His children. In the catastrophe which enveloped the children of God, Jeremiah had an earnest of this everlasting redemption. As many of his brethren suffered dreadfully at the hands of Nebuchadnezzar, he was by the command of the same potentate specially cared for, and provision made for his protection and provision. So Jeremiah even in his great grief could say:

“This I recall to my mind, and therefore have I hope.”

(ch. 3:21)

The connecting verse pointed up by the commencing letter *Zain* in the alphabet Psalm 25 is:

“Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness’ sake, O Lord.” (Psalm 25:7)

Delightful is the expression of brother Jeremiah in this connection:

“It is of the Lord’s mercies we are not consumed, because his *compassions* fail not.

They are new every morning: great is thy faithfulness.”

(Lam. 3:22-23)

Compassion is an attribute of God. It comes from Him. In the original the word is derived from the same root as the *lower millstone*, cupped in shape to enclose all that was inside. A powerful figure showing how God’s children are enclosed in His love, and prevented from being lost — if faithful.

Many are also the connections in the short book of *Lamentations* which sparkle with divine light like jewels, showing that this book is not what is generally supposed — a dirge — but one to give hope and comfort to every bitter soul. It must have done to Jeremiah. It also can be to us.

(to be continued)

## **“Take heed that ye be not deceived”**

IN CONSIDERING this warning of Jesus it may help to recall words from the Old Testament that were uttered at a time of great apostasy:

“Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord.

Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!”

(Ezekiel 13:2-3)

Today false prophets are still at work. Those who pretend to speak for God; and it is pretence if it is not according to His word; who proclaim out of their own hearts their own thinking according to their own devising and interpretation. They have not seen the way of the Spirit. They are foolish. The indictment of such rings down the years:—

“O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord.

They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word.

Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken.” (Ezekiel 13:4-7)

Such protest “this is what God requires” and “that is what God condemns.” But if they follow their own spirit, they have seen nothing. It may be as well to consider the scriptural definition of such; they are like foxes, neither have they gone into the breaches, nor made up the hedge.

On the surface of it, in the days of Ezekiel, such a failure would perhaps have not been at first apparent. The scrupulousness of not eating of unclean meats, and of washing of cups and vessels and many other technical requirements would have been evident. It is not beyond the bound of reason to suppose that such things were perhaps overdone at that time.

But wrong nevertheless was allowed in. There were gaps or

breaches, and no stand for that which was truly right; no maintaining the hedge against all forms of unrighteousness, which is as evident in will worship of the commandments of men, as in laxity.

Oh, but it was said by them that they had a *hedge*. It was also their desire to maintain it. They were determined to keep out the wrong; they were going to make the wall or hedge higher.

But this was a building of something which was according to the following of their own spirit. Hence the ironic condemnation of the Spirit:

“Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with *untempered* mortar:

Say unto them which daub it with *untempered* mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?”

(Ezekiel 13:10-12)

Has this not been seen to have happened again in these last days? Where is the wall of those who were purporting to make a stand over the question of the cutting of sisters' hair? Their organising of themselves was like the gourd of Jonah, it came up in a night and perished in a night, so to speak. How long did it last? How devastating the downfall; for there was no spirit to hold together; it was their own spirit; so being bound by the *untempered* mortar of a wrong mix, the so called wall of separation against what was said as wrong, fell!

There is an echo of indictment and warning for the last days in the following words of Ezekiel:

“Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord.” (Ezekiel 13:22-23)

D. L.

## The House of God

**H**OW OFTEN the wisdom of God's Word, inspired in Solomon and recorded in the Proverbs, serves as a source of help and exhortation to us in our endeavours to grow in the spirit of truth. As we reflect upon the Proverbs, do we not find that often just a few words open up important areas upon which to direct our thoughts and attention? One such consideration is found in Proverbs 24:3 and 4, where the Spirit's words tell us:

“Through wisdom is an house builded; and by understanding it is established:

And by knowledge shall the chambers be filled with all precious and pleasant riches.”

These words speak to us of the spiritual dwelling there is and can be with God. Really, they speak of the House of God — those who make up God's dwelling.

In reference to this dwelling of God, Paul brings out its importance to us as he questions:

“Know ye not that ye are the temple (dwelling) of God, and that the Spirit of God dwelleth in you?” (I Cor. 3:16)

In the light of this, it is essential for us to take heed to the instruction given us here in Proverbs in order to be shown how this House must be built, established and filled within.

### Built Through Wisdom.

We are told, “Through wisdom is an house builded . . . .” Really, it is through wisdom that God's House is built and is this not the only way it could be? For only through God can true wisdom come. “Wisdom,” we find, is “to be wise,” and it is God who is all-wise, whose wisdom is of such magnitude in comparison to man's that Paul wrote, “The foolishness of God is wiser than men.” The lesson brought out here is that we, of ourselves, are not wise and cannot expect to be so unless God and His Spirit dwell in us, unless we be part of God's building by being labourers, willing to be taught the wisdom of truth; and it is only upon this foundation that any building can succeed. As Paul tells us in I Corinthians 3:9:

“For we are labourers together with God: ye are God's husbandry, ye are God's building.”

To be God's husbandry is to be as this word means: “able to be

cultivated,” really, able to be helped in growth by God. This dictates, then, what our spirits must be like: humble, submissive, looking always to God for the growth only His Word can nurture in us, as James reminds us in Chapter 1:5, 6:

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering (without opposition, without hesitation) . . . .”

Paul’s familiar words speak regarding this, saying:

“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 we groan, earnestly desiring to be clothed upon with our house which is from heaven:” (II Corinthians 5:1-2)

This faith and the earnest desire to be within that building is what is required and is made possible only through those wise building materials to be sought *only* of God, as the Psalmist warns us:

“Except the Lord build the house, they labour in vain that build it . . . .” (Psalm 127:1)

Let us take heed to this warning and allow our hearts and minds to be prompted to examine our labours, so to truthfully discern if we, in them, have sought and will seek the guidance, and then follow the directions God’s wisdom has given us to build with. In this determination, let us take the encouragement also given by David’s words in Psalm 92:13:

“Those that be planted in the house of the Lord shall flourish in the courts of our God.”

In a measure, we know this flourishing now, but how great a hope there is in looking forward to that time when the worthy labourers will be planted, or as this word means here, “transplanted,” into the eternal House of God, wherein mortality shall be changed into immortality.

### **Established by Understanding.**

To further help us to dwell in the House of God, the Proverb goes on to reveal that: “by understanding it (the House of God) is established.” We are helped once again by looking to the meaning of the words used here. “Understanding,” we find, means “intelligence,” and is used in a variety of applications, such as, “discretion,” “reason,” “skillfulness.” “Established” means “to be erect,” “to set up,” and “to stand perpendicular.” We could read this, then, as

by skilfulness the House of God is set up. Does this not tell us that there is more than just building the House by wisdom; that the wisdom given must be applied, used with skilfulness and discretion in order the House can remain standing erect?

We are helped once again by David to see this as Psalm 111:10 states: "... a good understanding have all they that *do* his commandments," implying that the *doing* of God's commands is the application of the wisdom God has given us, thus, an understanding of what is required to sustain our dwelling with God. Proverbs 4:7 substantiates this as we are told:

"Wisdom is the principal (first) thing; therefore get wisdom: and with all thy getting get understanding."

Is not the Spirit saying here, what good is wisdom if it cannot be discerned? That wisdom is essential to build in God's House, but in order to maintain that building, more is needed, namely, understanding, so that the dwelling within that House might stand sure.

Again, it is essential to recognise that this understanding can only stem from one source, as Psalm 119:130 tells us:

"The entrance (disclosure) of thy words (God's wisdom) giveth light; it giveth understanding unto the simple."

It is only God who can open our hearts and minds to the understanding of His wisdom. It is only God from whom help (in the form of strength and direction in our struggles to maintain our dwelling) can come; and it is only to the simple (those who recognise through God's mercy that they are subject to sin, thus needing His help), not to those who feel they are of superior wisdom and say they are in need of nothing. We know:

"... God hath chosen the foolish (simple) things of the world to confound the wise... the weak things of the world to confound the things which are mighty." (I Cor. 1:27)

Why? So that "no flesh should glory in his presence" (v. 29).

Only the Spirit can be pleasing in the sight of God. It is only by the Spirit we can hope to have God's infinite understanding work on our behalf to keep His dwelling erect. Our Spirit, then, must follow after the Spirit expressed of the Virtuous Woman, the Bride, who "looketh well to the ways of her household, and eateth not the bread of idleness" (Proverbs 31:27). We cannot be slack in our service one to another, no matter what the cost, for God requires we use the understanding He gives to us to make our dwelling stand sure.

### **Filled by Knowledge.**

As essential as wisdom and understanding are, even these we are

told continuing in the Proverb, are not enough to complete the dwelling in the House of God. Knowledge, also, is required, for:

“... by knowledge shall the chambers be filled with all precious and pleasant riches.” (Proverbs 24:4)

What is this knowledge? We are told in Ecclesiastes 7:12 that:

“... the excellency of knowledge is, that wisdom *giveth life* to them that have it.”

And, further in Proverbs 2:1-5:

“My son, if thou wilt receive my words, and hide my commandments with thee;

So that thou incline thine ear unto wisdom (to seek to have it), and apply thine heart to understanding (doing that which wisdom reveals);

“Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

If thou seekest her as silver, and searchest for her as for hid treasures;

Then shalt thou understand the fear of the Lord, and find the *knowledge of God.*”

The knowledge of God, the pre-eminence of that knowledge is that clear perception of His purpose which He has allowed us to know. Is not this knowledge, then, that salvation, life everlasting is possible — the precious and pleasant riches, or as this word implies, “that which is enough”; for what more could be desired than to be part of that eternal dwelling?

Jesus' words to His disciples in Luke 18:29-30 help us to *value* this knowledge, that there is but *one* dwelling our labours must be directed:

“... Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

Who shall not receive manifold more in this present time, and in the world to come life everlasting.”

Let us, then, brethren and sisters, value, considering the end of these words given to us in the Proverb — the wisdom to build, the understanding to establish and the knowledge to supply our dwelling in the House of God, recognising always as Proverbs 2:6 summarises for us that only:

“... the Lord *giveth wisdom*: out of his mouth cometh knowledge and understanding.”

And, therefore, let our spirits be as David's, expressed in Psalm 27:4:

“One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty (pleasantness) of the Lord, and to enquire in his temple.”

If our spirit's desire is after this with singleness of purpose, then we are assured of receiving manifold more in this life to help us and encourage us in our hope of an everlasting dwelling.

M. C. S.

## The Demise of Evolution

“He taketh the wise in their own craftiness”

(Job 5:13)

Evolution was introduced by Darwin in 1859 in his treatise on “The Origin of Species”. Later he published a companion volume “The Descent of Man”. Darwin never denied the possibility, or rather the need of a first creative cause, but his work clouded this, and to most he seemed to have succeeded by his evolutionary theories in denying the authenticity of the Bible, and its Author — the Creator.

The inglorious result in the last century was that the minds of men were turned from “religion”, and came to look to science as their hope. At last they delighted in what seemed to be a liberation from the ecclesiastical policemen — the Clergy.

As in all apostasy, when those in error become numerous, influential and powerful, resistance gives way to compromise, with the inevitable result that the original stand for the Word of God is traitorously deserted, and attempts made to reconcile the new doctrine with the old. A disastrous procedure.

Scientists have assiduously tried to find the secret of nature, especially in the realm of atomic physics. Rutherford fifty years ago probed the atom, and it seemed then that science was on the verge of a “break-through”; nevertheless, he did say that the more we research and discover, instead of the field for further research narrowing and pointing to the ultimate goal, the opposite is the case: the area of research continually broadens and consequently (although he did not say this) the “break-through” seems as far off as ever.

Fifty years have passed, sufficient time for some progress towards the goal scientists have sought, and where are scientists today? More perplexed, more at variation than ever.

Niels Bohr, one of the eminent scientists of this century said:

“True the layman has no difficulty when the biologist explains the existence of accidental mutations . . . Darwin’s explanation, that the whole thing is a selective process, that only the fit survive . . .

But even if we agree that selection leads to the emergence of particularly fit or viable species, it is very difficult to believe that such complicated organs as, for instance, the human eye were built up quite gradually as the result of purely accidental changes. Many biologists take the view that this is what precisely did happen, and they will also tell you what particular steps in the course of geological history could have led to the final result — the eye.”

Von Neumann another scientist was most sceptical, and according to the report of a conversation led the biologist to the window of his study and said:

“Can you see the beautiful white villa over there on the hill? It arose by pure chance. It took millions of years for the hill to be formed; trees grew, decayed and grew again, and then the wind covered the top of the hill with sand, stones were probably deposited on it by a volcanic process, and accident decreed that they should come to lie on top of one another. And so it went on. I know, of course, that accidental processes through the aeons generally produce different results. But on just this one occasion they led to the appearance of this country house, and people moved in and live there at this very moment.”

Truly, these men are wise, very wise after the wisdom of this world. But how very true is the holy writ which declares: “He taketh the wise in their own craftiness.”

Youth is inclined to look upon these men as supermen, only to discover later they do not agree among themselves, and while making what seem to be impressive discoveries they contradict each other and come no nearer to their coveted goal — of finding the basic cause of all creation — of finding God.

As a youth the writer was impressed by a lecture given by Rutherford at which there was present Sir Horace Lamb, the celebrated mathematician. A debate between them followed the lecture. Rutherford claimed (since generally agreed) that the old Newtonian physical laws do not apply to the contents of the atom. This was too much for Lamb, then an old man who could not bear to see that his work had been on a wrong basis.

And so in the disagreement among scientists we see they are as far off as ever in finding what they call the basic cause of all matter, of all creation. Without a true acknowledgement of God they remain and will remain as perplexed and floundering as they have been during the past half century.

W.V.B.

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

**“... The great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.” (Revelations 17:1-2)**

**I**T WAS ONE OF THE ANGELS of the vials which referred the Apostle John to consider in the vision, the “false woman” as quoted in the above reference. The seven vials being the seven last plagues (or judgments) the mind is taken by the divine writ to consider what is to be at the very end.

A false woman is the very antithesis of that which is true and pure. But the kings of the earth, says the Spirit, have been in unholy alliance. This has, and will result, in “the inhabitants of the earth” being made drunk “with the wine” of such a combination of false religious and secular power.

To be drunk or intoxicated by such a profane situation, emblematically refers to a mass state of mind that has become dulled to the true position, and indeed rejoices and becomes adjusted to the shallow merriment of the occasion. But this drunkenness can also bring violence. The mass bemused mind can commit some of the most horrific of crimes. The history of “Christianity”, supposedly founded upon the teachings of “the Prince of peace”, has been a long tale of dreadful evil, cruelty, and war.

It cannot be categorically affirmed that the unholy alliance spoken of in the Revelation vision, has always been the pre-eminent feature of the world condition of this age. But undoubtedly from early “Christian” times, governments and religions have been allied for the purposes of reward, in a mutual governing of their peoples. In the past the Church of Rome dominated for a very long period the affairs of kings and nations of Europe allied to its religion. But there was no alliance when Napoleon Bonaparte ascended like a shooting star above the luminaries of Europe. In February 1798 the Pope’s

temporal reign was declared to be at an end. The French ambassador wrote to General Bonaparte that “the payment . . . stipulated by the treaty of Tolentino, has totally exhausted this old carcass; we are making it consume by a slow fire.” On the 15th February that year, while seated on his throne, and receiving the congratulatory worship of his cardinals, the Pope was arrested by the French military, his palace was rifled and he was carried prisoner into France, where he died in August 1799. All the territorial possessions of the Church and monasteries were confiscated and the sacerdotal vestments of the Pope and Cardinals were burned, the Pope’s library, museum, furniture and jewels were pillaged.

But the papacy, long since, has recovered from such a downfall. It has ascended from the earth to a position of respect and authority; and state religions that once repudiated it are now favourably disposed. Kings and rulers find it convenient and important to acknowledge the religious power in the city of the seven hills. When the Pope speaks the world looks and listens.

State and church is still allied in the rules and arrangements for the governing of the world’s respective peoples. In Roman Catholic countries this Church and State alliance has greater ramifications, for the prince of the Church in those nations, is the subordinate of the supreme ruler in Rome.

Dr. Thomas has summed up in very concise terms the symbology of Revelation 17:—

“In the seventeenth chapter, the two-horned episcopal element of the Beast of the Earth is replaced by the Great Harlot Mother of the Churches of the Gentiles; while the secular element is expanded into the Scarlet-coloured Beast . . .”

This reference by Dr. Thomas, in this connection, to the “two-horned beast of the earth” is worth investigating with the aid of his lively pen and discerning mind. He has written as follows:

*“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 . . .”*

(Revelation 13:11-12)

“What could more fitly symbolise a dominion in which episcopal orders were the controlling element than a beast with two horns like a Lamb, and speaking as a Dragon? The sheep’s clothing was a mantle of the imperialism . . . From a work styled “The Church of our Fathers” . . . the author in his chapter on the Mitre, observes how at the opening of the eleventh century . . . after the Pope’s complete subordination of the Western Clergy to himself, the first sproutings, as it were, of the two horns began to show themselves:

and how the mitre then in England “Arose into two short points, not raised before and behind as now, but right and left over each ear.” — It is a Latin distinctive. Thus, the Spirit foreseeing that the Latin Episcopacy of the Western division of the Apostasy would symbolise its ecclesiastical dignity by a two-horned mitre and the fleece of lambs, adopted them for the apocalyptic symbol of a dominion to rise in the midst of Europe as the most striking characteristic of which would be its hierarchial and episcopal so-called “Holy Roman” constitution. In other words, the two episcopal lamb’s horns are to the beast of the earth what the “Eyes like the eyes of a man” are to Daniel’s Little Horn. The eyes and the lamb’s horns represent the same constituent of the dominion — the ecclesiastical orders of abbots, bishops, archbishops, cardinals and popes; a hierarchy of “Holy Orders” so-called which still support and overshadow the secular thrones of the Latin world . . . This thirteenth chapter is a symbolical exposition of the constitution of Modern Europe in its civil and ecclesiastical relations. It does not undertake to exhibit it in all the phases it has assumed in the course of over a thousand years; but only an heraldic representation sufficiently striking for a ready recognition by those servants of the Deity who have made themselves acquainted with the things that have been, and those which do exist. The recognition of the “Holy Apostolic” Caesars by the . . . monarchs of Europe, as the supreme majesty of their political system.”

As John viewed this divine and prophetic symbology it is noted in the seventeenth chapter of the Revelation that he was in the wilderness:—

“So he carried me away in the spirit into the wilderness . . .”  
(Revelation 17:3)

All who stand aside, and have stood aside from superstition and false religion in the past have been in a figurative wilderness. Israel, of ancient times, was literally brought out of Egypt from its false gods or priests into the wilderness. John Baptist was in the wilderness when he preached against the falsity of his generation. This is an unpopular and unsought for position. Human nature does not find it easy to be in a literal or figurative wilderness. Superficially false religion appears to have all the power, and certainly all the worldly glory:—

“And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues.”

(Revelation 17:5)

What of those who have had the Truth in these last days? Are they in the wilderness, completely separate from that which is counterfeit,

witnessing to the condemnation by The Spirit of the false by being in such a wilderness position?

Note the writing in one of their magazines:—

“We may not agree all that the Bishop has to say . . . but all these attempted solutions are the product of men struggling to snatch from disaster a generation which is on the brink of it, and present God to men and women who refuse to know Him.”

That is no wilderness position; and no recognition that a generation on the brink of disaster is inevitable, as the scripture, particularly the book of Revelation, has foretold.

The magazine, of course, emanates from only one section of what is called “the brotherhood”. But what of the other sections who adopt the same name and claim that all sections are representative of The Body? By their connection with that part which has crossed the boundary into the realm of giving some sanction to the validity of the work of the State religion, they have left the wilderness, to join the many “peoples, and multitudes, and nations, and tongues”. A popular course, an easier course, but where will they be when all that The Spirit’s message has declared is fulfilled? It required the very discerning minds of John Baptist and Christ to perceive the decline of the Truth in their day, little wonder that Jesus has left on record the warning “*take heed ye be not deceived.*”

D. L.



## 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, Buffalo, Hamburg, and Orchard Park. Alternative Week: Revelation Study.

The annual Sunday School Party is planned, God willing, for Saturday, February 12.

As winter brings its storms and snow, at times crippling travel, we are helped to appreciate the power of God. He, by natural forces at His command, can bring devastation, a foretaste of what will be during the time of His judgments on the earth.

J. A. DeF.

### **“PENTRIP”, Black Rock, Portmadoc.**

Breaking of Bread: Sundays, 11.30 a.m.

Bible Class: Mid-Week.

In these troubles times we have the sustaining comfort of Brethren and Sisters even though in this isolated part.

Our thoughts are with everyone striving in The House, and with those in infirmity and sickness. How greatly we need the compassion of God and to show this love to each other who desire to be right “truly in the Lord our God is the salvation of Israel.” (Jeremiah 3:23) We have been very glad of the help and company of Bro. and Sis. D. Lancaster and Bro. S. Lancaster and the interested young people.

Soon it will be spring when the birds will sing once more and the trees will take leaf and the lambs return to their spring pasture, an earnest of the time promised when “the rain is over and gone”. May the few who remain attain unto that time when the earnest will become an expectation realised.

per D. L.

### **MANCHESTER: Ryecroft Hall Annexe, Audenshaw, Manchester.**

Sundays: Breaking of Bread: 11.30 a.m.

Lecture on the first Sunday in the month at 3.30 p.m.

Bible Class: 7.30 p.m. in the above room Friday evenings.

The narrowness of the way to life is never more in evidence than when some depart therefrom, and choose the “broader way”.

Two who have been with us for thirty years decided to return to those who once had the Truth. Finding them “too worldly” they withdrew their application for membership. But later they asked that we should withdraw from them, and efforts to regain were refused so that withdrawal, in obedience to the commandments of Christ from J. Stanley Robinson and Mabel Robinson has been necessary, to our sorrow.

The “shaking” is to be expected, warning us to hold fast.

W. V. B.