

APRIL 1977

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"**

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## At the Table of the Lord

“For His mercy endureth for ever”

**I**N RECENT WEEKS, we have been reading of the preparations made for the building of the House of God in Jerusalem, the house of prayer for all Israel. The amount of detail there is recorded, both by David, and later by his son Solomon, shows how important this work was. David had spent a large part of this time and effort, his riches in making ready for this work. He had, in addition, appointed singers, porters, priests, Levites, players upon harps and all kinds of instruments of praise. For what purpose did he so labor? That God might be pleased, and so would dwell in this House in the midst of Israel. We have read, too, how the house was built in accordance with the plans given to David by God; and, subsequently, passed on to Solomon, his son.

The culmination of all this great work is found in II Chron. 5:13-14:

“It came even to pass, as the trumpeters and singers were *as one, to make one sound* to be heard in praising and thanking the Lord; and when they lifted up their voice . . . and praised the Lord, saying, *For he is good; for his mercy endureth for ever*: that then the house was filled with a cloud . . . .

“So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.”

Can we enter into the mind of Solomon and all Israel as this awesome event took place — as the glory of the Lord filled His House? It was what David had hoped for, had worked for, had prayed for. It was the end of Solomon’s work, following up where David had left off. Solomon had carefully followed his father’s instructions, indeed the Spirit’s plan for the house; and now that it was done, the glory of God was manifested to all Israel, filling that House. We are told that before such glory was seen, all Israel, all the singers, the trumpeters appointed by David were “as one,” lifting up their voices saying: “For he is good; for his mercy endureth for ever.” Then, and only then, did that glory fill His House. Can this be a help to us, brethren and sisters, as we seek to please God, to praise God, and to seek His indication that He is pleased with us in our service and work?

How often the words, “For he is good; for his mercy endureth for ever,” are expressed from the hearts of His faithful children. Perhaps, if this could be our mind, our recognition, we, too, can be encouraged, lifted up as we see signs of God’s being pleased.

Further, as Solomon spoke and prayed in the temple that he had just completed, we read:

“ . . . the fire came down from heaven, and consumed the burnt offering, and the sacrifices; and the glory of the Lord filled the house . . . ” (II Chron. 7:1)

Once again, a great and wonderful sign from God. The fire, the Spirit of God came down and consumed that which they had willingly and gratefully given. God accepted their sacrifices. What a marvellous thing to behold! Would it not speak to our brethren, and does it not speak to us today? What was the reaction of Solomon and those in Israel? Verse 3 tells us:

“ . . . when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, *For he is good; for his mercy endureth for ever.* ”

The same words — perhaps this helps us to see how we can worship and praise in a way that is acceptable to God; and in a way which causes His Spirit to consume our flesh, which we are struggling so hard to offer up, to crucify, in the hope that He will accept our offering of praise and thanksgiving.

We can all easily say, “He is good.” But, it must be more than words; do we perceive all that He does for us — how His mercy does indeed “endure for ever”? Let us consider these blessings. He has given us daily a portion for our spiritual strength. He has and does warn us, with a Father’s love, as He sees us in danger. He shows us the path that is right; are we quick to respond? He has given us companions who show true love even when it is difficult or awkward. He has given us in Christ Jesus an anchor and a hope in a world which is lost, floundering, evil and without hope. If we are truly perceptive of these, are we not better able to praise and worship Him in such a way that He will hear and respond to help us in our struggles.

### **“O give thanks unto the Lord”**

This surely was David’s spirit as we read in Psalm 136:1:

“O Give thanks unto the Lord; for he is good: for his mercy endureth for ever.”

And, the Psalm continues, ending each verse with these same words. Does this reveal for us, brethren and sisters, David’s true love for God, seen in his praise and thanksgiving?

**“Remember the mercies of David thy servant”**

We remember how Solomon prayed as the House was finished (II Chron. 6:41-42):

“Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

“O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.”

Were Solomon and Israel looking forward to the eternal establishment of God’s House, the fulfilment of the promises to David, the mercies shown to David in those promises? When else will His saints rejoice in goodness, and His priests be clothed with salvation?

“ . . . turn not away the face of thine anointed . . . .”

“Anointed” is the Greek in the original equivalent to the Hebrew word *“Messiah.”* As long as the face of Christ is turned toward us, as long as He is there to mediate, to redeem, we can know the same hope, the sure mercies of David. A promise is given to us in Isaiah 55:3:

“Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”

That promise, that covenant of God, can be ours as well, brethren and sisters, if we, too, can incline our ears, and hear His word.

David knew what was in God’s mind, as we read of His promise concerning his son, in Psalm 89:26-28:

“He shall cry unto me, Thou art my father, my God . . . .

“Also I will make him my firstborn, higher than the kings of the earth.

*“My mercy will I keep for him for evermore . . . .”*

Paul also speaks of the mercies of David as he witnessed concerning Christ, the greater son of David (Acts 13:32-34):

“ . . . we declare unto you glad tidings, how that the promise which was made unto the fathers,

“God hath fulfilled the same unto us their children, in that he hath raised up Jesus again . . . .

“ . . . he said on this wise, I will give you the sure mercies of David.”

This is God’s promise, to Israel, to David, and to all who, in their

hearts, can respond: “For the Lord is good; for his mercy endureth for ever.” Is this our mind, brethren and sisters? Do we perceive that His mercy, His lovingkindness endures for ever? We find that “*olam*” is the Hebrew word, meaning “ever” and gives the thought of being concealed, unable to see the end. God’s mercy is like that, going on for ever, eternal, always, as the word also means. It goes far beyond what we can see or of which we can conceive. David perceived this; Solomon, at the time of the dedication of God’s House believed this. Do we today believe it, brethren and sisters? Do we worship God, believing totally He *is* good and that His mercy endureth for ever, and for us if we are faithful to Him?

Solomon had the evidence of this before his eyes as he saw the glory of God filling the House, as he saw the fire which came down and consumed the sacrifices. He further knew it as God spoke to him there:

“... I have heard thy prayer, and have chosen  
this... house...” (II Chron. 7:12)

Also verse 16:

“For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.”

Are not these evidences of the sure mercies promised to David? God spoke further to Solomon promising blessing if he would walk before Him, as did David; and warned, too, that if Solomon turned away, God would turn away from him, from his House, and that His mercies would be withheld. We know that Solomon sought other things, that his heart was turned away from the House of God, by his wives, his riches, and by his desire to taste of all that the world had to offer, finding it all to be “vanity of vanities” in contrast to those “sure mercies of David,” enduring for ever.

What of ourselves, brethren and sisters? Can we join in the spirit of David, as we have read in Psalm 136:1:

“O give thanks unto the Lord; for he is good: for his mercy endureth for ever.”

Can we, like David, look beyond today, to the hope of Israel, to the fulfilling of these promises, to be accomplished in His Anointed? This promise has been made throughout God’s dealing with His people. For example in Jeremiah 33:7-11, we read of His promise of restoration, and at that time (verse 10 and 11):

“... Again there shall be heard in this place...”

“The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that

shall say, Praise the Lord of hosts: for the Lord is good;  
for his mercy endureth for ever . . . .”

Also, verse 15:

“In those days, and at that time, will I cause the Branch of  
righteousness to grow up unto David; and he shall execute  
judgment and righteousness in the land.”

If we hope to be there, brethren and sisters, if we hope to lift up our  
voices as the voice of the bride, do we now believe the Lord *is* good,  
that His mercy *does* endure for ever? And, more — is this manifest  
to our Father and to those who belong to Him?

J. A. DeF.



## Christendom—and Others—Astray

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

“And (I) put the Tables in the Ark which I had made.”

(Deuteronomy 10:5)

CONSIDERATION HAS ALREADY BEEN GIVEN to the writing of the Law — the ten commandments — on tables of stone, that this was not an end in itself, but foreshadowed the great work of Yahweh in writing His Law on the hearts of a multitude to be redeemed, and given to His Son.

It is profitable to see how this was to be worked out under divine direction as demonstrated to the Ecclesia in the wilderness. The *tables* were not put in a museum or amongst some national archives, but were placed in the Ark made by Moses. This had a special significance and teaching for all the brethren and sisters at the time, and indeed because of the mercifully preserved record for us also. Remembering that the Tabernacle in which the Ark was placed was the dwelling of God, the words of Moses in this connection have an awe-inspiring effect:

“And it came to pass, that on the morrow Moses went into the *tabernacle of witness.*” (Numbers 17:8)

Why does the divine description speak of the tabernacle, as the *tabernacle of witness*?

### The Tabernacle of Witness.

The Hebrew root of the word translated “*witness*” gives rise to a number of related words, all of which must have had a special significance to the brethren and sisters at the time. The root is *Ed*, and the word for *witness* or *testimony* derived from this is the feminine *eduth*. The various types and appointments of the law are called by this name, as *witnessing* beyond themselves, namely, *spiritual things* or the *good things to come*. So the Apostle Paul speaking of the Law said:

“Which are a shadow of things to come; but the body is of Christ.” (Col. 2:17)

And again, speaking of the priests who served under the *witness* of the Law said, they were:

“The example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.” (Hebrews 8:5)

Not only was the tabernacle with each piece of its furniture to be a *witness* to God's redemptive work in Christ. Another derived word from the same root — *edath* — (notice there is only a vowel change) is the Hebrew for *congregation* — or assembly of the saints in the wilderness. All minds would appreciate (under the instruction of the priests) that each and all were called as a *witness* to the Most High, and could look forward to being *witnesses* for ever when the Messiah appeared unto salvation! This valuable truth was illustrated in many features of the tabernacle of *witness* or *testimony*.

The exhortation to the present Ecclesia is both powerful and uplifting. Those who know the Law is the Spirit of Christ, will rejoice in belonging to the *congregation* or Ecclesia who through that God-given language had so much to help them: to see that the Ecclesia in every age is called to be a *witness* at all times to the verities of Him who dwells with His people; and so show the *praises* of the great God of heaven, whose immutable attributes are the only virtues existing in a decadent world.

This thought affords an explanation to the words of Christ (or at least His thoughts) as expressed in Psalm 22:3:

“But thou art holy, O thou that inhabitest the praises of Israel.”

Jerusalem, the city of the Great King, was in Judah, the name meaning *praise*. Every Jew was called to be a *witness* to Adonai; and is so in a sense today in spite of apostasy. How much more those who are called to be *Jews inwardly*. With the realisation, that each is privileged to be a *witness* to the graciousness of their God; not in some display, but quietly and unobtrusively in their daily living.

Christendom knows nothing of these sterling verities. Their witness is but an outward display. Look at their processions preceded by bands and banners. Claim is made that *this* is a *witness*; but to what? Only to the pride in numbers, and the dresses worn. How sad, very sad. The time will come when there will be the realisation of all this, and the confession made: “*Surely our fathers have inherited lies and vanity, and things in which there is no profit.*” Numbers of devotees mean nothing. Ten million circles never made a square. Jesus' warning is timely for the present: “When the Son of man cometh shall he find faith on the earth?”

Now, finally, what of the *others*? — those who once had the Truth? They have proclaimed a “year of dedication, and a year of witness”. Whatever this may mean must be left to speculation, and is obviously alien to the Spirit of the Truth shown in the Law, which was the Spirit of Christ.

(to be continued)

## PURIM - Lessons from the Book of Esther

**T**HE ACCOUNT CONCERNING ESTHER and the threat to the Jews by their arch adversary Haman the Agagite is a stirring one, and surely not to be regarded merely as history.

A woman (Esther) was chosen, by force of circumstances, to act under the hand of God as a deliverer of her people. Why should God choose to save His people in this way?

For centuries, up to the time of the Jews' dispersion, men had been raised up to be deliverers (as in the case of the Judges, with the exception of Deborah). It was fitting that this should be; according to the grand design of creation that the man should be the protector. The account concerning Esther however, reveals that God has all things in His control, and the weak *can* be used to thwart the adverse work of those who oppose the purpose of God; however strong and established those opposers may appear to be.

Esther was not a Boadicea; far from it. But she was staunch to her people; and so became one of those who, as the Apostle says, "out of weakness were made strong."

It must have seemed to Esther a risk, and certainly a great ordeal to approach the king as an intercessor for her people; the ruler not even knowing she was a Jewess. What would be his reaction to this news? Moreover there was the law of Persia which was so rigid it changed not. In this respect there was a particularly special protective measure against any approaching the king's person uninvited; even of his own family.

"All the king's servants, and the people of the king's provinces, do know that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days." (Esther 4:11)

Esther certainly thought there was a chance of her perishing due to this rule. A fervent seeking to God for His help in this need and ordeal is shown in Esther's request that her people should fast for her before she made her approach.

"Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." (Esther 4:16)

How relieved Esther would feel when the king held out the golden sceptre to her. But we begin to see in her action after this something, perhaps, that can help us to be wise in difficult circumstances. Esther did not immediately seize upon the favour shown to her, and begin to pour out her story of woe, and her plea for her people. Nothing so impetuous as that was performed. There was no impatience to get the matter over and done with. Rather a discretion is seen, which we begin to discern as commendable. She would invite the king to a banquet:

“Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be given thee to the half of the kingdom.

And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.” (Esther 5:3-5)

But at the banquet Esther was silent. Why? Was she at a loss, afraid to speak, and yet had already shown great courage? Or was she waiting for indication as to what she should do, and for an opportunity, which she could utilise? So when the king inquired of her again, her simple petition was that he and Haman accept her invitation to another banquet, and then she would make her petition known to the king.

It would seem that Esther was feeling her way. The matter was urgent; she could not prolong it; must steel herself to the task. Yet she was prudent enough also, to wait upon the Lord hoping for His help in the trial. Esther did not wait in vain!

That night as Haman unmercifully had the instrument prepared for Mordecai's execution, and rejoiced in the thought that on the morrow he was to be a guest of the queen again; he had it put into his thoughts by his wife and friends that he should ask the king to allow Mordecai to be executed before he went in with the king to Esther's banquet. What a dangerous situation now! Dangerous not only for Mordecai, but for Esther; for with the loss of Esther's uncle the king might harden himself, through the excusing of his mistake of allowing the counsels of Haman to have prevailed.

But the hand of God is always there to help, and as so often happens it is revealed at the eleventh hour. That night the king could not sleep; he was kept awake by the God who had on a previous occasion caused a great emperor to dream an impressive dream which he could not recall to mind later.

The book of the records of the events of the state and court was now brought; and the king listened to an extract being read therefrom. Mordecai's faithfulness, loyalty and honour was recalled. It had been as much forgotten as in the case of the Butler and his dream and the comfort which Joseph had given that same Butler when in prison with him in Egypt. Yet a past example of worth, though forgotten for a time, may always stand one in good stead in the future. Mordecai's past godly behaviour stood him in good stead at the right time! Here is another help, another exhortation in the record for ourselves. Whatever we do for those within or without, though possibly forgotten, *is on the credit side*, and is not unprofitable to us, even though it has been forgotten. The adversary can never thwart the purpose of God, though at times he may seem to be near to doing so, and the Truth may appear to be in a weak state as a result. Let us take courage! Haman was confident that everything was wrapped up and ready for the vengeance in which he delighted:

“And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?” (Esther 6:3 & 5-6)

Haman was ambitious, and delighted in worldly esteem; in the fawning of people upon his personage; hence his hatred of Mordecai who would not fawn upon him. His weakness is exposed as he advises the king on what should be done for the man on whose honour the king delighted. To such a vain man as Haman it was a bitter pill to swallow, when he was humiliated before Mordecai at the instigation of his own advice to the king. This is an example of how, through wrong thoughts and evil motives a mind can be so deceived that it becomes sure of its own speculations.

So a salutary lesson comes down to us. “To whom would the king delight to do honour more than to myself.” A speculation far from the mark, and the beginning of his downfall. All the city had now been made aware that the king esteemed Mordecai; here already was a great blockage in the way of Haman's scheme. The king could not now lightly allow himself to assent to having this honoured position of Mordecai quickly reversed before the eyes of all the people.

But the purpose of God was still grinding on! The time for Esther's request to be made known, came:

“Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request. For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king’s damage.” (Esther 7:3-4)

A simple plea, an appropriate one, irresistible except to the hardest of hearts.

“If we had been sold for bondmen or bondwomen, I had held my tongue.”

The king was angry; and apparently still not aware that Esther was referring to the evil machinations of Haman. But now the courageous and discomfiting challenge and condemnation — from a woman!

“The adversary and enemy is this wicked Haman.”

So, out of weakness we see one who was made strong, and the enemy put to flight. The hand of God working to preserve His purpose, and bring about the deliverance of His people.

Esther could now feel encouraged to present herself again to the king under the prerogative of the golden sceptre:

“And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king.” (Esther 8:3-4)

The law of the Medes and Persians changed not, but now the king consented that the 13th day of the 12th month, which is the month Adar, should also allow the Jews to defend themselves against those who had prepared to destroy them on that very same day, at the instigation of Haman the Agagite.

Here is a record to help our faith in a time of trouble. At times things may seem dark, almost hopeless. But deliverance and help can come in the most unexpected of ways, and at a time when faith is sorely tried. In this record there is a promise of help to those who truly seek His help. A promise that the hearts of those who appear great in this world can be turned to the favour of His people.

To this day the Jews remember that deliverance in what they call the feast of *Purim*, which being on the 14th day of the Jewish month Adar is usually some time during February or March. Jews make it a joyful occasion; but the day before, they hold a traditional fast from

sunrise to sundown. Then at sundown the synagogues fill up, and then it is an occasion for the Jewish children particularly, more than on most other occasions of synagogue assembly. After the synagogues meeting has commenced the book of Esther is brought out, and the opening verses are chanted in a special musical mode heard only at this time.

The reader chants through the first and second chapters and then comes at last to the sentence awaited by the children:

“After these things did King Ahasuerus promote Haman . . . the Agagite . . .”

The name Haman triggers off a pounding and a stamping, then dies down as the chant continues. But as soon as the name Haman appears again it brings another noisy outburst, continuing like this right to the end of the reading.

Beyond the gaiety there are four religious obligations:

To hear the scroll of Esther read  
To distribute to the poor  
To make a feast  
And to exchange presents with neighbours.

“Shalakh Manos”; the sending of gifts; which is “things that can be eaten and drunk the same day”.

The Jews feel drawn together by such an occasion, for it recalls to their thoughts that rich or poor, their ancestors had been listed for destruction in those ancient times; even as “a latter day Haman” tried to do the same in the Second World War.

The Jews this year celebrated the event on March 4th. Let us also remember this is a record preserved to encourage us, who though not Jews by nature, have been called to belong to the greatest Jew of all, the greatest man who has ever lived; and who would never have been, but for God’s remarkable and overwhelming deliverance of His people from that dreadful enemy of old time.

D. L.

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

**“... This shall be with burning and fuel of fire.”**

(Isaiah 9:5)

*“H.M. Government has issued to all health authorities orders in the event of H-war.”*

*“... no hope of medical care and population advised to stay at home — if they still have one.”*

**H**ER MAJESTY'S GOVERNMENT would be amongst the last ones to cause alarm amongst the population. The hope of governments and peoples alike is that as a result of a strong build-up of armaments on each side there will be an enforced peace of mutual terror.

It is a precarious and grim situation. Serious enough without a nuclear threat; because what is termed conventional armament is now most deadly. Some very devastating chemicals have been devised for war use, not to speak of germ warfare preparation, which when set into motion can work in a most insidious way. The bubonic bacillus can be and has been, cultivated in the laboratory. Some idea as to what an epidemic can do is to be contemplated in what occurred just after World War 1. The influenza out-break of 1918/19 was realised at the outset to be a bad epidemic, but only later, this out-break which had been called “The Scourge” in the press headlines, was fully assessed as ranking with the Plague of Justinian and the black Death as the three most destructive outbreaks of disease that the human race has known.

In Manchester the shortage of coffins and grave-diggers became critical. People tried everything in attempts to ward off the scourge. Some put sulphur in their shoes, others fastened cucumbers to their ankles or carried potatoes in their pockets. Quite ineffectual of course, but such was the terror of the disease at that time.

In America more sophisticated attempts to contain the plague were made. There were gauze masks issued, and in San Francisco the law was passed compelling everyone to wear one — couples were married in them — police were ordered to arrest anyone who coughed or sneezed without using a handkerchief.

It is amazing to contemplate that at that time half of the world's population was ill. The estimated deaths in a matter of a few months was at least 30 millions some reckoning as high as 50 millions — more human lives than were lost in those four devastating years of war.

But the threat of atomic devastation is far more frightening than even the plague. It is just as insidious. Those left alive after nuclear detonation are just as vulnerable as the human body is to the unseen microbe, for the tiny radio-active particles left after a nuclear explosion cannot be seen; nor when the human body is contaminated with those particles is there any cure. The human body cannot overcome radio-active disease within it as it can the microbe. There is no medicine or drug to effectively combat it. For those suffering, it is a long drawn out deterioration. What is so sobering is the thought that nuclear contamination is not selective like virus in what is made the victim. Whether animal or vegetable all that comes within the path of radio active dust is affected. This can move on the air, in the wind, over vast areas far removed from the site of the nuclear blast. Those contaminated do not know at first what has happened to them. A grim prospect indeed. "*Stay at home if you have a home.*" But nuclear contamination is not like the locust, which causes devastation and then moves on. It continues day after day, month after month. "*Stay at home*", but people cannot stay at home for ever, they have to eat or die.

There is no answer to the problem, "What do we do in the event of a nuclear war?" So the hope is held that there will be no need to have this problem if a peace of mutual terror is maintained. A peace of mutual terror however is not a sound basis for peace, for there cannot be any real confidence while such a situation prevails.

What does the future hold? Many would prefer not to think of the future. But there is bound to be a future of some kind as time proceeds, good or bad. The scripture has foretold about the present threat to human life, also revealing that God does not intend to leave man to destroy the creation.

It seems appropriate to consider the following:

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

(II Peter 3:9-13)

## THE REMNANT

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It behoves us to ponder these words. First of all the day of the Lord; and that will be a day of judgment will not be heralded with world-wide acclaim. It will come in stealthily upon the world, like the coming in of a thief. This prophecy sounds ominous, but it should also be remembered that it is spoken in context with the assurance that "The Lord is long-suffering."

But if the elements are to melt with fervent heat, and the earth and its works, as a result, are to be burned; whose fault will it be?

There is a terrible perverted thinking in human nature, which comes out with the cry "Why does God allow these things to happen?" As though it was God's fault. But why does He? Is not the answer, as already considered, found in the words:

"Not willing that any should perish, but that all could come to repentance."

Repentance then, delivers from perishing. God has the power to intervene at any time, but He does not, because He is allowing time still to continue so that some among the human race may repent. In these words it is evident God is not going to save the unrepentant from perishing. Such are to perish according to their own works and hideous devices. Here then is the choice, repent and be delivered, for God is long suffering, but make no mistake about it:

"the elements are to melt with fervent heat, and men's present works in the earth are to be burned up."

This creation is a wonderful one indeed! Would God the Creator of such a world of beauty therefore allow that creation to destroy itself? Nevertheless disaster is coming; the elements *will* melt with fervent heat, but God will still be in control to prevent complete annihilation, for He has something in store for the repentant. In this connection perhaps the words of the Lord Jesus should be considered:

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matthew 24:21-22)

Wars and troubles can last a long time, until the two combatants are worn out with the struggle, or one side emerges as the victor over the other. In the history book there is reference to "the hundred years war", but that was when war was not as deadly as it is at the present time.

In the above words from the mouth of The Lord Jesus, it is obvious that God is not going to tolerate a prolongation of conflict,

with all its suffering, horror and misery. But the time has come, and is coming, when a continuation of hostilities would see the end of all life. Yes, radiation sickness is the most deadly of all diseases; and the most saddening aspect is that man is the creator of this threat to his peace, his happiness and to his very existence.

It is perhaps, from the ordinary viewpoint, of some comfort to the man in the street when politicians speak about a “peace of mutual terror”, and that governments would never dare to use the H-bomb because of what their own people would suffer in retaliation. However a panel of atomic experts from Harvard University and the Massachusetts Institute of Technology about 12 months ago gave consideration to the many problems that now confront mankind. After weighing over various factors and world trends they felt it was their responsibility to declare that:

“The world is doomed to nuclear war before the year 2000 unless all countries give up national sovereignty and agree to a single authoritarian world government.”

A gloomy conclusion! Would Russia give up its national sovereignty? Would America? True a universal autocracy is needed. But how? Men have tried but failed. They are further away from a unity of nations than ever they were. There is an answer however:

“And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.”

“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.” (Zech. 14:11 & 16)

There is still time to repent, for the Lord is long-suffering as already noted, but let not the eyes be hidden from the fact, that there *is* a time coming when the elements will melt with fervent heat, and the earth and its works will be burned; this will be the day when the unrepentant will cease to be in the land of the living.

D. L.

## Correspondence

### Letter from A. Gibson. Manchester.

Reference to last month's issue will show that we asked our correspondent a simple question, following his contribution, a letter in the January *Testimony* on an article by an *Advocate* member. This caused us to ask where he stood in relation to the *Advocate* members, seeing that Birmingham *Amended* Constitution shows that the *Advocate* members deny the Faith — see Clause 24.

His reply received too late to include in our February issue reads in part:

“When E.— F—’s article appeared in *The Testimony* I was not aware that he is a member of the *Advocate* group, nor was at least one Section Editor. (I have not had opportunity to check with other editors).

You have correspondence from R. P. Carr and myself requesting a discussion with you . . . . You completely ignored our request. . . . And now you write to me, still without a mention of the requested meeting . . . so because of this fact and your previous evasions and the discussion I had with you where you showed yourself to be an heretic whom I ought to reject, I shall now be silent . . . .”

### Reply.

Any reader who wishes to see the complete letter will be forwarded a copy.

Before commenting on this may a quotation be made from the correspondent's letter published in the *Testimony* under the heading of “Absolute Proof and Faith”.

“E— stated ‘Is the Bible true? Is it a Divine revelation? Are the Scriptures wholly inspired and infallible? *Affirmative answers to these, and similar questions, respecting the authenticity and veracity of the Bible, are incapable of absolute proof. Since proof in the mathematical sense, is impossible, we are forced to accept the reliability of the Holy Oracles upon the principle of faith.*”

Mr. Gibson commenting on this wrote:

“If E— intends it that for *logicians* ‘proof in the mathematical sense, is impossible’, then he is right. Yet if he intends it that for the Bible ‘proof, in the mathematical sense, is impossible’, then he is wrong. (Since Russell's paradox, Godel's theorem and later research, logicians have had to admit that in the

nature of *their* current logic-systems they cannot perfectly prove anything. Conversely, prophetic revelation offers the only available examples of absolute proofs:"

**Comments on the above.**

*The Truth* is simple. Never complicated or confused by philosophy. The words of the philosopher may appear wise; but only after the wisdom of this world. Paul, the Apostle, gives a very salutary warning (Colossians 2:8)

"Beware lest any man spoil you through philosophy and vain deceit, after the *tradition of men*, after the rudiments of the world, and not after Christ."

There were philosophers in Paul's day, even as there are now who as generation succeeds generation show their "research" is vain, never leading to the only true hope.

Perhaps our correspondent might wonder how the pioneers of the Truth in these latter-days managed without the help of Russell's paradox (R. Roberts died some ten years before this was published and without Godel's theorem not published until 1931) Dr. Thomas seemed to make clear *the Truth* without these "discoveries". And what about Paul? His words, his warnings, are clear, and never would a seeker after *the Truth* wish to pursue the teaching of philosophy, but would desire that his mind was "unspoiled" by such poisonous presumptions.

**Now may the original question be put to our correspondent:**

Do you stand for the Birmingham *Amended* constitution or not?

A second question:

Why did you evade the answer, but only indulged in a personal attack? (the usual gambit of those whose Scriptural arguments have failed).

Further, your members are loud in their cry that they must not *judge*. You must know this. But you blatantly dub me a *heretic*<sup>o</sup>

To join in a discussion untarnished by philosophy would be welcome; but with one immersed in "current logic-systems" which he says "cannot perfectly prove anything", would be a denial of Paul's clear counsel.

W. V. B.

**Later**

Since writing the above a further letter has been received, which we publish in full as follows, knowing that its contents will reveal more than the writer of the letter realises:

**To W. V. Butterfield**

You offered to publish my reply to your letter which appears in your March 1977 issue of The Remnant. Now you inform me that you will only publish the "relevant part" of my letter. Would you please comply with your own previous offer and refrain from abstracting pieces out of my letter when publishing it? I do not give you permission to publish anything other than the whole letter — as you offered, so that readers might have some knowledge of the context of my words. Your intention to abstract (what you deem to be) the relevant part is typical of your previous offers which are not implemented in the form in which you offer originally, and is merely a lamentable extension of the press-censorship for which you are notorious. Any theological press-lord like yourself can seem to come off better when he has a papal-like nihil obstat regulating outside contributions. To do properly within terms of your own previous offers and in respect of treatment of the subject you should have published all the correspondence previously sent — which you have failed to do even when offering so to do, and my last letter. Perhaps if you had published all that, though, certain matters might have been evident which one can only suppose you wish to suppress. "If thou has stricken thy hand with a stranger, thou art snared with the words of thy mouth".

Arthur Gibson

**Comment on the above:**

It is well to bear in mind that:

"Not many wise men after the flesh, not many mighty, not many noble are called."

If there should be one called he will quickly abandon the wisdom of the world seen in "philosophy and vain deceit", even if it costs as much as it did those coming to the Truth at Ephesus, who:

"Brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver."

The light of the Truth shone in the consuming fire. Libraries are filled today with similar books which deserve no better fate. Unfortunately the students and teachers of these will find the hope they cherish has been in vain.

It is hoped that our correspondent will reflect on these sober and sobering truths.

We have not the slightest objection to publishing all the correspondence, as previously stated except lack of space does not permit. However, copies of all correspondence will be sent to any reader on request.

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

We are grateful for God's care and protection in the severe winter weather experienced in January and February, a reminder that He cares for those that are His. The travel bans and snow conditions resulted in missing just one Bible Class and none of the Sunday morning meetings.

At the prospect of a visit to England, we are grateful for the opportunity granted and appreciate the privilege of counselling together face to face.

J. De. F.



### **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.

We are glad to report the receipt of interesting letters from some belonging to the "others", who realise that their "discovery of the deceit etc. involved by the Central re-union, many have been deceived by the leaders not handling the Word of God with Truth, which of course they cannot if they don't possess it."

We are *witnessing* to each to show where *the* Truth is, instead of the counterfeit.

W. V. B.