

MARCH 1984

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 that ye be not deceived"

"AT THE TABLE OF THE LORD"

"PATIENCE"

"THE MEAT WHICH PERISHES"

"NOT DISCERNING THE LORD'S BODY"

"SIGNS OF HIS COMING AND OF THE END OF THE WORLD"

"NEWS FROM THE ECCLESIAS"

All Communications

W. G. Butterfield
15 Shrigley Rd. North
Higher Poynton
Cheshire
SK12 1TE

J. A. DeFries
R.D.1. Forestville,
New York 14062
U.S.A.

AT THE TABLE OF THE LORD

"BECAUSE I BARE HIM WITH SORROW"

In reading the first few chapters of I Chronicles, we may wonder at the detail which is given here, the recording of the genealogies of Israel. Yet we know how important this was to our brethren, as we recall especially how certain who were thought to be priests during the time of Nehemiah were not allowed to perform that office because their genealogy was not found. They were "as polluted, put from the priesthood." Nehemiah 7:64. How valuable then these records would be to our brethren. Today, the law having been fulfilled in the Lord Jesus, such an account may not be regarded as important, and as a consequence, some helps may be overlooked.

I Chronicles 1:1-2 reads:

"Adam, Sheth, Enosh,
Kenan, Mahalaleel, Jered,
Henoch, Methuselah, Lamech,
Noah, Shem, Ham, and Japeth."

Here are eleven generations covering about 1650 years; eleven generations whose names are familiar to us; eleven generations from the creation of Adam to the destruction by the flood because the earth and its inhabitants had become so evil. Only eight souls, Noah and his family, were saved from that destruction — in the ark. After the flood, the sons of Noah in accordance with God's blessing (Genesis 9:1) were fruitful, multiplied and replenished the earth.

Reading further into the genealogy in I Chronicles, we are helped to realize how they did indeed multiply. The people of God became a great multitude, as God had promised, even as the stars of heaven and the sand of the sea. Among the names recorded, we find many we recognize: Abraham, Isaac, Jacob, Caleb, Joshua, Moses, Aaron, the twelve sons of Jacob, Boaz, David, Solomon, to name but a few. But there are many more whose names are recorded with whom we may not be familiar; most are not mentioned in other parts of the Scriptures, and so may not impress us. Yet every so often we find encouragement to sustain in our desire to be accounted among those to whom is extended the hope of Israel.

“ . . . HIS MOTHER CALLED HIS NAME JABEZ . . . ”

Such an example is recorded in I Chronicles 4:9-10. These words compromise just two verses concerning an Israelite named Jabez, but what a source of inspiration can be found here!

Let us try to discern the help granted for us today by this virtually unknown brother of so long ago. We find no other mention of Jabez, nor of his circumstances, nor even of his genealogy in God's word. We don't know his father or mother's name.

However, we *are* shown a great deal about his spirit and that of his un-named mother.

We are told:

“ . . . his mother called his name Jabez, saying,
Because I bare with him sorrow.” Verse 9

These six words are all we know about Jebez's mother; yet they speak to us concerning her spirit. She bare Jabez with sorrow. The circumstances of his birth are unknown to us, but they may have been grievous, causing her to name her son Jebez — sorrowful. However, is there more revealed as we contemplate this mother's mind?

Could it be that she was remembering God's words to Eve in the garden?

“ . . . I will greatly multiply thy sorrow and thy conception;
in sorrow thou shalt bring forth children . . . ”
Genesis 3:16.

Henceforth every woman would bear her children in sorrow, because every child brought forth from that time would be a dying creature, subject to death because of Adam and Eve's disobedience. Did Jabez's mother know God's words and recognize that this son was indeed born to die? There no doubt may have been other circumstances which made her sorrowful — but it would appear that she was a child of God, aware of His condemnation because of sin; and knowing this may she not have also known His promise of deliverance from that death through the seed of the woman? It would appear that she taught her son about God and His purpose, for as he grew to maturity:

“ . . . Jabez called on the God of Israel . . . ”
Verse 10.

He knew God, felt he could call upon Him, and cried out for blessing. There must have been a realization of the Almighty's love and mercy, and of His promises. What was his cry?

“ . . . Oh that thou wouldest *ble*ss me indeed, and enlarge my coast, and that thine hand might be with me, and that that thou wouldest keep me from evil, that it may not grieve me!”
Verse 10.

As Jabez sought God’s blessing, his mind undoubtedly perceived the Almighty’s promise to Abraham:

“ . . . I will make of thee a great nation, and I will *ble*ss thee, and make thy name great; and thou shalt be a *ble*ssing: And I will *ble*ss them that *ble*ss thee, . . . and in thee shall all families of the earth be blessed.”

Genesis 12:2-3.

Doubtless Jabez trusted in these promises, looking in faith for that blessing. He sought a part in it, hoping to be accounted among the spiritual seed. Do we not, Brethren and Sisters, need to seek that same blessing, praying for it, hoping in it, aware of it as were Abraham and Jabez?

“ . . . *THAT THOU WOULDST . . . ENLARGE MY
COAST . . .* ”

What was Jabez’s mind in this desire as he continued in supplication to God?

The word *coast* is also used as border, bound, limit. Would it seem that Jabez had in mind more than larger possession of lands or property? Did our brother recognize his own bounds, limitations, weaknesses imposed because of his fleshly nature? Did he seek to rise above his own fleshly limits to know the strength, the help of God, struggling to be a man of spirit, to be loosed from the bounds of sin and death?

As we seek to discern the mind of Jabez, we are helped by the experiences of others of similar minds. Job was one who sought God’s help in rising above his own limitations or bounds. To him God said:

“Hast thou perceived the breadth of the earth: . . . ?
Where is the way where light dwelleth? and as for darkness,
where is the place thereof,
That thou shouldest take it to the bound thereof,
and that thou shouldest know the paths to the house
thereof?”
Job 38 v 18-20

The Almighty revealed to Job how limited was his knowledge, his ability, his perception when compared to that of his Father. Did

Jabez also become aware of this need to have his perception enlarged? Do not we have the same need? Job's experience and its results can show us how frail and "bound" by the flesh's weakness we are. At the end of Job's experiences under God's hand, he was able to respond to the Almighty:

"I have heard of thee by the hearing of the ear:
but *now* mine eye seeth thee." Job 42:5.

Were Job's coasts, his limits enlarged? Let us, Brethren and Sisters, seek the same increase in our knowledge and perception of God, of His power and of His mercy.

How can it be done? First of all, there must come an awareness of the need to do so; then by prayer seeking His help; and, finally by steadfastly applying ourselves to the lessons He gives us. The experiences we are brought through can teach us of God's ever-present hand and of His Fatherly love in correcting and guiding.

Jabez — sorrowful — must have had such experiences. We read of his further prayer for strength and blessing:

" . . . that thine hand might be with me . . . "

I Chronicles 4:10.

It was that Almighty hand which had created the earth. He had delivered His people out of Egypt with His stretched out hand. Did Jabez recognize that if the hand of God was with him, nothing could be against him?

David was one who recognized this need. We can discern this from his words as he was told to choose one of three judgments of God due because of his failure in numbering Israel:

" . . . I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great; . . . "

II Samuel 24:14.

Mercies here also involve compassion, tender love. He sought these along with the justice, the equalness of his Father's judgment. Indeed, his whole desire was to place himself in the hand of the Almighty, as we see in Psalm 31:

"Into thine hand I commit my spirit:"

Verse 5.

How pleasing such a mind was to his Father. It was the mind of His own Son, the Lord Jesus as well, who said as he died:

“ . . . Father, into thy hands I commend my spirit.”

Luke 23:46.

We think also of Stephen, stoned because of his faithful witness, who said as he died:

“ . . . Lord Jesus, receive my spirit.”

Acts 7:59.

Can we, Brethren and Sisters, pray as did Jabez, David, Jesus, Stephen, that God's hand might be with us to direct in His way, and to receive our living, an offering to Him as we seek to follow in the way shown to us by the Lord Jesus?

“ . . . *THAT THOU Wouldest keep me from evil . . .*”

This was also Jabez's prayer, and he added: “that it may not grieve me!”

Do not these words remind us of Jesus' prayer for His brethren?

“I pray not that thou shouldst take them out of the world, but that thou shouldst *keep them from the evil.*”

John 17:15.

Truly the world is evil. All we have to do is look around to see it: at work, in our daily contacts, in our newspapers. It is indeed close at hand, prevalent and often insidiously tempting. Jesus prayed not that His people be kept out of the world, isolated; for *we do live in it and must bear the tests that this brings.*

His prayer was that they be kept free — uncontaminated by its evil, be given strength to resist it. How can it be done? Only as there is a greater love for God, for His Son, and for His people than there is for the things of the world and their evil consequences. Jabez's prayer was that he be kept from that evil lest it “grieve” him.

Grieve means to hurt, to make sorry, to vex. Is it not our experience that if we do succumb to evil, we are indeed hurt, made sorry, and life becomes a vexation? Let us then, as our Brother Jabez of whom we know so little, yet so much, seek to recognize the subtle power of the world's attractions and their certain end. Let us with importunity seek help to be kept from that evil in our struggle to honor our Father.

"GOD GRANTED HIM THAT WHICH HE REQUESTED"

God in His mercy heard Jabez's supplications and granted his request; evidence of Jabez's faithfulness which must have pleased God. It is further written of our brother:

"Jabez was more honourable than his brethren."

I Chronicles 4:9.

Can we see why the Spirit witnesses in this way concerning Jabez, a child of God so little known? How much help we find in his example as we struggle to be honorable in the eyes of our Father, to find His hand upon us, and to be kept from the evil. God will heed our prayer for these needs if it is truly our first desire to obey and praise Him, we pray that one day we may be allowed to meet Jabez, and to tell him how much his example has helped us.

J.A.DeF.



PATIENCE

We have been reading in Hebrews of Paul's words to his brethren, and are helped by his words in Heb. 10:36 as he reminds us of the importance of patience:

“For ye have need of patience that, after ye have done the will of God, ye might receive the promise.

For yet a little while, and he that shall come will come, and will not tarry.”

In these words is the hope that God holds out for His children. We must recognize the need for patience and develop it in ourselves if we want to share in that hope of everlasting life.

The word patience means, “to stay or remain under,” and how essential it is that we stay under or remain in God's care as He guides and directs our living.

Continuing in verse 38 and 39 we read:

“Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.”

We see there is a difference between patience and the danger of drawing back, or losing the hope of life everlasting. How important patience is then, in fact so important that the Lord Jesus tells us in Luke 21:19:

“In your patience possess ye your souls.”

It is perhaps easy not to give proper attention to patience. Perhaps we think about it as we are in the midst of a test or trial, or we may say sometimes that we have “lost our patience” when angry or provoked. But, let us take a fresh look at patience as being critical to our hope of life eternal. In James 1:2 we read:

“My brethren, count it all joy when ye fall into divers temptations. Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, *wanting nothing.*”

We see from these words in James how very important patience is. If patience can be perfected, we learn that the end result is a “want

for nothing.” This is possible only through God’s provision of Christ, the covering under whom we must stay, to have the patience to recognize that He is the only way to attain unto this perfect state. In Hebrews 13:20 we are told:

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

Make you perfect in every good work to do his will,
working in you that which is well-pleasing in his sight,
through Jesus Christ, to whom be glory forever and ever.
Amen.”

Do we see the means to be perfect? Only through the blood of Christ and His victory of perfect patience can we overcome. In I Peter 2:21 we are told:

“For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps;

Who did no sin, neither was guile found in his mouth;
Who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously;

Who his own self bore our sins in his own body on the tree,
that we, being dead to sins, should live unto righteousness;
by whose stripes ye were healed.”

When we look to the Lord Jesus as an example we see the perfection of patience, as He perfectly stayed under the hand of God. When He suffered, He threatened not, when He was reviled, He reviled not again; all this takes patience. Can we develop this patience by staying under His care?

The patience God looks for in us is exemplified in verse 20 of I Peter 2 where we read:

“For what glory is it if when ye are buffeted for your faults, ye shall take it patiently? But if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God.”

Perhaps here we are shown the difference between a fleshly patience which only touches the surface and the Godly patience

which reaches deep into the heart. When we, as the Lord Jesus, who suffered for no cause, strive to do well and are punished, yet bear it patiently, this is truly acceptable with God. Romans 15:5 goes on in this vein:

“Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus.

That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”

This speaks of where we can attain help and be comforted as we attempt our work of patience. God’s Word is there for our help, to read of brethren of old who like us, worked to attain perfect patience. Thinking of patience, we automatically think of our brother Job and we read of him in James 5:10.

“Take my brethren the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

Behold, we count them happy who endure. Ye have heard of the patience of Job, and have seen, the end of the Lord, that the Lord is very pitiful and of tender mercy.”

Do we see through our misunderstanding of Job’s example, one who was tried and his patience was rewarded? He was helped and strengthened and his end we read was better than his beginning. We read Job’s words in Job 42:4.

“Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me.

I have heard of thee by the hearing of the ear, but now mine eye seeth thee.

Wherefore I abhor myself, and repent in dust and ashes.”

At the end of Job’s testing he could see and hear God more clearly. He could see God as a God of patience, and repent, or think differently of his own situation and thus value the perfecting work of patience.

David helps us in Psalm 37:7 to see what our flesh is like and how we can nourish our patience:

“Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath; fret not thyself in any way to do evil."

The danger for us is to fret and let trials make us lose our patience and not stay under God's guiding care. What is the remedy and comfort that the Scriptures give us? In Hebrews chapter 12 we are told:

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Verses 2-3.

A race to be run in patience perhaps seems a contradiction, for a race is won only by the quick, the swift, those who do not linger. Yet, this race is different for it is one of endurance and the prize is eternal life. We can better understand Solomon's words in Ecclesiastes 7:8.

"Better is the end of a thing than the beginning thereof, and the patient in spirit is better than the proud in spirit."

We must run the race of patience with the right spirit, the spirit of humble acceptance shown over the course of our life. Paul helps us in I Cor. 9:24-25:

"Know ye not that they who run in a race run all, but one receiveth the prize? So run, that ye may obtain.

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptable crown, but we, an incorruptable."

This speaks of two races, one to destruction and one to eternal life. The 27th verse goes on to say:

"But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

Here Paul explains that in our race it cannot be run uncertainly, but only by keeping under our body, or bruising the flesh, subjecting it to patience.

If we value God's care and guidance, we must "stay under" His hand to possess that patience by which we may "possess our souls."

M.C.S.

THE MEAT WHICH PERISHES

What an indictment of the multitude is shown:

“Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.”

(John 6:26)

We look at religion today. Do the religious leaders, for the most part, seek to use Christ for what they can gain materially? Has the situation altered at all? But to all disciples

the advice of Jesus is clear:

“Labour not for the meat which perisheth.” But for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.”
(verse 27)

“Labour not for the meat which perisheth — — —.” This is not an instruction *not to labour*, for this is what we have to do for most of our life, but if this tends to be our chief endeavour what availeth it?

The meat which perisheth, or to phrase it another way, ‘the natural provision which does not last’ is a vain thing, if in obtaining it there is no room for receiving the meat (i.e. the provision) which endures even to everlasting life, which Jesus *does* give. Of course, the contemporaries of Jesus had a form of excuse in the face of His reprobation:

“Then said they unto him, What shall we do, that we might work the works of God?”
(verse 28).

In other words, they were saying, ‘how then shall we labour for the meat which endureth to everlasting life?’ Hence again Jesus makes a point of giving profound advice. He does not speak in reply of the need for human effort for the truth, or of vigorous activity. Not that activity for the truth is ruled out, because this is a necessary and practical part of the work. No, Jesus’ advice avoided the pitfall which some might fall into; in thinking a great deal of religious activity, unselfish and unsparing of self, is sufficient to find divine favour. This sort of thing is seen of course in some of the world’s religions and sects. But by itself it is not the works of God.

“Jesus answered and said unto them, This is the work of God that ye believe on him whom he hath sent.”

(verse 29)

How important then is belief. This is the work of God. In labouring for belief, the enduring meat unto everlasting life, through Christ, can be obtained. But where was the belief to be seen in those who asked the question, “What shall we do that we might work the works of God?” Their next question showed their position.

“They said therefore unto him, What sign shewest thou then, that we may see, and believe? What dost thou work?”

(verse 30)

Yet they had already seen the miracle of the five barley loaves and two small (let us note, small) fishes, which had fed five-thousand men. What prevarication, in the face of Jesus’ miraculous testimony, to then say:-

“What sign shewest thou — — — that we may see and believe — — —?”

And as though to urge their own position in requiring a sign, they mentioned the sign which had been so wonderfully given those many years before their own time in the days of their forefathers

“Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.”

Jesus was not to be tempted by such a scheme.

“Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

For the bread of God is he which cometh down from heaven, and giveth life unto the world.”

(verses 32-33)

The manna, after all, only provided for the peoples’ physical needs, though we must say it preserved their lives, which they could have been used for their own spiritual welfare if they had not been so stubborn. This was Jesus’ argument. The manna was only a natural provision miraculously given for practical need, but of course it was also a wonderful instructive typification of that which was to come at a much later time. But the true bread from heaven was the Lord Jesus Himself!

Now to believe this; to believe on Jesus, was to become exercised in spiritual labour and so obtain spiritual food. Was this hard labour to be required to gird up the mind, to think in a positive way of belief? This girding however, was lacking in Jesus' contemporaries. Hence their questions:-

“What sign shewest thou — — —

“What dost thou work?”

The patience of Jesus is very evident. His bearing with them is seen in His explaining to them, even though their coming to Him was questionable.

“Then said they unto him, Lord, evermore give us this bread.

And Jesus said unto them, I am the bread of life:

he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

But I said unto you, That ye also have seen me, and believe not.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”

(verses 34-40)

Oh, what a reaction to these pure words of truth! What a reaction to His teaching!! What a reaction to His explaining and admonitory help!!!

“The Jews then murmured at him, because he said, I am the bread which came down from heaven.

And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?”

(verses 41-42)

Jesus, of course, did not find this an unexpected incident. It was indeed something He did expect.

“Jesus therefore answered and said unto them, Murmur not among yourselves.

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” (verses 43-45)

Here then is the real answer. Here is the outlook required of those who would believe, and therefore do the work of God. If God is not drawing an individual, or individuals, it is no use. Such who are not drawn, *not really* drawn, are no different than those who sought Jesus, — not because they saw the miracles (and they did not *really see* the miracles, otherwise they would not have asked to see other miracles), but because they ate of the barley loaves and the fishes and so felt well provided for in the natural sense. Such is not a condition of being drawn by God.

Every one who has heard and has learned through the Father's help, comes to Jesus, and then does the work of God by believing in His Son in a sublime and infinite sense. The meat which perisheth then becomes quite secondary (not that it should not be laboured for, for there is a place for such labour in the truth). But the pre-eminent feature in the life of the one, or those who would have the enduring meat, is belief in the true and living Christ whom God hath sent.



NOT DISCERNING THE LORD'S BODY

Perhaps the greatest danger in meeting on the first day of the week to partake of the Table of the Lord is that we might do so unworthily. The warning regarding this is pointed out by

the Apostle in his first letter to the Corinthians ch. 11:29:

“For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself. *Not discerning the Lord's body.*”

And so to counteract this danger he says (verse 28) “let a man examine himself.”

Why the need for self examination? There must be a reason and God wishes His people to know it and it is contained in verse 27:

“Wherefore, whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord — — — not discerning the Lord's body.”

Yet God does want His children to understand and to know how they might serve Him acceptably and so we read in 1 Cor. 2:12:

“Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.”

Further, in verse 15 - “ — — — he that is spiritual judgeth (discerneth) all things.”

So we are without excuse. What then had the Corinthian ecclesia to learn regarding discernment? In ch. 11:18 Paul says:

“For first of all, when ye come together in the ecclesia, I hear that there be divisions among you — — —.”

Do we begin to see the root of the trouble. Had not the Apostle warned them about the very same point earlier on the question in 1 Cor. 1:13 - “Is Christ divided?”

Apparently the Corinthians had taken hold of the idea that they could be divided in saying — verse 12:

“Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.”

The Apostle is quick to reprimand and to put them right. And so we have the questions - "Is Christ divided?" and - "Was Paul crucified for you.?"

They knew from this that Paul was not crucified for them and neither was Christ divided, It would seem that they had not fully learned their lesson about this, and so Paul says in ch. 11:18 - "— — — I hear that there be divisions among you — — —" and that the great danger was of their meeting at the Table of the Lord to their condemnation, not discerning the Lord's body, not discerning that unless they were completely united and at one, they were guilty of the body and blood of the Lord Jesus, for does not the bread speak of unity and the wine speak of the life of Christ?

By the very fact of meeting together at the Lord's Table and not being perfectly united was tantamount to saying and believing that Christ was divided and therefore could only bring forth condemnation on themselves. In ch. 11:30 we read: "For this cause many are weak and sickly among you." Again we find in the next chapter at verse 12 the Apostle continues:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: *so also is Christ.*"

verses 13 and 14:

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many."

The vitally important point to discern is that Christ is not divided and any who say or believe contrary to this are guilty of failing to discern the Lord's body.

First be reconciled.

How essential is this unity to be manifested between the members of Christ's body, highlighted for us in the divine instruction given that this great danger of not discerning the Lord's body in its perfect unity can be avoided.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;"
(obviously out of unity) (Matt. 5:23)

THE REMNANT

“Leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.”
(verse 24)

Leave thy gift, and go thy way, *first be reconciled* to thy brother, and then (when unity is restored) come and offer thy gift. Again Matt. 18:15:

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee (and unity is restored) thou hast gained thy brother.”

Can we not see an underlying principle throughout, the object of which is to preserve unity. Any failure to perceive these things is to be guilty of not discerning the Lord's body. The hallmark of the Truth is to be seen in unity. Christ is *not* divided and anyone who partakes at the Table of the Lord knowing that unity is absent, eats and drinks condemnation to themselves, not discerning the Lord's body.

So — let a man examine himself (to make sure that true unity exists) and so let him eat of that bread and drink of that cup.

“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.”

(1 Cor. 11:29)

J.S.



The Signs of His Coming and of the End of the World.

“AND WHEREAS THOU SAWEST THE FEET AND TOES, PART OF POTTER’S CLAY, AND PART OF IRON, THE KINGDOM SHALL BE DIVIDED; BUT THERE SHALL BE IN IT OF THE STRENGTH OF THE IRON, FORASMUCH AS THOU SAWEST THE IRON MIXED WITH MIRY CLAY.

— — — AND WHEREAS THOU SAWEST IRON MIXED WITH MIRY CLAY THEY SHALL MINGLE THEMSELVES WITH THE SEED OF MEN: BUT THEY SHALL NOT CLEAVE ONE TO ANOTHER, EVEN AS IRON IS NOT MIXED WITH CLAY.

AND IN THE DAYS OF THESE KINGS SHALL THE GOD OF HEAVEN SET UP A KINGDOM — — —.”
(Daniel 2:41-44)

In the Common Market Community there are strong nations and weak nations. Not only are some strong in the military sense, but also economically strong. But this vision of a United States of Europe has not proved to have materialised into the really successful conclusion hoped for, because a basic selfishness and pride governs the greater and smaller nations for all their profession of unity in this international amalgamation.

At the time of writing the French are trying to curb the imports of meat from Britain. Britain on the other hand has opposed cheap U.H.T. milk from France in an endeavour to uphold its own home Dairy Market.

The British leader has determinedly announced that there would be no submission by Britain to its being out-voted by partners of the E.E.C. who are seeking to increase contributions to the general fund.

Dictatorially the British leadership has stated there would be no agreement to any E.E.C. funds being increased by Britain until

the Common Market partners met Britain's case for budget reforms. "Very substantial progress" was required before the next E.E.C. summit in Brussels in March after the failure of the Athens summit last December, this was what Britain wanted.

The Community on the other hand through its Finance Controller reacted by saying that Britain should return four hundred and fifty million pounds which had been over-paid to Britain out of General Funds in farm subsidies. The British Milk Marketing Board had broken Common Market regulations in the years 1978-1979 by operating a split pricing policy violating Community competition regulations by guaranteeing higher prices for the production of fresh milk to consumers than it did for milk processed into other dairy products, which meant a distortion of competition among the member countries, therefore this sum should be repaid.

What the outcome of this wrangling will be is not clear at this stage.

But the word of prophecy is sure:

— — — they shall mingle themselves — — — but they shall not cleave one to another — — —."

In the days of such events, "— — — the God of heaven (shall) set up a kingdom."



News from the Ecclesias

EDEN, NEW YORK — Grange Hall, Church Street.

Sunday: Breaking of Bread: 11.30 a.m.

Sunday School: 1.30 p.m.

Bible Class: Midweek: Forestville and Orchard Park.

Alternate Week: Revelation Study.

As the United States re-establishes diplomatic relations with the Vatican, absent since 1867, we can discern a further sign of the Lord Jesus' return to overcome all powers except that of His Father.

The severe winter weather has forced the cancellation of some Bible Classes, but we are grateful in being allowed to meet together on Sunday, and the protection known in our travels.

J.A.DeF.

"PENTRIP" Black Rock, Portmadoc.

Breaking of Bread: Sundays 11.30 a.m.

Mid-Week: Study of Law of Moses and Revelation alternatively.

We were glad to have had the visit of Bro. and Sis. D. Lancaster at the beginning of January.

It is good to be able to take counsel together and to receive mutually the Spiritual help which we know is given.

per D.L.

MANCHESTER, Ryecroft Hall Annexe, Audenshaw, Manchester.

When guidance is received in the work we are required to do, we do need to appreciate such a blessing, not that we have anything to glory of in ourselves, but what a sustaining influence to be able to realise that God is overruling the work of His House for Good.