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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"

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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

"ARM YOURSELVES . . . WITH THE SAME MIND"

Today we are listening to the words of the Apostle Peter, one whom the Lord Jesus particularly directed to "**feed my sheep.**" Peter did feed the followers of Jesus, indeed he gave his life to this work. As his words are read, we can discern his love for these sheep; for he not only fed them, but tended them in all ways as a shepherd. His words then, we may take to ourselves as food to sustain us in striving to follow the footsteps of The Good Shepherd.

The Apostle wrote:

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,
Elect according to the foreknowledge of God . . ."

I Peter 1:1-2.

Our brother was not writing to those who were unknown unto him; but, to those who were in spirit pilgrims, sojourners in this world, passers-through, because they seek a city, a country to come. That city is Jerusalem, God's city, and the country, the promised inheritance in the kingdom of Israel restored when Jesus returns.

To help us pass the time of our sojourning faithfully, as we try to make it a praise unto God, Peter continued further on:

"Forasmuch then as Christ both suffered for us in the flesh, **arm yourselves likewise with the same mind:** for he that hath suffered in the flesh hath ceased from sin;"

I Peter 4:1.

We have remembered here this morning Christ's suffering as He died on the cross. He suffered also all through His life agonizing to obey His Father, to conquer His flesh nature. He won that long battle and ceased from sin. But we ponder — He never sinned, so how could He cease from sin? The word **ceased** means to stop, to restrain, to refrain, giving the thought of a struggle against sin impulse, lest it get the upper-hand. Jesus, although tempted in every way as we are, never succumbed. He restrained sin, wounding the serpent in the head. He died, the Victor over His own nature. Although He suffered greatly, to achieve this conquering, always His mind was "not my will, but thine be done." Therefore, Peter, recognizing Jesus' source of strength, especially exhorts us:

" . . . arm yourselves likewise with the same mind . . ."

I Peter 4: 1

The word **ARM** comes from a root meaning armour, weapon. Is it not logical that we need to be armed with the mind of Jesus, for He fought and conquered the same adversary.

The weapons and the armour He called upon were strong enough to help Him do this. If we, Brethren and Sisters, can heed and be armed with this same mind, we can with help get the victory also. Even with the armour He had available, Jesus suffered greatly before He could at last cry out in victory, "It is finished." Must we then expect to undergo suffering in our struggle? Let us remember the words of Paul concerning Jesus:

" . . . yet learned he obedience by the things which he suffered;" Hebrews 5:8.

As He was tempted, as He armed Himself to fight that temptation, He suffered; but by that very suffering, He grew in strength, in the sure knowledge that God was there to help, to support. How easily He could have rebelled at what was required, but His mind was always subject.

" . . . PUT ON THE ARMOUR OF LIGHT . . . "

As we strive to arm ourselves against the ever strong enemy, and with this **same mind**, Paul's words help:

" . . . Let us therefore cast off the works of darkness, and let us put on the armour of light." Romans 13:12.

Was this armour of light one of the weapons Jesus used? Light, righteousness, in contrast to the darkness of sin and evil? We remember the words of John:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

I John 1:7.

Light, righteousness is a weapon which exposes and casts down the flesh, protecting from its evil ways.

Paul also reminds us:

" . . . the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;" II Corinthians 10:4.

What are these strong holds? The word means castle or fortress, that which is strongly defended. Paul goes on to describe one or two of these strong defences of the flesh. He spoke of:

"Casting down **imaginations.**" Verse 5.

What are imaginations? The word is derived from a root meaning to suppose, to think, to reckon. The margin reads "overthrowing reasonings." Our minds, Brethren and Sisters, tend to imagine — "how nice it would be if . . ." Our minds so easily fail to reason according to spiritual standards, but carnally — the way we "want."

The only way to overthrow or cast down these imaginations is to arm ourselves with a mind like Christ's who alone was able to say NO to every fleshly imagination. We are further exhorted to cast down "every high thing that exalteth itself against the knowledge of God . . ." The human mind does lift itself up against the knowledge of God, forgetting how weak and failing it is in contrast to the perfection and power of our Father. What is the antidote to this insideous and destructive thinking? It is as Paul tells us:

". . . bringing into captivity every thought to the obedience of Christ;" Verse 5.

As these imaginations, these self-exalting thoughts come to our minds, we need to capture them, imprison them as prisoners of war, and disarm them seeking to do even as Jesus did in obeying His Father perfectly. The thoughts we entertain, the temptations we know, were present in His mind; but, He was able to bring them into captivity, immobilizing them before they led to actions which would be sin. This was His mind, His armor. His weapon which enabled Him to achieve victory over His sin nature. Can they not, indeed, must they not, be ours as we seek to follow Him, suffering for His sake, striving to crucify our flesh?

What a hard struggle it is we often feel. Should this surprise us if, recognizing our nature, determined to follow the example of our Lord and Saviour? Peter helps as he wrote to those sheep of his charge:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." I Peter 4:12-13.

A fiery trial — what does this involve? Is it not like the fire burning as in the offerings, consuming the flesh so the ashes left were clean, pleasing, precious unto God? The best part? It is also the fire that refines a raw metal, removing the impurities as dross, and leaving the metal pure, soft, easily worked, as is gold or silver. How needful that the flesh, the

impurities be consumed if we hope to be joined to the Head — Jesus — who has already allowed His flesh to be destroyed. It will bring suffering, but what exceeding joy when His glory shall be revealed, and all who have faithfully gone through that fiery trial are united to Him. Can we perceive, Brethren and Sisters, how needful it is to be armed with the same mind as Jesus if we are, with His great mercy, to win the fight against **our** flesh and its demands?

“ . . . THIS WORK WAS WROUGHT OF OUR GOD . . . ”

How can we practically apply this mind to our daily living as trials come upon us? For help, we have the example of Nehemiah who was beset by enemies seeking to hinder his God-given work of rebuilding the walls of Jerusalem. These adversaries caused much difficulty and suffering. Nehemiah's response to this harassment revealed that he was armed with the mind of the Spirit. Their first attempts to stop the work are recorded for us:

“ . . . it came to pass, that when Sanballat heard that we builded the wall, he was wroth . . . and mocked the Jews . . .

And said, What do these feeble Jews? . . .

Tobiah . . . said, Even that which they build, if a fox go up, he shall even break down the stone wall.

Nehemiah 4:1-3.

How scathing were these enemies of Judah! Was Nehemiah discouraged, intimidated?

His reply reveals for us that his mind was prepared:

“Hear, O our God; for we are despised: and turn their reproach upon their own head . . .” Nehemiah 4:4.

His strength was in prayer, in the conviction that God was there to hear, to answer the cry of His servants, “Hear, O God.” Can this be our cry, our weapon in the face of difficulty and trial? What was the result of Nehemiah's appeal?

“So built we the wall; and all the wall was joined together . . . : for the people had a mind to work.”

Verse 6.

The work went on, the brethren undaunted by the mocking and reproach. But the adversaries continued their conspiracy against those “feeble Jews” dedicated to the work of God:

“ . . . they were very wroth,

And conspired all of them together to come and to fight against Jerusalem, and to hinder it.”

Nehemiah 4:7-8.

Nehemiah's weapon against this intimidation was:

"Nevertheless we made our prayer unto our God, and set a watch against them day and night . . ."

Verse 9.

Again there was prayer for help — but more too: a watch was set; there was an alertness, a preparedness, an awareness of danger and reaction to guard against it.

They did something themselves.

How needful for us, Brethren and Sisters, to be alert and ready to work, doing all possible, but seeking God's help.

Our brethren knew discouragement in this arduous and dangerous work — some faltered a bit:

"And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall." Nehemiah 4:10.

How easily we are discouraged when called upon to bear burdens day after day — especially as there seems no respite, and the adversary threatens on every side.

Again Nehemiah gives us a practical example of how we can be "armed" in mind:

". . . Be not ye afraid of them: **remember the Lord**, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses." Verse 14.

How much we need to **remember** that the Lord is on our side, if we are totally subject.

The Israelites in Jerusalem did remember; they **worked** with one hand, and with the other held a weapon — alert and armed, but working — remembering the Lord. Nehemiah also said:

". . . Our God shall fight for us." Verse 20

If we do indeed cling to the security of Him who is on our side, trusting and ready to use these weapons, who indeed can be against us?

Yet, the opponents would not give up, and tried a more subtle approach as they said:

". . . Come, let us meet together in someone of the villages in the plain of Ono. But they thought to do me mischief." Nehemiah 6:2.

The plain of Ono was some 20-25 miles from Jerusalem. Sanballat sought to divert Nehemiah from the work of building the walls, as well as do him harm. How did Nehemiah counteract their craftiness?

“I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?” Verse 3.

With his mind determined to finish the work given to him he would not be distracted.

Again the enemies persisted:

“ . . . they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done.” Nehemiah 6:9.

The word **weaken** also means slackened. This is the consistent aim of the adversary, by reasoning, by discouraging, by threat, by anything or anyway that the work of His house be slackened. But again the necessary weapon was available, as Nehemiah cried out:

“ . . . Now therefore, O God, strengthen my hands.” Verse 9.

How much our hands need strengthening, for in our own strength we fail. He is there for those whose armour is to cry out to their God.

We see a further subtle tempting of Nehemiah by those who opposed him. A false prophet was sent to him who said:

“ . . . Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee . . .” Nehemiah 6:10.

Nehemiah's response revealed his reverence and care for the house of God, and also his dependence upon the Spirit's weapons, the armour of light:

“ . . . Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.” Verse 11.

How clever the reasoning of the flesh: flee into the temple, take refuge with God. But if Nehemiah did, what of his brethren upon the wall working, setting a watch, having their weapons in their hands? If all fled for their lives, there would be no watching, no defence, and no building. We cannot, Brethren and Sisters hide from responsibilities — they are there. God is there as well, giving us the necessary arms to conquer fears, our weaknesses, and to win. These weapons are the same ones used by Jesus, and through their faithful use, He became the Victor over His flesh.

To encourage us, to show how potent are the arms given of God, we are told that as the wall was finished:

“ . . . when all our enemies heard thereof, . . . they were much cast down in their own eyes: for they perceived that this **work was wrought of our God.**”
Nehemiah 6:16.

Our brethren under Nehemiah were sorely beset, suffered, were afflicted and humiliated; but, they had the weapons of a spiritual mind with which to fight. They did overcome those who sought to bring them down. What a comfort and assurance this brought in the midst of their trials. It is perhaps not without purpose that **Nehemiah** means in the Hebrew, **God has comforted.**”

Let us then, Brethren and Sisters, heed with great care the words of Peter:

“ . . . arm yourselves likewise with the same mind . . .”
I Peter 4:1.

The warfare is difficult and constant; but how powerful the weapons which bring perception that “this work was wrought of our God.”
J.A.DeF.



FAITH AND WORKS

The epistle of James that we have been reading, is a letter that can be of great help to those today striving to be children of God. James in the first chapter and first verse says:

“James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.”

Obviously, this letter was sent to those who were of like precious faith, and the message comes to us as well as we strive to be spiritual Jews. This letter can serve to help us understand the need to be spiritual in our thinking and how to apply this knowledge in a practical manner.

One of the realities of the Truth is the fact that we are called upon both individually and ecclesially to stand up for the word of God. James recognized this as he sent this greeting for we read in verse 2:

“My brethren, count it all joy when ye fall into divers temptations.”

This is the situation that all of God’s children find themselves in at one time or another. Why is this so? The third verse of this chapter explains:

“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.”

This can only be speaking of the man of spirit, for how unlike the flesh to want nothing. Yet if we allow the trying of our faith to work patience, it can result in that help that only God can grant.

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

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive anything of the Lord.”

Can we see from these words of James that the desire of one seeking to grow in God’s wisdom and truth can only come as there is a steadfastness within, a sure and unshakable faith and trust in God’s word. James places a great deal of emphasis upon faith as we read in James 2:17, 20, 24:

“Even so faith, if it hath not works is dead, being alone.

But wilt thou know, O vain man, that faith without works is dead?

Ye see, then, that by works a man is justified, and not by faith only.”

What it is that James is stressing to us is the fact that with faith must come works. It is easy to have faith when there is no difficult testing or trials in our life. James says “count it all joy” when tests come to try us, for when faith and works are combined, then we have the opportunity of expressing our sincere love for God.

How easy it is to deceive ourselves, for our flesh is subtle, just as the serpent in the garden, for deception was his first work. James helps us in the 23rd verse of this first chapter as we read:

“For if any be a hearer of the word,
and not a doer, he is like a man beholding his
natural face in a glass;
For he beholdeth himself, and goeth his way, and
straightway forgetteth what manner of man he was.”

This is such a good example of how our flesh acts, seeing only those qualities which please. And how easy it is to think we have faith if no tests come to prove us, but when trials come then true faith shines forth:

“But whosoever looketh into the perfect law of
liberty, and continueth in it, he being not a forgetful
hearer but a doer of the word, this man shall be
blessed in his deed.”

How much these words speak of the hope that God has held out from the beginning to those who do His word in faith. This perfect law of liberty is a means of escape from death, but only for those who when they look into that glass (their own flesh), see it exactly for what it is.

When we think of the blessings granted for faithfulness we think of Abraham, who combined faith and works as recorded in James 2:21:

“Was not Abraham, our father,
justified by works, when he had offered Isaac, his
son, upon the altar?
Seest thou how faith wrought with his works, and
by works was faith made perfect?

And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God."

We know the circumstance of how Abraham was given the promises of God, that if he could keep them before his eyes he would inherit.

We remember his trial of offering his son Isaac. What was being tested here? Was it not whether Abraham's faith was in word only or in deed? By his works he proved his faith, for he was ready to slay his son and it was imputed to him for righteousness. He was not only a hearer of the word but a doer as well. This was not a joyful situation for Abraham, yet in going forth and fulfilling God's word there was great joy for him in the end:

"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son,
Of whom it was said. In Isaac shall thy seed be called;
Accounting that God was able to raise him up, even from the dead, from which also he received him in a figure."

What a striking example for us of one who when tried, immediately put his faith into action and for so doing was called "the friend of God."

In James 2:25 we read of Rahab:

"In like manner also was not Rahab, the harlot, justified by works, when she had received the messengers, and had sent them out another way?

Why would James choose Rahab for this particular topic of faith and works? He brings out the fact that she was a harlot, yet she too was spoken of in the 11th chapter of Hebrews as having great faith:

"By faith, the harlot, Rahab, perished not with them that believed not, when she had received the spies with peace."

Her belief or faith was combined with action when she hid the spies, and then sent them off again safely back to the camp. She endangered her own life and the lives of all in her house to do so.

But she desired to be at one with the hope of Israel. Rahab was a Gentile, not born of Israel, yet was touched by faith and feared God in her heart. If we go back to Joshua chapter 6:25 we read of her example:

“And Joshua saved Rahab, the harlot, alive, and her father’s household, and all that she had; and she dwelleth in Israel even unto this day, because she hid the messengers whom Joshua sent to spy out Jericho.”

Indeed, she does yet “dwell” in Israel even today for we see if we go to the record in Matthew 1:5 of the geneology of the Lord Jesus. her name mentioned:

“And Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David, the king . . .”

We see how blessed Rahab was because she combined faith and works, for she is in the line of Christ, the great-great-grandmother of David. Yes, she does dwell in Israel today, being in the line of Christ she has the hope of resurrection into His Kingdom as do all who believe on His name.

Yet, we all do fail and make mistakes as we try to keep God’s word, but James helps us in chapter 5:19, 20:

“Brethren, if any of you do err from the truth, and one convert him,
Let him know that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sin.”

What a blessing it is that even as we do fail, or err, our shortcomings can be hid or buried in Christ, so that we may approach unto God cleansed. James 2:26 also goes on to say:

“For as the body without the spirit is dead, so faith without works is dead also.”

We must place great emphasis on these words, for we all profess this same faith, yet without the ability to put our faith into action or works, all is lost. Let us not be like the man beholding himself in a mirror who sees his image but then does nothing to change it. Rather, let us search our hearts and purge out any subtle deception there, which hinders us from putting our faith into works pleasing to God.

M.C.S.

“HIS HEART WAS LIFTED UP TO HIS DESTRUCTION”

(2 Chron. 26:16)

In 2 Chronicles 26 we read:

“Sixteen years old was Uzziah when he began to reign, — — —

And he did that which was right in the sight of the Lord, — — — and as long as he sought the Lord, God made him to prosper.” (verses 3-5).

— — — And his name spread far abroad; for he was marvellously helped, till he was strong.

BUT — when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, — — —” (verses 15-16).

This called for action from faithful and valiant men, which needed courage. Verse 18 says “And they withstood Uzziah the king — — —.” and told him where he had transgressed. The result was shown in verse 19:

“Then Uzziah was wroth, — — — and while he was wroth — — — the leprosy even rose up in his forehead — — —.”

Smitten by God. Is there a lesson in this record for us? Should not Uzziah in his position have known what God required of him? As recorded in Duet. 8:1-2. And this message was not just for Moses, but for all generations: -

“All the commandments which I command thee this day shall ye observe to do, **that ye may live** — — —. And thou shalt remember all the way which the Lord thy God led thee — — —, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no.”

Verses 11-14:

“Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, — — —.

Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied:

Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of of bondage.”

We too have been brought out of Egypt figuratively and delivered, and have been led as it were through the wilderness for the very same reason, to humble — to prove — and to know what is in our hearts, as it says in verse 16:

“— — — to do thee good at thy latter end.”

How great then is our responsibility: “Beware that thou forget not the Lord thy God, in not keeping his commandments — — —.” Uzziah did forget the divine instruction and paid the penalty, for over-balancing and taking too much upon himself, and when in God’s mercy, he was apprehended by the priests, his brethren, he refused to hear them and was wroth.

How different was David, as recorded in 2 Samuel 5:10:-

“And David went on, and grew great, and the Lord God of hosts was with him.”

“And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel’s sake.” (verse 12).

And so it is recorded in verse 19 that when David was in danger of attack from the Philistines —

“And David inquired of the Lord, — — —. And the Lord said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.”

and verse 22:

“And the Philistines came up yet again, — — —.”

Note the mind of David in this — not presumptuous, thinking that surely God would be with him yet again. No; he enquired again, verse 23:

“And when David inquired of the Lord, he said, Thou shalt not go up; but fetch a compass behind them, — — —.”

and when David did as he was commanded, we read in verse 25:

“And David did so, as the Lord had commanded him; and smote the Philistines from Geba until thou come to Gazer.”

David was a wise man, always enquiring of God, and a verse in 1 Chron. 13:1 shews much further wisdom of consulting and counselling with his brethren.

“And David consulted with the captains of thousands and hundreds, and with every leader.”
with the qualification in verse 2 —” — — — that it be of the Lord our God” then “let us —.” This was and is in accord with Proverbs 11:14:
“— — — in the multitude of counsellors there is safety.”

This is divine instruction which if heeded could have saved Uzziah and many like him, and is vital for us to take heed. We have seen the results of the failure to take such heed, resulting in Nicolaitinism — the ruling by fear — which God says he hates.

Can we then profit by the record of Uzziah, even though exalted to be king, was smitten by God for his refusal to take heed to divine instruction and allowed his heart to be lifted up to his destruction? **J.S.**



From "The Bible Searcher and Witness."

CONTENDING FOR THE FAITH

"We ask why all this emphasis on the Holy Spirit? There never used to be such preoccupation. The Christadelphian at one time featured clear, forthright, unambiguous articles on the Atonement, God Manifestation and the Elohim etc. Now this has given place to endless tendentious scribblings on the Holy Spirit as a substitute for the truth. The Truth, categorically, is that the Holy Spirit does not now, nor ever has, assisted anyone, even Christ or the saints to walk (spiritually) in a way acceptable to God or to act as an influence in any way in the shaping of a person's moral or godly character. This task is exclusively the function of God's Word. Nor is the Holy Spirit available in any shape or form today, nor will be until Christ returns and the dead are raised. To teach anything to the contrary is to teach error.

Nor is it a scriptural doctrine to teach that the Holy Spirit is of a two-fold character — physical (miraculous) and moral, as some are now teaching. This dangerous principle was never to be found in the pioneer writings, nor at one time in the pages of The Christadelphian. The Holy Spirit means Special Power and accordingly wherever it is seen in operation, in the Word of God, it confers upon men special (extraordinary) powers, never moral characteristics. While faith was a gift of the Holy Spirit (1 Cor. 12:9), it is clear from the following chapter (1 Cor. 13:2) that this faith encompassed extraordinary powers, and in contradistinction to the "faith that cometh by hearing, and hearing by the word of God." (Romans 10:10)."

REPLY

It can be a sad mistake for the "Pioneer" writings to be quoted by various parties when doctrinal differences are in disputation. But on occasion, it seems necessary to quote them, when an over emphasis on certain points of truth is purported by these over emphasisers to be upheld in the "Pioneer" writings.

"Pioneers" is an appropriate term for those brethren of the last century who were undoubtedly helped by God to unearth the precious truth from the mountain of spurious doctrinal beliefs which enfeathered the minds of men claiming to be Christian. What the "Pioneers" began has hopefully been built upon since their day, and needful lessons have been learned.

Concerning the subject of 'the Spirit' it is recognised that Churchmen speak spuriously of "the voice within", and use such phrases as "the Spirit won't let me rest until I obey his inner urging and once moving I have to keep right on to the end of the road." "Why does God bother? It could be that having given me life of body and soul He wants to complete my creation and make me a joy to Himself, to others and to myself."

It is here that the balance of the truth is so greatly needed. If a man's salvation was dependent only upon God infusing such an one by His Holy Spirit, then man's "free choice" and the effort required of him, would be taken away. On the other hand if it is testified that man can "attain" to salvation by his own intellectual and moral efforts then the pride of man is fed by such a subtle notion. It savours of a supposed heroic effort which brings the favour of Truth and Life as a result.

It is of course to be recognised that from Pioneer times under the list of "Doctrines to be rejected" one of the items defined is:— "That a man cannot believe without possessing the Spirit of God." This is, of course, a sound, pithy, form of rejecting the false notion that men are born with an "inner light" or in another term "a soul" as used in the terminology of the apostasy. Yet Jesus said:— "No man can come to me except the Father which he hath sent me, draw him." (John 6:44) This "drawing" means undoubtedly God's power. His Spirit, working with an individual. Recognition of this should take away the concept of intellectual and moral effort as being solely the requirement to attain to Truth and Life. The process of imbibing truth and obedience unto baptism into Christ is clearly defined as:— "— — — faith cometh by hearing, and hearing by the word of God." (Romans 10:17) But along with this it is declared:— "How then shall they call on him whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:14-15) Here is shown an example of how God uses His power, His Spirit, His over ruling, to draw to His Son Jesus Christ.

But who preached to "the Pioneer"? In his case, could we assert any other explanation than the fundamental one, that it was God who helped him by His power (His Spirit) at work with him? To lose the help of God is to lose "The Spirit's help. In the case of "the Pioneer" he retained God's help, and a remarkable work ensued, not of man, but of God working with a man (though at this point we must assert such an one's writings are not to be regarded as "inspired word")

What of those who turn from the truth, maybe through some false doctrinal concept? Will they receive "the Spirit's" help, or will they lose "the Spirit"? Let us not forget that many in such a category continue to study and propagate their view of the scripture message most assiduously.

The terse statement therefore, "that the Holy Spirit does not now, nor ever has, assisted anyone, even Christ or the saints to walk (spiritually) in a way acceptable to God or to act as an influence in any way in the shaping of a person's moral or godly character. This task is exclusively the function of God's Word", is an error of over-emphasis which obscures God's Spirit working with His Son and with the people of His Son throughout their lives.

That the Holy Spirit worked to help Jesus is seen in the quotation "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." (John 3:34) This testimony is not alluding to Christ's miracle working, but reveals how Jesus was helped to speak "the truth" morally and in godliness the very essence of Truth, which He would not have spoken if He had not been moral and godly.

In conclusion, may the reader ponder the following words of Dr. Thomas:-

"But the citizenship of the New Israelites, or Israelites of the New Covenant, begins in heavens, and also with circumcision - it begins with faith, with the words believed and obeyed, with the Spirit. A Jew, or Greek, comes to "believe the things concerning the kingdom of the Deity, and of the name of Jesus Anointed," and to fall in love with them above all other things; he acquires a "faith", in other words, that "purifies his heart", and "works by love" - he receives the doctrine of the Kingdom of the Deity as a little child — with all humility and teachableness and demands only to know what the Lord would have him do, that he may do it. He is required, then to be circumcised in Christ. to "purify" his soul in the obedience of the truth" — to "but off the body of the sins of the flesh in the circumcision of Christ." The Churchman, or mere pious natural man, discerns not these "deep things of the Deity," but such a Jew or Gentile as we are considering, being "filled with the knowledge of his will in all wisdom and spiritual understanding," knows that, by being buried with Christ in the one immersion, he puts on Christ; and that when thus invested with him as with a white robe, all his sins are covered over, remitted, or washed away; and that he stands "complete in him" (EUREKA Vol. 2 Page 301).

Such is the 'baptism of the Spirit'; for it has been the Spirit's work to bring it about, lifting it above the mere formality of immersion in water.

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

"He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon.

He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape."

(Daniel 11:41-42)

Rabaat-Amman, or Ammon, which is Jordan, is to escape from the coming devastation when war comes to the gates of Jerusalem.

An influential speaker in the British Houses of Parliament recently voiced his unease by saying that British and American warships intervening in the Persian Gulf to protect oil supplies could endanger world peace. He urged the British Government "to secure Soviet understanding" of any Western military action in the strait of Hormuz, otherwise such action could bring about a dangerous situation. He speaks a true warning, because it will be the "pushing" by Western Powers which ultimately will bring an angry and overwhelming response from the North.

It is not without significance, therefore, that the king of Jordan has aimed an embarrassing blow at the United States' Middle East peace initiative. If his land is to escape the initial adversities of war it is not likely that he and his government will be joined to any American exercise in that area.

The king of Jordan said Washington had lost credibility in the region; that another Arab-Israeli war was inevitable if America continued its huge military support for Israel; he also accused America of having a double standard "everywhere."

Amazingly the American leadership have recently been advocating increased military assistance for Jordan's armed forces against the growing power of Syria which is Jordan's northern neighbour. The king's reply to this has been that he would not want American arms at the price of "the dignity of Jordan." He needed the Stinger missiles (from the U.S.A.) for Jordan's defence, "if this issue were to become a sordid

one in which the dignity of my country was in jeopardy, then thank you very much, we do not need them." "We need them very, very badly, but not at this kind of price." The price presumably is, to be required to desist from criticising American support of Israel, which Jordan's leader apparently is not prepared to do.

Jordan would seek to obtain such arms wherever possible. Would he approach Russia for help? His reply was " — — — if we ever have to go that far. I hope that it would be clear we are doing it because of the attitude that prevails in Washington." So events move in the direction of scripture fulfillment, "— — — these shall escape out of his (the North's) hand".



ERRATA

February Remnant Magazine - Page 37 Fifteenth line down:

“not” should be deleted, to read:

“and to those who do keep”

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 and Orchard Park.

Alternate Week: Revelation Study.

The severe winter weather continues into March, causing serious disruption of traffic and some deaths due to extreme cold and snow. Yet help is given and our Sunday meetings though requiring long distance travelling have been permitted, for which we are grateful.

Recent inquiries from Canada showing interest in God's way have been an encouragement. One in particular indicated urgency and understanding, whom we trust we may be permitted to help with His guidance. **J.A.DeF.**

"PENTRIP" Black Rock, Portmadoc.

Breaking of Bread: Sundays 11.30 a.m.

Bible Class: Midweek:

We were glad to be able to witness by sending magazines to one who has been in touch with us, hoping help might be given thereby to such. We are grateful to be allowed such participation in the work of Truth and to be given strength for this. **per D.L.**

MANCHESTER, Ryecroft Hall Annexe, Audenshaw, M/cr.

Breaking of Bread: Sundays 11.30 a.m.

Young People's Class: Sundays 2.00 p.m.

Bible Class: Thursdays 7.30 p.m.

At the time of this news going to press, we are looking forward to the Fraternal Gathering arranged for April 23rd.

The subjects on the theme "Oh that men would praise the Lord" hopefully will prove to be encouraging in these difficult times.