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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

and a warning against the deception in the last days  
foretold by Christ

**"Take heed that ye be not deceived"**

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**"AT THE TABLE OF THE LORD"  
"THE GOD OF ALL COMFORT"**

Paul's letter to the Corinthians can be a source of encouragement to us. This morning we have listened to the helpful words to his brethren and sisters in the fellowship of Jesus Christ and His Father. Having been converted from his former ways, Paul willingly and resolutely gave of himself, to "spend and be spent" in that work (II Cor. 12:15). We know how much he suffered for the name of Jesus Christ, having been beaten often, stoned, imprisoned, shipwrecked, and ultimately how he died for his faith. Disregarding his own tribulations, he freely expended his efforts in the work of the Truth, not the least of which was "the care of all the churches (ecclesias)". We marvel how he was able to endure the heavy burden, as well as travelling all through the area wherein he had helped to establish ecclesias, journeying to Rome where in time he was imprisoned and ultimately died for the faith he held so dear. Let us look into his mind, for his help to our brethren can be for our help today. He wrote:

**"Blessed be God, even the Father of our Lord Jesus Christ,  
the Father of mercies, and the God of all comfort;"**

**II Corinthians 1:3.**

Blessed - the word is "eulegeo" from which comes our word eulogize or speak well of. In all his work, Paul did just this of the Lord in heaven, not only in word, praising and honouring Him, but witnessing through his work and behaviour, recognizing the great mercy and comfort He provides as a loving Father for His children. Paul did know Him as the perfect Father who, moving in love for His children, blesses, sustains, strengthens, forgives and comforts. And more - for He chastens, He tests, He demands obedience - all this with perfect wisdom and balance. Indeed, He is our "Father of mercies, and the God of all comfort". When we think of mercy, pity comes to mind, but much more is involved. There is kindness, patience and forgiveness in excess of what is expected or deserved; that is the practical definition of mercy. And as we continue to ponder this, it seems to be appropriate.

We think also of the "sure mercies of David" given to the man whose heart was like His own. They were His promises concerning a kingdom, a throne, a son, and a house, all to endure forever. What

compassion God reveals, considering man's inborn and determined tendency to sin. It is unmatched by any mortal effort, for none have His love, understanding and longsuffering or power to make it all possible. Indeed He is "the Father", the supreme Source, the beginning of mercy.

He is as well, "the God of all comfort". Comfort derives from two telling words: call and near. The scriptures also use it as consolation, exhortation and intreaty. When we are in trouble or affliction, we turn to those whom we know and trust, as a friend, a spouse, a brother or sister. We call upon them in our need and they stand near, giving strength and understanding. This is especially so in His Truth, where we have a "family" who think as we do, having the same hope. As we find consolation in one another, Brethren and Sisters, how much more can we find it in the "God of all comfort" who in perfect wisdom and justice knows what is best for us. How few have such great privilege and sure help! We are able to approach unto God through His Son knowing that our prayers will thus be made acceptable and will be heard. God knows our circumstances and will grant that which is exactly right. Why does the Almighty God extend such mercy and comfort? Paul answers in part, speaking of Him:

"Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

II Corinthians 1:4.

How wise of the Father, how fitting that as we know such solace by His calling us near, we are able "to comfort them which are in any trouble". Paul is our example, for he knew much trouble and was helped to endure, was able to console his brethren and sisters through his own experiences. As we feel His hand lifting us above our tribulations, so must we look beyond ourselves and "call near" those in need. It is natural and needful that we do know trouble and trial, even as the apostle surely did:

"For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

II Corinthians 1:5.

How is this possible? As we suffer for His name's sake, as we struggle to deny self, agonizing in measure as Jesus did, we may

experience the peace and ease bestowed by our Father. If we never knew affliction, suffering or reproach, there would be no need for His mercy and for His comfort. But would we be as close to Him if there were no need to be "called near"? Would we be, indeed are we now, as ready to thank and to praise Him, to truly turn to His comfort, our Father's mercy? Paul emphasizes this:

"And our hope of you is steadfast, knowing, that as ye are partakers of the suffering, so shall ye be also of the consolation."  
II Corinthians 1:7.

Do we not find, Brethren and Sisters, that we will not need or know comfort unless we are companions and fellowshippers of the tribulation?

The following words of John give us a bit more insight:

"That which we have seen and heard declare we unto you, that ye also may have fellowship (be partakers) with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."  
I John 1:3.

What had John seen and heard? He personally saw and learned from the work, the every-day living, and the suffering of Jesus, as he wrote:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life;"  
I John 1:1.

John witnessed first hand the sufferings of Christ, by which He learned obedience (Hebrews 5:8). At the end, John alone came alongside to support Jesus, going into the high priest's palace with Him. Later, as Jesus was dying on the cross, He in true confidence entrusted His mother, Mary, into John's care, and "from that hour that disciple took her unto his own home" (John 19:27). As John reached out to be a comforter to Jesus, was he not, as much as he could, fellowshiping His sufferings? This disciple "declares" (acts as a messenger) all this to us that we might have fellowship with him and with Jesus. We have not seen Christ, we have not handled Him, yet we can be partakers with Jesus through the witness of John, of Paul, indeed of all the Word which reveals so wonderfully to us the "Father of mercies, and the God of all comfort". John wrote:

“And these things write we unto you, that your joy may be full.”  
I John 1:4.

When, may we hope, will our joy be full? When Jesus returns to gather together the members of His Body, freeing them from the weakness and afflictions of the flesh, all made possible by the Father of mercies, and the God of all comfort. Paul wrote to his brethren in Philippi of that hope and its requirements:

“If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.”

Philippians 2:1-2.

We are permitted a measure of that joy now in God’s house, where that likemindedness, that one accord exists, only possible among those who are striving earnestly to be partners and fellowshippers of Jesus’ sufferings, and therefore of His consolation. The Apostle further helps us move toward this spirit:

“Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery (a thing to be grasped after) to be equal with God: But made himself of no reputation (emptied himself) and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”  
Philippians 2:5-8.

To be of one mind with Christ means we must strive to partake of His obedient and yielding spirit, forgetting self, enduring His affliction and sufferings, and finding sustenance for that struggle through “the Father of mercies, and the God of all comfort”. The dictionary defines “comfort” as a state of ease and quiet enjoyment, free from worry, pain and tribulation. We can know a bit of such comfort in this life. And God will bring about its benefit, full to overflowing, as He has promised to those who now labor to share Christ’s sufferings, sustained and strong in the hope of eternal consolation at His return.

*J.A.DeF.*

**REPENT AND BELIEVE**

We have been considering the gospel according to Mark, wherein we have been shown the good news concerning the kingdom of God through the name of Jesus Christ. These are the inspired words of God as the Spirit moved Mark to record this message for all future generations.

Mark's record speaks of John the Baptist coming to prepare the way for the Lord Jesus, that all Israel might be receptive to His teaching and recognize Him as the Messiah. John's work however, decreased as Jesus carried out His ministry in Galilee, proclaiming:

"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15.

Jesus' miraculous works and the authority with which He spoke were chronicled by Mark, witnessing to Him as the Messiah, prophesied by the Law and the Prophets. As He taught in the synagogues, His power was reflected in the people's response:

"And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes." Mark 1:22.

The people were now able to see God's Word in a different light, as the beauty of the gospel's hope shone through, unfettered by the letter of the law. As an evidence of His spiritual authority, one of His first works, recorded by Mark, was the healing of the palsied man who was lowered through the roof by his friends:

"And again he entered into Capernaum after some days; and it was noised that he was in the house.

And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

And they come unto him, bringing one sick of the palsy, which was borne of four.

And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."

Mark 2:1-5.

Faith had brought that man before Jesus, and He recognizing it, forgave his sin. However, we are told that some onlookers took offence:

“But there were certain of the scribes sitting there, and reasoning in their hearts.

Why doth this man thus speak blasphemies? who can forgive sins but God only?” Mark 1:6-7.

Theirs was the cold legalistic thinking of the flesh, for without Jesus’ spiritual power, they taught only the letter of the law, failing to perceive the gospel contained therein. The Lord Jesus, understanding this took the opportunity to teach:

“Why reason ye these things in your hearts?

Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins,” Mark 2:8-10.

Certainly the one sick of the palsy desired to be physically healed, and through his faith revealed a yearning for spiritual at-one-ment as well. Faith brought that man before Jesus, and by that same faith the power of God worked to heal and forgive.

This same power of faith must rule in our living if we are to “repent. . . and believe the gospel”; truly believe that good news of the kingdom of God through the name of Christ and seek the spiritual healing essential to come to this hope. This is surely “good news” that God in kindness has permitted a few to know His Son and the means of eternal life possible through Him:

“Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father.

Even so we, when we were children, were in bondage under the elements of the world:

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Galatians 4:1-5.

This adoption to a spiritual inheritance through Christ, was the calling of His ministry. Paul tells his brethren, the Father "sent forth the Spirit of his Son into your hearts", explaining that as the spirit takes hold there will be a change in thinking and a manifestation of righteousness through repentance and belief in the gospel. This same way to redemption was taught by Paul that his Roman brethren might also come unto the fullness of that hope:

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Romans 8:9-10.

This life begotten by the Spirit differs from the "righteousness of the scribes and pharisees", who perceiving only the letter of the law and the thinking of the flesh, were unwilling to accept Jesus as the Messiah. Paul clearly explains and gives us his reasoning:

"For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby ye cry, Abba, Father.

The spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Roman 8:14-17.

Going back now to the man who was sick of the palsy desiring physical healing, he believed in Jesus' power and thus a healing, both physical and spiritual, was accomplished. This power of healing was a work passed down to His Disciples. At the end of

Mark's record we read of the charge given them before His ascension:

"Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18.

Those who went forth to preach the gospel did so with power, for God was with them and through them, brought the gospel message to thousands. These circumstances are recorded that we, too, may better see that power and thus be helped to a stronger measure of faith:

"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen" Mark 16:19-20.

God worked with them. We believe He will work with us today. Not with the power of miraculous signs and wonders, but through the power of His guiding presence, directing our circumstances, as we endeavoring to follow His example believe:

"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel".

Mark 1:15.

*M.C.S.*

**Partial Inspiration—the trouble of 1885 (continued)**

**R. Roberts continues his defence of the Scriptures**

"The proper consideration of the difficulties will best be promoted by their impersonal statement. - - -

1/ These scriptures were not written or spoken in English, and being produced at sundry times and divers manners, compilers and translators have had to do with them which necessitates the co-operation of a human element.

Answer. Translators we may dismiss. - - - Inspiration was not necessary to enable them to give us the equivalent of Hebrew or Greek words in another language. "Compilers", or bringers together of the original documents, are more to the purpose. They played a part - not a very great one, but who were they? Nearly all prophets and spirit-guided men. All that are mentioned in the course of the records themselves as having to do with the writing of them are of this class, (1 Sam. 10:25; 1 Chron. 29:29; 13:22; 26:22; 2 Chron. 39:19), and any doubt that might exist is settled by Christ's recognition of their production as the word of God that CANNOT BE BROKEN. Even Ezra's own participation in the work is placed beyond doubt by this: for it was of "the scripture" as (said to have been) compiled by him, that the statement was made. The only human element in the case was a divinely regulated one. Concede the divine regulation, and the human element ceases to be a human element in the sense of the new theory. The new theory requires the human element to be an unguided element - an erring element (i.e. liable to error): because the idea is introduced to account for supposed error.

2/ That the compilers were uninspired is proved by the fact that Matthew (correctly according to Dr. Thomas) quotes a prophecy from Jeremiah, which the compilers have placed in Zechariah.

Answer. The last six chapters in Zechariah are not said to be the writing of Zechariah, as his other chapters are. They are anonymous. They are bound up with his book. The Spirit of God in Matthew virtually tells us they were written by Jeremiah. How they came to be placed with Zechariah, we should quite understand, if we knew; but we are not justified in making use of the circumstances against the character of the contents of the chapters themselves or of any other chapters. Compilation is a mere placing

together. What was placed together was the word of God, by His servants - Jesus and the apostles being witness. It would be the word of God where ever placed.

3/ The copyists were not inspired is evident from the "later hand" we read and from the fact that the copies differ.

Answer. It is not necessary to contend for the inspiration of copyists. They were erring, fallible men; but still, quite as capable of doing their work correctly as copyists in our own day. Men copy ordinary documents in every-day life correctly: much more was it likely they would do so in a work undertaken with almost superstitious scrupulosity, and for which men specially prepared themselves: the copyists were a check upon one another in many ways, not only by revision, but by comparison. This comparison in our own day is the best guarantee we could have of the substantial accuracy of the text forming the basis of our translation. It is shown by the nearly absolute agreement of their manuscripts in all languages and in all parts of the world. There are variations, but they are slight: they do not affect the integrity of the text except in one or two disputed cases, upon which no truth wholly hangs. There is no comparison between the Bible and the MSS. of other ancient books as regards the purity of the original text shewn by the agreement of manuscripts."

(to be continued)

FROM A PUBLICATION IN AUSTRALIA (by P.B.)

"The brethren who wrote the BASF and other pioneer writers were so busy lambasting the "soul merchants" that they did not realise that even the dumbest "soul merchant" knew about the doctrine of Original Sin and the Pelagian and Socinian (Polish Brethren) opposition to it, and that anybody starting a new church would have to take a position for or against Original Sin. What did the pioneers do? They straddled the issue, and at one time or another were both for AND against the issues which define Original Sin, a potent recipe for confusion.

Why did this happen? The Pioneers were basically enthusiastic amateurs when it came to theology, because they had no formal education in the discipline. This was both a good thing and a bad thing. It was good because they could look at the scriptures from a fresh, unprejudiced viewpoint. It was bad because they were not forewarned about the danger areas. Their ignorance about original sin caused them to wander into a theological minefield, which resulted in frequent explosions for the next 100 years or so.

Today we have the Logos ecclesias firmly allied to the Catholic Church on original sin, whereas many in the non-Logos ecclesias are opposed to original sin concepts. This is another cause of our "split personality" brotherhood. The Logos writers are very sensitive about this accusation of original sin. They admit that they believe the concept of "physical change" in Adam's nature to produce the physically inherited "fallen nature" (see Logos editorial Feb 92), which is one cornerstone of the original sin doctrine. But they deny "inherited guilt", which is the other cornerstone of the doctrine.

They deny "inherited guilt" because they say they deny "alienation by nature" and "inherited legal condemnation", both of which are rejected in the Unity Book as "Andrewism". However, they accept Br Roberts' teaching in "Blood of Christ", written AFTER the Andrew controversy, in which Br Roberts teaches that Jesus needed to redeem himself. As "redemption" is a legal word, Br Roberts was, in effect, teaching in different words what he had already denied when Br Andrew taught it.

The excuse which is put forward is that Br Roberts was using the word in a physical and not a legal sense. He should have used a different word, because the word "redemption" is a legal term, and because the scriptures do not teach that he redeemed himself. How could they, when "redemption" is defined in the scriptures as

“forgiveness of sins” (Eph 1:7)? Sin is transgression of LAW, so redemption from it must be a legal matter, and Jesus did not sin.

Br Roberts’ inappropriate use of “redemption” in relation to Jesus Christ is one of the foundation stones of the “split personality” in our brotherhood. This “split personality” will persist indefinitely while his erroneous writings are quoted as infallible by those attempting to expound the truth about these matters. When words are used contrary to their defined meaning, how can anything but confusion result?

The next cause of the “split personality” is the current controversy about BASF Clause 9. There are two different ideas about what “enabling” means, and, we are told, the word had a different meaning in the 19th century than what it has today.

“That it was this mission that necessitated the miraculous begetting of Christ of a human mother, enabling him to bear our condemnation, and, at the same time, to be a sinless bearer thereof - - -”.  
BASF Clause 9.

Following on from their Original Sin ideas, the Logos ecclesias have backed the Catholic idea that Jesus had attributes to overcome temptation not given to us, whereas Beverly Hills ecclesia say that Jesus did not have such a “clean flesh” body, but was of an identical nature to ours. The Logos position is well and truly a “split personality” because they attribute to Jesus qualities which are usually considered “clean flesh”, and then say he had an “unclean” body (Logos editorial Feb 93) Once again, the pioneers are quoted to support both sides of the argument, which raises the question of how useful their writings are on these contentious issues. Presumably whoever has the bigger pile of pioneer quotes will declare themselves the winner, but will this heal the split?”

#### **The Remnant’s comment on the above**

Obviously there is considerable lack of unity among some in Australia as the foregoing demonstrates. The subject referred to is crucial; for it concerns sin and its consequence and God’s merciful provision of escape from the bondage of the flesh, to enable some to have a true hope. But if this is not understood to enable God’s way to be chosen, how can any avail themselves of God’s compassion of forgiveness of sin for those who are in His way, to be delivered from death?

Looking at Jesus, we are shown He was given the Spirit without measure. (John 3:34). Hence a proving of His being specially helped in the way that had been appointed for Him, to be the perfect One promised from the Beginning. This foreordaining reveals that the Spirit knew no one else could ever achieve what Jesus did, in overcoming "the devil" in Himself. It also shows Jesus was a very special provision of the Almighty.

Yet the tests which Jesus endured were no less and no different than those failed by everyone else: Christ being "in all points tempted like as we are, yet without sin" (Hebrews 4:15). All are in the abject position of being bound by sin, from which they cannot escape of themselves, (and even Jesus had to depend upon God's mercy) although originally it is evident Adam and Eve were not in such a case. Adam and his wife transgressed God's command and so failed the test; consequently sin came into the world. All their seed resultantly were born into a world, and into a life, wherein sin now operated. The curse witnesses to this, and it came upon all.

God's sublime purpose therefore shows that the only hope of a reversal of the evil brought about by sin (into which evil Jesus was also born) was for His Saviour to do what Adam failed to do, and that was to display perfect obedience. This brings, through Jesus, the tree of life (refused to Adam), to all born into Christ. "For as in Adam all die, even so IN Christ shall all be made alive." (1 Cor. 15:22) This is God's merciful Way, which has to be recognised to please Him. The serpent falsely promised life to the first pair, irrespective of sin, making light of God's holiness (as its thinking has done ever since), and so diverted the minds of Adam and Eve from meditating that sin deservedly brings death. Those called to God's Truth are to repudiate any tendency towards such serpent philosophy, to whom Christ and the Cross is given to convince of the true position. They look to Jesus "lifted up"; they look to the cross; for "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." (John 3:14-15). Jesus killed the serpent when He was pierced upon the cross; even as the serpent in the wilderness metaphorically was, upon the pole. The cross rather than any other death, fulfilled the Mosaic sign. In the mind of Jesus, at that point, the Spirit triumphed, and serpent philosophy and thinkings were killed in Him. The flesh body was condemned, for "he that is hanged is accursed." (Deut.2:23) But His life obviously was accepted; "one of the soldiers with a spear

pierced his side, and forthwith came there out blood and water." (John 19:34) So came baptism into Christ, for Christ's life was not condemned with the body, it was poured out. This is what those who would be delivered from "serpent poison" must look to and believe. Job said, "Behold, I am vile", can we say any less when we look at the cross and consider that we are born into an unclean world of sin, and in which we irrevocably sin? This is the mind the Spirit requires of those who look for mercy through the perfect life of Jesus; who look to the cross on which He triumphed and thereby are helped to condemn rather than excuse themselves; who have the hope given through His glorious resurrection, believing in the blood of Christ which saves.

**A BIBLE CLASS**  
**“Thou Shalt Not Wrest Judgment”**  
**(Deuteronomy 16:19)**

This aspect of the law given through Moses at Sinai, is for the purpose of helping His people to become just and wise unto salvation.

**“Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.”**

**Deuteronomy 16:19.**

Wrest comes from a prime root meaning to stretch or spread out, implying a bending. Today we may hear the phrase, “that is really stretching the point”, suggesting a distortion of the truth. God, knowing what man is like, requires that His people exercise righteous judgment, not bending or stretching it to suit themselves, in order to please Him. The flesh’s propensity for wresting or stretching judgment is rampant today as many evade punishment through legal technicalities and loopholes.

God’s plan included an equitable system using leaders of understanding, appointed by Moses, to judge their brethren’s grievances. Situations arising were to be looked at in a fair manner, applying the spirit of the law, unbiased by fleshly influences that could wrest reasoning:

**“Thou shalt not wrest the judgment of thy poor in his cause.”**  
**Exodus 23:6.**

To wrest judgment would despise God’s commandments — overriding them for personal gain or power, often taking advantage of the defenceless:

**“Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow’s raiment to pledge.”**  
**Deuteronomy 24:17.**

Here God’s care is seen for the weak - the stranger, the fatherless and the widow, who may naturally not have anyone to help them. Therefore through the law, God was their Protector.

Judgment creates a two way situation - fairness on the judge's part and subjection to the decision on the part of the one judged. If priests or Levites were faithful in their duties, help and guidance would be granted by the Spirit to judge wisely.

An example of one wresting judgment is seen when Eli the high priest failed to condemn his two sons in their evil use of that office. Hophni and Phinehas did not minister righteously but became known as, "sons of Belial" because of their wickedness:

"Now Eli was very old, and heard all that his sons did unto all Israel; ...

And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

Nay, my sons; for it is no good report that I hear: ye make the LORD's people to transgress."

I Samuel 2:22-24.

Eli rebuked them but did not follow through to stop their defiling practices. Because they were his sons, he ignored God's law, becoming a respecter of persons and a wrester of judgment. How important that God's word not be wrested - bending or stretching it to make it easier or to suit the flesh's expectations. The reward to those who do judge faithfully and fairly extended not only to the inheritance of the land promised to Israel, but a looking forward by all the faithful to the kingdom age when the Lord Jesus will reign with His saints in perfect justice. Thus we are able to see the power of God's law as its spirit reaches through the ages to all who hope for God's promised inheritance:

"That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee."

Deuteronomy 16:20.

M.C.S.

**Signs of His Coming and of the End of the World**

**“And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.” (Isaiah 25:7)**

The peoples of the world fail to grasp the depths of the deception exercised by their leaders, to hide from them the true facts of government incompetence, injustice and cruelty.

But in the above words of Isaiah, is a promise that ultimately the Spirit will put an end to the prevailing delusion. This will emanate from the mountain of the Lord of hosts, referred to in the context of the quotation, when:-

**“ - - - the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”  
(Isaiah 24:23)**

At the time of writing an indication of the vastness of deception, and of covering up, has been revealed in a report in Britain concerning the release of documents from the British Secret Service. These were only a fraction of the papers concerning the work of the Secret Intelligence Service from 1791 to 1909. But they touched upon the Napoleonic and Boer wars and the troubles in Sudan towards the end of the last century and also of the build up to World War 1. Amazingly, a dark secret was revealed concerning the British military hero, General Charles George Gordon of Khartoum.

This is what the Encyclopaedia Britannica says:-

**“Gordon received his instructions in London on Jan.18, 1884, and started at once for Cairo - - -. At Cairo Gordon received further instructions - - - and was appointed by the khedive as governor-general, with executive powers - - - he arrived at Khartoum on Feb.18, and at once commenced the task of sending the women and children and the sick and wounded to Egypt: about two thousand five hundred had been removed before the Mahdi's forces closed upon Khartoum. At the same time he saw the necessity of making some arrangement for the future government of the country, and asked for the help of Zobeir, who had great influence in the Sudan, and had been detained in Cairo for some years. This request had**

been made in Cairo, and was repeated on the day Gordon reached Khartoum. The British Government refused (Mar 13) to sanction the appointment. --- With this refusal vanished all hope of a peaceful retreat of the Egyptian garrisons. Wavering tribes went over to the Mahdi. The advance of the rebels against Khartoum was combined with a revolt in the eastern Sudan, and the Egyptian troops in the vicinity of Suakin met with constant defeat. At length a British force was sent to Suakin under the command of Gen. Sir Gerald Graham, and routed the rebels in several hard-fought actions. Gordon telegraphed to Baring urging that the road from Suakin to Berber should be opened by a small force. But this request, though strongly supported by Baring and the British military authorities in Cairo, was refused by the Government in London. In April Gen Graham and his forces were withdrawn from Suakin --- and Khartoum was completely isolated —.

With an energy and skill that were almost miraculous, Gordon held Khartoum until Jan. 1885. --- Under the pressure of public opinion (the British Government) decided to take steps to relieve Gordon. Gen. Stephenson, who was in command of the British troops in Egypt, wished to send a brigade at once to Dongola, but was overruled; and it was not until the beginning of Nov. (1884) that the British relief force was ready to start. --- After severe fighting --- the force reached the river on Jan. 20 (1885) and the following day four steamers, which had been sent down by Gordon to meet the British advance, AND WHICH HAD BEEN WAITING FOR THEM FOR FOUR MONTHS, reported to Sir Charles Wilson, who had taken command. --- On the 24th Wilson started with two of the steamers for Khartoum, but on arriving there on the 28th (Jan. 1885) he found that the place had been captured by the rebels and Gordon killed two days before ---."

This is the official history since 1885. But now it is revealed that General Gordon was not murdered during the fall of Khartoum, but kept hostage by the fanatical supporters of the Moslem religious leader of the Mahdi. In letters to Whitehall, the Syrian-educated Habib A. Salmone informed that Gordon was being held to help negotiate terms for a settlement of the war in Sudan. And that he could be handed over to the British Government in exchange for the release of the captive Sudanese nationalist leader whose name was Arabi. This information and the Mahdi's overtures for a settlement were ignored. In fact by May 1885 the Foreign Office contact with the mediator Habib ended, and Gordon, so to speak, it seems, was

thrown to the wolves. Instead, a traditional view (a cover up) was encouraged of Gordon standing at the top of the steps of the official residence in Khartoum, prepared to meet his end, as the Mahdi's supporters advanced with spears in their hands. It has been a very dark secret indeed, and prompts the question, "how many dark secrets are not being revealed?"

It is now being said in Britain that a move should be made to be less secretive. But governments have too much to hide. Perhaps even more so now, than hitherto. As the scripture warns for these last days:

"But evil men --- shall wax WORSE and WORSE, deceiving, and being deceived." (2 Tim. 3:13).

NEWS FROM THE ECCLESIAS

**HAMBURG, NEW YORK, *Corner Southwestern Blvd. & Pleasant Ave.***

Sundays:            Breaking of Bread 11.30 a.m.  
                         Sunday School 1.45 p.m.  
Bible Class:        Midweek: Forestville and Hamburg  
                         Alternate Week: Revelation Study

As the midwestern states of this country suffer the worst flooding in history and the southeastern states endure severe drought, we are reminded of the Almighty's awesome power against which none can resist or escape.

Grateful as we feel to have been spared this dreadful ordeal, the suffering and loss fills us with pity and also with fear and strong determination to be subject to God's will lest His favor and protection be withdrawn.

*J.A.DeF.*

**MANCHESTER, *Ryecroft Hall, Audenshaw.***

Sunday:            Breaking of Bread 11.00 a.m.  
Thursday:         Bible Class 7.15 p.m.

As winter again approaches one is caused to reflect on the change in the seasons. The Summer comes with its bright and vivid relief; and now it is lost to us again as the dark and sombre days take over.

This is a measure of the personal experience of human life. Joy and gladness is mixed with difficulty and sadness for all. How wonderful then, the hope, that ultimately such changes of experience will be displaced by an eternal and steady tranquility for all who find approval and forgiveness in the day of account.