

DECEMBER 1955

A Monthly Magazine issued by

The Remnant of Christ's Ecclesia

in opposition to the Dogmas of
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

"Take heed ye be not deceived"

AT THE TABLE OF THE LORD

REMEMBER YE THE LAW OF MOSES MY SERVANT

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At the Table of the Lord

Be Ye Perfect

In reflecting upon the Lord Jesus' instructions to His disciples given on the Mount, there is found help for those who are now *His* disciples. These teachings were for His own, those who had come to Him apart from the multitudes, to the quiet and solitude of a mount. The Lord Jesus unfolded to them the instruction He had received by the power of the Spirit. Can we visualize the intimacy of the scene, the Lord Jesus striving to impart unto their minds that which was God's purpose, and how He should accomplish this purpose, and the part which was to be theirs in the purpose? A true disciple would listen with all of his being, hanging upon these words so full of life for him.

Can we then, the disciples of today, striving for a sense of closeness and quietness with Him, examine these things as did our brethren of old to capture the mind of the Lord Jesus and make it our own? What was He telling them? It is summed up in His words:

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5: 48).

What is meant? It appears to be so far beyond mere human efforts! The word *perfect* is most likely to convey the impression of being *unable* to fail—and that, without doubt, is the perfection we long for. But looking into the meanings, helps us to see how we must get to this perfection *now*. The original word gives us, *of full age*—a man. This meaning for the word is used by the Apostle Paul in Hebrews 5: 14. "But strong meat belongeth to them that are of *full age*, even those who by reason of use have their senses exercised (or trained) to discern both good and evil." Doesn't this help to understand the Lord Jesus' words? One who is perfect, then, has trained himself to discern good and evil. How? By *use*—by careful, constant digging, and applying the Word to guide and mold us to face experiences discerningly, and then find through these experiences and this handling of the Word that our senses are becoming *trained* to choose the right way. Of our Head, the prophet Isaiah, by the Spirit, testified:

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat that he may know to refuse the evil and choose the good."

It is needful, then, if we are to attain a *full growth* during our probation, like the Lord Jesus, we must truly eat the Word. By using our senses in this way, we shall become nourished and thus find that this invaluable quality of a man, *the man* is becoming ours—an ability to discern between good and evil.

Strength in Weakness

By what further are we to reach toward that perfection which the Lord Jesus commanded, for He said: “. . . even as your Father which is in heaven is perfect”? To what heights the mind, desiring this perfectness must now strive, and to what depth of self-realization it is forced! But the Apostle Paul has a further help. He had repeatedly besought God for the removal of “a thorn in the flesh,” and the answer given was, “. . . My grace is sufficient for thee; for my strength is made *perfect* in weakness. . . .” The man of God must become in this sense a child (“except ye become as little children”)—for only in a mind like this, in one feeling his own absolute inability, is the power of God’s strength experienced and trust grows.

Surely David when he faced Goliath knew of his own weakness and acknowledged the source of strength which enabled him to overcome his adversary. In the eyes of Goliath, he was “but a youth,” but we can be sure, in faith he was a man, having attained growth. It was this humble trust which endeared him to the Father and enabled him to be spoken of, as “a man after God’s own heart.” Can we remember, brethren and sisters, “the battle is the Lord’s”? Can we make this mind, our own? It will help us time and time again, and with this mind, that which in us is Spirit-born, will grow and flourish towards that “perfection” we seek.

We remember, too, the words of Jeremiah, when he was commanded to prophesy to the fallen nation.

“ . . . Ah, Lord God! Behold I cannot speak: for I am but a child.”

But the answer of God was—

“ Say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.” (Jer. 1: 6, 7).

Again, can we not fellowship this experience? We feel our incapacities in doing the King’s work; but by the help of the Spirit, as it were touching our mouths, we are not to be children, but men, capable of witnessing to His Truth. It is a work for one who has grown and is striving to be perfect. David and Jeremiah were, throughout their lives, striving to grow to perfection. By their example we are helped in our endeavors to grow and to contemplate with hope, a time when we can talk with Jeremiah and David, can compare experiences along the way, and can find that each one there, has grown through similar experiences “unto a *perfect* man, unto the measure of the stature of the fulness of Christ.” (Ephesians 4: 13).

Suffer For His Name's Sake

In all our strivings towards this perfection which is of God, we are to fasten our eyes upon the example of the One who has already attained. Let us look to Him, hoping to pattern our lives after His.

In Hebrews 5 : 8, 9, we read : " Though he were a Son, yet learned he obedience by the things which he suffered ; and being made perfect, he became the author of eternal salvation unto all them that obey him." It was necessary that He suffer to learn obedience, and having learned, He became perfect. Must we not expect, then, to learn obedience in the same way ? The mind goes to the time of the conversion of the Apostle Paul, when the Spirit in speaking to Ananias said :

" He is a chosen vessel unto me, to bear my name. . . . For I will show him how great things he must suffer for my name's sake."

All those who are being chosen or called out to make up the Yahweh Name, must by enduring suffering for that name, prove that they are worthy of receiving all that The Name means. As suffering is borne, and hearts are softened and enlarged by it, we are growing toward perfection ; and God, because we are His Sons, is giving this means whereby we shall learn obedience and thus advance towards Spiritual manhood, the full stature of our Redeemer. How true are the words of the Apostle Paul : " For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Philippians 1 : 29.) Therefore, brethren and sisters, we cannot really expect in this life to be free of suffering, for by nature we are loathe to learn obedience. The pressure of suffering can mold us into acceptable creatures. We can say with conviction, born of recent experience, that joy and peace are given, but with them must come suffering that we may prove that we are growing unto perfection.

Born of Love

In climbing toward this perfection, we shall fail unless we keep in mind the words of Paul, in Colossians 3 : 14.

" And above all these things, put on charity (love), which is the bond of perfectness. . . ."

This is a warning that without love, every effort to grow towards perfection would fail. Love *binds* to perfectness. If the love of God were not in our hearts, would we be sincere in our profession of growing to perfection, as He is perfect ? Is this love, then, binding us to His Son and to one another as each is struggling to rise to the perfection set before us ?

How closely knit together are all those who with a mutual interest and a mutual hope are laboring. Does not each help another because the desire is that all may attain? Is this the mind of the Lord Jesus in John 17 : 21-23, where he prayed to His Father—

“ . . . That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : . . . I in them, thou in me, that they may be made perfect in one : and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me ” ?

He loves us even as He loved His own Son. It is a thing too wonderful for us. But, oh, how we must return that love through each other and through His Son. Surely, then, brethren and sisters, we can feel that bond of love, we can nourish it and strengthen it, for it is pulling us together and to the Lord Jesus—the perfect one.

The Apostle in I John 4 : 16, 17 expresses the mind of one who has felt this guidance of the Spirit :

“ We have known and believed the love that God hath to us. God is love ; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment : because as he is, so are we in this world.”

As we allow the love of God to dwell in us, and we strive to reflect that love, are we not progressing towards perfection, and the words of the Lord Jesus take on greater meaning for us—

“ Be ye therefore perfect, even as your Father which is in heaven is perfect.”

When called to judgement, brethren and sisters, shall we be able to look back over our lives and have a real hope of being indeed perfect as He is, because we have striven towards this full stature now, in this world ?

J.A.DeF.



Remember Ye the Law of Moses My Servant

“ Thou shalt not commit adultery ” (Exod. 20, v. 14)

Each command of the Almighty is designed to preserve His witness in the earth, that ultimately His new Creation might be seen in divine glory. The world which used to be fond of reciting certain commands as part of a catechism never discovers the wonders and purpose of the design. To them the commands are always forbidding, and never disclose the love of God which they are intended to protect. Consequently, God appears harsh, especially the God of Israel as revealed in the Law. Their mistaken refuge in the God of the New

Testament as being different from the God of the Old, only reveals their utter incompetence to appreciate the excellence of divine wisdom.

We need to be told that :

“ *The Law is good, if a man use it lawfully : knowing this, that the law is not made for a righteous man, but for the lawless and disobedient . . . for murderers . . . for whoremongers . . . and . . . any other thing that is contrary to sound doctrine* ” (I Tim. vv. 8-10).

The wonder of the Law concealed in these words is better understood when the finished work it is intended to accomplish is considered. Firstly and pre-eminently this is seen in the Lord Jesus, whose perfect life, full of grace and truth, was such a complete manifestation of the Law that He could be called the “ Word of God.” The end of the law or command was discovered in Him ; the end spoken of by the Apostle :—

“ *Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned* ” (I Tim. 1, v. 5).

Many sons are to be brought to a similar glory, when the law having disciplined the heart will no longer be needed, because as righteous and perfected beings they will know no impulse contrary to the will of God. Each heart will be pure, each conscience good, and all will be united in an unfeigned faith and in a love “ whose height and depth no man knows.”

In the meantime the impulses are there, to be controlled, or allowed to reign. The power of control can only be found in the Spirit of the Law—perfectly exemplified by the Lord Jesus. Devout minds will not only acknowledge that the Law is good, they will *know* this by experience of its use, longing for the day when through change of nature the law will be kept instinctively.

The commands are great aids to life now, and indispensable aids to attaining the life that is to come.

“ **At the beginning** ” (Matt. 19, v. 4)

“ *Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh ?* ” (Matt. 19, vv. 4-5).

The supreme importance of the seventh command begins to be illuminated by these words of the Lord Jesus. Marriage is seen as a divine institution from the beginning. Desecrated and despoiled by an ignorant and ungodly world, marriage has long since ceased to have its true significance : So much so that even we who live in the world, but are not of it, need to pause and meditate upon the sublimity of the divine design.

To Adam was given Eve, a wife, part of his bone and part of his flesh, as a help *meet* or suitable for him. It was not good that Adam

should be alone, said God. The kindness of the thought and the provision for practical fellowship are overwhelming. In the blessing is seen the love of our Father. With minds deeply appreciative of this blessing, how could thoughts ever be entertained that it is possible to sever what God has joined together?

In no case is it clearer than in the case of marriage, that departure from the Truth means a loss of an incalculable blessing. At first signs of departure the calamitous end can never be seen by human eyes. The lust of the flesh is one of the strongest qualities of the flesh, and excuses will readily be found to indulge desire, starting with a plausible suggestion that it is permissible to seek a wife who is an alien, but making sure to convert her before marriage. The duplicity and hypocrisy of the manoeuvre must be detestable in the sight of God—that one should be *compelled* to have His precious Truth as a premium for a partner desired by the flesh. It is amazing how minds can be seduced into thinking that such deceitful dealing in divine things can be regarded as honest and worthy of a blessing. Where the demands of the flesh are strong then the reason of Truth will be cast on one side and philosophy will supply all that is required for dubious action. Truly, the flesh gets what it wants, but at what a price! It is not often realised that the rush to disaster in the days of Noah started in this very way.

“ In the days of Noah ”

“ *And it came to pass, when men began to multiply . . . That the sons of God saw the daughters of men that they were fair : and they took them wives of all that they chose* ” (Gen. 6, vv. 1-2).

This very cry was heard in the Truth forty years ago, covered by the specious pose of either waiting till the alien came into the Truth or, if this did not happen, then marrying and immediately the celebrations were over, writing a “ letter of repentance ” so that withdrawal could be avoided. By this underhanded arrangement the flesh got what it wanted on the pretext that numbers were increased. Those who opposed such wickedness were roundly condemned. God was dishonoured, the Truth was defiled until division came to save the Spirit from the flesh.

In the days of Noah the same causes, let it be noted, led to world disaster, violence, corruption, and the imagination of the heart evil continually. The only hope for the Truth was by division in which the flesh was destroyed by a flood, and the Spirit saved in the Ark.

The Lord Jesus said :

“ *As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all* ” (Luke 17, vv. 26-27).

The emphasis in these words is not altogether on the unexpected coming of the Lord but that marrying and other things in life being done without any regard of God ! And hence the cause which plunged the world of Noah into destruction is the same as will bring the present world to annihilation. It may seem strange that international strife, war and destruction can have anything to do with failure to regard God's requirements in marriage, but it will be seen that with the incisiveness of the Spirit's sword this is the parent reason. How grateful, then, should mankind be for these commands which are designed to preserve marriage, and in doing so save man from corruption and destruction.

“ Ye have heard it was said by them of old time ” (*Matt. 5, v. 27*)

“ Ye have heard that it was said by them of old time, Thou shalt not commit adultery :

“ But (or more correctly, the foregoing is not all, but I add), that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”

Whatever the temptation, the desire is concealed in the heart. If allowed to continue there sin must result, but if overcome the desire will be driven away, and the blessedness of divine happiness in righteousness remain. The help of the Lord Jesus here is superb in its simplicity and power, and discloses the Spirit of Christ which was already a part of the Law—“Thou shalt not commit adultery.”

(To be continued)



“ Contending for the Faith once delivered unto the Saints ”

Probably no work in the world is so different from popular conception as is that of “contending for the faith once delivered unto the saints.” It is a work in which nearly every sect of Christendom claims to be engaged, and yet it is manifest that if all were truly contending for the faith, then Christendom could not possibly be divided and rent.

Some in their contending lay stress on doctrine, whilst others appeal to tradition, often supported by pomp and ceremony to impress the eye. To the child-like mind it is all very confusing and prompts the question : Is there no outstanding characteristic which distinguishes those who in very truth are contending for the faith ?

Most certainly there is. The Scriptures reveal that in every generation all who would truly contend for the faith must first and

foremost contend - with themselves! But why with themselves, it may be asked? Because as the Word says the human heart is deceitful and desperately wicked. In it lurk all the evil thoughts which defile a man, as Christ so clearly taught. Combined with human passion, it becomes a powerful enemy to the mind of the Spirit: so powerful that one man of God was caused to lament:—

“O wretched man that I am! Who shall deliver me from the body of this death?”

Here then is the supreme characteristic of the true contender for the faith: he is mainly preoccupied with contending with himself in a conflict which must never cease. It has ever been the same. The fervent appeal of the apostle Paul to Timothy comes to mind, - “Fight the good fight of faith.”

Here Timothy was not being exhorted to contend for the Truth against all who might defile or oppose it, as a casual reading might suggest. Consideration of the context and of the original words used make it clear that the “fighting” of Timothy must be against himself, for we read:

“But thou, O man of God . . . follow after righteousness godliness, faith, love, patience, meekness.”

“Fight (agonizo, strive) the good fight (agon, conflict) of faith, lay hold on eternal life.”

Clearly the pleading was that Timothy should continue to strive against his own natural impulses and by so doing, allow the delightful qualities of the Spirit to predominate, as being the only way to lay hold on eternal life.

The example of the Lord Jesus

No man ever contended so earnestly with himself as did the Lord Jesus. Born with our nature and subject to every human impulse, He never ceased in the striving, in the agonizing to overcome Himself. The last glimpse of Him just prior to the crucifixion reveals Him in this very conflict

“And being in an agony (agonia) he prayed more earnestly.”

This was the end, the very end of the long conflict in which He had been engaged all His life. He had “fought the good fight” and had overcome.

Much of Christ’s instruction centres on this very point—the need to ‘fight,’ to strive, to agonize with oneself, and so to ‘overcome.’ It is significant that all seven letters in the Revelation end with these very words—“To him that overcometh . . .” But

the flesh is strong, and so the heartfelt appeal, How can I overcome? ascends from the lips of every true follower of Christ.

One of the first exhortations of the Lord Jesus to His disciples given on the very day they were chosen was that they should "hunger after righteousness." The record in Luke tells us that prior to the selection of the twelve Jesus went up into a mountain and prayed all night. The following day, having chosen the twelve, "he lifted up his eyes on the disciples and said . . . Blessed are ye that hunger." So simple are these words and so familiar is the exhortation to hunger after righteousness, there is the very real danger of merely passing them over with an assenting nod. Yet the Lord Jesus did not preach with platitudes: every exhortation and every parable was full of profundity even as it was charged with power.

Hungering after righteousness

Let the mind contemplate a man who is hungry, really hungry for natural food. Whatever pursuit may be engaging his attention there is only one thing dominating his mind—the fact that he is hungry and lacks food! Casual conversation with him would reveal this immediately. What then of the man who hungers after righteousness? Surely one thing will dominate his mind too—the fact that he lacks righteousness. A keen appreciation of his being unrighteous will pervade all his activities and guide his conversation. It will affect his approach to every problem: instead of the confidence of the flesh, there will be a treading softly, a fear of being wrong and a ready desire to take counsel of his brethren. What a powerful exhortation is hidden in this simple appeal to hunger after righteousness! It helps us to realise the alarming fact that a man might spend all his life searching out the hidden beauties and wisdom of the Scriptures without ever really hungering after righteousness.

To those who do hunger there is the gracious promise—"Ye shall be filled." The mind reaches out to that time when there will be no need to contend with oneself, no more agonizing, no more hungering after righteousness: a time when the fear of unrighteousness will have gone for ever, when—

"They shall hunger no more neither thirst any more . . . for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

“Woe unto ye that are full.”

To the Lord Jesus, the response of Israel to His teaching must have been distressing and caused Him on one occasion to weep. For the most part His words were unheeded by a people quite satisfied they were righteous. The predominant thought that they were the people of God, custodians of the Truth of God, children of the patriarch Abraham and heirs according to the promises, caused them to shut their ears to the appeals and the warnings of the Son of God. Well might Jesus rebuke them—

“Woe unto ye that are full”

for indeed they were full, and were certainly not conscious of their own unrighteousness, despite all their religious zeal.

As is so often the case, the religious leaders were the ones most convinced of their own righteousness. Despite all their knowledge of the Holy Scriptures, the Scribes and Pharisees did not hunger after righteousness. There was no agonizing with themselves. John the Baptist evidently perceived this when he warned them :—

“Bring forth therefore fruits meet for repentance, and begin not to say within yourselves, We have Abraham to our father.”

Fruits meet for repentance

The Gentile understanding of this command is that when transgression has taken place then sorrow should be expressed in some tangible way. This can hardly be the scriptural meaning for on more than one occasion it is recorded that God repented of what He had done. To repent, in the Scriptures, does not mean to express sorrow but rather, to change, as is evident from the following passage :—

“The gifts and calling of God are without repentance (without change)” (Romans 11, v. 29).

Clearly John was not advising the Scribes and Pharisees who came to him for baptism to express sorrow for their waywardness. His warning was much more pungent. They had approached him confident of their own righteousness, armed with the consolation that they were the descendants of Abraham. But God could raise up of these stones children to Abraham, we hear John saying. What use would there be baptising such “for remission of sins” ? First therefore bring forth fruits meet for repentance : fruits which will show a changed outlook from one of self-righteousness and self-satisfaction to one of godly fear, the fear of being unrighteous.

By nature not one of us is different from these Scribes and Pharisees who approached John. Every one of us has a tendency

to be self-satisfied with our present walk before God. "Bring forth fruits meet for repentance" is in reality the appeal of the Lord Jesus to every son of Adam called out by the Father. The urgent question presents itself, How must we appear to the Lord Jesus who looks down upon us seeing our actions and perceiving our motives? Does He see us bringing forth fruits, fruits of righteousness meet for repentance proving beyond doubt that we are changing from our former estate in Adam? We remember the occasion when He cursed the fig tree. It was because it bore no fruit. If we now individually could hear His voice what would be the message? Is there the danger that we might hear the condemnation—

"For three years—(or five, or ten, or twenty)—I come seeking fruit and find none"?

What a fearful thought! Is it just possible that we may labour zealously in the House of God and yet completely fail to bring forth fruits meet for repentance—those fruits of the Spirit proving we have indeed changed from the old man of the flesh to a new man in Christ? Should there be no fruits then what can we expect other than the condemnation "Who hath warned you to flee from the wrath to come?"

Developing the fruits

What are these fruits for which Jesus is seeking and how are they developed? There is only one way whereby these beautiful qualities of the Spirit, seen so perfectly in the character of the Lord Jesus, can be achieved. How did He develop His patience, His meekness, His long-suffering, His infinite faith and His godliness, all so different from the human tendencies of pride, greed and filthiness? It was only by the agonizing, the striving with Himself. So it must be with us. Let the warfare cease and there can be no fruits of the Spirit, no fruits meet for repentance, hence no change, no repentance.

Contending for the faith! How prone men are to contend earnestly for the faith against all who would defile it, yet never to contend with themselves! Let us not forget that last glimpse of Christ in Gethsemane: there he was striving with Himself, agonizing. Let us remember too those last moving words of Paul—

"I have fought (agonizo) a good fight (agon)
Henceforth there is laid up for me a crown of righteousness."

What of us? Can we echo in all sincerity these same words

"I have fought a good fight"?

Before answering, let us look back to the day we were baptized, and then ponder the question, Have I really brought forth fruits

meet for repentance? Does my character shine out with these precious fruits of meekness and longsuffering? and of faith and purity? Am I bringing forth fruit thirtyfold, or sixtyfold, or even a hundredfold? Can I truthfully say I AM fighting the good fight of faith, contending and agonizing with myself?

If we cannot and have to confess there is no contending with ourselves, no keen appreciation of our own unrighteousness—then how can we profess to be contending for the faith once delivered unto the saints?

J.R.M.



Correspondence

6, Chase Hill,
ENFIELD, Middlesex.

9th November, 1955.

To the brethren and sisters of the Windsor Ecclesia.

It is my painful duty to inform you of my decision to withdraw from you in accordance with the Law of Christ.

It was after my recent illness I was able to consider the division of October 1954 and my position in regard to it. Had I, with the rest of Nottingham, condemned brethren and sisters as being evil and contentious, without fully investigating to see whether they were so? I knew I had, and decided the only righteous thing left for me to do was to contact Manchester to get fully acquainted with the correspondence and to prove for myself whether it was evil.

I had the whole of the twenty two letters in my possession for several days. I went over them many times and had to come to the conclusion that I, with you all, had condemned them wrongly. The meeting held in Nottingham on October 13th 1954 was unscriptural and not in obedience with Matthew 18; also had they transgressed Matthew 18 should not we in accordance with the spirit of Christ have seen them and pointed out their wrong in the hope of "gaining" them?

You will know with what sadness I write this letter as I have felt a great love and respect for you all and have been very close to

you, but my duty to Christ leaves me no alternative but to withdraw from you at Windsor and those associating with you.

I am now in fellowship with the Manchester Ecclesia.

Yours sincerely,

(signed) Ellen McDonald.

To any in the Majority who are anxious, the offer is made to forward copies of all the "Correspondence" condemned by Nottingham and those with Nottingham, so that it can be clearly seen how wrong was the condemnation of the letters, and how dreadful it must appear to the Almighty to have the Law of His Son in Matthew 18 flouted by the condemning ecclesially of the writers *unheard and unseen*.



The Signs of the Times

"Associate yourselves . . . gird yourselves and ye shall be broken in pieces." (Isaiah 8 v. 9).

These warning words are ignored by the nations, yet events are rapidly moving to the destruction so clearly foretold in this prophecy when all who come against Israel are to be broken in pieces.

The nations around Israel are associating themselves. The collective security pact between the members of the Arab league—Egypt, Syria, Lebanon, Jordan, Iraq, Saudi Arabia, Yemen and Libya is now being reinforced by Military pacts. The pact between Egypt and Syria was described by Syria as "the most daring official step to date towards achieving Arab unity on a practical and proper basis." A similar pact has been signed between Egypt and Saudi Arabia. There is talk of a similar one between Syria and Saudi Arabia. Other Arab reports speak of plans for ringing Israel with bilateral defence pacts between the neighbouring Arab states. Lebanon plan a pact with Syria, and Syria with Jordan.

So these nations associate themselves against the nation of Israel, heedless of the warning :—

" Ye shall be broken in pieces."

Again, the countries are girding themselves. Egypt, it is reported, is to receive 200 planes, 6 submarines, 100 tanks from the Soviet bloc.

Britain is to deliver tanks and modern aircraft to Iraq. Syria is seeking a new loan of \$10 m. towards financing important projects and equipping the Army.

So these nations gird themselves and Israel stands alone.

In the natural course of events the position would be hopeless for Israel, but it is written :—

“ *Behold I will make Jerusalem a cup of trembling with all the people round about when they shall be in siege both against Judah and against Jerusalem.*”

Israel will be delivered and the nations who come against Israel will be broken in pieces.

Many who look for the return of Christ will recognise the power of these words of prophecy, yet fail to take heed to the words which follow them, words directed to the prophet and to all the faithful.

“ *Say ye not, A confederacy, to all them to whom this people shall say, A confederacy ; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself . . . and he shall be for a sanctuary.*” (Isaiah 8 v. 12).

Today many religious sects are seeking to unite, and even many who until recently have been separate are now attempting to re-unite, seeking some basis of agreement whereby their different beliefs may be accommodated. Can such a confederacy hope to stand when Christ returns ?

The faithful remnant are those who have responded to the word.

“ *Come out from among them and be ye separate.*”

They are closely united, of one mind and heart in perfect unity, upholding all the Scriptures and separate from all other religious sects.

J.H.W.



News from the Ecclesias

Beeston (Notts.)— Adult School Room, Acacia Walk, Beeston.

Sundays : Breaking of Bread, 11.0 a.m. Sunday School, 2.0 p.m. Bible Class, 3.0 p.m. Thursdays : 7.45 p.m.

We are grateful to our Heavenly Father for calling out from those recently departed from the Truth, one who now realises how mis-

leading are their statements. How true is the promise, "Seek and ye shall find."!

News of the work and welfare of God's children in the States, brought back by the recent visitors, has helped to cement the bond of unity between us, taking the mind forward to that great day when all the faithful will be united for ever.

We are grateful to Bro. Butterfield for the Word of exhortation, and to Bro. Moore who has also ministered to us.

At our last monthly lecture, there were four strangers.

R.G

Criccieth.—Pentrip, Black Rock, Portmadoc. Sundays : Breaking of Bread, 11.0 a.m. Revelation Study, 3.0 p.m.

It has been decided to continue advertising on Criccieth station throughout the winter for another year. The site is a prominent one, which we feel we should appreciate and continue to use, especially as we are hoping to have lectures during the winter months.

We are hoping to have a lecture in Portmadoc in the near future.
per J.H.W.

Eden, New York.—Grange Hall, Church Street. Sundays : Breaking of Bread, 11.15 a.m. Sunday School, 10.0 a.m. Revelation Study, 1.30 p.m. Bible Class : Mid-week alternately in Fredonia and Hamburg.

In hope of continuing the work begun in Canada, letters have been sent to the contacts, suggesting the desirability of further meetings, and we await the Spirit's indication.

We have rejoiced in the visit of Brother and Sister Butterfield, and the help given, and have felt the bond of unity strengthened.

Now we must rely upon the exchange of letters to keep the link strong, remembering that as a Family, we must share the joys, sorrows and responsibilities.

J.A.DeF.

Manchester.—Memorial Hall, Albert Square, Manchester.

Sundays : Breaking of Bread, 11.30 a.m. Lecture, 3.15 p.m.

Thursdays : 7.15 p.m. at Onward Hall, Deansgate. Law of

Moses Class : Second Saturday each month at 3.30 p.m.

Whilst attendance at the lectures is spasmodic there is some promising interest which may shortly bear fruit.

Encouragement has been felt in the uniting to the Body of Sister McDonald at Enfield. Until recently she was with the Nottingham Majority and was disinclined to consider the evidence of the 1954 division. Circumstances having constrained her to do so, she found that the correspondence which Nottingham condemned was not evil : that the new doctrine that the work could be condemned without condemnation of the worker was contrary to Scripture, and that Nottingham in their meeting of Oct. 13th, 1954 did not follow Matthew 18. Firmly convinced of the stand of the Minority for the Truth, she is now rejoicing in it.

Arrangements are in hand for the Sunday School Party on Jan. 7th in the Longsight Public Hall, Manchester.

W.V.B.