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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
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A WITNESS TO THE TRUTH

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

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

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AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

NEWS FROM THE ECCLESIAS

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## At the Table of the Lord

### “Take Heed”

**M**ANY times have we read the response of the Lord Jesus in Mark 13, to His disciples' question, “Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?” Often His words have been used in our witnessing, in lectures, to show the closeness of His return. Yet, we must remember that His words were in answer to his disciples' question. They are meant for all those who are striving to overcome, looking for His return in the hope of redemption, yet in fear of failure. Let us then take them to heart, seeking help from them in our striving.

How many times we find Jesus using the warning “take heed.” In the record we are considering, His first words were (verse 5) “Take heed lest any man deceive you.” His last words were (verses 35, 37) “Watch ye therefore . . . and what I say unto you, I say unto all, Watch.” Many we know have not watched, have not taken heed, and so have fallen away to destruction. We have read recently of Jeroboam. Here was one who did not take heed to the warning of the man of God, who was sent to him (I. Kings 13). Because of his idol worship, thus leading Israel away from God, calamity fell upon him, and Israel. He refused to put away the idols, to take heed to the warnings given. Can we not find warning here, lest we, too, be drawn away by the worship of idols—anything which comes before God in our heart. How quickly and how insidiously this can happen unless we do diligently watch, searching always our hearts.

Examples in the Scriptures of failure are many, How many of these occurred because they grew lax, did not watch and take heed. In Jeremiah 42, we read of the elders of Israel who besought Jeremiah to pray to God for them, that He should show them the way they should go. “Whether it be good, or whether it be evil, we will obey the voice of the Lord our God.” (verse 6). However,

God through Jeremiah forbade them to go down into Egypt. Their response was (chapter 44 : 16, 17) "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth . . . "

What rebellion, we may think, what arrogance ! But, brethren and sisters, if we fail to take heed to the warning and chastening, do we not in effect say the same ? We, too, can taste the bitter fruits of rebellion and laxity if we will not hearken to the voice of God. There is much in the world today which we must guard against—much which could gain a foothold in our hearts to turn us away from God, to the serving first of our home, our work, our families, our associations in the world of every-day living. Must we not be filled with fear and care for the word of God which helps us so remarkably to take heed ?

As we see many of these signs spoken of by the Lord Jesus coming to pass, how diligent we must be that we are striving to be ready for His coming. Let us look to His words for the strength we so badly need in our watching.

He tells us, "Take heed lest any man deceive you." We have seen how Jereboam deceived Israel. Can we not be deceived as well—deceived by our own hearts into believing, "This is Christ's way; This is His teaching; He would allow this or that; He would bless us in such and such."—when really the heart desires these things, before it desires to serve God ? We have experienced the deception of those who would lead us away, professing that they belong to Christ; but how much more subtle the deception that can so easily arise in our own hearts. What is the remedy ? "Take heed lest any man deceive you," the Lord Jesus tells us.

We are not without help in this striving to watch, to be ready to hear and receive His instruction. The Lord Jesus reminds us of this in Mark 13 : 9-11.

"Take heed to yourselves ; for they shall deliver you up to councils . . . ye shall be brought before rulers and kings for my sake . . . but when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither

do ye premeditate, but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak but the Holy Spirit."

All of us are called upon to witness, to proclaim the word of God, if not by word or by lecture, then by our actions themselves. What needed help God provides in this work—the help of His Spirit! Many of our brethren of old knew this help.

Peter, in Acts 4 : 7, was asked by the rulers and elders of Israel, "By what power, or by what name have ye done this ?" Then Peter "filled with the Holy Spirit" spoke unto them. Also we know of Stephen who was killed because of his heeding the word of God. In Acts 6 : 10, we read, "They were not able to resist the wisdom and the spirit by which he spake." Many experiences in the work of witnessing have been an evidence of God's help through that same Spirit. How important, brethren and sisters, to realise that before we are able to know this help, to experience blessing, we must "watch" and "take heed."

### **"For the Elect's sake"**

For those who "take heed," help is provided by a loving Father and His Son. The Lord Jesus illustrates this as He told His disciples of the great tribulation that will be known by all His brethren and sisters, but comforts them (verse 20)

"Except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days."

Surely this assurance is ours also, as we see sure signs of His coming, and realise that in the last days there will be severe trials to test our faith. If we are His elect, His "called out ones," His mercy and loving kindness is and will be directed towards us to help in this difficult time.

Again Jesus tells His disciple (Mark 13 : 23) "But take ye heed: behold I have foretold you all things." Yes, indeed he has told us all things; through His revelation we know certain signs of His coming. We know His care and mercy, and have in our own life-time thrilled to see many of these signs being fulfilled. Are we aware, then, are we in tune with His words, really striving to live

in His Spirit, seeking to heed the warning words and longing to see their fulfillment? Do we taken them to heart, redeeming the short time remaining before He comes to gather His elect? How we feel the need to alter our ways, to prepare our hearts, so that day will not catch us unaware; but rather, alert and watchfully waiting! Let us look with hope and determination to the time when He will "send his angels and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

What reassurance for those who are seeking to be His elect, yet with this, how easy it is to become over-confident, feeling that there is little need to be concerned. Paul warns (I. Corinthians 10 : 12) "Wherefore let him that thinketh he standeth, take heed lest he fall." Do we not need to be ever aware that, being flesh, we can fall so easily and so dreadfully, if we fail to take heed. Paul reminds of this (verse 13) "There hath no temptation taken you but such as is common to man" and continues, "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." This is God's mercy toward us as we face tribulation and trial. An important part of our watching and taking heed is to be aware of this temptation, and trial, not seeking to escape or get out from under it, but bearing it, watching for its lessons and His way of escape which He is sure to provide for His elect. Well does Paul say, "I speak as to wise men; judge ye (or discern ye) what I say." (verse 15).

Paul also speaks of another way we must take heed (I. Cor. 3 : 10, 11)—

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."

We, too, brethren and sisters, have this foundation, the Lord Jesus, the cornerstone of the House of God. How carefully then we must build upon Him, building in accordance with God's word,

taking continual heed to our building to see that it conforms to His pattern, not to our own wishes or desires. In building, we must be aware that "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (I Corinthians 3 : 13). If we build, taking heed to His plan, it will endure in the day we look for, the day of His coming, the day in which we shall be judged.

### The Sign of the Fig Tree

The Lord Jesus continues in His help for His disciples and ourselves, in Mark 13 : 28, 29 :—

"Now learn a parable of the fig tree ; When her branch is yet tender, and putteth forth leaves, ye know that summer is near : So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors."

Have we not all been stirred to witness the rising of the new nation of Israel in the land, the nation which now appears to be "dwelling safely" (confidently) as it is foretold they must just prior to the return of the Lord Jesus. Could we ask, brethren and sisters, for a more remarkable confirmation of His word ? Do let us, as the Lord Jesus warns, "Take heed, watch and pray, for ye know not when the time is." (verse 33). It all goes together does it not ? If there is a heeding, is there not an acute awareness of our lack of strength and ability; and as a result, a continual prayer for help and forgiveness, a seeking for His favour with importunity?

The Lord Jesus has provided more help in another parable (verse 34)—

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."

Are we not His servants ? Do we not find this parable fits into our own lives precisely, personally, so that its lessons can be a real guidance ? Let us discern the intent of the Lord Jesus. He, as the Master of the House, is now on a far journey, soon to return and judge the work of His servants. What is the responsibility each one of us has as His servants ? He has given us authority. This

word means power, strength, liberty. Is this not the gift of God? To those who truly are His servants, is given the hope of liberty from the law of sin and death; the power and strength by His Spirit to rule their lives in a way pleasing to Him, and so find at His coming, the reward of eternal life, free from all danger of failure or death. What a great gift this authority is, brethren and sisters—a gift which, if esteemed and used, can bring everlasting joy and peace. In addition, let us especially take note, the master of the house gave “to every man his work.” None is ever to be empty handed, but each has been given, according to his ability, a part in the building of the house, the edifying of the body—His Body.

Can we then complain or feel weary at the work? Must we not enter into it, willingly, gratefully, rejoicing that He has seen fit to entrust us with such a responsibility? Must we not labour then to do that work, seeking only to please our Master, aware of the closeness of His return to judge our faithfulness in the work entrusted?

Can we discern then, brethren and sisters, the Lord Jesus' care in providing this help and warning—these signs pointing to His coming? Can we see how real His concern was as He spoke:

“Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.”

Let us hear His voice as He speaks to us today. Let us be stirred up to take heed, to watch; for while we know not the exact time of His coming, it is shown through His own words that it could be today, tomorrow, or any time soon!

Are we ready, brethren and sisters? No, and in truth we never shall be; but the Father Himself can see our hearts, the desires, the yearnings, the fears. Joy can be ours in that day. However, only if we do take heed and watch with care and discernment!

J. A. DeF.

## Christendom — and others — Astray (26)

### Being Born Again — Can Apostate sects truly baptise ?

THE controversy amongst Christadelphians on the subject of “Being Born Again” has raised the vitally important issue of what constitutes a true baptism. It will be realised that there are many apostate sects who induct new members by immersion but do not baptise; that belief of “the things concerning the Kingdom of God and the name of Jesus Christ” is an essential pre-requisite to an acceptable baptism.

But is this all ?

Christadelphians of today say “Yes;” that it does not matter if the act of “baptism” is carried out by an apostate sect, providing there is at the time a correct understanding and belief of the things concerning the Kingdom and Name. The result of this erroneous assumption is that modern Christadelphians believe that it is possible that some of the elect will be found in the various sects of Christendom, that is, in the Churches and in the Chapels.

Obviously there is something gravely wrong in such thinking; that brothers and sisters of Christ can possibly belong to sects which Christ condemns as “harlots and abominations.”

This shows that Christadelphians have left the Truth, and have become linked with Christendom; indeed have become part of Christendom; for if they say some of their brethren may be there, how can they possibly claim separation from Christendom and its darkness !

Once the light is left, darkness is soon complete. Christadelphians are experiencing this in their groping after the answers to many questions, especially the answer to the question which has agitated them, “Where to draw the line.” Imagine! A people proclaiming to have the light, not knowing where to draw the line between light and darkness. They say they can on “fundamentals,” but who is to say what are fundamentals and what are not ? And so the clouds of darkness thicken enveloping those who once had the Light, and who formerly could draw the line between light and

darkness. For the benefit of those, who, at all costs will have the Light, let us see exactly at what point modern Christadelphians left the Light causing them abjectly to confess that they do not know where to draw the line between light and darkness.

Failure is due in the first place to a lack of understanding that :

### **There is only One Body**

In early Christadelphian days there was the simple and intelligible belief that the one Christadelphian Body was the one and only Body of the Son of God. Known as "Temperance Hall" in those days there was true joy at the privilege of belonging to that Body where it was felt and known that God and His Son dwelt; there was also fear of leaving that Body, for whatever other sect or group were joined it was firmly believed that one and all were "beyond the pale," and were part of the hopelessness of the world.

No one will deny that the Lord Jesus showed there is only one Body and the Apostle Paul taught the same thing. These facts are well known to modern Christadelphians, but their divine power is no longer recognised. It is amazing what philosophy can do with facts, making them appear to teach the opposite of that which was intended.

### **Christendom's denial of the One Body**

It was through "philosophy and vain deceit" that the early Church became corrupted and lost the Truth. Out of this corruption grew Christendom, which is expert in the use of philosophy so that they:

"Call evil good, and good evil; that put darkness for light, and light for darkness." (Isaiah 5 : 20).

On the plain teaching that there is only One Body, Christendom anxious to put an umbrella over as many millions of sinners as possible, finds that philosophy can conveniently alter the divine teaching on the One Body. Philosophy never flatly denies God's teaching; rather it pretends to uphold God's Word whilst twisting the meaning to suit its dupes. So on the question of the One Body, Christendom has long since discarded the idea of a group of believers being knit together like the members of the natural body, and explains away the divine teaching by saying that the members

of Christ's Body are scattered over the earth (in fact they know not where) in the hundreds of sects claiming to follow Christ. In effect they say fellowship and doctrine do not matter, but only the life that is lived, and is to be judged irrespective of any association with a body. This idea of Christendom's is very palatable to all, for none is "beyond the pale." Philosophy has served Christendom according to its desires, enabling it to believe that the One Body demonstrated so simply by Christ is none other than a dis-membered body! Surely such a grotesque and ludicrous conclusion reveals the fruits of "deceiving, and being deceived." Christendom is astray!

### **Christadelphians' view on the One Body now like Christendom's**

With the warnings of what happened to the early Church, how it became spoiled "through philosophy and vain deceit," it is saddening to observe that the latter-day Church has fallen a victim to the same influence. No longer do Christadelphians believe in the simple teaching of the One Body, whose members are joined together in close association like the members of the natural body. Whilst subscribing to the teaching on the One Body, they in fact deny this, so that they, like Christendom do not know "where to draw the line;" where there are members of their body and where there are no members!

This Christendom-like view of the One Body allows of the broadening of the way. It permits the embracing of all Christadelphians, however lax the sect, as members of the Body, and as recent issues of the Christadelphian Magazine have shown, there is speculation that there may be other sects such as the "Second Advent Church, the Strict Baptists and Gospel Halls" which may contain members of the Body. There are many Christadelphians who go further than this, and why should they not do so on their understanding, or rather failure to understand, the teaching on the One Body. Many openly say that there may be members in the ordinary Churches and Chapels of Christendom; in those very bodies condemned by Christ in the most trenchant terms.

Obviously there is something woefully wrong as it is most evident that in this way Christadelphians in their falling from the

Truth have become united, even if only tenuously, to Christendom.

What has caused this grievous error, and the fatal consequences of such a faith destroying notion? Generally, there are many causes which result in a Body losing the Truth as the letter to the early Ecclesias show; but there is one cause in particular which has led Christadelphians into the present confusion of not being able "to draw the line," that is, to see clearly the simple teaching on the One Body.

The idea is current amongst Christadelphians, and has been for some time, that it matters not who baptises, but only what is believed at the time of immersion. But is this view scriptural? Will it pass the searching test of the Spirit?

Supposing one came to a knowledge of the Truth as a member, say, of the Strict Baptists or of any other of the "harlots" sects, and were placed under the water by that sect, would there not be an immediate and irreconcilable conflict in the mind of the one emerging from the water? By his act of "baptism" he must condemn all apostate sects, and will be bound to do so if he has really acquired a knowledge of the Truth. Will he then come out of the water and immediately condemn those who placed him in the water? Nay, he will by the circumstances look upon those who assisted him as his teachers in Christ, and will rise to greet them as his brethren and Christ's brethren. It is clear that instead of condemning and separating from those who have not the Truth, but whose doctrines are subversive of the Truth, that he will join hands with them. Even if his beliefs are different from theirs, his close association with them relegates such views as being of no importance in the sight of God. He may believe that there is only one God, but what value is such a belief if he is prepared to acknowledge as brethren of Christ those who believe in three Gods? He may believe man is mortal, and justly sentenced to death, but what power of godliness is there in such a belief if he will meet with those who say man has an immortal soul?

It will at once be seen that the premises of the suggestion that one can be truly baptised by an apostate body is absolutely wrong—at the start.

Coming to a knowledge of the Truth immediately begins to cause a separation from one's associates, whether belonging to Church or Chapel. It is felt that their position is a denial of God's teaching; and that to condone such a position by becoming even a dissenting member is to aid in the flouting of God's revealed purpose in Christ; and is no less than a sharing in a denial of God. Hence, in all ages any coming to the Truth find a separation enjoined upon them; painful, but necessary for such find the power of Truth in the words of the Apostle, that it is utterly impossible for light to have communion (a sharing) with the darkness.

### **The Baptism of Dr. Thomas**

Present Christadelphians try to find sanction for their idea that it is possible for an apostate sect to baptise one into the Truth, by what happened in the case of Dr. Thomas. He had been placed under the water by the Campbellites, but after fourteen years he realised he had not been baptised. R. Roberts gives an account in "The Life and Work of Dr. Thomas" of the steps taken to ensure a true baptism. There was no sect to whom Dr. Thomas could go to be baptised. All sects were astray. The Word alone was his instructor, showing him he was unbaptised, and giving him the knowledge of the "things concerning the Kingdom of God and the Name of Jesus Christ," and that to be obedient he must be baptised in the Name of the Lord Jesus. Here then is what happened according to the account of R. Roberts.

"Dr. Thomas came to the conclusion that he was an unbaptised man; that when he was (previously) immersed, he was immersed into a sect merely, and not into Christ; that being ignorant at that time of the one faith and one hope, he was yet in sin. Accordingly the doctor asked a friend to accompany him to the water, and there addressed him in the following terms: "I desire you to immerse me. All I ask of you is to put me under the water, and pronounce the words over me, 'Upon confession of your faith in the things concerning the Kingdom of God and the name of Jesus Christ I baptise you into the name of the Father, the Son and Holy Spirit.' I don't ask you for any prayer or

ceremony. All that is necessary I will do for myself, except the mechanical part of putting me under the water, and your utterance of these words.”

“With this understanding, the doctor’s friend immersed him. The doctor did not ask for re-immersion on the supposition that the administrator could add anything to its efficacy.”

From this account it is most clear that the Doctor did not rise from the water to greet the one assisting him as a brother of Christ; nor did he at the time by word or association confer on a single person or sect the idea that he was in any way at one with them. At the time of his baptism, his separation was from all: his condemnation was of all.

How misleading to use this account, as do present Christadelphians, to say it does not matter who baptises—whatever sect is used for the purpose.

If it could be shown that Dr. Thomas upon baptism was united to a sect, then there might be a precedent, although for obvious reasons not a scriptural one. But Dr. Thomas stood alone. His baptism cut him off from all people and sects.

### **The Divine conclusion and Christ’s warning**

This brings us to the only possible conclusion, indeed the divine conclusion, that one cannot be truly baptised by a sect which has lost the Truth; for by the very nature of things, if that were possible, the one coming out of the water would immediately begin to condemn his helpers, and show them that they were in darkness. The assistance by an individual as in the case of Dr. Thomas, with whom the Doctor had no affinity, is entirely different from those cases where men and women are placed under the water by an apostate sect, with whom there is a union at the time of baptism, and consequently a sharing of their denial of true doctrine.

It is revolting to think that God would allow those whom His Son has denounced as “harlots and abominations” to be associated in any way with the bringing of one from darkness to the light; yet such is plainly the logical outcome of present Christadelphian opinions freely expressed amongst them.

Now it may be felt by some, that there is all the difference in the world between some apostate sects and others; that surely it would be wrong to classify the more Laodicean Christadelphian sects as belonging to the “abominations” of which Christ speaks.

Pause a moment; such reasoning is not of the Spirit ! There are only two positions for any group or body of believers; either as belonging to Christ as His One Body or to the world to be condemned at His coming.

The issue therefore to Christadelphians is startlingly serious. Jesus said so. Remember His warning ?

“Wherefore if thy hand or foot offend thee cut them off and cast them from thee; it is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire.” (Matthew 18 : 8).

Here the Lord warns that the true Body is in jeopardy if it fails to remove corrupting members, however important those members may seem; important as a foot or a hand is to the natural body, but if unfaithful there is only one course of action which can save the Body. Cut off, remove, withdraw. Otherwise, what does Jesus say will happen to the Body ? “Everlasting fire” will destroy it, and Jesus shows that this calamity will overtake all apostate bodies when He comes. (Revelation 19 : 20).

Will present Christadelphians recognise this before it is too late: that to possess a fraction of the Truth, however large, is not enough, that to be “baptised” by such a body is of no avail, and therefore the imperative need is to seek a true baptism at the hands of those who are the One Body, and with whom alone Christ has promised to dwell; and where in mercy they will be received by the Almighty as a Father.

(to be continued)

## “The Signs of His Coming and of the end of the world”

“ . . . there shall be earthquakes in divers places . . . these are the beginnings of sorrows.” (Mark 13 : 8).

**H**ARDLY a month passes without some report of an earthquake, first in one quarter of the earth then in another. Their frequency is very significant, for Jesus foretold that such occurrences would be a sign of His coming.

On October 26th, the following report came from Instabul :

“A second earthquake shook Eastern Turkey this morning following shocks yesterday in which at least seventeen people are now known to have been killed and more than 350 houses wrecked . . . The main damage caused by yesterday’s earthquake was in the villages of Hinis district, south of Erzerum, and Varto district, in Mus province, just south of Erzerum. It is known that 350 houses in 51 villages of the Hinis district have been wrecked and several more destroyed in the Varto villages.”

These details describe an earthquake of considerable severity. In the previous month of September an earthquake of great magnitude was also reported. On September 14th the following report came from Pasedena :

“The California Institute of Technology today recorded a major earthquake believed to be centred near the Kermadec Islands, north-east of New Zealand. Its magnitude was estimated at eight or higher on the Richter scale (the biggest ever recorded was 8.6). Two shocks were recorded, at 2-22 and 2-32 p.m. G.M.T.”

When Christ made reference to earthquakes in divers places He foretold that they would be GREAT earthquakes, for that is how they are described in the Gosepl recorded by Luke, chapter 21, verse 11.

But why are these earthquakes coming and why did Christ refer to them? It is significant that when Jesus fulfilled His first mission at the time of His crucifixion, it is recorded when He yielded up the Spirit upon the cross:

“Behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.” (Matthew 27: 51).

Three days later, there was another earthquake for it is also recorded:

“In the end of the sabbath as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.” (Matthew 28: 1-2).

These words reveal that earthquakes are not always a natural disturbance, and at the end of Gentile times it may be that they are coming as a warning as well as a sign! Are they not heralding the coming of a great figurative earthquake and also a great physical one as well? Reference to the great figurative earthquake that men are to experience at Christ's coming is made in the book of The Revelation:

“The same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain (orig.) seven thousand names of men . . .” (Rev. 11: 13).

The prophecy of Zechariah on the other hand foretells the coming of a great physical earthquake, again connected with Christ and His work.

“Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle . . . Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley . . . And ye shall flee to the valley of the

mountains . . . yes, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come and all the saints with thee.”  
(Zechariah 14 : 1-5).

The mind is directed by these words to the days of Uzziah, king of Judah . . . it is going to be like that when Christ comes ! Therefore what transpired about that time must have been a type of what is yet to come ! In the year that king Uzziah died (a man who rebelled against the holiness of God's requirements) Isaiah the prophet saw in symbol the glory which is to be revealed in the earth, and he heard a voice saying :

“Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.” (Isaiah 6 : 3).

His mind was taken forward to the time when the rebellious will perish from the earth and all the earth will be at peace. But prior to this vision there had been an earthquake, and prior to the earthquake there had been a message of warning. That message is contained in the prophecy of Amos and the date of its coming is referred to in the first chapter, verse one :

“The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah, king of Judah . . . TWO YEARS BEFORE THE EARTHQUAKE.”

The introductory words to that message are contained in verse two :

“And he said, The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitation of the shepherds shall mourn, and the top of Carmel shall wither.”

Two years later came a shadowy fulfillment of these words when the land shook from Carmel in the north, the southern promontory of the Bay of Acre, to the land of the shepherds and Jerusalem in the south ! This earthquake was a manifestation at that time to the few faithful, such as Amos, Isaiah and Hosea, of the great power of God; and how He can and how He will in the last days through His Son, shake the land and not only the land but also the whole earth, with His Almighty voice and with the lion's roar

of invincible power portending further punishment and destruction causing fear to take hold of those who continue to be disobedient and oppose His will. In the past the judgments of the thunder roar of the Divine Voice figuratively reverberating from the metropolis of Zion were directed against many nations, and were fulfilled in type when Babylon of old "the hammer of the earth" was unleashed upon the nations by the Hand of God who had raised up that power. Those nations are referred to in detail in the prophecy of Amos, and the warning of the judgment to take place upon them came significantly through God's prophet before the earthquake!

As the time approaches for the greater fulfillment of that earthquake to take place when sorrows will come upon the habitations of men, is it possible to identify the latter-day aspect of those nations who in former times felt the rod of God because of their transgressions? The surrounding peoples of Israel are referred to. Their resistance and cruelty to Israel was the reason for their punishment in the past, and as their persecution of Israel still continues at the present time they are not to escape Divine retribution.

Syria, described as Damascus, is the first nation mentioned, and is at the present time one of the participants in the United Arab Republic. Then there is Gaza still a thorn in the side of Israel for from the Gaza strip comes continual infiltration and raids by night upon Israeli territory causing havoc and terror. But the gaze of the prophet was also directed towards the Phoenician city of Tyre, the emporium of the most extensive commerce in the world.

"Thus saith the Lord; for three transgression of Tyre, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant." (Amos 1 : 9).

Do the actions of the old centre of the latter-day merchant powers fit this denunciation? The British statesman, Balfour, on behalf of his country, promised that Palestine would be a "national home" for the Jews, and yet decade after decade Britain courted the Arabs and failed to give the Jews her full support for their return. Finally when she left Palestine, the returned Jews were left by Britain to their fate. Certainly the Arabs of Jordan continued to be supported by British arms and were trained by British officers in their use.

## THE REMNANT

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The message of the prophet in its review also denounced three other tribes or nations who were closely related to Israel in blood and language. They were, Edom, Ammon and Moab. Rabbah the capital of Ammon, which is mentioned can still be identified and continues as the capital of Jordan. The indictment of such was that :

“He did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever.” (Amos 1 : 11).

The latter-day punishment of such will not be stayed ! But Israel and the Jews are also to experience the rod of God as they did in the past :

“Because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked.”

(Amos 2 : 4).

God’s dealings with Israel and nations in the past are seen to be prophetic of the end of Gentile times—now upon us. His merciful warnings unheeded brought earthquakes which convulsed the land. God’s warnings are still with us. As the earth begins to quake there is a powerful indication of the near approach of the “great earthquake,” which will bring God’s judgments upon all the world, shaking and removing all that is displeasing to Him.

But there is to be an end to all these sorrows of upheaval that are coming, and there is to be an end to apostasy which has convulsed Spiritual Israel and shaken even the very few who have remained in these last times. For the promise of God who never fails is :

“In that day will I raise up the tabernacle of David (Beloved) that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the nations, which are called by my name, saith the Lord that doeth this.” (Amos 9 : 11-12).

D.L.

## News from the Ecclesias

**Eden, New York.** Grange Hall, Church Street. Sundays : Breaking of Bread 11.45 a.m. Sunday School 10.30 a.m. Revelation Study 2.0 p.m. Bible Class, midweek, Forestville, Hamburg and Buffalo.

In participation in the work granted to The Remnant, we are striving to establish contact with Christadelphians who may be exercised over current questions. The plan is to insert adverts in newspapers throughout the country, and to mail out the Open Letter to Christadelphians.

We are grateful for the evidence of the binding in the fellowship, expressed in the message received from the last Fraternal Gathering in Nottingham.

**Ireland.** Newtownards and Bangor. Sunday morning, Newtownards. Bible Class, midweek, Bangor. Sunday School 10.45 at Newtownards.

It is with deep feelings of joy and gratitude to our Heavenly Father that we are able to record the baptism of Mrs. Josine Pinkerton, wife of Bro. Pinkerton, which took place on Saturday, 24th November, 1959, when Bre. W. V. Butterfield and S. Lancaster were here. The brethren were with us at the Table on Sunday and extended the right hand of fellowship to our new sister. We all here feel that we have been greatly blessed and strengthened in this example of the Father's Love.

A lecture was given in Belfast on Friday, 23rd November by Bro. W. V. Butterfield, on the "History of the Truth," and we had four Christadelphians present. They listened with great interest and asked many questions, mainly on baptism, and requested copies of the Magazine for November. We look forward with anticipation and gratitude to our work and study in the Truth this winter.

J.P.

**Nottingham.** Meadow's Community Centre, Kirkwhite St. (Queen's Drive end), Nottingham. Sundays: Breaking of Bread 11.0 a.m. Bible Class 2.15 p.m. Thursday : People's Hall, 7.45 p.m.

Our Fraternal Gathering proved to be a helpful and happy time spent together, when we considered the subject provided by the

Eden Ecclesia "How goodly are thy tents O Jacob."

We had the added pleasure of the company of Sister N. Pinkerton of Ireland.

How encouraging to realise that Yahweh is still strong to save, as we hear of yet another now added, also to that Ecclesia.

We are grateful for the ministrations of Bro. Pulman and Bro. J. Smith who exhorted and introduced our Class subjects.

On one occasion Bro. Iago also introduced a subject for us.

These contacts help us in our determination, that we will not waver, but be strong to uphold the purity of The House to which have been separated.

H.J.S.

**Pentrip, Black Rock, Portmadoc.** Breaking of Bread, Sundays 11.30 a.m., Eureka Class, Thursdays 7.30 p.m.

We are pleased to report that seven strangers (including two Christadelphians) attended the special effort given in the Portmadoc Town Hall on October 17th. It is intended to follow up several interesting contacts.

The Lecture was "The Discovery of the Dead Sea Scrolls" with particular reference to the message of the Prophet Isaiah.

We are grateful to Bro. Butterfield for his labours.

per J.S.

**Manchester.** Memorial Hall, Albert Sqaure, Manchester. Sundays: Breaking of Bread 11.30 a.m. Lecture 3.15 p.m. Thursdays 7.15 p.m. Onward Hall, Deansgate. Law of Moses Class : Second Saturday each month at 3.30 p.m.

A Special Lecture was given in our own Hall on Saturday evening, November 7th, on "The Discovery of the Dead Sea Scrolls. Indisputable proof that the Bible Prophecies are true. Their living message for today." Eleven strangers attended and most seemed deeply interested, but whether this will bear fruit remains to be seen.

On Saturday, January 2nd, it is purposed to have our Annual Sunday School Party in the Memorial Hall, when it is hoped to have a demonstration on "The Flood." Brethren and sisters and their children are invited.

W.V.B.