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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"

AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

CLOUDS WITHOUT WATER

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

“The Hope of Israel”

THE last record of Paul in Rome, finds him there, a prisoner, yet able, through the grace and purpose of God, to witness to the Truth which dwelt in him. To the Jews in Rome he said, “. . . for the hope of Israel I am bound with this chain.”

These few words perhaps can give us further insight into that which sustained Paul, enabling him to endure so much in the way of hardship and persecution, and for which he ultimately gave his life—The Hope of Israel—the upholding force in the lives of all who are in faith striving to be children of God, looking for the coming of Jesus to accomplish that hope.

Do we not have the same hope? And must it not be alive in us, to help in our overcoming, and also, to help as we suffer reproach and tribulation? What is this Hope of Israel? How can we keep it so alive that it is the reason for all our actions? Do the words in Hebrews 11 : 1 help?

“Faith is the substance of things hoped for, the evidence of things not seen.”

By faith, hope is born; by faith, it is kept alive; and by faith, we may participate in its fulfillment. All those who have given God pleasure, in faithful works, have been sustained by this same hope—the Hope of Israel.

We find the Greek word translated hope, is “elpis”, which brings to mind the faithful work of Brother John Thomas, over a century ago. He believed in and wrote of “Elpis Israel”, allowing it to re-order his life in service to God. In the last century, the Spirit working through this man, brought many to rejoice in this same glorious hope.

How sad in these last days to see those, who once allowed this hope to regulate their lives, now having allowed it to grow dim; and so having lost the power of the Truth, have only a form of godliness. Is it not a warning to ourselves, brethren and sisters, lest we should let that precious hope fade, and as a consequence, find the love growing cold.

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It was the hope given originally to Israel to sustain and keep them in their calling to be a peculiar and holy people. Yet their history, as a nation, is a sad one, because of failure to keep this hope before their eyes. How few indeed did value. Judah and Israel both went away to serve idols, false gods giving no hope. Because of their transgression, captivity by Assyria and Babylon was allowed by God. Jerusalem, the centre of Israel's hope, was destroyed; the temple burned to the ground. Yet, how few truly grieved for Jerusalem—for God's city! Jeremiah, Ezekiel, Daniel, a few others among the thousands of Israel, mourned and steadfastly witnessed, condemning the unrighteous, yet always with desire to revive that hope which might lead them back to God. After seventy years of captivity, ordained by God, there were again a few who grasped this hope, and were moved to return to Jerusalem with Ezra and Nehemiah. They came in desire to build again the altar, the temple, the walls of Jerusalem.

In Ezra 2 : 64, we read that the number of the congregation who returned was 42,360—a mere handful of Israel's great numbers. But to return meant the pain of uprooting, sacrifice and hardship on every hand. How much easier to have remained in the security of Babylon, taking their ease. Yet some willingly came; was it not the Hope of Israel which moved them?

Can we take example from those who followed Ezra—those who put first the building of the city of peace, and of the house of God? To be about the work may mean to ourselves hardship, often forsaking of comparative ease and comfort, always that which is painful to the flesh. Yet, if hope is alive within, is it not set before present circumstance, leading always away from the pleasures of this life, to the real, the eternal joy to come?

The Altar Restored

After the return to Jerusalem, the first work was to rebuild the altar, in order to "offer burnt offerings thereon, as it is written in the law of Moses." (Ezra 3 : 2, 3). To one sustained and moved by Israel's hope, this would certainly be the first necessity and desire. For in this altar the faithful saw the Lord Jesus—the Means and Substance of their hope. When it was finished, the burnt offer-

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ing was placed thereon. First the head, with the best parts ; later, the rest of the body, after washing, was joined to the head. All to be consumed by the fire. Here indeed was another figure of that hope. Jesus, the Head offered first, and then His body joined to Him, to become an acceptable sacrifice, only as the fire of the Spirit consumed the flesh.

The Foundations Laid

The altar built, now the need was to rebuild the temple, God's House. Under the direction of Zerubbabel, and Jeshua, the foundations were laid with great rejoicing ; yet, also with sorrow. (Ezra 3 : 11, 12).

“And all the people shouted with a great shout, when they praised the Lord . . . But many . . . that had seen the first house . . . wept with a loud voice.”

How natural for them to weep, for this house must have seemed humble indeed, in comparison with the first house. Yet it was to be the house, a symbol of their hope, the dwelling of God in their midst. Haggai, the prophet, comforted and encouraged them (chapter 2 : 3-9).

“Who is left among you that saw this house in her first glory? and how do ye see it now? Is it not in your eyes in comparison of it, as nothing. Yet now be strong . . . and work ; for I am with you, saith the Lord of hosts . . . fear ye not . . . It is a little while . . . and I will shake all nations, and the Desire of all nations shall come ; and I will fill this house with glory . . . The glory of this latter house shall be greater than of the former . . . and in this place will I give peace.”

Here was a gracious re-affirming of Israel's hope, to those few who sought to return to Him, to His work. Is there not a real lesson for us in this, brethren and sisters? No matter how small or despised the house may seem, it is His house, the spiritual building in which His purpose is to be unfolded. In these present times,

when numbers are so few, the glory may indeed seem small by comparison with earlier time; but let us remember and keep burning within us, the realisation and the hope that sustained those few in Jerusalem. "In this place will I give peace." There is a time coming when the glory will shine forth from this house; not despised any more, but manifesting God's purpose with His people, the first fulfillment of the hope given to Israel. So let us not fear, let us not weep, but remain strong in the work—remembering the work of our brethren with Ezra and Nehemiah, and the faith which sustained them.



The Work Stopped

It was not long before adversaries stood up, seeking to prevent the building of that house in Jerusalem, by many means. At first without success, until they wrote to the Persian king, falsely warning that the Jews were planning to revolt, bringing forth a royal decree, that the work should cease; it was halted for about fourteen years. Why was this permitted, for it must have brought sadness to the Almighty as He watched. Why did the adversaries triumph? Was it perhaps that hope, in time of adversity, had grown a bit dim?

Ezra tells us (chapter 5 : 1) that after fourteen years, the prophets Haggai and Zechariah came to stir up the people. Can we in their words, discern a reason for the work being stopped?

" . . . This people say, the time is not come, the time that the Lord's house should be built." (Haggai 1 : 2).

Here surely was a slackening in the work, and God warned them (verses 4 and 5)—

"Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore saith the Lord of hosts: Consider your ways."

How easily the present life's needs can take precedence over those things which "are not seen," but which are nonetheless, very real. And so God's words continued (verse 8)—

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“Go up to the mountain, and bring wood, and build the house : and I will take pleasure in it, and I will be glorified . . . ”

Are we not also given a work of building even today ? That of edifying one another in the way of Truth and holiness. How very easily we may be diverted from it, as the influence of the flesh creeps in. Let us benefit as we consider Israel’s difficulties, and make sure that personal and temporal works and yearnings are never permitted to take precedence. Our own house, our affairs, our daily work have their places, for we are “in the world” ; but let us never become too engrossed, for the children of God are not “of the world.” Let us earnestly seek help to put the things of God first, seek it from Him, who has given us “the Hope of Israel,” and who is able to give all help.

“ . . . Turn ye unto me, saith the Lord of hosts ; and I will turn unto you.” (Zechariah 1 : 3).

The Almighty’s hand is always extended with help for those who struggle to obey and please Him. Again Israel tasted this blessing, for the same adversaries returned to halt the work in the same way; but their efforts at this time failed, for “the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius.” A search through old records revealed the earlier help given by Cyrus ; and resulted in a new decree that the work was not to be hindered, but rather helped by these very adversaries. What a reassurance, yet might not the same help have been provided at the earlier trial, when the adversaries first stopped the work ? What a lesson this experience was to these brethren, and what an example for us ; for our natures, our weaknesses, and desires are the same. Let us discern the Spirit’s message, and try to keep before our eyes, the precious hope to sustain in the work.

The House Finished

“The elders of the Jews builded, and they prospered . . . and finished it, according to the command of the God of Israel . . . ”
(Ezra 6 : 14)

What rejoicing Israel would know, the work finished, the house built, the symbol of all their hopes once again evident. The dedication of this house would bring to all of Israel, there in the land again, sad memories ; yet much joy and victory—a clearer vision of a time yet in the future, when the Spirit would fill all those who have laboured, and who have a part in His house,

“ . . . whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”

(Hebrews 3 : 6).

J. A. DeF.

Christendom — *and others* — Astray (28)

The Spirit of the Law of Moses

CONSIDERATION has already been given to the Law of Moses, and the endeavour made to show that the Spirit of the Law was the Spirit of Christ. There is no doubt that such a statement would be most strongly denied by Christendom, who regard the Spirit of Christ as altogether finer and better than the Spirit of the Law ; but Christendom is astray—astray on most doctrine, and astray on the understanding of the Spirit which animates the Word of God, in the Old Testament, and the New.

The “others” who once had the Truth, and were strong in their condemnation of Christendom, are now puzzled by the Law and are for the most part dubious whether the Spirit of the Law is identical with the Spirit of Christ. The way they discuss the Law shows that they have become infected with Christendom’s view of the Law: by inference they suggest that its Spirit is not up to the standard of Christ. These—the “others”—are now content to look upon the Law as affording types to a more primitive and less intelligent people than the believers of the New Testament. From such types they consent that certain lessons of a general character may be drawn, but let anyone quote the Law to show its Spirit, its power,

as giving guidance and rebuke for the present time and the retort is soon heard : "We are not under the Law, but under grace." And so to all the practical intents and purposes the Law to the "others" is of little more than historical interest.

Why it should have been preserved in such detail, and why Christ's whole teaching was based upon the Law, are questions which the "others" can only answer superficially, and obviously without that conviction which shows gratitude for the record of the Law.

If the question be put to the "others" : "Can there be two Spirits in the Bible, the Spirit of the Law and the Spirit of Christ," the answer is "No." Logic demands such an answer, but logic is merely the demonstration of truth, without the warmth and life giving properties which belong to the Spirit of God. When this answer is given the expression on the countenance is one of doubt and puzzlement.

It is hoped in this article to demonstrate that the Spirit of the Law is indeed the Spirit of Christ in a way which surpasses the cold and rigid confines of logic, enabling the mind to delight in the Law, to the point of being fully persuaded like David that—

"The law of the Lord is perfect, converting the soul (or restoring the life)." (Psalm 19 : 7).

First—The Proof of Precept that the Spirit of the Law is the Spirit of Christ

It is easy to give technical proof that the Law contains the Spirit of Christ. The fact that Christ came to fulfil the Law in every detail is sufficient proof ; or that Peter says concerning the prophets (of whom Moses was one) that they :

"Prophesied of the grace that should come . . . Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

Technical proof may arrest attention, but will not bring forth conviction, as for example in the case of those who have approached the Truth, believing in the immortality of the soul, and have been pulled up by passages which unequivocally state that “the soul that sinneth it shall die.” Conviction, however, can only be achieved by the mind grasping why man is mortal ; why death came and afflicts all mankind. When it is realised how very sinful men are by nature, how sin by its works is hateful to God and inflicts untold miseries upon men, then the wisdom and justice of placing all sinners in the ground is seen. How delightful and merciful then appears the possibility of coming out of the ground to enjoy a life free from sin, a life to be spent in perfect accord and harmony with the Creator and all created beings. To a mind comprehending these verities the sweet reasonableness of God’s ways appears ; no longer is the truth of man’s mortality entirely dependent upon technical use of verses, for the whole scheme of redemption from sin and death begins to glow with the divine light of mercy, encouraging by its sparkling reality those really anxious to find God, and deliverance. If certain parts of the Law of Moses are taken and the reader is made to feel that in these there is the warm and enlivening spirit of Christ, then there will be a new appreciation of the Law and its purpose in the divine plan for present guidance, correction and comfort.



The Law—“Which if a man do, he shall live in them.”

(Leviticus 18 : 8).

“Ye shall do my judgments, and keep mine ordinances, to walk therein : I am the Lord your God. Ye shall therefore keep my statutes, and my judgments : which if a man do, he shall live in them : I am the Lord.” (Leviticus 18 : 4-5).

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These divine words make clear the truth that the Law was to be the life of the Ecclesia in the wilderness, and later the life of the Ecclesia in the Land ; the means whereby the brethren and sisters could live as God desired, and therefore could live with Him in the hope of living with Him for ever through faith in the Redeemer to come. Such a law, capable of ordering such a life, must indeed have been of inestimable value, and be an expression God Himself —just as Jesus, who kept the Law perfectly, became a living exhibition of the Law and all its goodness. Such a Law must therefore have been the power or spirit of God, later seen in Christ, and therefore was indeed the Spirit of Christ.

There is, however, a difficulty in connection with this, which should be cleared lest it should hinder. The Apostle Paul in quoting the Law, says :

“But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith and the law is not of faith : but, the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree.” (Galatians 3 : 11-13).

Here the Apostle is stressing the inability of the Law to save, and that salvation for those who lived under the Law, as in the case of those living before and after, is through faith. The law was given to show the exceeding sinfulness of sin, and also the condemnation upon all sinners and upon those, who, like babes have not sinned, yet partake of sinful nature. The Law condemned all mankind to die. The only possibility of redemption from this condemnation was and is through faith in Him who by His death and resurrection removed the “handwriting or ordinances that was against us.”

The inability of the Law to provide life does not detract from its superb wisdom through which men and women could “walk with God” in a life well pleasing to Him, and through the ordinances of the Law the Redeemer could be seen, giving reality to faith, and the promise of redemption from the just curse of the Law.

A Look into the Law Itself—"I am YAHWEH"

New let us look into the Law itself. If read quickly and superficially then its terse phrases fail to yield the hidden treasure—the delightful Spirit of Christ. It should be remembered that when the Law was given, the power and beauty of the Law, which undoubtedly reveals the glory and beauty of Christ, was not to be found by a mere recital of its words ; rather was this achieved by the teaching of the priests in explaining how the Law was always showing Christ as the Redeemer, and the ultimate victor over sin and death—first in Himself, then in His people. The Ecclesia in the wilderness saw the glory of Christ in the Law with the help of the Priests and Prophets : we are permitted to see the same glory with the help afforded by Christ and the Apostles, so that brethren and sisters of both dispensations—during the Law and after—may have the guidance and correction which the Spirit of Christ in the Law affords, that there may be a deep conviction of being allowed to live with God. How different this privilege appears when there is a consciousness of God's presence, as distinct from an academic understanding of certain principles of truth as contained, for example, in the much discussed "Statement of Faith." In the one case there is life, with the Scriptures continually shining with divine light, to support and protect the life : in the other case there may be proof of certain truths, but so calculatingly cold, that it is like the "body without the Spirit"—dead !

First, then, let us look at Leviticus chapter nineteen, and note a very curious fact. The chapter contains only thirty-seven verses, yet in this short space the phrase "I am Yahweh," occurs no less than fifteen times. When the Law was recited to all the congregation, three times each year, it could not be that the brethren and sisters did not know that their God was Yahweh, and certainly they would not need to have this fact stated so often for it to be impressed upon their minds. Neither does the Spirit use vain repetition. What then is the secret reason for this phrase being so frequently repeated? Careful and detailed consideration of its occurrence will be necessary to reveal the secret.

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“When ye reap the harvest of your land, Thou shalt not wholly reap the corners . . . I am Yahweh your God.” (Lev. 19 : 9-10).

“And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of the harvest. And thou shalt not glean thy vineyard ; neither shalt thou gather every grape of thy vineyard ; thou shalt leave them for the poor and stranger : I am Yahweh your God.” (Lev. 19 : 9-10).

In this short command of the Law there is much more than at first appears. There is a curb to selfishness and greed, and at the same time consideration is taught for the poor and the stranger.

In contrast consider the outlook of the average farmer of today where all the profits of his crops are extracted to the very last degree for his personal benefit. And consider the character of such a one—hard, inconsiderate and selfish. Imagine him being told he was not to reap and gather completely, but that the corners and “headlands” of his fields must be left for those less fortunate than himself, and you would soon be told to mind your own business ; that the fields were his, that the crops were his own, and anyone trespassing would soon be dealt with.

Who was it that was teaching Israel differently and why? Yahweh desired that His children should not be hard, selfish and inconsiderate ; but on the contrary He wished them to be the very opposite—unselfish, thoughtful and kind. He desired them as is implied in the command to be like Himself—and is not this the hidden reason for His declaration at the end of each command—I am Yahweh your God. The brethren and sisters full well knew this. They need not be reminded of the fact ; but they did need to be reminded that the underlying object of the command was a revelation of Yahweh’s character—not hard, selfish and inconsiderate, but always kind and thoughtful, solicitous of the welfare of His children.

How wonderfully expressive of the Spirit of Christ to discover in the command the superb character of God, that, He, the great God, was careful for the welfare, not only of the poor in Israel, but also of those who were strangers in Israel.

How sharp is the contrast between God and man in this respect, for with men it is notorious how cruelly either by word or deed, they will treat those of a different nationality than themselves. The brethren and sisters must not be like this. They must remember the God they served and see Him in the command, and through the command learn to be like Him.

The keeping of the command would need effort to put down natural tendencies of greed and avarice, and develop the softer attributes of the Spirit, the qualities of gentleness, kindness and love. In achieving this change in themselves, the brethren and sisters would gradually become like Yahweh their God to whom they were drawn by the altruistic teaching of the command, and so be blessed with His blessing, which would be received as a welcome token of that greatest blessing of all—to be given for ever to the Redeemer to be provided by God. Only could such a union be possible where minds and hearts are truly united. This can never be achieved by “Statement of Faith,” drawn ever so carefully, but it can be achieved where hearts become filled with the Spirit of Christ by means of embibing His Spirit from all parts of the Word, including the delightful provision of the Law of Moses: for here is the life of an Ecclesia living with God, and feeling in everyday life the blessedness of His presence, and so being guided to characters like His by the excellence of His Wisdom. In such a life there must be unity, for there is true love; love of neighbour and love of God. Not perfunctorily professed, but really felt in the heart through the wondrous gift of His Spirit affecting everyday life, and making such a life one of joy and peace.

How much, too, the poor and stranger would rejoice in knowing such a God who really cared for them, a fact that is reminiscent of God’s purpose to “bless the poor in spirit : for theirs is the Kingdom of heaven,” and to bring His blessing to the Gentiles (strangers from the covenants of promises) that they too might rejoice in the mercy and loving kindness of Yahweh.

(To be continued)

(Other items from the law will be dealt with next month, God willing).

“Clouds Without Water”

(Jude v. 12).

Summary of a Bible Class Discussion

THERE appears to be an urgent tone about the epistle of Jude, perhaps because of the devastating effect on a whole ecclesia, of the presence of members who have not the Spirit of God; especially when they occupy high places in the Ecclesia.

Here is a warning for all who are “sanctified by God . . . and called” ; relevant to the whole Household rather than to any particular meeting. The Apostle therefore exhorts the brethren to keep the faith pure from ungodly men who have crept in unawares at times, and through whose carnal thinking backsliding from the ways of the Holy One of Israel can be precipitated. Examination of the dishonourable fruit mentioned in this letter shows the depths to which we can fall if we lose the purifying Spirit of God.

To help us to appreciate the gravity of the matter, we are reminded of the people who were delivered from darkness and brought to the light, yet the majority perished through unbelief.

Some of the princes in particular, who swerved from the way of righteousness are set forth as an example, suffering the punishment of eternal fire.

Ungodly thinking brings corrupt fruit : exemplified in the insurrection of Korah and his followers, and quoted by Jude. These ungodly men were “famous in the congregation, men of renown,” thought to be “the people of the Lord” by thousands who were deceived and shortly shared the destruction of those who helped to lead them astray.

All such as these “having not the Spirit” (verse 2) are described as “clouds without water.”

In many ways the natural creation illustrates beautifully the Holy work of the Spirit in connection with the Truth.

The main purpose of the clouds is to convey water to the earth through the power of the sun. Unless this water is received regularly, the earth becomes barren and unfruitful. If there were clouds which gave no rain, they would have only an appearance of rain bearing, but they would be of no use. Or if there were no clouds,

again the earth would be lifeless. So we all have a rich blessing in the clouds that bring water to give life to the earth.

In the spiritual sense also, we can therefore see what a blessing is given in those who are like clouds with water : vehicles of the Spirit, or water of life, which in turn brings forth the fruit to God.

It cannot be wondered then, that those who are like clouds without water only appear to give the water of life, but being without it themselves, are unable to bring forth fruit, and in consequence bring destruction on themselves and those who follow them.

Can we obtain guidance from the two types of spirit mentioned as examples in this epistle ?

The spirit of Moses, or Michael, the one like God : it is stated in verse nine that even Moses the leader of the people, durst not bring a railing accusation against God's enemies. Surely it was because he was exceedingly meek and would not engage in railing to try and exalt himself. Here indeed was one like a cloud with water, who, speaking by the Spirit said :

“Hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew . . . as the showers upon the grass : because I will publish the name of the Lord.” (Deuteronomy 32).

In contrast to Moses, we are reminded of Korah and those like him who fed themselves “without fear.” Now we learn from Ecclesiastes that the whole duty of man is to fear God and keep His commandments. Therefore it is not surprising that those who do not fear God, are not possessed of His Spirit; but “despise dominion and speak evil of dignities . . . ”

However, those who would be like Moses are exhorted :

“But ye beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God.”

A.E.I.

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

“Alas ! for that day is great, so that none is like it : it is even
the time of Jacob’s trouble ; but he shall be saved out of it.”

(Jeremiah 20 : 7).

WHAT a kind provision has been made by God in His Word for those who will read with reverence His message of hope and of life to a perishing race ! Month by month as international events make their impression on the minds of men, screaming from the headlines of the newspapers or being brought to the attention of the masses by the broadcasting systems of the world . . . it is found by quietly turning over the pages of Truth with reverential meditation that what is transpiring was known to God in the past.

The extinguishing of Nazism as the second world war was concluded brought great relief to the dispersed Jews, particularly in Europe. The barbarity of their Nazi persecutions increased during the war until atrocities were carried out to the very extreme . . . and then suddenly the pressure upon them was released as the power of their enemies collapsed. Nazism and therefore Anti-Jewish policies, it seemed were finished. But what havoc amongst Jewish communities that state-encouraged hatred had wrought ! Between four and six million Jews perished during Hitler’s domination of Europe. But despite Hitler’s extermination campaign, 4,350,000 Jews remain in this area (about one-third of world Jewry). The vast majority of this number however, are trapped in Communist Eastern Europe. Three million are estimated to live in the Soviet Union alone. The result of the Nazi scourge is seen, however, in the following Jewish population figures for Europe—

		% of total of Jewish world population
A.D. 1900	9,282,000	82.80
A.D. 1939	10,000,000	59.65
A.D. 1959	4,350,000	33.13

Of the Western European nations, Britain has the largest Jewish population, and the only other sizeable Jewish Community is in France which periodically receives Jews from North Africa. In most other European centres outside those mentioned "the number of Jews is pitifully small compared with the pre-Hitler era"—to quote the words of a Jewish publication. But though Jews are not now of great consequence in these territories compared with former times it is obvious from recent news that they still attract attention and that Anti-Semitism did not die with Hitler? But what is the more startling to Jewish thought is that the re-appearance of Anti-Semitism has not been confined to European territory only!

In South Africa anti-Jewish pamphlets have been pasted on the windows of Jewish shops in Durban and Pietermaritzburg, and a pamphlet has been circulated in Natal, issued both in English and Afrikaans by the South African Anglo-Nordic Union of Pietermaritzburg, which describes the Talmud as "the foul and blood-thirsty Bible of the Jews."

In Canada, Swastikas made their appearance on the walls of non-Jewish industrial plant in Montreal and on the Ontario Museum building in Toronto.

In Australia anti-semitic slogans appeared in the Melbourne suburbs of Hawthorn and Glenferrie. A window of the temple Beth Israel was smashed. On a bridge in Hawthorn the words "Gas the Jews" were daubed and a four foot high yellow swastika was painted on a wall of the Melbourne Motor Registration Office. Red painted swastikas appeared at the offices of the Zionist Federation in St. Kilda Road accompanied by the slogan "Kill the Jews," and anti-semitic propaganda was distributed in Melbourne.

The United States has also had its incidents. A four-foot high swastika was painted on a wall of the temple Emanu-El, on Fifth Avenue, New York, the largest synagogue in the United States. The Free Synagogue of Flushing in Queens, a New York borough, had six-foot high red swastikas painted on it. Leaflets containing Nazi propaganda and threats of "the gas chamber" for American Jews have been distributed in Newark, and in suburban areas of Maryland and Virginia by an organisation calling itself American Nazi Party. Some of the leaflets bore the letters "K.K.K." standing presumably for Ku-Klux-Klan. Other incidents have also been reported, some from Washington. South America has also had its incidents (some violent) which have been reported from Brazil, Panama, Uruguay, Venezuela and Ecuador.

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In Europe a swastika rash appeared. In addition to Western Germany and Britain, incidents were reported from Austria, France, Italy, Holland, Belgium, Sweden, Denmark, Norway, Finland and Greece.

Because of the wave of Neo-Nazism that arose it is reported that many Jews are seriously planning to leave West-Germany. It has been stated in the Jewish press that they no longer feel accepted or consider themselves tolerated in that country. The German Union of Resistance Fighters and Victims of Nazism has stated that it knows of the existence of a European anti-semitic underground movement with centres in Sweden and Austria and with close contacts with former Nazis in Egypt.

But the outburst of Anti-Semitism is also bound to have an effect upon the minds of some Jews in other continents as well as in Europe, especially those waverers who have been debating whether to emigrate to Israel or not. The extensiveness of the plot against the Jews is shown by figures gathered by the Institute of Jewish Affairs in New York—the research organ of the congress—the number of outrages was not short of 1,000. They took place in 243 cities and towns located in 34 countries. Dr. Nahum Goldman, the president of the Jewish World Congress, speaking about the outrages and the possible causes said he did not entirely dismiss the idea of a Fascist international plot. He thought there was some evidence of central co-ordination. How else could simultaneous outbreaks of anti-semitism in widely separated countries be explained? What had happened to the large sum of money prominent Nazis had salted away before the end of the war? There had been frequent meetings of international Fascists in various countries, he said. Although he did not believe that the Arab nations had instigated the outrages, there was certainly an active Nazi group in Cairo which might have been connected with them.

As can be expected, the Israeli government and people have been interested in and perturbed by these events that have affected their dispersed brethren. One government spokesman said that Israel's representatives abroad had been instructed to keep a close watch on the details and character of the anti-semitic acts and the reactions of the Government and public opinion in countries where such acts occurred. Although due note has been taken of the ex-

pression of horror voiced by Governments and all enlightened peoples, the danger should not be minimised. History had shown that "this loathsome phenomenon" had to be treated seriously and radically uprooted before isolated acts of hooliganism developed into a disaster for all the peoples of the world. "Although the recent events had not hit personally the people of Israel" (to quote another Israeli government spokesman) the Israeli government had voiced what is now again the fear of their brethren dispersed throughout the earth. The sparks of anti-semitism still smoulder !

As the coming of Christ draws near, the time of the kindling of those sparks into flame approaches. But even now the blowing up of those sparks reveals that God is still at work bringing to pass what He has caused to be written. The Jews are not to be allowed to have rest and ease in the lands of their dispersion. They may have greater affluence, they may have greater scope to use their business ability in lands outside Israel . . . but once again they have been shaken and made afraid, the shadows of Belsen, Birkenau and Auschwitz trouble them ! The effect that these events will have upon the Jews will be to keep up the flow of Jewish settlers to Israel, and the words of God through Jeremiah His prophet will thereby continue to be fulfilled :—

"For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." (Jer. 30 : 3).

How applicable to present events also are the words that follow this verse, which particularly concern Israel and Judah (verse 4) and are in context connected with the fulfillment of their return.

"For thus saith the Lord ; we have heard a voice of trembling (margin)—THERE IS FEAR AND NOT PEACE."

The fulfillment of these words must herald the coming of "that great day—the time of Jacob's trouble" when Israel will be invaded, and her dispersed people will again be greatly troubled. But the assurance from God is that "he shall be saved out of it."

“For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel : for lo, I will save thee from afar, and thy seed from the land of their captivity ; and Jacob shall return, and shall be in rest, and be quiet, AND NONE SHALL MAKE HIM AFRAID.” (Jeremiah 30 : 8-10).

As this chapter is pondered and the final words of verse 24 are read, the voice of the Almighty Father to His people at this end of Gentile times can be heard—

“The fierce anger of the Lord shall not return, until He have done it, and until He have performed the intents of His heart : IN THE LATTER DAYS YE SHALL CONSIDER IT.”

D.L.

News from the Ecclesias

Co. Down, Newtownards and Bangor. Breaking of Bread, Newtownards, Sunday 11.30 a.m. Sunday School 10.30 a.m. Bible Class, Bangor, Midweek.

We all here have been greatly comforted and strengthened by the evidence of the love and thoughts of all our brethren and sisters for us, during the past days of our anxiety and uncertainty, in our witness for the Truth.

These experiences draw us closer together and make us realise just how much the love of brethren and sisters for each other fulfills the Word of God and helps to bear us up in trials. We hope to arrange for another lecture to be given in Belfast within the next four weeks or so.

J.P.

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

Although disappointed by the lack of interest here at the moment we are encouraged by the attendance of strangers at Manchester.

We are hoping to arrange another special effort in the near future either at Portmadoc or Criccieth.

per J.S.

Nottingham. Meadow's Community Centre, Kirkwhite Street, (Queen's Drive end), Nottingham. Sundays: Breaking of Bread 11.0 a.m., Bible Class 2.15 p.m., Thursdays: People's Hall, 7.45 p.m., Eureka and Exhortation alternately.

Truly the Father has blessed us by the labours of Bro. J. Smith on January 31st and Bro. W. V. Butterfield on February 21st, exhorting, encouraging and sharing with us the simple understanding of the letters to the ecclesias.

How grateful we should be that, although we are few, the Father has been pleased in these last days to open the eyes of our understanding.

H.J.S.

Manchester. Memorial Hall, Albert Square, 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: Third Saturday each month at 3.30 p.m.

More interest has been shown recently in the weekly lectures affording work to the brethren and sisters who have conversed with the strangers. Most minds soon reveal that they are unreceptive of divine truth. In some there seems to be an interest for a while, but outside influence soon seems to snatch this away like the birds in the parable which took the seed from the wayside. But the sowing of the good seed must continue, and so on March 5th a special lecture in our own Hall is arranged. "Where are the Dead? How are the dead raised up. He, God—gives the answer from the Bible."

W.V.B.