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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

**"Take heed 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

### “Bring Ye All the Tithes”

HOW impressive is Malachi's prophecy. He was a messenger, as his name implies, to Israel, and his is the last message found in the Old Testament. He was sent by the Almighty to rebuke and exhort, because of their departure as a nation from His Word. There was apparently little response, yet in God's purpose he spoke, that any who would hear should be helped to serve his God in faithfulness and hope. As we read the words of “My Messenger,” preserved through the Spirit, let us have “hearing” ears, that the Divinely offered help may be received.

The exhortation in chapter 3 reads (verse 10)—

“Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me . . . if I will not pour you out a blessing.”

The law required faithful Israelites to bring tithes of all the increase of their fields and flocks. In Malachi's time, even after the restoration under Ezra and Nehemiah, they were failing in this. So the prophet admonished (chapter 3 : 8) “Will a man rob God? . . . Yet ye say, Wherein have we robbed thee?” The answer from the Spirit: “In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.”

In failing to bring what God has required, the tithes and offerings, they had certainly robbed their God. What a dreadful offense! Yet, Israel did not perceive at all, the enormity of it. Nehemiah's record of nearly the same time (chapter 13 : 10) is:

“I perceived that the portions of the Levites had not been given them . . . for the Levites . . . were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken?”

In Israel's failure, those who were ordained to serve in the temple were forced to provide their own living by work in the fields. So God's house was deserted. What a grave warning for any who today desire and claim to serve God in Israel's hope. We, too, may hinder the work, and so rob God. We need to take heed that we are bringing our portions to Him, and most importantly, in

addition, bringing in a pleasing way. How? Bringing them gladly, willingly, with eagerness to return to God a part of the abundance which He has bestowed. Offering tithes must mean far more than a free-will offering for the work of the Truth. It is a daily giving of ourselves, labor, time and love, a spending for our God and for His children. How pleasing to God if we can truthfully regard this as a privilege.

### **“ I Will Surely Give the Tenth ”**

The mind moves to Jacob's vow at Bethel (Genesis 28 : 20-22):

“ If God will be with me . . . so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set for a pillar, shall be God's house; of all that thou shalt give me, I will surely give the tenth unto thee.”

What was given Jacob? The blessing of God in Bethel, where he saw the ladder with the angels ascending and descending—a promise of the Lord Jesus, the Mediator between God in heaven, and His children on earth. The promises given to Abraham and Isaac were also given here to Jacob, the blessing of a seed, and of the land for a possession. Jacob, perceiving the greatness of these promises from God, was moved in gratitude to return to Him, the tenth. We, too, recognize that all we can give to our Father is simply returning that which is His. Then what can make our gift a pleasure to Him, as Jacob's must surely have been? It is only so as we bring them with loving hearts, joyful spirits, and willing service. This was Jacob's spirit. Israel in Malachi's time, should have had the same spirit, but didn't.

David perceived this, and has expressed it in Psalm 50 : 12-15—in the words of God:

“ If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof. . . . Offer unto God thanksgiving; and pay thy vows unto the Most High. And call upon him in the day of trouble; I will deliver thee, and **thou shalt glorify me.**”

He looks for this—for His children to glorify Him. How? By bringing our whole lives to Him, reflecting in this our love and recognition of His great mercy. We need to carefully look to ourselves—at our offering. Is it pleasing, or are we disappointing Him?

There is always the danger that we may, as many have, attend the meeting, do the work, study, in effect bring all that is required; but lacking in the Spirit, we may fail to glorify. This was the service of the scribes and Pharisees, who to all outward appearances were devout men. But consider Jesus' words in Matthew 23 : 23:

“ Woe unto you, scribes and Pharisees, hypocrites, for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith.”

How empty the **form!** How great a lesson for us. So let us fear and watch, lest our offerings become simply an obedient habit without the power of the Truth in our lives, to guide us to judgment, mercy, and faith. God, through Isaiah, warns, in chapter 1 : 11-17.

“ To what purpose is the multitude of your sacrifices to me? . . . I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you. . . . I will not hear; your hands are full of blood.”

How dreadful a state, we may quickly exclaim! But could ours become the same? The prophet continues then—

“ Wash you, make you clean . . . cease to do evil. . . . Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.”

Is this not what the Lord Jesus meant as He rebuked the Pharisees? Must our lives embrace this **judgment**—a discerning what is right and wrong; this **mercy**—feeling for, and helping those in need, as we have been helped; and this **faith**—which strengthens us to look ahead with joy?

In Luke, Jesus condemned the Pharisees also (chapter 11 : 42).

“ Ye . . . pass over judgment and the love of God.” How easy it is to pass over these things if the heart is not wholly anxious to serve and glorify God. How easy to trust in a form of what is required, slipping into the self-satisfaction of the Pharisee: “ I fast twice in the week. I give tithes of all that I possess.” Truly he did this, but how much more acceptable the spirit of the publican, who gave the glory to God. “ God be merciful to me, a sinner.” Can we feel that our spirit is like that, brethren and sisters?

### Passing Under the Rod

We read in Leviticus 27 : 32, “ Concerning the tithe of the herd or of the flock, even of **whatsoever passeth under the rod**, the tenth shall be holy unto the Lord.”

There is much here for us as we consider what it means to pass under the rod. In Ezekiel 20 : 37, we read: “ I will cause you to pass under the rod, and I will bring you into the bond of the covenant.” We are called to pass under the rod, to be counted by the Lord Jesus, in the bonds of covenant-relationship. Therefore, we are to submit to His Rule, humbled and grateful, desiring above all, to be counted as a part of that precious tenth which will be holy unto the Lord.

### “ Into My Storehouse ”

If we bring our tithes in faith, grateful for the privilege, then is it obedience to Malachi's exhortation?

“ Bring ye all the tithes into the storehouse, that there may be meat in my house.”

The storehouse, we find, means treasure house; it is the place in God's house where the offerings were stored up. It is sobering to reflect that all our works, acceptable ones, are stored up, even treasured with God, remembered by Him. We recall Jesus' words in Matthew 6 : 19—

“ Lay not up for yourselves treasures upon earth. . . . But lay up for yourselves treasures in heaven. . . . For where your treasure is, there will your heart be also.”

Our service must be acceptable, our hearts must be in Heaven, if our offerings are to be laid up in remembrance by our Father.

Malachi exhorts that these tithes be brought to the storehouse, “ that there may be meat in mine (God's) house.” God Himself does not need meat, but yet requires that we bring it. For what purpose? Under the Law, it was the provision for the Levites, who served in the House. It is the same now, that which we bring, if it is a faithful gift, is meat for His House, to feed and strengthen those who serve the house, provide for our brethren and sisters that which will sustain and feed. How important, then, that it is brought with that desire, to provide for all who seek to serve in His House, to strengthen ourselves also, in the spending and being

spent in this purpose. Example is found in the virtuous woman (Proverbs 31 : 15): "She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens." Is this not our work—to rise early to be ready quickly to provide the meat for His house?

Malachi's words were addressed to Israel, but are so full of help for us, if we **hear** these things. God's words through Malachi continue (chapter 3 : 10):

" . . . Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

When the Lord Jesus returns, we shall know this blessing in abundance **if** we can faithfully, lovingly, bring our tithes into His storehouse of remembrance.

Let us consider Paul's words in I Timothy 6 : 18-19—

" That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

What wondrous blessing, indeed, is in store! Let us now work together in the laying up in store, as we seek to bring our tithes joyfully to His house.

J. A. DeF.

## **Christendom — and others — Astray (30)**

### **The Spirit of Christ in the Law of Moses**

**A**S the Law of Moses is carefully studied, it is found in all its details to be the embodiment of the Spirit of Christ. There is no command, no statute, and no judgment but which is expressive of Christ. This is why Jesus, reflecting in His life the Law of Moses, was called the " Word " of God. He was the Word or Law made flesh, so that in Him might be seen all the glory and beauty that pertained to His Father, which had been previously concealed in the Law. The Law, then, is the expression of God, seen later in the face of His Son Jesus Christ.

### Why Christendom's Christ is not the Christ of the Word

Christendom are ignorant of this great truth, and consequently fail completely to appreciate the Spirit or Power of Christ. Their "Christ" is one of their own making: tolerant of all kinds of misdeeds and wickedness, and devoid of any purpose to destroy the wicked from the earth so that it may be given to the righteous. Their "Christ," of whom they speak in a sentimental way, adorns their sermons and hymns, with qualities and characteristics alien to the Christ of God, and opposed completely to the divine purpose seen in the Son of God. Christendom's "Christ" is nothing more than a painful caricature of the true Christ, the Word of God made flesh. This failure to perceive and enjoy the true Christ, arises from no other cause than disregard and disbelief of that Law which spoke of Christ, and which Christ came to fulfil.

### Now the "Others" follow Christendom

Those who formerly were positive in their belief that Christendom, **all** Christendom were astray, have fallen into the same grievous error. They acknowledge that the Law of Moses is part of the inspired Word; but their belief in the Law is limited largely to that of an historical record, and a few types. When asked if the Law expresses the Spirit of Christ, they sometimes say "No," like Christendom. Others are dubious, and the reason is at once obvious; they have not discovered the Spirit of Christ in the Law. Hence, they are in the same peril as Christendom: making a "Christ" according to personal taste, without that "power and authority" with which the Christ of the Word is invested. Such an indefinite belief must be without true conviction, and there is no wonder that now as a body they say officially, they do not know "where to draw the line"—between those who constitute the body and those who do not. In the minds of many there is an obvious link with Christendom. What would former stalwarts of the truth have thought of this announcement in the "Christadelphian"?—

### "BIRMINGHAM CAMPAIGN"

"For teachers the approach takes the form of a conference on 'What is Christianity?' Three speakers have agreed to take part: the Rev. Professor G. H. W. Lampe, of Birmingham University, on behalf of the Church of England; the Rev.

C. Marchant, a Baptist, expressing the Nonconformist point of view; and Bro. A. H. Nicholls on our behalf. It is made clear that the conference is organized by the Christadelphians with the co-operation of the speakers. Debates, once a popular form of testimony to our beliefs, today find little favour, and this modern adaptation of the old form of debate is an experiment which will be watched closely. It is an approach to a particular type of audience who might be reluctant to listen to what appeared to be a merely sectarian appeal, and it is hoped that the presentation of Biblical faith will carry its own conviction" (Christ, March 1960).

Imagine the Apostle Paul arranging for teachers of Baal to address believers and non-believers. Imagine the Apostle referring to any man as "Reverend"! Impossible!

Imagine Dr. Thomas and Robert Roberts affording a platform to the enemies of the truth, and arranging a "conference" where all and sundry could express their unscriptural views. Just as impossible!

What has happened to the "others"? They differ with Christendom, but so deferentially that they are regarded as part of Christendom by many of those within the body, and by the "Reverends" and their followers without. The slipping of the "others" into Christendom's fold is equivalent to the putting of their name amongst the many which belong to Christendom. This federation is represented in the Apocalypse by a beast "full of names," all claiming to be able to offer the wine of life, but which is exposed by the Spirit as spurious and the federation of Christendom only worthy of destruction at the hands of the Son of God when He returns. The scriptural and apocalyptic warning to the "others" is, "Come out of her, . . . that ye be not partakers of her sins, and that ye receive not of her plagues." Those desiring to obey this call will find the necessary and convincing help in the Spirit of Christ contained in the Law.

**"Ye shall keep my sabbaths, and reverence my sanctuary:**

**I am Yahweh."** (Lev. 19 v. 30).

The fourth commandment given at Sinai was:

"Remember the sabbath day, to keep it holy.

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For in six days the Lord made the heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it " (Exod. 20, vv. 8-11).

There has been a memorial of the great work of the Creator from the beginning; that all mankind might know that God was the Creator; that He created the heavens and earth in six days; and that He rested on the seventh day. The memorial took the form of rest from work on the seventh day, for the sons, daughters, manservants, maidservants, the cattle, and the strangers " within the gates."

This memorial was not merely a witness to God's work in the past, in the Creation; but was to show His great and glorious future work at the end of six days, each of a thousand years. At this time there was to be a great day of "rest," again a day of one thousand years, a "rest" that remaineth for the people of God.

To manservants and maidservants and also to cattle, one day's complete rest in seven would be an unqualified boon. Physically it would allow tired muscles to relax, and strength to be replenished. Spiritually its value was beyond exaggeration. By nature men apply themselves to providing for this life, often without consideration for themselves or their families, and certainly not for their employees. They are only concerned with things of the present, things "temporal." But God did not desire that the end of His work should be a race whose minds were filled with business and present affairs, with cabbages and crops, with pigs and poultry.

Such minds are no better than the earth from which they are made, and to which they are destined to return.

God's purpose is the development of beings like Himself, with the promise that if they attain to this, they shall be made like Him in nature. No great purpose would be served in making a cabbage-mind (that is one good at growing cabbages) live for ever. When the transformation of the mind as seen in God's Son, there is, then the noble purpose of making those who become like Him live eternally, is at once appreciated and desired.

It will be observed that the provision of the Sabbath was invaluable in affording opportunity for consideration of, and medita-

tion upon the purpose of God—to be revealed in the great Sabbath at the end of Gentile times. That is why, coupled with the command, there was the injunction:

“Reverence my sanctuary.”

Minds were to turn to God’s dwelling; to reverence that dwelling, remembering His greatness and majesty, and His wonderful condescension in dwelling with His people. They were to think of the conditions which allowed such a blessing; and to learn that the observance of those conditions were necessary if they would be with God in the great Sabbath.

And so right from the beginning, for four thousand years, to the time of Christ, the memorial of keeping the seventh day was enjoined upon God’s people.

### **The Change of the Sabbath from the Seventh Day to the First Day**

When the great importance of keeping one day in seven as a Sabbath is realised, and that God saw fit to make this an ordinance for four thousand years as an indispensable help to His people, it would indeed be surprising if no similar provision had been made for the succeeding two thousand years, that is, for the period known as the “times of the Gentiles.” To give such a blessed help for four milleniums and then deny it for the next two does not seem in keeping with the pattern of divine arrangements. The essential blessing for brethren and sisters for four thousand years must be a necessity for those living during the next two thousand years.

After Christ, however, the ordinances of the Law ceased. Its requirements were no longer obligatory; indeed it would be wrong to attempt, like some of the early believers, to continue them. The return by some to the works of the Law was most strongly condemned by the Apostle Paul.

To cover this possible tendency there was added to the “Statement of Faith” in “Doctrines to be Rejected” the clause:

“That the law of Moses is binding on believers of the Gospel.”

Subsequent generations have misunderstood this, and come to disregard the Law as having any specific teaching for the present. They fail to see a difference between the keeping of the ordinances of the Law, and the keeping of the Spirit of those ordinances.

Faithful brethren and sisters in Israel were to do both: faithful brethren and sisters since the days of Israel will certainly do the latter. The keeping of the Spirit of those ordinances was life in the Truth—then and now; for verily they are the Spirit of Christ.

By inference it must already be clear that God would require during the Gentile times, the setting apart of one day in seven for Him: not as an irksome duty but to be enjoyed as His precious gift in the same way as by brethren and sisters of former times.

The inference is strong, but deemed by God as insufficient, because of the other direct proof and help He affords.

**“ And when the Day of Pentecost was fully come. . . .”**  
(Acts 2, v. 1).

“ And when the day of Pentecost was fully come, they were all with one accord in one place.”

The Word of God is remarkable in concealing a wealth of meaning in a phrase, in a word. Look at the one word in the verse quoted:

“ when the day of Pentecost was **fully** come.”

Was this a reference to the particular day having completely arrived? There seems little point in this. Was it not rather indicating that there had been many days of Pentecost in the past typical of this one? That now all that had been foreshadowed was to be fulfilled, at least in part?

The word “ Pentecost ” is the English form of the Greek word meaning “ Fiftieth,” and refers to the Feast under the Law which was to be kept fifty days after offering the “ wave sheaf (of grain) before the Lord,” as the Law says:

“ When ye be come into the land which I give you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.”

In the beginning of the harvest a sheaf of corn (grain) was to be offered to the Lord. This was brought on the sabbath and offered on the morrow. (A fact which is made clear in Lev. 23, vv. 15/16.)

What were the brethren and sisters being shown? That at the beginning of the harvest of the earth one would come who would

be offered to the Lord; that He belonged to the Sabbath, was indeed the Lord of the Sabbath, and remembered from the beginning on every Sabbath as the Redeemer; and now on the next day, the first day, was offered to the Lord. He was the "firstfruits of the harvest" of the land.

This was wonderfully demonstrative of God's work in Christ. The firstfruits of a harvest, belonging in a special sense to the Sabbath, and then on the next day, the first day, raised from the dead to be offered to the Lord, and accepted by Him as the firstfruits from the dead.

This was the beginning of God's work in Christ, not the end.

The brethren and sisters were to count fifty days after the first sabbath, which would be another first day, the day of Pentecost. Now the end of harvest had been reached. What further fruit unto God was seen?—

"Ye shall bring out of your habitation two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the **firstfruits** unto the Lord" (Lev. 23, v. 17).

Here symbolised in these two loaves, held aloft in the hands of the High Priest, are the redeemed, "a kind of firstfruits of His creatures."

This was on the fiftieth day, the day of Pentecost; the morrow after the Sabbath. It was a first-day.

This fiftieth day, or first-day, was ordained by God as a Sabbath.

"And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no service work therein: it shall be a statute for ever in all your dwellings throughout your generations" (Lev. 23, v. 21).

When the disciples met on the day of Pentecost it would be a first-day, yet a Sabbath, a day of rest. They would remember how the Law had taught them about the gathering of God's people in the hands of the High Priest, redeemed and offered to God. Now in a significant sense Pentecost was "**fully**" come. That which had been foreshadowed was now to be realized—in part. The Spirit was poured out, an earnest of that final redemption when the Spirit will change corruptible nature into that which is incorruptible.

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This was a memorable first-day, or sabbath, showing that God's work which had been remembered on the seventh day from the foundation of the world was now to be remembered on the first-day. Previously there had been a remembrance of the day of rest, and the Lord of the Sabbath: now with the death, resurrection, and ascension of Christ there was to be a remembrance of the One through whom the day of rest could be obtained. The One who was raised on the first-day, and those who were typically offered as the firstfruits unto God also on the first-day.

And this first-day was a Sabbath. It would appear that in their remembrance the disciples broke bread on this particular first day.

“And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread” (Acts 2, v. 42).

Further emphasis is given to this in the Acts:

“And upon the first day of the week, when the disciples came together to break bread. . . .” (Acts 20, v. 7).

Not “breaking bread” alone; but a coming together first. So God in His kindness has given to the present dispensation the blessing of a Sabbath, the first-day, that His children might enjoy the benefits of such a help, as was experienced by their brethren and and sisters since the days of Abel.

**“His commands are not grievous”** (1 John 5, v. 3)

Every divine command reveals a human weakness. The purpose of the command is to provide help to overcome the weakness.

A weakness of human nature is to concentrate on the things pertaining to this life, to the exclusion of those things which are divine and will outlast all that belongs to the present. God knew of this weakness, and His command to keep a Sabbath, be it the seventh-day as in the time before Christ, or the first-day as appointed since Christ, was to deliver His children from becoming engrossed in temporal things, that they might become worthy of sharing those things which, although they cannot be seen, are eternal.

All commands are liable to seem grievous to the flesh, whose chief desire is to please itself. “Why should there be any restrictions on what I do on Sunday?” argues the flesh; and feels if a little time is given to “divine worship” the Almighty should be

satisfied, without demanding a whole day. Men think they have progressed because they are no longer forbidden by convention to abstain from certain things on Sunday. Gradually, the Sunday as known at the beginning of this century is disappearing or has disappeared—for now in most places men do what they please on Sunday. But have they gained or lost? For the most part the quietness and tranquility of the home has gone, in strenuous pleasure-seeking, Sunday to many has become the hardest day of the week. Whatever form the indulgence takes there is no real satisfaction, and how can there be when men ignore their Maker and His purpose?

Fifty years ago there used to be much observance of Sunday, but rather in the letter than the spirit. It was because of this, and also because the ordinances of the Law were no longer operative that there was included in the "Statement of Faith" under "Doctrines to be Rejected,"

"That the observance of Sunday is a matter of duty."

There was no issue at the time that Sunday might be desecrated as today; otherwise such a statement would have been more carefully drafted; to exclude "duty observance," but to include free-will observance in the Spirit of Christ and the Law.

What a marvellous witness to divine provision in nearly all generations and in most parts of the world, that one day in seven ordinary work is halted. Men would never have given such a concession, but God in His immeasurable loving-kindness has done so; that menservants and maidservants might rejoice, and even the cattle take a needed rest. In Manchester, England, there is a memorial to one Samuel Taylor, who, a hundred years ago, secured Saturday half-day for the workers. What a blessing this would seem when men, women and children had previously been working upwards of eighty hours a week!

But where in all the world is there a memorial to the great God of heaven who gave one day in seven? Nowhere—except in the hearts of His children, who accept the gift as a weekly blessing from Him, and delight in the purpose of which it speaks: a "rest" for ever free from pain and death, through the One who was "loosed from the pains of death" on this very day.

They do not keep Sunday as a “matter of duty,” but as a provision of joy, and to them no menial tasks will be allowed to detract from the preciousness of the gift. Ordinary work will be shunned, and a job sacrificed rather than have regular Sunday work spoil the divine blessing. Housework, farmwork, will be kept to a minimum, as the manifold kindness in the gift of the day is appreciated. By this the “breaking of bread” and the fellowship of one another together with the Almighty and His Son, can be felt and enjoyed unimpaired.

For six thousand years God has not failed to provide the Sabbath, either on the seventh-day or the first, as a means of elevating the minds of His children from earthly things to the beauties and glories of His heavenly Kingdom. The Spirit of this provision, with the promised blessings for keeping the Sabbath, is beautifully expressed by Isaiah:

“If thou turn away thy foot from the sabbath (that is by not working or using the feet in work), from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord (the day), honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

“Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it” (Isa. 58, vv. 13/14).

Consider! To Israel the keeping of the Sabbath in the proper spirit meant either life or death—reward or eternal punishment. If this were God’s mind for four thousand years, could it be expected to be different in the next two thousand years?

We have seen that all—from the beginning to the end—have the blessing, and the responsibility of keeping a sabbath to honour Him;—

“not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.”

Where such a Sabbath is kept, there is a great reward of true joy.

“Then shalt thou delight thyself in the Lord.”

A pure joy which is a foretaste of the joy unspeakable to be granted in the great Sabbath at His return.

Christendom have lost such help because they have despised God's holy law; what of the "others"? Clearly, they have lost it too, because they disregard the Law of Moses—which is the Spirit of Christ. Their present loss must turn to confusion of face when He comes, except for those who will heed the call to seek Him, and honour Him in all their ways.

(to be continued)

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

**“Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, the Lord bringeth up upon them the waters of the river strong and many. . . .”** (Isaiah 8, vv. 6-7).

**W**HEN these words first came through Isaiah the prophet to “both the houses of Israel” during the period of the division of the ten tribes and the two tribes, Israel and the Jews were living in dangerous times. The date was approximately 740 B.C. To the north and east of Israel the great Assyrian empire held sway and the south was dominated by the ancient kingdom of Egypt. Precariously placed between these rival powers came the territory of Israel and her immediate neighbours. To those of Israel and Judah who failed to realise that God was their help, the only solution to such a world situation seemed to be a policy of alliances and confederacies.

The people of the ten tribes largely rejoiced in their agreement with their northern neighbour, Syria, whose king was named Rezin, and in their own king Pekah the son of Remaliah who had brought about such an agreement.

Judah on the other hand, when threatened by this alliance, hired Tiglath-pileser king of Assyria to break it, which task he gladly undertook; such a scheme being, no doubt, already in his mind. Damascus was taken and its king, Rezin, was slain. Later Shalmanezzer, king of Assyria, went against the ten tribes and besieged Samaria three years and after taking it carried Israel away to

the land of his domain. The reason for this overthrow of the ten tribes is clearly stated in the warning of God through Isaiah the prophet prior to the event.

“Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah’s son; Now therefore, behold the Lord bringeth up upon them the waters of the river strong and many, even the king of Assyria and all his glory: and he shall come up over all his channels, and go over all his banks.”

The waters of Shiloah (meaning ‘sent,’ John 9, v. 7) gently issuing from the slope between Mount Moriah and Zion were synonymous with the refreshing water that emanated from Yahweh who dwelt in Zion, water of life sent by God through His word to His servants, that would only bring good to those who turned to it and sought it. Israel, however, turned their backs upon Zion and so they experienced that other water, the flood water of Assyria that brought their destruction, as the result of rejecting God and seeking protection and help from the powers of men.

Judah also suffered because they likewise sought the help of the nations. Eight years after the overthrow of the ten tribes, Sennacherib, king of Assyria, came against Judah and “took all the fenced cities.” Only Jerusalem, the head city of the body politic of Judah, remained, an island surrounded, so to speak, by the waters of the Assyrian river “strong and many,” thus were the words of Isaiah fulfilled:

“And he shall pass through Judah, he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel” (Isaiah 8, v. 8).

In their extremity the Jews turned to God; and He who never fails to help those who truly seek Him, smote 185,000 of the camp of Assyria in a night, and so the flood waters subsided and the land was relieved. But the Jews had learned a lesson by their setback. Though they had sought the help of nations they had also been of the opinion that God was with them, but God had really been with Isaiah and his fellows, whose warning they had not heeded, and who had stated:—

“Take counsel together, and it shall come to nought; Speak the word, and it shall not stand: for God is with us” (Isaiah 8, v. 10).

As this historic fulfilment of Isaiah's prophecy is considered and compared with the pattern of events in Israel at the present time the similarity of the conditions of that former age and of the present one is very striking.

Two great and threatening powers dominate the earth; powers with interests to the north and to the south of Israel. The Jews are also threatened with the alliances of their immediate Arab neighbours. In this difficult position the Jews pay a lip service to God; they say that God is with them, but they reveal that they have not sought the waters of Shiloah that go softly, for they still seek help from the nations, showing they have not the faith in God that He desires.

Recently the Prime Minister of Israel visited the United States, and Britain, with apparently two objects in view. He not only had an extensive list of modern armaments which Israel desires to obtain, but he was also seeking the political support of the Western powers. In the course of his visit to the United States (as stated in the Jewish Press) Mr. Ben-Gurion also took the opportunity to exchange ideas with Chancellor Adenauer. The Jewish Press commented that since he decided that economic aid and diplomatic support from the Federal German Republic had a vital role to play in assuring Israel's security and development, he has fought for his convictions with courage and tenacity, and the meeting with the German Chancellor was a logical consequence of this attitude.

In a speech at Brandeis University reported from Boston, the Israeli Prime Minister praised Israel's current renaissance as being not only physical but spiritual. He emphasised that when Jews lived in exile they did not continue to “create” anew. They lived in a “political, economic and spiritual ghetto.” But the period of building up the Jewish homeland, culminating in Israel's independence, had opened a new chapter, “with regard to our spiritual creativity.” Many newspapers in reporting Mr. Ben-Gurion's speech emphasised that he had stressed that Israel's future does not depend

on physical expansion but on enhancement of her spiritual, scientific and economic resources.

Such reports reveal that Israel today is fundamentally no different from the Israel of Isaiah's day. They think they have improved spiritually, but they continue to seek the help of the nations with whom they "take counsel together," and the waters of Shiloah are ignored, which reveal what the right attitude of mind should be in the expression of the Psalmist which declares:

"Give us help from trouble: for vain is the help of man.  
Through God we shall do valiantly: for He it is that shall  
tread down our enemies" (Psalm 108 vv. 12-13).

Shortly the waters of another mighty confederacy are to overflow. The King of the North will come, as revealed in the Prophecy of Daniel:

"He shall enter into the countries, and shall overflow and  
pass over. He shall enter also into the glorious land"  
(Daniel 11 vv. 40-41).

At such a time Israel will realise that God has not been with them because they had refused the waters of Shiloah. But even as half of the city of Jerusalem is taken as revealed in the 14th chapter of the prophecy of Zechariah deliverance will come, for:

"When the enemy shall come in like a flood, the Spirit of  
the Lord shall lift up a standard against him. And the  
Redeemer shall come to Zion, and unto them that turn from  
transgression in Jacob, saith the Lord" (Isaiah 59, vv.  
19-20).

As the mind considers this subject the exhortation that shines out for all who seek the God of Zion in these troubled times is seen in the words:

"Sanctify the Lord of hosts Himself: and let Him be your  
fear and let Him be your dread."

Yes!

"And He SHALL be for a sanctuary"—  
to all those who can truly identify their thoughts and aspirations  
with the prophet who declares:

"I will wait upon the Lord, that hideth His face from the  
house of Jacob, and I will look for Him."

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.

Further responses and correspondence continues with Christadelphians, as a result of advertising, and a number of requests have been received for the booklet on The History of the Truth. It is our hope that in this extensive work of witnessing to that which has been freely given to us, there yet may be a few whose hearts can be touched by the Spirit's message.

God willing, we are planning to hold the Annual Sunday School Review and Prize Giving on May 29th.

J.A.DeF.

**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 have been encouraged by some interest which has been shown since our last lecture. Also by an unexpected enquirer from Newtownards who has shown a great appreciation of the Truth, and who wishes to bring his wife for study in the near future. These occasions give us joyful work and the hope that if it is the Father's will, the seed sown may fall on good ground.

We were delighted to have a visit, though a short one, from Sisters Robinson and Eunice Francis, and spent a very happy time with them.

J.P.

**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.

Monday, April 18th, was indeed a joyful occasion, for many brethren and sisters attended "The feast of the Lord." This, the first Fraternal Gathering of the year, is especially appreciated after the long winter and the separation which this entails, and is parti-

cularly reminiscent of that great Fraternal Gathering when "the winter is past, and the rain is over and gone." The time will then be of greater joy even than at present when "the flowers appear upon the earth; and the time of the singing of the birds is come."

The subject considered, "The Voice of the Lord," provided a delightful contemplation with some very sobering thoughts, for if we do not hear His voice now it is certain we shall not "escape."

We felt especially encouraged having visitors from other Ecclesias and by the company of those who were able to stay with us over the weekend and attend the Table on the Sunday, including Bro. and Sis. J. Pinkerton from Ireland, Sis. D. Packer from Nottingham, and Sis. T. Williams from Portmadoc.

A cable from the States was most welcome to which the following reply was sent:

"Loving Fraternal Greetings from all assembled at Manchester to the Ecclesia in America, John 15 v. 7, 1 John 3 v. 16."

Details of arrangements for the visitors from America this year are being considered. They hope to arrive on Friday, July 29th, for a stay of four weeks.

W.V.B.

**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.

We have been greatly helped by the labours of Brethren J. Smith, S. Lancaster and W. V. Butterfield by way of exhortation, introduction of Class Subjects and their company at the Lord's Table at which we have had the pleasure also of Sis. Butterfield and Sis. Davey.

Also one Sunday we had the company of Bro. Iago at the Table of the Lord and his help with a Class Subject.

The continued help given to us by the Brethren is evidence of their care for our welfare which we welcome and appreciate.

All who could possibly attend spent a happy and profitable day at the Manchester Fraternal.

H. J. S.