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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**

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## At the Table of the Lord

### “Hard Things”

**S**O often the spirit of David gives help and strength for us in every circumstance, for he knew much affliction, and yet through it, came forth a man after God’s own heart. How grateful he was for all that God had done for him, for he recognised that trial and difficulty were a necessary part of his life, to prove his faith in God.

“Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.” (Psalm 60 : 3).

Surely this was David’s life experience. As David’s brethren, as God’s people, could we hope to escape these hard things? No! We must look for them, being prepared, for they are in God’s Fatherly wisdom to prove our hearts. What, then, is our answer to this hand of God working with us? Is it gratitude and humility, in teachableness receiving the difficulties as David did—not becoming hardened by the hard things, nor complaining over our lot? But rather, can we see in it, evidence of God’s working with us, finding in Him our place and refuge?

### They watched the House to Kill Him

An inspiring example of David’s faith and trust in the face of danger and difficulty is found in Psalm 59. The title tells the sad circumstances: “When Saul sent, and they watched the house to kill him.” How should we have felt? Would we have sighed, “What’s the use—he has such strength, I cannot escape, I might as well give up?” Not David. He sought a greater strength, as we read in verses 16 and 17.

“But I will sing of thy power; yea I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.”

How greatly we shall benefit if we can get to this mind of David’s, for the same or similar “hard things” will face us. There

may not be a Saul who seeks to kill us, but there may be more subtle enemies. Are we not to be ever fighting against our sin nature, striving to defeat it, that we may escape from death. God gives us strength to overcome ; but only if we can determine to face the hard circumstances, relying upon Him. David says in Psalm 71, verse 20 :

“Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up from the depths of the earth.”

Is our faith like that, brethren and sisters ? Certain that God will lift us from deep trouble, even now ; and when His Son comes, will indeed quicken us to spirit life ? If it is, then we shall be able, as David did, to rise above the sore troubles, the hard things, finding strength through supplication. If we can only believe, we shall have no room for discouragement; we shall not be overwhelmed, no matter what the circumstances.

### **In Hard Bondage**

Such has been the experience of all God's children since the beginning of His Purpose with them. Israel in Egypt knew this.

“And they made their lives bitter with hard bondage . . . all their service wherein they made them serve was with rigor.”

Here indeed were “hard things” for the children of God. Israel would question in their hearts and cry for release. “Where are the promises given to our Fathers ? Why this misery and bitterness ? When shall we find deliverance ?”

And what of Moses ? How he must have feared and trembled at the thought of opposing Pharoah, of demanding Israel's release. Yet God told Moses :

“ . . . See, I have made thee a god to Pharoah; and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee . . . ” (Exodus 7 : 1-2).

Here was a hard thing for Moses ; yet he faced it, knowing that this was required by his God and believing that help would be given to do it. Because of his faith and God's spirit, Moses was able to confound the gods of Egypt, to overcome the power of Pharoah, and to deliver Israel. What if he had failed, lacking in trust ?

Can we take example from this, brethren and sisters? Can we determine to face our hard things as faithfully as Moses did? Our ways will be similar to those of Israel and Moses—hard things, testings, because God would know our hearts.

What help Israel and Moses had in their struggle against Pharaoh. What evidence of God's care! All through the plagues on Egypt, Israel was a carefully kept and guarded people.

“ . . . The Lord shall sever between the cattle of Israel, and the cattle of Egypt; and there shall nothing die of all that is the children's of Israel.” (Exodus 9 : 4).

“Only in the land of Goshen where the children of Israel were, was there no hail.” (verse 26).

“ . . . But all the children of Israel had light in their dwellings.” (Exodus 10 : 23).

Hard bondage, indeed, was their lot, but what glorious and sustaining evidences of God's hand on their behalf!

This same power is manifest for us, brethren and sisters, if we believe and trust in God. Are we not now in the midst of Egypt's darkness, looking for the Redemption, when by the blood of the Lamb, those who belong to the First-born may be saved. It may appear at times that deliverance will never come; but let us not despair, but rather wait on the Lord, rejoicing in the present refuge and help which His Light affords, in the surrounding darkness.

What were the hard things to teach Israel? And ourselves? Deuteronomy 26 : 6-8 tells us :

“ . . . The Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage. And when we cried . . . the Lord heard our voice, and looked on our affliction and labour and our oppression: . . . and brought us forth out of Egypt.”

Also verse 11—

“And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee and unto thy house . . . ”

Doesn't this help us to see the why of these hard things? By them and by the ultimate deliverance, we may receive a greater perception of God's care and mercy; an increased faith, and dependence upon Him; a fuller valuing of His purpose and power.

Let us then esteem the hard things, considering the fulness of joy their end will bring to us. Are we convinced truly, or do we need to be—that His grace is sufficient in every trial? Let us try to bear the sorrows and the troubles; for willingly borne, they will bring us to the peace which is of Him. Isaiah's words encourage—

“And it shall come to pass . . . the Lord will give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou hast made me to serve.” (Is. 14 : 3).

God will not fail in His promise. We then must not fail to hold fast in belief. We must not kick against the pricks, but face the hard things, learn the lesson, and rejoice in the Father's care and teaching.

Surely the Lord Jesus experienced every kind of “hard thing;” His whole life was a struggle against His own nature, to overcome temptation; to give Himself in subjection, so as to be the unblemished Lamb. He did so much that was contrary to the desires of His flesh nature. Yet, in it, He did overcome, and was able to finish the great work given Him, and now is able to mediate for us, having known all the hard things that our flesh nature requires us to face. By nature we dislike hardship; but by the Spirit, we must bear it, rejoicing and bringing forth the fruit of the Spirit.

Paul was another who experienced sore trials, suffering much for the name of Jesus. He faced shipwreck, forty stripes save one, false brethren, stonings; yet, found joy in that he was called to bear the reproach of Jesus. (Romans 8 : 35-39).

“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? As it is written, For thy sake are we killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things are we more than conquerors, through him that loved us.”

Such was the apostle's strength, in facing the difficulties as a means of becoming more closely bound to Christ. He could say with conviction :

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come . . . shall be able to separate us from the love of God . . .”

Are we so completely persuaded, brethren and sisters? Hard things faithfully faced, can result in the rock-like faith, because the tender yet firm care of a Father is experienced, and the good of that care is seen. Surely David was very right when he exclaimed:

“Thou hast shewed thy people hard things.”

But does he not continue . . .

“Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.” Selah. (Ps. 60 : 4).

David valued his trials, seeing through them the End. Let us keep close to him; let us continue abiding under that banner.

J. A. DeF.

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## Christendom — *and others* — Astray (31)

### The Law of Moses the Spirit of Christ

“O how love I thy law! it is my meditation all the day.”

**T**HESE few words express an appreciation of the Law, which is sincere and true. Christendom, failing to understand the Law, cannot share in this appreciation, and consequently are denied the help the Law affords. Indeed they speak disparagingly of the Law even if they do not despise the Law. How far astray is Christendom when it is remembered that the Law came to be the life of Jesus, who upheld it in all its divine teaching.

The “others”, those who once had the Truth, consent that the Law is “good,” but to them it is like a museum piece, interesting in showing the life of an ancient people, but having practically no divine power to guide at the present time. The general teaching of the Law is accepted as morally good, but without real help to deal with the specific problems of life today. So the “others” are denied the beauty and help of David’s sentiment: they cannot in a full sense love the Law, neither can they make it their meditation.

Appreciation of anything or anybody is never born of technical education ; but is spontaneous as the mind grasps the beauty of some sublime subject or noble character ; and so appreciation of the Law comes from a simple faith in its teaching and through this an understanding of its delights as revealing the character of the perfect Law Maker, Yahweh. To go through the Law with this in mind is like a walk through the countryside in spring ; delights greet the eye at every turn, and fragrance from flowers and herb makes a path of untold charm. As we follow this path, let us stop and enjoy the perfume of the holy anointing oil, found in another item of the Law, reminiscent of the Anointed, the Christ :

**“Ye shall not swear by my name falsely.”** (Leviticus 19 : 12).

Here, the fragrance of Christ is not immediately discerned, because :

“The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know hem, because they are spiritually discerned.”

(I. Corinthians 2 : 14).

“Spiritual discernment” requires a spiritual mind ; a mind free from that taint of “philosophy and vain deceit,” and one that is imbued with the spirit of obedience, and eagerness to submit to His will. If the “rudiments of the world” occupy the mind, making it capable of arguing for the demands of the flesh, which, says the Apostle, are “not after Christ,” then there will be no “spiritual discernment,” and things spiritual will make no heart-appeal.

The precept of the Law being considered reads :

“Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God : I am Yahweh.”

(Leviticus 19 : 12).

“Where can delight and fragrance be found in such a brief command” the flesh will say. The first help to the spiritual mind is found in the last phrase—“I am Yahweh.” If through the command some aspect of the character of the great Creator can be found ; some feature of the glorious purpose enshrined in the name “Yahweh,” will there not be discovered the glory and beauty

of His purpose and loving kindness, whose impact upon our senses will be akin to the perfume which "rejoiceth the heart"? It is in this spirit we must seek, not as critics dissecting and analysing; but as those who desire as children to learn of Him, and to be shown His goodness.

### The Setting of the Command

There is a likelihood of gaining the impression that the commands of God were given in circumstances similar to a court of justice; without feeling, imperious, fearsome and forbidding. The very opposite is the case as examination of the life of the Ecclesia in the wilderness at the time will show.

When the Law was given at Sinai two months had passed since the glorious deliverance from Egypt; two months packed with divine incident such as never experienced since by any Ecclesia. Those two months had seen the destruction of the greatest army of the world, the death of the King of Egypt, the slaying of all Egypt's first-borns, and the blessed escape from a most cruel oppression. The Red Sea had been divided, the Ecclesia had been baptised, and the waters which brought life to the brethren, inflicted death on the enemy. Such was the might of Yahweh; such was His loving kindness. No wonder that on the next day anxiety and grief gave place to happiness and joy.

"Then sang Moses and the children of Israel this song unto the Lord." (Exodus 15 : 1).

Singing "unto the Lord," dancing "unto the Lord," animated the whole Ecclesia; a spontaneous expression of gratitude and joy to Him. Now they had come to know God, as not one who is far off, but one who is near in a special sense.

After various trials to impress the Ecclesia that God is good, at the end of two months they came to Sinai, there to meet with God and receive His Law.

Whilst the magnificence of the spectacle was demonstrative of His great power and holiness, the words spoken recalled His love and care :

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." (Exodus 19 : 5).

What words could convey more to an Ecclesia than being told they could be a treasure, a special treasure unto the Creator of the heavens and the earth. Such words spoke of provision for the life that now is, and also of that life which is to come. How could this blessing be secured ? How might the blessing be lost ?

### **“Keeping the Covenant”**

The Ecclesia knew that God was faithful and would not break His promise. Would they keep their promise—the covenant ? The blessing depended solely upon this, and how reasonable it is that the blessing upon the Ecclesia in any dispensation should depend upon the Ecclesia keeping the covenant. Success in keeping the covenant preserves the Ecclesia with God in their midst ; failure to keep the covenant deprives the Ecclesia of all that matters, of the presence of God, and makes void all their work however impressive and well-sounding it appears to be.

The Ecclesia was clearly shown what “keeping of the covenant” required. The Law, with its precepts, its statutes, and judgments was given to cover every phase of a brother’s life. But this was not all.

The “Covenant” which the Ecclesia makes with Yahweh cannot be set out in a number of printed items, of “do’s” and “dont’s.” No “Statement of Faith” is ever sufficient, although useful as showing how errors must be refuted. The “Covenant” that the Ecclesia is required to make with Yahweh embraces all the Law with its statutes and judgments, and embraces all the items of the “Statement of Faith,” but goes further—much further. The one and only Ecclesia in the world at Sinai, as the one and only true Ecclesia now, was required to make an all-embracing covenant in the simplest terms :

“All that the Lord hath said will we do, and be obedient.”  
(Exodus 24 : 7).

The “others,” who have left the Truth, and therefore are no longer the Ecclesia or part of the Ecclesia, do not understand this.

If they did there would be much less heard about the man-made "Statement of Faith," and greater seeking for what God has said, so that questions like divorce and when will the dead be raised, the Spirit and the Holy Spirit, would be completely settled on this basis. As the answers were found obedience would show respect to the "Covenant"; failure to find the answers indicates a lack of understanding the "Covenant," and the great lack caused by departure of God from their midst.

The keeping of the "Covenant" means life: the breaking of the "Covenant," death.

God knew this and why. A people who start to depart from His ways end up by following their own way. This in its outworking must involve unhappiness (for none can be happy without God) misery and in the course of time such iniquity that destruction is the only cure, as seen in the case of Sodom and Gomorrha. This is why destruction is the promised reward of those "bodies," not just individuals, who have departed from the Truth. (Matthew 18, verses 8 and 9).

Keeping of the "Covenant" is seen to be the life of the Ecclesia, preserving the Ecclesia as a habitation of God. Every item of the Law, is a help in this all-important consideration, and the reason David held the Law in such exalted esteem.

### **"Swearing" by God's Name, or "Taking the Oath"**

In the particular item of the Law being considered the Ecclesia were told . . .

"Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am Yahweh."

Every item of the Law shows protection for those in the "Covenant;" a protection from human weakness lest this should cause departure from the "Covenant." What is the weakness in the Ecclesia of which the Lord knew?—to declare in His name something as true which was false. Pride, that dreadful inherent streak in human nature, will often declare that which is false rather than admit a wrong. God knew this and took steps to protect His "treasure" from such a snare.

The Lord Jesus deals with this very weakness, and how it must be combatted:

“Ye have heard that it hath been said by them of old time, Thou shalt not forswear (swear falsely) thyself, but shall perform unto the Lord thine oaths : But I say unto you, Swear not at all . . . But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.” (Matthew 5 : 33-37).

These simple words of the Lord are very searching, and how true ! The man who tries to emphasise his statements by “oaths”, is often suspect of not telling the truth. Jesus shows that such “swearing,” of using God’s name in an oath, is evil, to make by great emphasis that which is false sound true. This is met in everyday life. The man with the simple “Yes,” or “No,” is much more to be relied on than the one whose affirmations and denials are leavened with expletives, and the taking of God’s name in vain.

The Apostle James makes the matter also very clear in a surprising context. After discussing patience, and the great need of patience, he says :

“But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath : but let your yea be yea ; and your nay, nay : lest ye fall into condemnation.” (James 5 : 12).

The danger of which the Apostle speaks is partaking of an evil, using a language with “oaths” and “swearing,” to cover falsehood ; a language robbed of sincerity, a language like that of Egypt, concerning which the Almighty says,

“A language I liked not, used I to hear.”

(Psalm 81 : 5. c/p original).

There remains a difficulty in regard to the taking of oaths. Clearly, at no time must a brother swear falsely, but oaths were permitted under the Law, but Christ and the Apostle James forbids them. The Revelation shows that when the Lord Jesus returns, He will :

“Sware by him that liveth for ever and ever.”

(Revelation 10 : 6).

The Truth does not alter ; why then were oaths once permitted, then forbidden, and later will be restored. The answer is to be found that in the Kingdom in the past and in the future, wherein

the language was and will be "pure," the taking of an oath was a witness to the Truth and belief in the presence of God. During the interregnum, whilst the King is away, the language of the world is impure, and there is obviously a danger that any oath, however sincerely expressed, would savour of the dreadful imprecations heard everyday, or of the mockery of "oath-taking" in courts of law. All this is hypocrisy and evil, as even many in the world recognise. The children of God must be separate from such conduct, and not engage in something which, lawful in itself, is not now expedient and therefore is forbidden.

### **Christendom's denial of this command. What of the "others"?**

Christendom, as already observed make a mockery of this command, by allowing oaths "to be sworn on the Bible" by witnesses in courts of law. Some two hundred years ago there were some in England, who, for reasons of conscience, objected; and for a time were persecuted by Christendom because of their refusal to take oaths. Christendom's "Articles of Religion" or "Statement of Faith," passed in 1562, contain in the last Article a complete denial of Christ's prohibition to take oaths.

"We confess that vain, and rash swearing is forbidden . . . by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but a man may swear when the Magistrate requireth."

And so Christendom set aside the simple command "Swear not at all." It is always easier to please men than God, at least, for the flesh.

In 1915 the "others" began to fall into the same error. The Christadelphian for February 1915, in dealing with Military Service and the oath required of recruits, said that it was "the nature of the oath" for military service which could not be approved. Consequently since the 1923 Division the "others" have seen "nothing wrong in taking an oath" in a court of law, or in attestation of a legal document.

The Ecclesia, the true Ecclesia submits to the command, "Swear not at all," "neither by any other oath," and will suffer reproach

rather than conform to the prevailing evil of using God's name in vain. Although the prohibition of taking an oath is not in the "Statement of Faith," it is in the Word, and the reason carefully given for the children of God to understand. Those who are not of the Ecclesia deny the Word, but only to their everlasting peril.

(To be continued).

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### Summary of a Bible Class Discussion

"Beaten with . . . Stripes" (Luke 12 : 47 and 48)

"And that servant, which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."

**T**HE context of these verses is a parable concerning a Lord who has a household with stewards or servants. The Apostle Peter said unto Christ, "Lord, speakest thou this parable unto us or even to all?" Jesus replied . . .

"Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his Lord when He cometh shall find so doing."

The exhortation by means of the parable is very clear. The steward or servant in the Household of God, must be actively engaged in giving, "meat in due season," that is food for or support to the House suitable for the occasion, and must never cease in this work until the Lord comes.

A steward is one to whom a Lord entrusts his goods and property that they may be suitably looked after and a return made from time to time. Brethren and Sisters are stewards of all that they have, for they possess nothing but what God has given them. Their life, their time, their money and their goods in a sense are not their own ; they will have to account to their Lord as stewards of these things—whether they have used them for the benefit of The Household to provide "meat in due season" and help for the maintenance and the building of the House as occasion requires.

### The Unfaithful Steward or Servant

If love of the Truth begins to fade then faith commences to wane. Jesus says that such a servant says in his heart :

“My Lord delayeth His coming.” (Luke 12 : 45).

Instead of supporting the House with what he has, his mind drifts to present things, to eating and to drinking, and the effect of his conduct is as though he were beating the other servants of the House.

Such forget that :

“The Lord of that servant will come in a day when he looketh not for Him . . . and will appoint him, his portion with the unbelievers.” (Luke 12 : 46).

### “Beaten with many stripes”

The fate of that servant Jesus makes known in the parable, for when He returns he will be beaten with many stripes.

At the Judgment Seat of the Lord Jesus, it would hardly seem fitting that those that are rejected should be laid before Him to be literally beaten as was required in the case of some who transgress in the days of the Law of Moses. Such a treatment would hardly seem to serve any useful purpose since their rejection will eventually mean death. It is interesting that the word for “stripes” in the original is the same word as for “plague.” The Apostle John in the Revelation shows that the wicked are to be exterminated from the earth by a series of plagues in much the same way as the power of the Egyptians was broken by the plagues which came upon them. What then is to happen to the rejected ? Jesus says to them :

“Depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels.” (Matthew 25 : 41).

In the Revelation it is revealed that the devil, or diabolos, and his messengers are cast down from heaven, that is from the place of power which they at present occupy and are finally to be destroyed by a series of divine punishments which are referred to as “plagues.”

Is it not fitting that those who are rejected at the Judgment Seat should be told to depart from Christ into the nations of the world who are to receive His punishments by the plagues or stripes

which will fall upon them to purge out all rebels? Those rejected have loved the world more than the Truth and now at this time they receive those stripes or plagues which are to destroy the world and them.

**“But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.”** (Luke 12 : 48).

This verse presents a difficulty. On the face of it it would hardly seem right that those in ignorance of what is required should be punished for failure, but clearly this is what Jesus says will happen. What then does He mean us to understand?

Is there not a warning here that ignorance of what God requires of His servants and their failure to give therefore what He expects will not be regarded as a sufficient excuse to escape punishment. God has made it plain that those who seek Him will find Him. To be complacent stewards neglectful of the use to which we put our time, money, or goods it is not seeking His will. Such a selfish attitude is bound to lead to ignorance of what God requires and in consequence to rejection and punishment with those plagues which are to destroy both these servants and the world, but in the case of these, the punishment suffered will not be so much as those who “knew their Lord’s will, but refused to do according to His will.”

This understanding of the subject gives particular point to the exhortation of the Spirit in the Revelation :

“Come out of her, my people that ye be not partakers of her sins, and that ye receive not of her plagues (stripes).”

(Revelation 18 : 4).

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

“Our eyes as yet failed for our vain help : in our watching we have watched for a nation that could not save us.”

(Lamentations 4 : 17).

**A**T the time of writing the Independence Day of Israel (May 2nd) approaches. It is a time of public holiday marked by parades with a special military parade at Haifa. But even as this time of

jubilation is prepared for in Israel, celebrating twelve years of Statehood, a shadow appears. There has been another report of a murder by Egyptian marauders from the Gaza Strip. The victim was a young clerk to the court at Ascalon, shot down by Arabs who had earlier attempted to break into a house in the outskirts of Ascalon, but were prevented by the occupier who managed to call the police. More than 10,000 people attended this unfortunate man's funeral including the Chief Rabbi and the Mayor of Ascalon. But what is significant about this incident is the news that Israel has not lodged a complaint with the Israeli-Egyptian Mixed Armistice Commission because she has not recognised the existence of the Commission since the Sinai Campaign of 1956! This incident is not an isolated one for in March three Fedayeen were killed and another was captured in a clash with an Israeli patrol in the Negev.

The captured man stated at that time that Fedayeen units were stationed at all Gaza Strip police stations in readiness for action. Such news is positive proof that the Mixed Armistice Commission set up by the "United Nations" is not only ineffectual now, but the policy of The United Nations to Israel since the time of "Suez and Sinai" has not been strictly fair to her.

The thoughts of many Jews recently have gone back to the time of the Sinai Campaign. Prior to that campaign there had been a growing menace of hostility by Egypt against Israel. According to the Anglo-French estimation of the situation at that time, unless Israel was prepared to wait until it suited her enemies to strangle and destroy her, "it was clear that before long she would have to take some counter-action, at least to put an end to the Fedayeen raids." Memories of that campaign which was the result of the Egyptian pressure, have been awakened by comments in the Jewish press. The reaction of the Knesset (the Jewish Parliament) at that time is referred to in one article that has appeared. When details were given to all members of the assembly on October 29th, 1956 of the thrust of the Israeli Army, they came out in excited manner exclaiming, "Our troops have gone into Sinai; they are half way to Suez!" Past conflicts and personal incompatibilities were for-

gotten as though they had never been (states the article). The entire Knesset-Members, ushers, secretaries, typists, and even waiters—became one united body, dedicated not so much to victory in the field—which was taken for granted—as to the hope and prayer for peace. Handshakes were exchanged with the cries of “In a good hour!” Unexpressed in words was the belief that with the defeat of Egypt would follow the collapse of Nasser and negotiations as a result of which Sinai would be given back in return for peace. But this had not to be! On October 30th, 1956 the British Government considered whether to take action over their interests at Suez or to involve themselves in consultation—they chose to act! Nevertheless, although the “utmost speed” was ordered for the intervention, fighting between the Israelis and Egyptians was virtually finished before any of the Anglo-French landings took place. But in acting the British and French Governments fell foul of the United States and United Nations as well as Russia. Three adverse votes were passed in the United Nations Assembly and heavy pressure was put on the British and French Governments by the United States. The result of such pressure, plus the economic danger to the two countries who were not wholly recovered from the second world war brought about a cease fire agreement, and the advance forward from Port Said was stopped. But political pressure not only came on Britain and France, it also fell upon Israel at that time, and probably to a heavier degree than it would otherwise have done, because the sympathy of many peoples had turned towards Egypt as a result of the action of the Western Powers. At any rate, at a Knesset session less than ten days after the first announcement the debate began on Mr. Ben-Gurion’s agreement to withdraw and a bewildered nation listened to confused arguments. The old quarrels broke out anew, and have since continued around this episode which the Israelis call Sinai and the British describe as Suez.

Now three and a half years later the injustice done to Israel of those who intervened politically is seen in an Egypt that has reco-

vered her military strength and still threatens Israel. The political intervention that should have been equally directed against both parties has not been aimed so much against Egypt as against Israel. The Suez Canal is still blocked to Israeli ships, and now the Egyptians seek to widen their economic boycott against Israel. According to information given at an Israeli National Seamen's Union Conference, the United Arab Republic has now blacklisted 374 ships belonging to 28 nations, for trading with Israel. Most of these are Italian (79), followed by British (75) and Norwegian (38).

It is no wonder that Israel has no faith in the Israeli-Egyptian Mixed Armistice Commission and the organisation behind it! Their feelings echo the words of God's prophet Jeremiah in the book of Lamentations—

“Our eyes as yet failed for our vain help.”

Nevertheless the Egyptian enmity towards Israel has recently been increased against them. Since April 13th to the time of writing this article, the Egyptian passenger-cargo ship *Cleopatra* (8,193 tons) has been picketed at New York by members of the Seafarers' International Union and the International Longshoremen's Association as a protest against this Egyptian blacklisting of ships. The *Cleopatra* has 3,000 tons of cargo aboard for discharge at American ports as far south as Florida and so legal action has been attempted by the Egyptians against the ban on unloading the cargo. The attorney for the Unions supporting the boycott of the Egyptian ship recently made a vigorous statement in which he attacked the Arab boycott and did not trouble to spare Washington's tacit acceptance of it.

The President of the United States when he was asked if he were considering any new intervention with the United Arab Republic to assure free transit through the Suez Canal for all nations (a question prompted by the Arab leader's recently repeated statement that the canal would remain closed to Israeli ships) said he did not know what more could be done unless force was to be used, a course which the American people would not favour. In his reply the President implied that no further United States action was

planned. In fact the U.S. Government has issued an apologetic statement dissociating itself from the trade-unionists' action, revealing a measure of embarrassment at the incident !

How significant are the words of The Eternal through His prophet, coming down the years from long ago, in connection with this event !

“In our watching we have watched for a nation that could not save.”

Many in Israel must now feel disillusioned when they reflect upon how their problems have been shelved by such a great nation as the United States, problems which they no doubt feel they could largely have solved at the time of the Sinai Campaign apart from U.S. and U.N. intervention.

Nevertheless the Arabs are not to have all their own way, God will see to that ; they will not be able to obliterate Israel ! In spite of vigorous objections from the State Department and the State Foreign Relations Committee, the Senate has threatened the United Arab Republic with economic reprisals, including the termination of economic aid, unless it consents to open the Suez Canal to the shipping of Israel ; though whether such a threat will be carried out remains to be seen. Also from Sweden and Finland has come news of similar policies being adopted by the dockers in those countries as in the United States, of boycotting Egyptian ships. But since their decision no Egyptian vessels have anchored in the relevant ports, the test of such policy therefore is yet to come.

But there is one thing that is coming to Egypt and the Arab opposition to Israel which cannot fail ! God has ironically declared, and those who hope in His word will know that He will not turn therefrom !

“Rejoice and be glad, O daughter of Edom.”

(which names symbolises Israel's Arab enemies from early times).

“The cup also shall pass through unto thee : thou shalt be drunken, and shalt make thyself naked.” (their evil hatred of Israel shall be exposed for the shameful thing that it is).

“The punishment of thine iniquity is accomplished O daughter of Zion ; He will no more carry thee away into captivity: He will visit thine iniquity O daughter of Edom, He will discover thy sins.” (Lamentations 4 : 21-22).

Yes! Divine retribution is near; and the heart of Israel will turn to their Maker. In that day when they realise that He has saved them they will also recognise that their former looking to the nations for help was vain.

D.L.

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### 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.

Witnessing and correspondence with Christadelphians continue here; we are grateful for the work granted.

We have been reaching over the miles in the spirit of fellowship in the joys of the Fraternal meeting, and in the cares which accompany the work in God's Household.

May we all know the eternal fellowship, with its eternal strength and serving in righteousness.

J.A.DeF.

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

We are pleased to have received the help of Bro. J. Smith on April 24th, the word of exhortation on the Sunday and the instruction from the Psalms. We look forward to the visits of the brethren and sisters during the coming months, also to have the privilege of sharing in the work which is planned.

There has been continued interest as a result of leaflets taken by visitors last year.

There has also been an enquiry from Harlech from a person who has seen our poster. This is very encouraging to help continue in the work in this part of the country.

per J.S.

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

As the result of their visit to Manchester and the Fraternal Gathering on April 18th, Brother and Sister J. Pinkerton returned refreshed and greatly strengthened by their meeting with the brethren and sisters. The love and counsel received in these meetings are very necessary to us, and we who are in partial isolation look forward to and benefit greatly by the visits that in the Father's pleasure we are permitted to make.

We are glad to report further evidence of the Spirit working on our behalf, and in answer to our prayers and efforts. The contacts we have made locally are giving us great encouragement and much hope of "fruit" in Christ. If God wills we hope to have a public lecture in June.

**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.

Advice has been received of final arrangements (subject to His will) of the intended visit of some from the States. They hope to arrive at Manchester Airport on Wednesday, July 27th and return August 22nd. Details of proposed visits to Nottingham, Ireland and, it is hoped, Wales will be issued soon.

We are greatly looking forward to the help of Br. De Fries, and to the face to face contact with those who are so often in our thoughts but seldom see.

In connection with the visit the Fraternal Gathering in Manchester has been arranged for Saturday, August 6th, and the Sunday School Outing for Saturday, August 13th.

W.V.B.