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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

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All Communications

W. V. Butterfield
16 Westfield Road,
Cheadle Hulme
Stockport, England

J. A. DeFries
R.D.1.
Forestville
New York, U.S.A.

At the Table of the Lord

“Affliction of Soul”

HOW often God spoke to His people Israel, through the prophets, to help, to warn, to strengthen in their service to Him. He did, “rising early and sending them,” in His care and love. Can we realise that His help through that same love is preserved for ourselves, if we are striving to be His children?

Isaiah was a prophet whose work with Israel seems particularly helpful to those seeking to serve the Almighty. His warnings apply today, for in all of us there are the tendencies of the flesh which, if allowed to go unrestrained, can only lead to condemnation.

We read in Isaiah 58 : 1, that the prophet was required to “cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins.” In His mercy and care their offences were made clear that they might correct themselves and keep their holy position. Isaiah’s cry, we know, fell mostly upon deaf ears, for they would not hear and were soon to be cut off as a nation, and ultimately as His people. Today the cry of Isaiah, being for our ears, let us listen and find help in our struggle to obey and to be subject.

Israel believed they were honouring God (verse 3)—

“Wherefore have we fasted, say they, and thou seest not ?
Wherefore have we afflicted our soul, and thou takest no
knowledge?”

Why was their fasting and affliction of soul not acceptable to God ? Isaiah was caused to tell them—

“Ye fast for strife and debate, and to smite . . . ye shall not
fast as ye do . . . to make your voice to be heard on high.”

There was failure to perceive what was truly required in their service. They failed in that they had not in their hearts truly submitted to Him as their Creator, had not therefore abstained from things of the flesh, had not in spirit afflicted their souls. Here was merely a form without the power being apparent in their lives as an evidence of faith and trust in God.

Brethren and sisters, are we not called upon to fast, to afflict our souls in humility and in obedience to Him who is our God ?

Let us strive to profit by Israel's disobedience and consequent failure, to be sure that our affliction of soul is not just form, but a power to make our lives pleasing, and so acceptable to God.

What is involved in this affliction of soul, which God requires? We find the Hebrew word for "afflict" has the meaning to make gentle, to humble, to chasten. The nation failed to humble or chasten their souls and so their fasting and affliction was not acceptable to God, for it was done in strife and debate. Patiently God had worked with them since they had become a nation, for we read in Deuteronomy 8 : 2—

"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, and to know what was in thine heart, whether thou wouldst keep his commandment or no."

This was His work with Israel, seeking to humble. How? (Verse 3)—"He humbled thee, and suffered thee to hunger and fed thee with manna . . . that he might make thee know that man does not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." This is His work with all His people, then and now. He requires that every spirit be made gentle, be humbled, submit to Him in love and desire to serve in recognition of His gracious provision.

It cannot be procured by our own efforts, no more than it could by Israel in the midst of the wilderness. Their trust was to be in their God for all their needs, even life itself. Ought we not, as His children, to grow in the same trust as we meet the humbling and proving?

"Before I was afflicted I went astray"

Sometimes this humbling, or gentling, required by God takes a long time to be accomplished. Our God is long-suffering and patient with those whose spirits He knows. David was one who knew great and long affliction at the hand of Saul, and others; yet he could exclaim (Psalm 119 : 67)—"Before I was afflicted I went astray; but now I keep thy word." He acknowledged that this affliction was necessary to make his spirit gentle and humble, that he might better keep the word of God. He rejoiced in God's care and love as he exclaimed, "It is good for me that I have been afflicted . . ." (verse 70).

Is this our mind, brethren and sisters—"It is good for me that I have been afflicted," recognising God's overruling care for us? It is so easy to say that another needs affliction. Can we in sincerity find joy in our own trials because these experiences are designed to make our spirit gentle, to bring us closer to His Spirit?

David again helps us in this (II. Samuel 22 : 36) "... Thy gentleness hath made me great." God is gentle with us as He chastens and corrects, as long as we respond. His working will indeed lead us to the greatness which is to be manifest in the earth when His Son takes unto Himself His people to rule in righteousness, if now we can grow in that gentleness and humility which is of the Spirit.

How important then, brethren and sisters, it is that we do grow in this quality of God and of His Son, Jesus. Paul tells us in Gal. 5 : 22, that one of the fruits of the Spirit is "gentleness."

As we seek to cultivate these fruits in ourselves, how necessary that the works of the flesh be crushed and removed, leaving room for the growth of those spirit fruits which are so precious in God's sight. To help, Paul continues (verse 24) "They that are Christ's have crucified the flesh with the affections and lusts."

The Almighty's help in this struggle is given as an increased understanding of His word is achieved, so that we may grow in wisdom; not the wisdom of this world, with all its subtlety and deceit, but in that wisdom which is from above, which James tells us "is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (chapter 3 : 17). Our God is watching, brethren and sisters, and longs to see that gentleness, that easy-to-be-entreatedness in His children, which breathes of His Spirit. If such a spirit is growing within us, will it not be apparent in our works, in our relations one with another, and in our everyday contacts at work, or in the world about us? Again Paul's instruction helps. "Let your moderation (gentleness) be known unto all men." (Philippians 4 : 5). Is not this moderation, this gentleness, a yieldingness, which is an evidence of a humbled, chastened spirit, of a soul which has been afflicted in accordance with God's law, and has learned?

With these thoughts in mind, can we perhaps better discern why God would not accept the fast of Israel, nor their affliction of soul?

Can we see why Isaiah was called upon to “Cry aloud, spare not, lift up thy voice as a trumpet, and shew my people their transgression.”? Yet, God, in His mercy, does show what will please Him. Isaiah 58 : 6—

“Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh?”

There is much help and instruction here for us—ways in which we may show that we are afflicting our souls in a way that is acceptable. Are not these words of Isaiah very much like those of Jesus, in Matthew 25 : 34-40 :

“Come ye blessed of my Father . . . I was an hungred, and ye gave me drink : I was a stranger, and ye took me in : naked and ye clothed me : I was sick and ye visited me : I was in prison and ye came unto me . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

Is this, then, brethren and sisters, to be an evidence of our affliction or humbling of soul? Our care and love for the companions which God has given us?

“Hide not Thyself”

Well did Isaiah remind that they should beware, and “that thou hide not thyself from thine own flesh.” The word “hide” means, to be blind, to dissemble. The flesh is indeed deceitful, able to lead right away from the gentle qualities of the Spirit, if we hide from it by refusing to recognise how evil and opposed to God it is.

David said, “There is no soundness in my flesh.” And he suffered much because of the mistakes his flesh had caused him to make. But through these failures, he came to hate his flesh, to know how unsound it was ; he learned affliction of soul. He did not hide from the truth concerning his flesh.

Let us, also not hide, brethren and sisters, from our flesh, but look at it with the Spirit’s eyes, striving always to make sure our

“spirit is willing,” but knowing full well that “the flesh is weak.”

Shall we truly listen to the Spirit’s “crying aloud,” through Isaiah and bring ourselves to the affliction, the “gentling” of our nature, the crushing of our flesh, all in submission to God and His Word? If so, will our faces reflect that “gentled” nature a little? Will our dealing one with another, whether it be at home, in studies, at classes or meetings, of speaking one to another, reflect that inner humbleness and gentleness of spirit which God so values, and wants to see in His children?

Indeed if this is so,

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call and the Lord shall answer; thou shalt cry, and he will say, Here I am.”

(Isaiah 58 : 8, 9).

J. A. DeF.

Christendom — and others — Astray (36)

The Law of Moses the Spirit of Christ

IT would appear from a superficial reading of the words of Christ that the Law of Moses was completely done away with by Him. The Apostle Paul shows in his letters to the early Churches that certainly the ordinances of the Law finished with the death of Christ, and that “the ordinances that were against us,” and “which were contrary to us,” He took away, “nailing them to His cross.” The purpose of the Law was to show, “the exceeding sinfulness of sin.” None by keeping the Law could possibly obtain eternal life, for human nature was and is such that at some time or other an item of the Law must be broken. When it is remembered, “Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all,” then the impossibility of the Law giving life is clearly seen. The provision of a Redeemer was necessary, to redeem those who were faithful from the curse of the Law. It is through faith that believers of all ages are united in One Hope and One Spirit.

What then is the purpose of God in preserving the Law for present day believers ?

“The righteousness of God . . . manifest . . . by the Law”

(Romans 3 : 21).

“But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets.”

The meaning of these words of the Apostle Paul is not evident on a first reading. The Apostle wrote these words to the Romans at a time when the ordinances of the Law had finished, and it was at this time that believers in a sense were “without the Law.” They were no longer subject to the ordinances of the Law. But what saith the Apostle Paul ? Is he not showing that even when living in a time when the Law, or the ordinances of the Law are not in operation, the righteousness of God is still manifested, being “witnessed by the Law and the Prophets.” The words of the Apostle are clear in subscribing to the present day authority of the Law. He shows that even now the righteousness of God, that is, what is right in God’s eyes, is shown by the Law. With this divine statement before him no true Christian dare speak disparagingly of the Law or draw a line through some of its teachings ; neither would he wish to have company or fellowship with any who suggest that the Spirit of the Law is on a lower level than the Spirit of Christ. Such despising of the Law comes near to blasphemy.

The seriousness of Christendom’s position in respect of their attitude to the Law is most evident. The day will soon come when they will learn to regret the valuable instruction which they have overlooked in the Law.

But what of the “others”—those who once had the Truth ? Their belief in the Law is very shallow and many of them have become infected with the poison of Christendom looking upon the Law as being of less spiritual value than the teaching of Christ. How then can such be said to be in the Truth, bearing in mind the teaching of Jesus, the Christ, was based solely and entirely upon the Law ? But look also what they miss—they cannot have the benefit of knowing what is right in the eyes of God, as shown by the Law for the time which the Apostle Paul says is “now.”

THE REMNANT

It will be abundantly clear from these considerations why the Lord Jesus and the Apostles in their teachings made so many quotations from the Law, and also allusions to the things of the Law. Indeed it would be impossible to understand the Revelation without the Law, for the Apostle John both by reference and especially by figure bases so much of what he was given by the Spirit on the Law. Remove the Law from the Bible, then the whole fabric of Truth would collapse. Diminish the importance of the Law for the present time, then the people by whatever name they profess will perish. Let us follow the example of the Lord Jesus and the Apostles and take another item of the Law that the Spirit of Christ might be seen therein and its power and beauty enjoyed.

“No meat offering . . . shall be made with leaven.”
(Leviticus 2 : 11).

Acceptable offerings to God imply a relationship between the true believer and the Almighty which is sublime. They speak of a common purpose in which God Himself, and godly men can join; a purpose not confined to the present but reaching to endless futurity through the great offering of the Son of God.

In all the offerings instruction was given by God that this purpose might never be forgotten, but be remembered in a simple and practical way that would increase the faith of the believer and draw him closer to his God.

The greatest care was exercised by the Almighty in saying what could be offered, and what must not be offered that the beauty of this relationship might always be upheld and His purpose illustrated without blemish.

It would have been an easy thing to have included leaven in the meat or meal offering, for no doubt in the ordinary way more meal was used leavened than unleavened. The divine proscription against the inclusion of leaven was clear. In no circumstances must it be used in any offering. What aspect of divine purpose was this intended to show ?

Leaven had a special connotation in the minds of the Hebrew brethren and sisters. Their great deliverance from Egypt depended upon them quitting that land with bread unleavened.

“Seven days shall there be no leaven found in your houses.”

(Exodus 12 : 19).

The salvation of Israel from Egypt is an outstanding miracle in divine history. Every Jew living today is a witness to the wonder of this remarkable event. To a profane historian it would be incomprehensible that when a nation numbering more than two million people were to be delivered from one of the most powerful armies of the world, instruction should be given on such matters as leaven. In the ordinary way it would have been expected that there would have been orders regarding weapons to be used and strategy to be employed. Instead of these usual things that are associated with warfare, the divine record concerns itself with what to an ordinary mind might seem to be unnecessary details. The ways and thoughts of God are different from those of men and higher, be it remembered as the heavens are higher than the earth. Deliverance of a nation from a strong power such as Egypt was not difficult for God. To implant instruction in those delivered required the most skilful care. They were ever to remember that they had been delivered by the blood of a lamb sprinkled upon the doorposts and lintels of their houses, which would show them that their Redeemer would come to deliver all who belonged to His house from death. Then they were to remember annually during the period of seven days that they came out of Egypt with unleavened bread. This time was spoken of as the “feast of unleavened bread.”

Concerning this the divine instruction was :

“Seven days shall there be no leaven found in your houses : For whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land.” (Exodus 12 : 19).

There is no harm in leaven itself. It is not a poison. It is a useful ingredient in bread to make it lighter and more eatable. Why then should it's use be forbidden ?

This is another case of the natural helping an understanding of the spiritual. A small quantity of leaven, or as it is sometimes called yeast or balm, introduced into a batch of bread is sufficient to permeate and aerate the whole. The working of the leaven is uncanny. It proceeds unseen and without noise to effect a permeation of the

whole of the bread in which it is introduced. This natural use, which is good in its way, is strikingly illustrative of the working of sin, if it is unchecked, in a community of people. Secretly and without noise sin, if unchecked, can effect the whole congregation, permeate every part, infect every body until the whole is leavened or made sinful.

The forbidding of Israel to bring any leaven out of Egypt would clearly show that none of the corrupting influences of Egypt were to be carried over into the congregation about to be baptised into Moses. All the evil of Egypt must be left behind.

In the great kindness of God, annually this was to be remembered for seven days, when the feast of unleavened bread was kept, that none of the leavening influences of Egypt should be allowed to re-enter. The seriousness of the teaching was impressed upon the brethren and sisters of that time, because any who were disobedient to the instruction were to die. It would seem a terrible thing to modern apologists for error, that any brother or sister should die for eating just a little leaven, but this is what the command of God declares and what would be carried out. There can be no trifling with divine commands. To do so is to perish.

And so in all the offerings made to God this simple fact had to be remembered that never was leaven to be included in the offering—nothing which pertained to the defiling influences of Egypt, to the evil workings of the flesh. What a wonderful tribute to the purpose of God which in its final fulfilment will see a removal from the earth of all that defiles.

“Purge out therefore the old leaven” (I. Cor. 5 : 7)

“Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened. For even Christ our passover is sacrificed for us :

Therefore let us keep the feast, not with old leaven neither with the leaven of malice or wickedness ; but with the unleavened bread of sincerity and truth.”

(I. Corinthians 5 : 7-8).

Apart from the teaching of the Law this instruction of the Apostle Paul would be incomprehensible. With the mind enlightened that leaven is a suitable figure for the powerful and insidious work-

ing of sin then the meaning of what the Apostle Paul says becomes clear to the point of sounding an alarm !

If leaven or false doctrine is not removed from a community of people professing to be the Ecclesia of God then what will happen? The Apostle Paul clearly says that the whole will become leavened. Then whatever name this community professes it will be without hope and without God in the world.

Christendom are oblivious of this instruction having long since become completely leavened. The "others" know of the instruction but fail to apply it. As those arise in their midst teaching false doctrines they will parley with them, they will plead with them, and then they will discuss and argue with them interminably but what they will not do is to carry out the divine command—to expel them. This is the only meaning that the purging out of the leaven can have. When the Apostle Paul wrote to the Galatians he interpreted the meaning very clearly. He told them :

"A little leaven leaveneth a whole lump."
"I would that they were even cut off which trouble you."
(Galatians 9 : 9, 12).

It is for those belonging to the "others" who are reading these articles to decide whether they will remain with the disobedient, and thus partake of their evil, or will they have the courage to come out and be separate and be joined to the "One Body" endeavouring to exalt the Law of God as the Spirit of Christ.

(To be continued . . .)

"Selah"

A Summary of a Bible Class Discussion

CONCORDANCES and commentaries give no help with regard to the meaning of this Hebrew word which is found so many times in the Book of the Psalms and also in the prophecy of Habakkuk. The learned of Christendom, defeated in their pursuit to find the true meaning of the word, can do no more than suggest that the word "Selah" is a musical sign, meaning "pause." It is obvious that this word which is part of the sacred writ must have a much more

profound meaning than this for it to be preserved in the divine record. It should be remembered that Commentaries, although written by learned men, are, never-the-less, the product of darkness; and that the light of the Truth in its beauty and simplicity will never be found in the darkness. Only in the One Body where the Spirit of God prevails will the blessing of Truth be given where there is a seeking in all humility. We must not be presumptuous in the knowledge which God confers to those in the One Body, but remember in gratitude that :

“God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ;
And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are : That no flesh should glory in His presence.” (I. Corinthians v. 27-29).

The writers of Commentaries like to have their names quoted as authors of various opinions. It will be remembered, however, that there is no unity of mind amongst the learned, for they vie with one another in their endeavours to exalt their own opinions. This is pride, which will never be rewarded with the Truth as is seen from the foregoing quotation.

Derivation of the Hebrew word “Selah”

Even to those who do not understand the original languages in which the Bible was written, Lexicons can be used with profit to find the meaning of the original words and what is more important their derivation.

“Selah” is derived from a word which literally means “to be strewed on the ground,” and is sometimes used in the original to mean that which is valuable because it was the custom of ancient merchants to lay their commodities on the ground so that prospective buyers might see them.

God never forgets to provide a key for the solution of any exposition so that His children might understand and be enlightened. This key is found in the book of Job where the word “Selah” is translated “valued.”

“But where shall wisdom be found? It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire.” (Job 28 : 12 and 16).

This is a welcome confirmation that the root meaning of the word “Selah” is to value something in the same way as a buyer values his prospective purchase. When a purchase of an article is made, it is always valued with the end in view: if it is food then consideration is given to the value of taste and nourishment; if it is an article of wear then the end to be considered is whether the appearance will be suitable, and in the end the wear will have been satisfactory. This supplies the precise meaning of the word “Selah.”

“Selah”—“Value it considering the end”

Now let us look at one or two instances in the Psalms where the word “Selah” appears in order to see the light which this understanding of the word “Selah” gives.

In Psalm 3 the word occurs three times. This Psalm is entitled in the original “A Psalm of David, when he fled from Absalom his son.” It is as well to remember this as then the sentiment of the Psalm will be understood of one who was suffering and in affliction.

Suffering and affliction for the true children of God are not merely to inflict punishment, but are intended by a kind and loving Father to bring forth “the peaceable fruit of righteousness.” In this Psalm the words of David point to this lesson with the promise of salvation which God extends to all those who will submit to His teaching.

David says :

“Many their be which say of my soul, There is no help for him in God. Selah.” (Psalm 3 : 2).

This taunt which was experienced by David is very reminiscent of the sufferings of Christ. He, Christ, was despised and rejected. In the terrible ordeal of His crucifixion, His enemies almost used the words of this Psalm ; indeed they did use the words of a later Psalm :

“He trusted on the Lord that He would deliver Him : Let Him deliver Him : Seeing He delighted in Him.”
(Psalm 22 : 8).

Reproach is always hard to bear especially when it is not merited. The injustice of the criticism makes one feel like retaliating ; but not so with the servants of God. David knew that in his sufferings which were undoubtedly a fellowshipping of the sufferings of Christ, a lesson was to be learned. See how he appreciates this :

“Many there be which say of my soul, there is no help for him in God. Selah.” (Psalm 3 : 2).

“Selah”—“value it considering the end.” This is what David is saying—the sufferings which he was experiencing were to be valued as being something given to him from God that he might be chastened and bring forth the peaceable fruits of righteousness. He knew, like the Apostle Paul, that without chastisement he could not claim to be a son of God ; he also knew that where chastisement is really valued considering the end that God has in view, a glorious reward can be expected.

The next occurrence of the word “Selah” in the Psalm is as follows :

“I cried unto the Lord with my voice, and He heard me out of his holy hill. Selah.” (Psalm 3 : 4).

God does not suffer His children to be in distress needlessly. He knows that they require to be dependent upon Him—to be in need of Him. Only experience of adversity will emphasise this need. Then when, like David, the appeal is made over a time, and eventually there is a gracious response by the delivering hand of God the foregoing words of David will give articulation to the thoughts deeply felt. And remember that David adds the word “Selah” to show that the deliverance is to be valued considering the end, when the greatest of all deliverances will be granted those who love God—the deliverance from sin and death.

This leads to David’s concluding remarks in the Psalm :

“Salvation belongeth unto the Lord : thy blessing is upon thy people. Selah.” (Psalm 3 : 8).

How powerful is the word “Selah” here, that the salvation of God should be valued considering the end, when He will be pleased to grant to those who are approved that glorious salvation to be with His Son for ever, and enjoy the happiness of His kingdom in bodies that no longer can be victims of sin and consequently will be

delivered from the wages of sin. This salvation is expressed in simple and beautiful terms by the Apostle John in the Revelation when . . .

“God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying neither shall there be any more pain : for the former things are passed away.” (Revelation 21 : 4).

And so a journey can be taken through the Psalms and also through the prophecy of Habakkuk looking to the pointer of God—“Selah”—telling us to value certain things now, that we might consider the end which He has in view for those who are striving to please Him.



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

“ . . . They shall speak lies at one table, but it shall not prosper : for yet the end shall be at the time appointed.”
(Daniel 11 : 27).

THese words of Daniel are written concerning the kings of the north and south. As viewed by Daniel they constitute a world power to the north of the land of his people and her adjoining territories, and a world power to the south. From ancient times the land of Israel has been troubled by such powers, and in the chapter from which the quotation heading is taken a prophetic summary is given of the rivalry and conflict of these powers over a long period of history. The chapter however does not deal only with fulfilled historical prophecy as viewed from these present times ; it also is foretelling, in a remarkable way, world events now being fulfilled and about to be fulfilled !

The mind is taken to the end of Gentile times, and to the coming of The Great Prince of Israel by the following quotations taken from the latter part of the chapter and from the commencement of the next.

“AT THE TIME OF THE END shall the king of the south push at him : and the king of the north shall come against him like a whirlwind.” (verse 40).

“AND AT THAT TIME shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time:” (Daniel 12 : 1).

It is in context with these words that the penetrating spirit of the prophecy looks behind the scenes, at the affairs of men, and particularly at the affairs of the two great powers mentioned.

Throughout the ages the history of diplomacy has been a history of treachery and deceit. The discerning voice of scripture, however, is not dealing merely with the past in the verse where the false speaking of great powers is described, the words are surely connected with those other verses already quoted which speak explicitly of the end, for the scripture declares :—

“They shall speak lies at one table ; but it shall not prosper:
FOR YET THE END SHALL BE AT THE TIME AP-
POINTED.”

Yes ! The deceit, the evil manœuvring of the great powers to which the prophecy directs attention will also be evident in the latter-days as these words show. But the subtle battle of words, it is clear, will not avail, or in the long run benefit either of the parties engaged therein. At the time divinely appointed the end shall surely come ! God will terminate the days of the Gentiles ; world powers will be shaken and thrown down. In the words of the Psalmist . . .

“ . . . the mountains will be carried into the midst of the sea.”

Surely that time is near as a multitude of diplomats “run to and fro” from the two great powers, and their satellites of north and south or of east and west according to the angle from which they are viewed. The main objective of their missions being to win support from those nations which are still uncommitted politically to either of the two world camps. The cry of course is that they are working for peace, and this no doubt is the desire of some; but the overruling factor which the scripture pinpoints is that :

“ . . . both these kings’ hearts shall be to do mischief.”

The masses are deceived into thinking that their governments are striving for peace, but deep down in the hearts of the leaders of the great powers is that overriding desire to do the other mischief in the political sphere ; to drive a wedge in the confederacy of the opponent power.

Much has been said at the recent great meetings of the world leaders at the U.N.O. Headquarters in New York which has had the appearance of seeking not only a solution to the political impasse, but also an alleviation of the ills of the more backward nations. When the United Nations was founded at San Francisco in 1945 it had 51 members. This figure has been increased to 82 and at the time of writing another 16 are expected to be added during the new 15th Session of its General Assembly. Most of these members are countries in Asia and Africa, and naturally they tend to act en bloc in their decisions at U.N.O. This has become a danger to great power diplomacy, especially as the Afro-Asian bloc has now outnumbered in its votes, the American bloc. Hence the bland speeches, and the apparent good intentions of the great powers, then the criticisms followed by the war of words and then back again to bland speeches and what appear to be good intentions, as the assembly continues its sessions. The Spirit reveals what is behind this great facade !

“They speak lies at one table ; but it shall not prosper”

Though nations do not want war, the underlying desire is not for peace, but rather for support, because of the fear and mistrust which exists between the two great powers ; and “lies” is one of the weapons used to gain support from smaller nations as they all meet together for the supposed purpose of settling the differences “at one table.”

From time to time there is an outburst as North accuses South or South accuses North. The Soviet Union has been accused by the United States of trying to make the Congo a “Soviet satellite State in the heart of Africa.” The tactics of the Soviet have been described as utilising the legitimate aspirations of nationalist movements for purposes of Soviet imperialism. The United States and its allies on the other hand have been accused by the Soviet Union of plots against the Congo. Even while debates have been going on for the supposed purpose of suggesting arrangements which might bring about a world settlement, the Soviet press has been screaming about “new acts of American pirates.” A Soviet newspaper alleged that a trawler in the Atlantic had been swept by the blinding searchlight of a submarine without signal lights at a distance of between 130

and 190 yards, and was later buzzed by an American bomber. The paper went on to say that another trawler reported a near collision with an American destroyer which called on it to stop in the open sea. Eight American aircraft were said to have flown in circles over another Soviet trawler. The paper commented: "At the United Nations, Eisenhower talks about peace but in the Atlantic American pirates run amok."

Such a report, which no doubt has some truth in it, reveals that the Americans are deeply suspicious of anything Soviet, and they are not going to take any chances. The report also shows that the Soviet propaganda machine is ever on the alert to seize an opportunity to make political gain out of the actions of their opponents.

One British newspaper report concerning an eleventh hour decision of the Australian Prime Minister to go to New York was very revealing. The report was a comment by a news correspondent in Melbourne. Quoting the "Sydney Morning Herald" the reporter revealed newspaper criticism of the manner of the Australian Political Leader's decision. He decided to go only a few hours after giving an emphatic "NO" in the Australian Parliament to representation that he was needed in New York, and after he had argued that he was sufficiently represented at the United Nations by the Australian Attorney-General Sir Garfield Barwick. The leading article in the Sydney paper quoted, said—

"Did he receive a rallying call from Mr. McMillan? Mr. Menzies does not say, but certain it is that it was no new matter affecting Australia's national interests which influenced him. When he says that the meeting has been attended by more and more Heads of Government, and that, therefore, Australia should not be conspicuous by his absence, he conveniently overlooks the fact that Kruschew's decision to attend, which made the attendance of other Heads of Government certain, was announced a fortnight before Sir Garfield left for New York."

Under the heading "Distasteful Admissions" the correspondent aired his own suspicions and the views of others concerning the Australian leader's reticence. His words read as follows . . .

“There are plausible explanations for Mr. Menzies reluctance to give a fuller account of his reasons. If he admits publicly that he is answering an urgent summons from Mr. McMillan he is vulnerable to critics who argue that Australia has a special role to play at New York in the wooing of Afro-Asian neutrals. This role will suffer if neutral Heads of Governments are given the impression that Mr. Menzies is extending them the courtesy of his own presence in New York only at Britain’s behest. President Nasser, for one, who remembers Mr. Menzies as Sir Anthony Eden’s negotiator in the Suez affair might be tempted to make the worst of this impression. Alternatively Mr. Menzies could explain his change of mind by confirming reports—which are probably nearer to the truth—that he yielded to pressure from his Liberal Party colleagues. They were worried by the growing insistence of Australian public opinion, disingenuously fanned by the Labour Opposition at Canberra, that Australia must throw her full weight into the propaganda tussle in New York, where the importance of being present probably overrides the importance of being earnest.”

Yes, what a great sign this 15th Session of the General Assembly of the U.N.O. has been ! A suitable epitaph to the work put in by world leaders at the meeting is the words just quoted :

“ . . . the importance of being present probably overrode the importance of being earnest.”

But the scripture has its own epitaph prepared for U.N.O. itself, one that is certain to be fulfilled upon that organisation where west meets east, even if other assemblies are yet to be arranged.

“It shall not prosper : for yet the end shall be at the time appointed.”

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.

Our sisters, Peggy Crossley and Eunice Francis, arrived safely from England on Wednesday, September 21st. We are enjoying their company, grateful to a merciful Father who grants these contacts, and the strengthening of a precious bond.

Our Sunday School Outing was held on Saturday, October 1, amidst the glorious colours of Autumn, in Chestnut Ridge Park. This privilege was enjoyed by children and adults alike.

Contacts with Christadelphians continue, but to date, doubt of their position does not lead to courageous separation from a fellowshipping of wrong. How sad is the failure to understand this fundamental doctrine and relationship.

J.A.DeF.

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.

Once again we have been permitted to feel the unity where the Spirit dwells, for our Fraternal Gathering was a truly happy and uplifting time when we had the pleasure of the company of Brethren and Sisters from Manchester, Wales and Ireland.

The unity was also expressed in greetings from U.S.A. and Ireland.

The subject based on Numbers 21 and Revelation 7, verse 17, was indeed of great benefit to all.

The company of Bro. and Sis. W. G. Butterfield, Bro. Iago, Sis. Harrison of Manchester and also Sis. T. Williams of Wales at the Table of the Lord, made a truly happy and uplifting time for us the Sunday following.

We thank the Brethren who have given the word of exhortation. We thank Bro. D. Lancaster, Bro. W. V. Butterfield for their helpful addresses, and all the willing hands who helped at the Gathering.

H.J.S.

THE REMNANT

Co. Down., N. Ireland, Newtownards & Bangor. Sundays: Breaking of Bread, Newtownards, 11.30 a.m. ; Sunday School, 10.30 a.m.; Law of Moses Study 2.30 p.m.; Bible Class, Wednesday Bangor.

We had great pleasure in having to visit us, Sister Robinson and Brother J. Smith, of Warrington last month. We are indebted to Brother Smith for his help in our study and on Sunday morning in exhortation.

It was uplifting to hear the report of the Fraternal Gathering at Nottingham and to receive the messages sent back to us.

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 3.45 p.m.

During the month of October our weekly lectures have been on the subject of "The call of God throughout all generations." The endeavour is being made to show that the call of God from the time of Eden until the present time has been the same, and the principles of Truth to be believed and obeyed for salvation have never varied. There has been little interest shown by the outsider but the lectures promise to be of benefit to us all in reminding us of the gracious privilege of belonging to a company of believers commencing with Abel.

We were glad to welcome Sister Nancy Pinkerton, of Bangor, Co. Down, N. Ireland, at the table of the Lord on October 9th. These opportunities to take counsel together and discuss various features of our precious hope provide incalculable benefit.

The brethren and sisters are reminded that our Annual Sunday School Party and Prize Giving will be held in the Memorial Hall, Albert Square, Manchester, on Saturday, December 31st, God Willing.

Please note alteration to the time of commencing the Saturday class.

W.V.B.