

AUGUST 1962

A Monthly Magazine issued by

# 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"**

---

AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

IT IS THE SPIRIT THAT QUICKENETH.  
THE FLESH PROFITETH NOTHING

NEWS FROM THE ECCLESIAS

---

**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

**“A man can receive nothing”**

**H**OW helpful we find the mind of John the Baptist in his recognition that Jesus was the Christ, the Lamb of God. In John, chapter 3, we find the reply to his brethren, who told him of the work of the Lord Jesus and His disciples, who were baptising. This reply was, verse 27, “. . . A man can receive nothing, except it be given him from heaven.” Here was a recognition that the Lord Jesus had been endowed with power from His Father, had been granted The Spirit, and was finishing the work His Father had given Him. Here also was recognition of God’s purpose to be accomplished through the Lord Jesus, a purpose which had been in God’s mind since the creation. John was aware of the great responsibility that was Jesus’ because of this power given from heaven, a responsibility that He must not fail nor seek to evade.

We can find help for ourselves, brethren and sisters, in the words of John. We too, have been granted much in the blessing of being born of the Spirit, with the privilege of serving God and His Son. As we look back, each must acknowledge that indeed much has been received from heaven. With it as well comes a responsibility to follow the Lord Jesus, in gratitude to God for His great gift. The words of Paul in Romans 8 : 15 come to mind.

“For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”

How precious the gift received—adoption into the Family of God, a son or daughter of the Father, and a brother or sister of Jesus Christ. Do we fully comprehend? If so, our cry would indeed be, Abba, Father. A cry of subjection, of joy, of appreciation of the Father’s love towards us. How true and helpful are John’s words, “A man can receive nothing, except it be given him from heaven.”

We find that the word receive means to attain, to get hold of, to take. It is most necessary then that we do get hold of the gifts God provides from heaven. Let us contemplate for a moment what we

do receive if our spirit is right. Guidance, to help us to know what way to walk. Mercy, to provide a means of mediation and forgiveness if we can respond. Trials, to prove our faith, and chastening, to correct us as we fail. How just and good His chastening is, though we may not always appreciate it. All this is received, and in addition countless temporal needs and comforts, all part of a Father's love, and all for our good if we will get hold of it and use it as He wishes it, in the spirit of Abba, Father, the spirit of His Son Jesus.

### **“According to his several ability”**

To help, the Lord Jesus teaches through the parable of the talents, in Matthew 25 : 14 to 24, of the man who, travelling to a far country, delivered his goods to his servants. The record is, verse 15 . . .

“Unto one he gave five talents, to another two, and to another one, to every man according to his several ability . . .”

How just this master, speaking to us of God's justice and wisdom in what He bestows upon us. He measures, watches and then weighs out our gifts, our responsibilities. How good for us that it is not measured out according to our judgment or wishes. We would soon fail, for one might over estimate, while another would under estimate. It is given as the Lord Jesus tells us, “according to our several ability” in God's judgment. Ability, we find means to be able, or have power. So as we are able, He gives from heaven, looking to us to bring the increase to Him. No matter how much or how little, it is given in God's knowledge of our ability. We must get hold of this truth.

Jesus' instructions concerning that which is placed in our care are found in Luke 19 : 13, where He says “occupy till I come.” “Occupy” means to busy one's self gainfully. This is the requirement in our use of that received from heaven, and this is our probation during which we will show how we “occupy” until He comes; and whether we shall find the blessing of “well done thou good and faithful servant,” or hear condemnation, “Thou wicked and slothful servant . . . cast ye the unprofitable servant into outer darkness.” Does not Paul tell us in I. Corinthians 12 : 7 . . .

“But the manifestation of the Spirit is given to every man to profit withal.”

It is not to be our own profit but God's. We are at best unprofitable servants, but let us, brothers and sisters, be the best possible servants, to the utmost of our ability, waiting upon Him, striving to return increase to God and to His Son in a pleasing manner.

### **"He must increase"**

This was the spirit of John the Baptist, for we read his words concerning Jesus in John 3 : 30. "He must increase, but I must decrease." How pleasing such a mind must have been to God, as He watched John giving of himself, in effect decreasing, that Jesus, His Son might be increased, and glorified, obeyed and honoured. John was selfless in his work. Let us take this example, brethren and sisters, and allows it to govern our lives that we too, decreasing in self-importance, may glorify the Lord Jesus and so increase in His spirit.

The question may be asked, "How can we do it?" Once again help is provided for us in the words found in I. Peter 4 : 10 . . .

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

The gifts then, that we receive from heaven are given to us, not only for our own use, but that by using them as God gives them, all may benefit, all may increase in faith and in unity. In so ministering (or acting as a servant as the word means) we are appointed as stewards of the manifold grace of God. As stewards we are held responsible by the Master to bring increase to Him, and are held accountable for all that we do with His gift. How displeasing if we were to use it only for our own benefit, our own advantage! Would we not find it quickly taken away. Let us then, brethren and sisters, be indeed good stewards of that manifold grace.

In our stewardship, again it is given according to our ability, even though it may at times seem to us that what is required is

beyond our ability. Even though we doubt we must remember that God is the best judge of our ability and will not load us with either work or trial that is beyond our capacity to bear and to glorify Him.

We have much help, when in the frailty of our flesh we do doubt, for Jesus tells us in John 16 : 23, 24 . . .

“Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you . . . Ask and ye shall receive, that your joy may be full.”

How much, brethren and sisters, we feel the need to have our ability bolstered, our confidence built up. What great help is ours through the mediation of the Lord Jesus who in His flesh felt weakness and needed strengthening. He carries our prayers to His Father, and God will grant the necessary help if we pray believing. James tells us, chapter 1 : 5-7 . . .

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith nothing wavering . . . For let not that man think that he shall receive anything from the Lord.”

“It shall be given him.” Let us take hold of these words, this gift received from heaven, with faith, with trust in our Creator, and press on in the work of our stewardship, serving God and His Son, that they may increase through our ministering one to another, as we see a need. Let us strive to be steadfast, not wavering, not doubting.

Can we then go back to John’s words to his disciples, “A man can receive nothing except it be given him from heaven,” and find real help while here, in our struggle to be faithful children, good stewards of His gifts. Here is a promise, a hope, a change for us. God, not willing that any should perish, looks down upon each of us, to help, to correct, to chasten, to encourage. The words of Paul to his beloved Timothy come to mind—“O Timothy, keep that which is committed to thy trust . . .” (I. Timothy 6 : 20), an expression of his love and hope for his brother. Does not God look upon His children with that same mind, the same exhortation—O Son, keep that which is committed to thy trust?

Let us then, brethren and sisters, respond to that love and care always, that we may work to the increase of the Body of the Son of God.

J. A. DeF.

### **Christendom — and others — Astray (55)**

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

**O**NE of the outstanding features of the Law of Moses was its remarkable provision for determining right and wrong in all matters affecting everyday life, whether domestic or Ecclesial. Nothing was left to mere opinion or doubt. Every point had to be settled, so that conduct in all things might be according to the divine will. It could not have been otherwise, for God, Israel's God, desired that His children should know what was right and what was wrong in all things. Hence He declared to Moses—

“O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever.

Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments which thou shalt teach them, that they may do in the land which I give them to possess it.

Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left.

Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live.”

(Deuteronomy 5 : 29-33).

In these weighty words the purpose of God with His children is made perfectly clear: that they might know right and wrong, and choosing the right to be able to live.

The only possible doubt which remains was the application of the Law in difficult cases. Even so God's children were not to be left in doubt, or become victims of a complicated legal procedure to find what was right. The simple divine expedient was provided for in the counsel accepted by Moses at the hands of his father-in-law, who said—

“Hearken now unto my voice, I will give thee counsel, And God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge.” (Exodus 18 : 19-22).

In this arrangement there was to be no battle of wits between opposing lawyers, but a simple seeking of a judgment, which really was God’s. The judges were to judge on this basis, and if they were not sure of the divine view, they must refer the matter to Moses, who, if necessary, would seek God’s counsel—as was mentioned to him by Jethro,

“Be thou for the people to God-ward, that thou mayest bring causes unto God.”

In the event of a cause too difficult even for Moses to decide, then the matter could be referred to God as was the case of a brother found gathering sticks on the Sabbath. The record states—

“And they put him in ward, because it was not declared what should be done to him.” (Numbers 15 : 34).

Then the Lord gave His judgment direct to Moses telling Moses that the man must be put to death. And so the brethren and sisters constituting the Ecclesia in the wilderness, if they were faithful, might know in respect of any matter what was the will of God either from the Law itself, or if this were not clear then from the judges, and in the last event in a case too difficult for the judges, from God Himself through the High Priest.

Could evidence be more conclusive that His children, the brethren and sisters constituting the Ecclesia at that time might know in

every circumstance what conduct or doctrine was right or what was wrong. The care which the Almighty took to ensure that this was the case by the Law which He gave, or through the judges, or by direct answer of His own voice shows the importance which Yahweh attached to His people knowing His mind on all matters so that doubt should never be allowed to reign in the Ecclesia on any point; for where doubt is permitted, and it is said that brethren must not judge, it is not long before those constituting the Ecclesia are a body of people in which "every man is doing that which is right in his own eyes." The steps towards this disastrous end are easy to perceive: doubt on one point will permit a doubt on another, so that as a brother may excuse himself on a certain matter because of doubt, this gives license to another brother to excuse himself on a matter that he judges convenient for himself, until the whole life and conduct of the Ecclesia is one pervaded by doubt, with the subtle but fallacious observation that in the end the Lord will judge rightly. This statement is true, but was never intended to be regarded as an excuse for permitting doubt on the conduct and doctrine of those constituting the One true Body.

### **"We cannot judge."—The Bane of Christendom**

The importance of God's provision for His people in the past that they might judge according to His mind in all things affecting Ecclesial and everyday life is seen where departure from this has taken place, and the dreadful results which ensue. Ask the leaders of Christendom for a definite statement on any item of conduct or doctrine and the answer will be one riddled with doubt.

"Is it right to fight in view of what Jesus says?" is a question sometimes asked of Christendom's dignitaries, and the reply usually is "this is a very vexed question and must be left to the individual's conscience." Very convenient words for saying that they have no definite belief and have no courage to make a clear pronouncement. Christendom do not realise that an individual's conscience as such, is no guide at all. "Conscience" simply means—"con", with, "science", knowledge—so that the word itself means having a knowledge with, or seeing with God in a scriptural understanding. Individual consciences are so varied and often completely contradictory that they are no guide at all. True conscience, "a seeing with God," is one instructed by the Word, and whose judgment therefore will be according to what is the mind of God. The Apostle Paul knew that a conscience such as is often referred to by Christendom is not a natural gift like the gift of sight or hearing, but is a

faculty which must be developed with the help of the mind of God as revealed in His Word; and so the Apostle speaks of this in the following way :

“And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.”

(Acts 24 : 16).

A little consideration of this matter and the position of Christendom will soon reveal that Christendom is much astray, but how much! There is not an item of doctrine or conduct but what the leaders of Christendom have put in doubt. Abundant proof of this can be found in the authenticated publication on “Doctrine in the Church of England” as the result of many years’ labour under the direction of the Archbishop of Canterbury and many of the leading Anglican Bishops. As a sample of what these learned gentlemen discovered by their deliberation in respect of doctrine take the following :

The tradition of the inerrancy of the Bible commonly held in the Church until the beginning of the nineteenth century cannot be maintained in the light of the knowledge now at our disposal.”

And so the very foundation, the Rock, on which God intended that faith should be built is destroyed at the very commencement of their report.

Doubt must follow as indeed it does on every item. Doubt is even excused when a person makes a profession which he does not believe. Amazing, but true as the following portion of the report shows . . .

“Assent to formularies and the use of liturgical language in public worship should be understood as signifying such general acceptance without implying detailed assent to every phrase or proposition thus employed.

Subject to the above, a member of the Church should not be held to be involved in dishonesty merely on the ground that, in spite of some divergence from the tradition of the Church, he has assented to formularies or makes use of the Church’s liturgical languages in public worship.”

Could doubt be given greater licence when a person must not be accused of dishonesty for telling a lie!

Let it be remembered that the Commission who made this statement were men of the highest standing in the Church of England together with scholars of special academic qualifications. Fifteen years were consumed by this commission in determining what is the doctrine of the Church of England. Consideration of what they say will show that doubt makes void all their statements. There is not one definite pronouncement to which simple men could look to build up a robust faith. Every item of doctrine is placed in jeopardy by doubt even including that concerning the resurrection of the Lord Jesus Christ from the dead.

In this connection the report of the august Commission becomes amusing reading as they reveal how the wise can be taken in their own craftiness and their wisdom made to appear nothing more than foolishness. Look at what they say . . .

“To speak more positively, we are of the opinion that it ought to be affirmed that Jesus was veritably alive and victorious; that He showed Himself, alive from the dead, to the disciples; and that the fact of His rising, however explained (and it involves probably an element beyond our explaining), is to be understood to have been an event as real and concrete as the crucifixion itself (which it reversed) and an act of God, wholly unique in human history. The symbol of this fact in the Gospels is the story of the empty tomb. More than one explanation of this has been suggested; that the majority of the Commission are agreed in holding the traditional explanation viz. that the tomb was empty because the Lord had risen.”

Fifteen years of time spent by a committee of high learning seems to be excessive to reach such a naive conclusion. When simple men of faith like the apostles John and Peter went into the tomb and found it empty it did not take fifteen seconds to realise that what the scripture had said was now fulfilled . . .

“That he must rise again from the dead.”

It will be observed that even fifteen years of time spent by some of the Commission in considering the evidence of the empty tomb did not convince them of the fact that Jesus rose from the dead.

So later in the report doubt is made more corrosive as the following will show . . .

“It is possible, therefore, that antecedent beliefs as to the resurrection of the dead have played some part in shaping the tradition of the Resurrection of Jesus Christ, even as that is recorded in the New Testament itself. This consideration, combined with others of a more general sort, inclines some of us to the belief that the connection made in the New Testament between the emptiness of a tomb and the appearances of the Risen Lord belongs rather to the sphere of religious symbolism than to that of historical fact.”

So much then for Christendom with all its learning. Well might the Apostle Paul say . . .

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Colossians 2 : 8).

It is true to say that where Gentile learning has gained an ascendancy in the Body, faith is soon undermined and eventually Truth departs.

### **“We must not judge”—Doubt the destroyer of the “Others”**

It was in 1884 that the Body comprising the Truth at that time was assailed with the gravest doubt regarding the inspiration of the Scriptures. The damaging statement about the inspiration of the Scriptures appeared in a new publication called the “Exegetist.” The writer was a scholarly man. Clever men can be dangerous in the Truth when they wrap up their poisonous thoughts in learned phrases. The result is that the leaven of doubt is not perceived on a first reading and corruption often sets in amongst readers before the dreadfulfulness of what has been written is realised. This was certainly the case as the following brief quotation which started the inspiration trouble will show :

“The inspiration power would, therefore, probably come upon the writers in silence, and it would serve as an infallible guide to them for all its purposes. This of course, would only apply to the original documents, and in our view, to only such parts of them as could not otherwise be produced. We apply a much more reasonable canon of interpretation to the sacred writings when we so far overcome our timidity

as to acknowledge in them the presence of a human as well as a Divine element.

The far more reasonable and defensible view of the question, is that which makes inspiration cover all that may be said to belong to Divine Revelation proper: by which we mean, everything in the Scriptures that may have been beyond the power of man to discover for himself. We, however, draw a distinction between what is inspired and what is infallably true. The latter does not necessarily presuppose the former."

Robert Roberts knew at once that this expressed doubt destroyed the very foundation upon which the Truth was built, and in spite of all his efforts to avoid a division this became necessary to preserve the Truth.

Those who seceded from the Truth at this time were received back by the main body of Christadelphians in 1957, but without any refutation or condemnation of those responsible for the doubt cast upon the Word of God.

Large numbers were gained and a better front presented to what would be called the "outsider." But at what a cost, for doubts which had already existed were now multiplied a hundredfold destroying firm conviction on many important items of doctrine and conduct. That which had happened to Christendom had now overtaken those who once had the Truth.

As you read some of the writings of modern Christadelphians especially the learned, it seems as though history is repeating itself. Amongst them recently there has been considerable discussion on the limitation of Jesus' knowledge. Read what has been published in the "Christadelphian" as a leader's view on this :

"We may assume that, had Jesus wanted or needed the scientific knowledge which men have only recently achieved, God would have revealed it to Him; but He did not, because it did not, and does not, matter in the context of salvation.

May not thoughts like these form a useful basis of approach to the inspiration of the Scriptures, helping us to keep their redemptive purpose in view and saving us from defending positions which they themselves do not require us to defend?"

Here are shades of 1884, the year that saw the beginning of the inspiration trouble. Similar in subtle and clever style so that the reader may be deceived before he realises. But see where it leads—here is a subsequent view :

“Yes, it is all or nothing with the Bible too. If Genesis goes, then Jesus goes . . . by patient study most of the apparent discrepancies between Genesis and modern knowledge can now be reconciled. If only more would regard the few remaining problems as a challenge . . . we would resolve those few outstanding difficulties.”

Good as far as it goes, but listen to what follows :

“Finally, may I appeal to our older brethren and sisters to make a special effort to understand the intellectual problems of our younger generation? They ought not to be blamed for worrying about difficulties that did not worry us. They are growing up in a critical, enquiring world, and they cannot be expected to take the accuracy of the Bible for granted as their fathers did. We must be prepared to listen to their problems, and take pains to help them and find satisfactory answers in harmony with our Lord’s teaching.

Unless we learn to do this we shall lose increasing numbers of our young people. The unsympathetic attitude of “this is all very simple to me—why can’t you believe it?” will quickly drive them into unbelief. The opposite error, of holding their allegiance by suggesting that they need not believe implicitly in every verse in the Bible, will in the long run prove just as fatal.”

Alas there is not at the present time in their midst a Robert Roberts to bring them back to the Bible and to God.

Doubt has done its deathly deed and killed the Truth in their midst. Out of their own mouths is heard the confession of their dilemma—“we must not judge.”

To the devout and purposeful reader who is anxious to be approved when the Lord returns may we commend the Law of Moses with its Spirit of Christ for his consideration, with the comment of the Prophet Isaiah “to the law and testimony: . . . if they speak not according to this word, it is because there is no light in them.”

(To be continued . . . )

**“It is the Spirit that quickeneth.  
The Flesh profiteth nothing.”**

(John 6 : 63).

**T**HE traits in human nature are ever with us—as they are in the world, but with this difference. In the Truth, they are not to be countenanced; outside the Truth excuses are readily made for anyone who is provoked, but not so in The Body of Christ. “Love . . . is not easily provoked, thinketh no evil.” (I. Cor. 13 : 5). When anyone is injured by the tongue among our contemporaries, they think it strange if there is no ready answer back, nay, they think it is a sign of weakness, and moreover a thing to be deprecated. Oh, the evil in the world through serving the flesh! The Apostle has a name for this, he calls it “sarx amartia”—sin’s flesh. A martyr of Jesus is one who does not serve the flesh but adheres to the Spirit; he is a witness of Jesus—hence “the blood of thy martyr Stephen was shed.” (Acts 22 : 20). Was not his blood shed for the witnessing of the Truth? The Apostle makes it abundantly clear when he says “putting off the body of the sins of the flesh by the circumcision of Christ.” (Col. 2 : 11). Is he not telling us that circumcision really means to cut away the flesh—not with hands—but by baptism into Christ and the operation of a new man in putting down the impulses of the flesh—being now a martyr (witness) of Jesus, not serving sin.

In times past many have had this opportunity, why have they failed? Is it not because of the failure to preserve the Spirit; the brethren of old “drank of that spiritual rock that followed them and that rock was Christ.” (I. Cor. 10 : 4). The answer is they lusted after evil things—and were destroyed of serpents—they murmured and were destroyed of the destroyer—but the great point is that these things were written for our examples “upon whom the ends of the world are come.” In coming nearer to our time, have the examples had a beneficial effect?

If we go to the record (Ex. 17 : 7) we see the trouble—a great trial—no water to drink, they murmured and were ready to stone Moses (who had brought them from hard bondage). We see the leader Moses, appealing to his God; the Rock was struck and there came forth water which followed them and went forth with them

through the wilderness journey. We learn that the rock that was struck was Christ, and from this we should look for the living water. The woman of Samaria helps us when she asked Christ for this water of life. (John 4 : 13-15). What did Jesus mean when He said "Whosoever drinketh of the water that I shall give him shall never thirst" . . . "shall be in him a well of water springing up into eternal life."? We turn to another passage . . .

"He that believeth on me . . . out of him shall flow rivers of living water (but this spake He of the Spirit which they that believe on Him should receive)."

The scriptures are full of evidence that they that have Christ have also the Holy Spirit (John 14 : 21-28). What a consolation to know that they that have it will be guided into all Truth, but let those who possess it be careful that they do not lose it as many have. The sad thing to relate is, that many in these last days, who once possessed it have lost it: and many differing opinions are expressed about it, showing uncertainty, but yet the scriptures are clear and David mentions it also with much appeal. "Take not thy Holy Spirit from me." (Psalm 51 : 11). Furthermore he says . . .

"Restore unto me the joy of thy salvation."

His fervent heart's desire was that he might be endued with that "Holy Spirit" for without it he would be lost. The Lord Jesus said,

"He that cometh to me shall never hunger, and he that believeth on me shall never thirst." (John 6 : 35).

But we can see what it is predicated upon—true belief—did He not mean that those who adhered to His teaching would never be short of divine food and the water of Life—that which sustains by the Spirit. Our father Abraham was called by the Spirit and kept by the Spirit as were all the worthies of old. Those that fell by the way were led by the flesh, and we are told the "flesh profiteth nothing"; it did not denote because a man was born in Israel that he would belong to The Israel of God—so many who had by birth the privilege of seeing the wonders and beauties of God fell away, and so it is in the "last days". By birth no one can be saved by that alone, although it may be a great advantage—but we see the result of the latter day apostasy: the "Spirit" has been lost and so men have to rely on the flesh (or man); and we know a man without the Spirit is dead.

The Law taught "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." (Gal. 3 : 10). We would like to ask the question, if it was so then, is it any different now? And if it is who made it so? It certainly was not God. "The law of the Lord is perfect, restoring the life." (Psalm 19 : 7). Again "Now ye are clean through the Word which I have spoken unto you. Abide in me and I in you; as the branch cannot bear fruit of itself, . . . except ye abide in me." (John 15 : 3-4).

The whole tenor of scripture is to show the difference between the flesh and Spirit. If we cannot differentiate, what is the trouble? Is it not that the vision is dimmed? And what is it that has brought this about? Is it not that the flesh is in full control? Where the opposite is seen has not the Spirit guided into Truth? The time of Christ's return is near. Let us who are of the Truth, "lift up your heads" and to those who are seeking, we ask the question, "What is hindering?"—there can only be one answer—the flesh. The world as we know it now is drawing to a close. Soon Christ will be here; opportunity is still with us—tomorrow might be too late. "Harden not your hearts." (Hebrews 3 : 8).

S.L.

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

**“O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?**

**For a voice declareth from Dan, and publisheth affliction from Mount Ephraim. Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.”**

(Jeremiah 4 : 14-16).

**T**WENTY FIVE centuries ago the above message was proclaimed by the Spirit of God through His prophet Jeremiah. It had its application to that former time of apostasy undoubtedly, but the message of God is applicable to all circumstances and for all generations. How much more then is this message a warning and a help in these times for those upon whom "the ends of the world are come"; especially as this message is in context with the declaration . . .

## THE REMNANT

---

“Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.” (verse 13).

The great Northern Power continues to voice its enmity against Israel. Its machinations against Israel are continually being seen in the Arab world. Recently Russia has sought to inflame the Arab-Israeli situation in the vicinity of the waters of Galilee. The lake lies on the frontier between the Jewish state and the Arab state of Syria and it is here that the Jews are about to achieve a great engineering feat. They want to make the River Jordan which flows through the Sea of Galilee irrigate the Negev area. Tunnels have been cut through mountains and canals dug to carry the water to the valley farm settlements. Slopes have been levelled and reservoirs built, and pipelines are being prepared to carry the life-giving waters far and wide. Since this scheme was started in 1961 the Syrians have been seeking to thwart it. They thought they had a good chance of doing so because the dozen or more springs which feed the Jordan are on Syrian and Lebanese land, hence Syrian engineers have tried to force the outflow of these springs away from Israel. The River Jordan however has always returned to its own bed!

What a wonderful testimony this is, though hidden away amongst much news and propaganda that is circulating at the present time. Only God can dry up the Jordan as He did in the days of old when Israel passed over on dry ground. God has also declared that Jordan is to be a landmark of Israel even to the time when The Kingdom is established and Israel is divided by lot for an inheritance (Ezekiel 47:18). The Syrians having failed in this direction are now wondering whether the only way to stop Israel bringing Jordan water to the Negev next Spring is war!

Hence a few months ago, there were air battles over Galilee, and Israeli gunboats exchanged shots with Syrian shore batteries. Here was an opportunity that Russia could not resist! Since the Syrian cession of the United Arab Republic, Russia, though still professing admiration for the regime of the Egyptian President, has supported the Syrian changes to further her own interests. Her support for Syria however is even greater now, following censure of Israel over the clashes on the Syrian border. It has been stated that Soviet propagandists are concentrating more thoroughly on a line of policy

aimed deliberately at inflaming Syria-Israeli relations. Prominence was given over the Soviet Radio some months ago to a speech delivered by the Syrian Ambassador in Moscow in which he said—

“Imperialism and Zionism never have been and never will be willing to allow beloved Syria, the cradle of Arab nationalism, to enjoy stability and to build up and concentrate her entity . . . The Arab people in Syria have seen how often imperialism incited its lackey, Israel, to carry out aggression against Syria and other Arab countries.”

Russia is obviously behind such utterances and is encouraging Syria to seek for Russian financial help as a contribution to the “war of the waters.”

Yes, there is evidence that there are “watchers” viewing the situation “from a far country” and they “give out their voice against the cities of Judah” as Jeremiah predicted.

Russian enmity against Zionism is also having its repercussions in Soviet territory. A number of Jews have been executed recently in Russia for what is termed illegal currency transactions. There have also been occasional suggestions in the Russian press that synagogues are the centres of espionage. The burning of a synagogue in Western Georgia is regarded as an ominous sign. A bomb was also placed outside another synagogue in Georgia recently which exploded, damaging the front of the building. News of this kind undoubtedly has a depressing effect upon many Jews, especially as one of the greatest powers ever known is the one that is antagonistic.

The effect of its policies against the Jewish religion in Russia is evident in the following figures given over Moscow radio. Moscow has now only three synagogues compared with about forty before the war when the Jewish population was much smaller than it is today. Biro-Bidjan which is occasionally still referred to as the Autonomous Jewish Region, has only one functioning synagogue. The total Jewish population in Russia according to the last census is over 2½ million, yet there are now only 150 synagogues in the whole of the Soviet Union, about half of them in the Moldavian and Ukrainian Republics.

## THE REMNANT

---

Will these threats to Israel and the adversities of those in the Diaspora have the effect of turning Israel truly to their God? The call of their prophet from the book of their Torah appears still to fall upon deaf ears.

“O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee.”

An evidence of vain thinking is apparent in the following quotation of a speech made by an eminent Jew . . .

“It is very necessary to have in Israel a modern educational institution, EMBRACING EVERY ASPECT of modern culture and science and yet at the same time moved by the spirit of Orthodox Judaism.”

Another Jew, writing of his observations in Israel has made the following admission :

“Our lives are governed by materialism, and all emphasis is laid on the State instead of on the People. The prevalent competition is for wealth—and the current illusion of wealth cloaks our basic spiritual poverty. . . . Our State is young but its inhabitants are prematurely old in spirit. Nobody is happy, and the general atmosphere is one of spiritual fatigue.”

Only a great shock will alter this situation though it is evident that the warning voice of God’s Spirit has not refrained from speaking in the record and has given an opportunity for response before it comes to pass.

The shock to Israel will be seen when the Northern Power shall “come up as clouds, and his chariots shall be as a whirlwind.” In context with such a situation the Spirit cries out to Israel “Thy way and thy doings have procured these things unto thee.”

So much for natural Israel, what of those who are Jews by adoption? What is the lesson? Are they being told that if “vain thoughts” are allowed to lodge among them trouble will follow which is “procured” when the way and what is done is according to man’s way rather than God’s. Sometimes a shock is needed to remedy the situation.

But to turn attention again, in conclusion, to the outcome of Israel-Arab difficulties. Arab nationalism will have to go, but God is perfectly just in all His ways. His solution based upon the acceptance of Israel's sovereignty is contained in the following words concerning His Kingdom . . .

“And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.” (Ezekiel 47 : 22).

D.L.

### News from the Ecclesias

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

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

The Sunday School Review date has been moved along to July 15. At this time, the awards for creditable work are given.

So we are reminded that a day will soon come when the Lord Jesus will return to award those who have faithfully applied themselves, and condemn those who have not grasped the opportunity now granted.

My recent visit across the sea has been a privilege, and a need filled with mutual benefit now, and, we pray, to the eternal good of all.

Contacts with Christadelphians and others continue.

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.

Our study of the Law granted to Israel, that they through its guidance would show forth His glory, and preserved for our help, continues to reveal His kindness, longsuffering and mercy exemplified in His Son our Head.

## THE REMNANT

---

It becomes repeatedly clearer as we study its phases, touching the life of the individual, how the Son of God in himself fulfilled the Law.

Can we be thankful enough that God has preserved His Law for us?

H.J.S.

**Co. Down, Ireland.** Newtownards and Bangor, Breaking of Bread Newtownards Sunday 11.30 a.m., Sunday School 10.45 a.m. Bible Class Wednesday.

We did appreciate the visit to Ireland of Brother Butterfield and Bro. De Fries, during the latter's short stay in England; it was a great pleasure to see them again, especially Bro. De Fries after so long a time, and as usual, we received much in their company. Through the kindness of brethren and sisters we seem to have a full list of invitations for all; and for those we are grateful—they are being much looked forward to!

God willing we hope to have our Sunday School Outing on Saturday, 4th August.

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.

The brethren and sisters are reminded of the Fraternal Gathering in the Memorial Hall, Albert Square, Manchester, on Saturday, August 11th, at 2.30 p.m. Tea 5 p.m.

During the past month we have had a visit from Brother J. A. DeFries of Eden, U.S.A. The discussions which the brethren were permitted to have with him proved to be most helpful, and all felt that various questions were settled in accordance with the Spirit. This is a powerful testimony to the promise that God will be with His people, if they strive to serve and obey, for He has said, "I will dwell among them, and walk in them, and I will be their God, as they shall be my people."

The brethren will long remember this delightful experience, by which true unity is achieved and sustained. How grateful we all should be, and careful to submit to His will, that the promised eternal unity might be enjoyed.

W.V.B.