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in opposition to the Dogmas of
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A WITNESS TO THE TRUTH

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

"Take heed ye be not deceived"

AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

AT A FRATERNAL GATHERING

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

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

“Thou . . . art my Servant”

IN all the Word of God, is seen His care for His children; His instruction, His encouragement, His correction . . . all to help.

In Isaiah 41 : 8, we read,

“Thou, O Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend.”

While this was addressed at the time to Israel, does it not apply to ourselves, as through the Lord Jesus we are heirs of Abraham and Israel of the Spirit? We are then to be as Israel, to whom He speaks “. . . I have chosen thee, and not cast thee away.” (verse 9). What a blessing there is, or rather can be ours as His servants, chosen, joined to Him as the Master—not cast away. Do we not need at times to meditate upon the position of a servant of God, a blessed state involving a great responsibility on our part and a loving care on the part of the Master toward His faithful servants.

We find the word “servant” comes from a root word meaning to work. A servant, then, is one who works for his master, is bound to him by a covenant freely made. We have the example in Israel of the servant who would not leave his master at the end of his six years’ service, as he was entitled to do, but declared his love, and that he would serve his master for all his life because he loved him. The record is found in Exodus 21 : 5, 6, where the servant said, “I love my master . . . I will not go out free.” His ear was then bored through with an aul, fastened to the door, and he would serve him for ever. How valued such a servant would be by his master; especially because of His love which would bring forth so many esteemed qualities.

Do we not see in this an example for us, brethren and sisters? We must be fastened to Him, drawn because we love Him, waiting to show that love in our service. As the servant in Israel, we are free to go, but will never depart for the desire is toward Him. Would not our God, as a just master, love, trust, and delight in such a servant? Let us then look to our service; can it be improved? Each of us must admit we can be better servants; must be better, as we feel His love for us.

“Behold my Servant . . . mine Elect in Whom my Soul Delighteth”

To help, we have the example of God’s perfect Servant, the Lord Jesus, who never failed in obedience, nor in love. Isaiah helps us too, for we read in chapter 42, verse 1—

“Behold my servant whom I uphold; mine elect in whom my soul delighteth: I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

“He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.”
(verse 4).

Jesus, His Servant, His Son, was the One who truly, perfectly loved His Master, and so is the perfect servant, giving His life in obedience. That life was given for others of His servants who, moved by the same love, would strive to follow His example. Let us then, brethren and sisters, strive to be servants in whom the Master’s soul delighteth, as it did with His Son.

As a further help for us to be better servants, the Lord Jesus taught His disciples through parables concerning servants. In Luke 12 : 42-48, we read such a parable.

“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. Of a truth I say unto you, that he will make him ruler over all that he hath.”

Does not our Master put upon each one of us a responsibility—a work, expecting us to use diligence and care because of love for Him? In the case of the parable, it was the providing of “meat in due season.” Meat—that which helps us to grow; the meat of His Word so necessary for our Spiritual progress. It is to be provided at God’s command, in “due season.” As needed, not too much, lest it be not absorbed; but in due season, at the required time, in the required amount. A work for each brother and sister as a need is perceived. Does not Paul help us here in our desire to fulfil this requirement?

“Let us not be weary in well doing: (as the servants of God) for in due season we shall reap if we faint not.”

(Galatians 6 : 9).

In God's due season, we may hope for redemption, for salvation, if now as servants, we do not fail in "well doing." Well doing requires a putting away of pride, of self-esteem, to be humble servants of our Creator. Peter exhorts,

"Humble yourselves therefore under the mighty hand of God, (again as His servants), that he may exalt you in due time." (I. Peter 5 : 6).

How very much is given to us, brethren and sisters, that we are allowed to become His servants, to do His work, to have this responsibility to prove our faith, our love for Him. We remember the warning of Jesus: ". . . For unto whomsoever much is given, of him shall be much required . . ." (Luke 12 : 48). Can we then, examine our service, counting the blessings bestowed: His love, His promises, the gift of the Lord Jesus, the perfect Servant; and, therefore, our Redeemer? Then let us determine in our hearts that we will grow in faith, in trust, that we will serve Him more fully to the putting away of the desires of the flesh which cry out to be served. In spirit let us affirm, "I love my master."

"They that wait upon the Lord"

In faithfully serving a master, one truly "waits" upon him, in the sense that he is always there ready to do his master's will; anticipating his desires. Must not our service be like that, brethren and sisters, without preoccupation, but single-heartedly attending unto Him?

Isaiah again helps us, showing the delightful consequences of waiting upon the Almighty.

"But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary; and they shall walk and not faint."

(Isaiah 40 : 31).

These words of the prophet point to the time of redemption, but do they not apply in a sense even now?

A diligent serving of God requires all our strength, all our efforts, and may at times tax that strength. But God, as a just and loving Master, will not require of His servants more than they can bear, and so strength is given freely where the desire is to give all ones living to His service.

We find the word to “wait” used by Isaiah, involves the thought of being bound together, and is used for patient, tarry, wait, gather together, wait for or upon. Is not our waiting upon the Lord, then, as His servants, a means of binding together closely all who are of the same desire? All are patiently tarrying, working as His servants, and in this work are bound in a fellowship of love and devotion to the Master, and to each other: which ultimately overcomes all demands of the flesh. How great the blessing! How much we must value it!

Throughout the Word of God, there are examples of those who have waited upon the Lord, and are given to help us in these last days before His return.

David was, the record tells us, a “man after God’s own heart.” One who all his life was in his heart, a servant of God, compelled by his love. Let us discern his spirit in Psalm 130—a Psalm of Ascent, sung on the way up to Zion, to the house of the Lord . . .

“I wait for the Lord, my soul doth wait, and in his words do I hope. My soul waiteth for the Lord, more than they that watch for the morning . . .”

How very easy it is to fail to wait for the Lord—feeling that in the face of a serious situation, something must be done quickly. But let us remember, we are His servants, we are subject to His will, and must submit ours to His, and wait patiently for His Spirit’s guidance. David had experienced the harm done in moving quickly in his own desires, and so helps us: “My soul doth wait, and in his word do I hope.” Let us then be careful to wait on the Lord, and wait for the Lord in every aspect of our lives. It takes a trust, a patience, and sometimes brings sorrow; but only to the submerging of the flesh. Let us then, remember the promise in Isaiah’s words, “They that wait upon the Lord shall renew their strength.”

Must not our trust, then, be in our Master, knowing that if we are faithfully waiting upon Him, strength will be given? Must not our prayer, our cry be as we read in Isaiah 33 : 2 . . .

“O Lord, be gracious unto us; we have waited for thee; be thou their arm every morning, our salvation also in the time of trouble.”

How pleasing to the Master to have His servant turn to Him for help, for guidance, for strength, for instruction, in times of trial. The Lord WILL be gracious to us, if we are patiently waiting on Him, and for Him.

Again, the mind of David—indeed the spirit of Christ, is expressed for us in Psalm 40 : 1, 2 . . .

“I waited patiently for the Lord; and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established by goings.”

This was David’s experience when he seemed to be overwhelmed, unable to cope with all that being a servant of God required. Yet his faith was that God would help, and so his spirit was to wait patiently for the Lord to deliver.

Such was the experience of the Lord Jesus as well. Can it not also be ours as we are placed in seemingly desperate circumstances—those which truly test whether we are faithful servants, who will wait for the Lord no matter what? How comforting to know as David did, that God will incline unto us and hear our cry. The word incline, means to stretch out. God’s hand is like that—stretched out to His servants who wait for Him and cry unto Him in distress. He hastens to help and strengthen.

Another experience to help is given through Daniel. He was in captivity, sorrowing because of Israel’s failure, praying to God for His forgiveness and deliverance. In chapter 9, verses 18-19, we read his prayer, his cry for help:

“O my God incline thine ear, and hear, open thine eyes and behold our desolations . . . O Lord hear; O Lord forgive; O Lord hearken and do; defer not, for thine own sake. O my God . . .”

Truly the appeal of one in dire distress. And the answer quickly came when Gabriel spoke to Daniel (verse 23) . . .

“At the beginning of thy supplications, the commandment came forth and I am come to show thee; for thou art greatly beloved: therefore understand the matter and consider the vision.”

What comfort for one of God's servants! Can we take heart, emulating Daniel's mind, and so find help as he did?

"Fear thou not, for I am with thee"

So returning to God's words to Israel through Isaiah, indeed to us as we serve in love, let us take courage from His further assurance . . .

"Fear thou not, for I am with thee; be not dismayed for I am thy God. I will strengthen thee; yea, I will help thee, yea I will uphold thee, with the right hand of my righteousness."

(Isaiah 41 : 10).

What more can we ask, what greater blessing? And how better can we show our love and gratitude, than by faithful, diligent service.

J. A. DeF.

Christendom — and others — Astray (57)

The Spirit of the Law the Spirit of Christ

THIS month sees the greatest event of all time in the calendar of Christendom. At Rome there will be gathered from all over the world some two thousand prelates of the Roman Catholic Church for what is called an Ecumenical (universal) Council.

In addition dignitaries of most other Churches will attend as observers. So important has Rome viewed the circumstances which prompted the calling of this Council that she has created a special office under a Cardinal for the "propagation of Christian Unity." leaders of many non-Catholic Churches, sovereigns and princes of many countries have been carried by the ever growing tide to Rome. Those, whose forbears a century ago, would have destroyed all that belonged to Popery, have become fawning visitors to the Vatican. What a change! How impressive it will all be made to appear that at last the power of "Christianity" will give some relief to a tormented and fearing world.

What is the underlying significance of a spectacle of such magnitude? This articles is not intended to deal with this matter as a

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sign of the times, a feature which has been referred to in past issues, but rather to trace the fundamental reason why the whole world is being deceived by such a counterfeit of Christianity.

In passing, it should be said, that at the end when Christ the King of Righteousness is to appear with "the called, the chosen and faithful," then the Church will not only be militant but dominant as shown by the Lord Jesus in the Revelation. She is to assume a position of such prominence and power as to be able to control the armed forces of the nations, and have such influence over the "Kings of the earth" that she can say in the moment of her supreme glory "I sit a Queen and am no widow."

May consideration now be given to why many of the Churches of Christendom are joining together and casting a wistful look towards Rome. Protestants no longer protest. Their leaders are prepared to visit Rome to pay homage to the one against whom Protestants of former generations sometimes protested with their lives. Now in this fast evolving alliance of the Christian "Churches" it is no longer a matter of what is to be believed. The chief concern seems to be who shall be leaders, or rather who shall be the leader. "What is truth?" is not even mentioned.

In consequence of the present trend among the Churches, Christendom is fast growing in numbers; Christendom is rapidly gaining strength. Soon it will take a brave man who dare say, "Christendom is Astray." Now what is the fundamental error which has deceived Christendom and is deceiving the whole world? The growing force and strength of the united Churches working in all parts of the earth must appear in the eyes of the uninformed as a tremendous power for good. It is this very emphasis on good works and the need of them to provide relief to a troubled world that will gain the assent and support of millions of "Christians" who formerly would have defended their views against Rome with their lives.

Leaving the explanation of these world-wide and stirring events to an exposition of the Revelation, may the question be repeated—where has all this gone wrong? Where did departure from the Truth take place that such a deadly system should "deceive the whole world?" Just as Jesus made so many references to the Law

of Moses, and based His teaching upon that Law, so we may go to that Law to find His Spirit and a clear and decisive answer to these questions.

The Unsearchable Riches of the Spirit of Christ and the Law of Moses. The reason for Christendom's great deception.

To some it will seem peculiar that an answer why a huge organisation like Christendom should be examined with the help of the Law given to Moses about one and a quarter milleniums before Christ. Let it be remembered that the organisations and services of the present "Christian" Churches has no sanction whatever in the Old Testament or the New. It is true, bits have been taken from each to adorn what is thought to be a suitable tradition for those who will not ask any questions such as "by what authority doest thou these things?"

The next point to note is that there was a Church in existence many hundreds of years before the Roman Catholic Church (nearly two thousand years if the establishment of the Roman Church is taken as 606 A.D.). This Church had a superb organisation, a divine organisation. It will be remembered that in Stephen's exhortation before his death, he said, in speaking of Moses—

"This is he, that was in the church in the wilderness."

(Acts 7 : 38).

It will be well known to readers that the word "Church" here and throughout the New Testament has a very different meaning than the modern English word. In the original it is Ecclesia meaning, "called out." This original meaning supplies the key to the purpose of God, enlightening the mind with the secrets of the Gospel which have been kept secret since the foundation of the world; whereas the meaning of the present word "Church" confuses and destroys the understanding of God's plan of salvation.

Since Stephen made such a reference to a Church in the wilderness, with all the Scriptural meaning of this word as the original implies, no apology need be made for going to the law of that Church which ante-dated the Roman Catholic Church by about two thousand years. From this Law it should surely be possible to

discover the principles on which the true Church is to be founded and maintained. It cannot be too strongly emphasised that in this regard it is not what men think, be they ever so great, but what God requires, for the true church is God's Church. Men may have their synods, their ecumenical councils, their convocations to elaborate their ecclesiastical laws, and issue their high sounding encyclicals, all of which is to no purpose when the simple will of God is ignored.

The Constitution of the Church (Ecclesia in the Wilderness)

Perhaps if we go to the beginning of the Ecclesia in the wilderness it will be possible to learn the fundamental principles of its constitution as ordained by God. Bearing in mind that God is unchangeable and that the principles of His Truth never vary, the lessons to be learned in this connection should provide the instruction needed for today; whether in the failure of Christendom or of the "others" who are gradually but certainly being pulled into the wake of Christendom. When Israel were inducted into the covenant with God and so became His Church they were told:

"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: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation."

(Exodus 19 : 5-6).

"A holy nation"—a few words, but words when fully investigated reveal the basic principle upon which God's Church is founded and also is to be maintained.

The Ecclesia had to learn at this time that God was not the God of any other nation; a fact which escapes completely the notice of Christendom. God was not the God of the Egyptians nor the God of the Hittites nor the God of the Amorites. He was solely the God of Israel as they were so clearly told by His audible voice when He began to speak:

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

(Exodus 20 : 2).

Why only the God of Israel? Because God would only acknowledge a people who conforms to His Will and therefore will separate themselves from all who are in opposition to Him: who in a

few words are a holy people, "a holy nation." What made the Ecclesia constituted of ordinary men and women "holy"? If the power of the instrument affecting such a wonderful result can be discovered then the reader will not only know, but feel the means by which God establishes His Ecclesia and maintains His Ecclesia.

"The Power of the Law." The Spirit of Christ

One could not have been present with the Ecclesia at Sinai without experiencing a sense of great awe because of the manifestation of divine power. There were thunders and lightnings and a thick cloud upon the mountain. Mount Sinai "was altogether on a smoke, because the Lord descended upon it in fire" and, "the whole mountain quaked greatly." God was speaking. His voice shook the earth, All that was not firm and steadfast was shaken out and came tumbling down the mountain sides. A fearful object lesson when God will again shake not only the earth but also the heavens. Even Moses, who knew God so intimately said, "I exceedingly fear and quake."

Here was power—Divine Power. To show to the Ecclesia the power which could bring each member close to God to become a part of Mount Zion; a power sufficient to preserve the Ecclesia and its members from being shaken out and cast down to perdition and destruction.

This power was the spirit of the Messiah or Christ seen in the Law and demonstrated to Israel in a most remarkable way.

Early one morning when Moses had been in the mountain and heard all the words of the Lord he built an altar. Burnt offerings and peace offerings were made. The blood, the life of these offerings was sprinkled on the altar. Remembering that the altar was later anointed teaching the people that it represented the Messiah or Christ we can see whose blood was represented by that which was sprinkled upon the altar. Look carefully what follows. The book of the Law is taken and read by Moses. The Ecclesia declares, "all that the Lord hath said we will do, and be obedient." Then at this significant juncture the blood now clearly seen to be representative of the life of the Messiah or Christ is sprinkled upon the members of the Ecclesia and also upon the book of the Law. Simply and powerfully the Ecclesia were thus shown that the power of the Law was the life of Christ and by their promise to keep the Law embraced them in that life.

The failure of Christendom and the "Others" to appreciate this Power of The Law

Let it be said at once that the life giving power of the Law will never be felt by those who are easily satisfied with a form of godliness; and who find it irksome to meet the power of godliness.

The blindness which overtakes mankind preventing them seeing the gracious power of the Law is usually occasioned by the thought so often expressed and heard that all sin, and that none is perfect. There follows after this the usual process of excusing one sin by another, until in the end all are brought down to one level, away from any power of godliness, so that every man may do "that which is right in his own eyes." Such have never known, or have forgotten that the purpose of God is to call out a people to be separate from the nations of the world to be a Holy People. As soon as this principle is allowed to be lost sight of, then the purpose of God in a people is destroyed.

It must be admitted that all sin. The Word states that any who denies this is a liar. But what is not generally acknowledged by the apologist for sin is that the Law makes provision for confession and forgiveness, but never for the setting aside of the Law or the pulling down of its requirements. Here-in is the fundamental difference between the true Ecclesia and the false. It is upon this simple requirement of the Almighty that Christendom has abjectly failed, going its own way, and the "others"—those who once had the Truth—have also become victims of scientific and speculative reasonings which has led them into the embrace of Christendom, but far away from the arms of Christ.

Next month it is hoped to consider the very grave warning of the Lord Jesus in this connection as given in the parable of the "unjust steward," in connection with which he says:

"Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery."

(Luke 16 : 18).

Has Christendom committed adultery? Jesus supplies the answer. What about the "others"?

(to be continued . . .)

At a Fraternal Gathering

“True worshippers shall worship the Father in Spirit and in Truth”
(John 4 : 23).

First Address — “Born from Above”

HOW very true are the words expressed by our God to Israel in Isaiah 55 : 9—“that as the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts.” Truly a wide gulf.

In the world we see this. Proof? Violence, oppression, deceit. Yes, but not in us!

Greed, avarice, ambition—a continual reaching for ungodly things. Not us! But are we sure? Those of this world manifest self-satisfaction when these things are achieved.

Those of this world manifest self-satisfaction when achieved.

Are we sure we have none of these traits? Dare we say we have none? Let us take heed lest we fall.

We may have overcome to varying degrees, yet we must still continue to strive for the standard of perfection set in the Bridegroom for he is perfection exemplified.

His Bride will be seen to have risen above the human level by overcoming as he did.

Bride and Bridegroom are animated by the same spirit as depicted in the Scriptures.

The same spirit enabled her to overcome all human traits. The spirit of God gave her power to reach up to a level of thought and action far above the mind of the flesh, so that as Bride and Bridegroom their thoughts also are as far removed from the human level as the heaven is from the earth.

The Bride was one chosen for her fidelity—purity and meek nature, the perfect complement of the Bridegroom. No daughters of man were suitable.

What is the Bridgroom’s estimation of her as he looks upon her? He tells us in Song of Solomon, ch. 4, that she is “beautiful” v.1 and “all beautiful” in v.7 and in her is “no spot.” This is the standard to which we are called.

The Bride's estimation of her husband is given in chapter 5, verse 10—"The chiefest among ten thousand." One who stood out among men as one from above, in contrast to the Pharisees to whom He said—"Ye are of the world." His claim "I am from above" was no empty boast.

One sent to herald His coming said also—"He that cometh from above is above all"—superior. He truly was conspicuous in his generation, far superior to any and as far removed from them in character as light is from darkness, so that he could say "I am the Light."

Can we echo the words of I. Corinthians 2 : 12 . . . ?

"Now we have received, not the spirit of the world but the spirit which is of God."

Have we in us the same spirit as was in the Lord Jesus, which shone forth as a light which could not be hidden? He was truly from above, born from above! His Bride also must be one born from above.

The forming of the Bride necessitates the same spirit controlling and energising her life—giving her life. Her thoughts are in tune with the Bridegroom's, their thoughts are one. She also, like him, has set her affection on things above, she has received wisdom from above, as explained in I. Cor. 2 : 6-8 concerning "things hidden." She can see because God who is preparing her makes it possible by giving her of His Spirit.

As we assemble together is this the mind that draws us? Life or death depend upon it! As the Lord Jesus looks upon His Bride, the one chosen by His Father, the one begotten through the Father's Spirit, He surely sees the travail of His soul and is satisfied for they were both begotten of one Father by one spirit, from above.

He is now waiting for His Bride, one likened to a temple, the temple of the living God. Pure, clean undefiled, one in whom God will dwell.

Can we grasp the magnitude of the favour bestowed upon us? How was this made possible? First as is in I. Corinthians 6 : 11, washed, sanctified, justified, by the spirit of our God.

Dare we defile the temple of God ? We do at a terrible cost!

It all depends on the intentions of our hearts, what spirit we are of. Have we the mind of Christ? Are all associations and habits of the flesh cut off? Dare we expose our hearts? The Apostle James reminds us that "The spirit that dwelleth in us lusteth to envy."

It was this spirit that necessitated the Flood because "the imagination of man's heart is evil from his youth." (Genesis 8 : 21).

Are we satisfied with the condition of our hearts? Is our spirit right? Dare we say that we have no need of a different spirit from that which is naturally ours? We surely must recognise the need for the Spirit of Yahweh to predominate. It will, if allowed to, for the proof is found in the Lord Jesus, who though tempted in all points like unto his brethren, overcame by the same spirit which the Father has given to us. We have been adopted by this spirit. If we appreciate this fully we will not quench the spirit but allow it free course so that our characters will shine out because of its influence and activity against the spirit that lusteth in us.

By His spirit—

We know what is freely given to us of God.

We are led through trial to glory.

We emulate the Bridegroom.

We become beautiful (lovely) in the eyes of the Bridegroom.

We are even now accepted as true worshippers of Yahweh.

We are able to say "we have the mind of Christ" because we are born from above.

H.J.S.

"The Signs of His Coming and of the end of the world"

"Thus saith the Lord God concerning Edom: we have heard a rumour from the Lord, and an ambassador is sent among the heathen, arise ye, and let us rise up against her in battle." (Obadiah verse 1).

THE Arab hatred for Israel is continually being manifest. Whether through pressure by the Arab League or other nations to debar Israeli representatives from attending international functions; or economic pressures upon those who are favourably inclined towards trading with Israel.

Hatred towards Israel is also causing Arab states to devote a considerable portion of their revenues to preparing for another conflict with the Jews. Egypt for example is pursuing a policy which is nothing less than a direct threat to attack Israel when the time is ripe. The Egyptian President has been boasting of having rockets capable of travelling 360 miles, a range amply sufficient to strike at any target in Israel. Moreover Russian aircraft and tanks are being added to the Egyptian armoury from time to time.

It is a little over a year since Israel launched her own rocket, which was described at a meteorological research rocket powered by a solid fuel described as an Israeli secret. Experts pointed out at the time that it could be used for other purposes. But it has been clearly shown that Israel has no aggressive motives towards the Arab states, only one of defence. Hatred and jealousy, it is evident however, has provoked Egypt to make an effort she can ill afford, of preparing the production of rockets under the guidance of a group of German experts.

The Egyptian leader has boasted that these missiles are now in large scale production and that Egypt is also capable of building two-stage rockets. The Vice-President of Egypt has declared that Egyptian forces were ready "to move into a battlefield in the very heart and land of the enemy." The Egyptian press has listed as target, Tel Aviv, Lydda airfield, Jerusalem and every Israeli border and claims that Egypt has pictures and maps of all military targets in Israel. An Egyptian commentator has eulogised the armament effort with the words . . .

"Rise, O sun of our Arab nation, illumine the world and tell everyone that we shall always be glorious and triumphant Arabs, and that the Arab nation will never die.

"We lift our heads in pride among nations and we receive from civilisation, culture and science, that which befits our prestige under the sun."

The Egyptians however were not allowed to believe that all the achievements they celebrated some two months or so ago, on the tenth anniversary of the military revolution, were of their own making. At a meeting in Moscow's House of Friendship one of

Russia's leaders reminded his audience that the "successes of the U.A.R. in the struggle to achieve freedom from the domination of foreign capital and in establishing a stable economy were due not only to the efforts and enthusiasm of the Egyptian people, but also to the disinterested aid of the U.S.S.R." The Minister pointed out that trade between the two countries had expanded from 69 million roubles in 1954, to 750 million roubles in 1960. Thousands of millions more roubles had been made available by way of loans and for the financing of various projects. Nearly 600 Egyptian students were studying in Russia. Replying to this address the Egyptian representative had to make the admission that with every day that passed his country was gaining new strength. In all Egypt's battles, Russia had stood by her side, supporting her in both the economic and political fields. The U.S.S.R. was still "providing us with the systems for the evolution of our society and the improvement of the living standard of our people." The words concerning the latter day Assyrian power come to mind in context with such evidence of support from Russia . . .

" . . . they have holpen the children of Lot." (Psalm 83 : 8).

Egyptian rockets however, it has turned out, are by no means a threat to Israel alone as is evident from recent news from the Arab world! The wise have been "taken in their own craftiness." The Arab League, it is apparent, is far from being united except for the general disliking for the Jews. The opinion has been expressed that had it not been for the break up of the U.A.R. when Syria went its own way again, the Egyptian leader was hoping to be ready for a "third round" by 1963 or 1964. This had not to be, the loss of Syria has retarded his preparations. Nevertheless Egypt already has a considerable amount of arms; the Egyptian leader has at his disposal several hundred heavy Soviet tanks (more tanks than Montgomery and Rommel combined had at their disposal during the desert conflict of the Second World War). These weapons are far more impressive where armour, guns and tactical range are concerned. Indeed some of his newest tanks from Russia are better than any tank at present possessed by any Western Power.

He has the newest field artillery, which represents a great advance on Second World War models and the largest and most up-to-date navy in the region, apart from the U.S.A. Sixth Fleet. He also has

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four divisions which he can call upon with a large army of regular soldiers, and officers intensively Soviet trained, and he plans to add two more divisions to the reserves he can call upon. Yes, the Egyptian leader in his sphere, is becoming very powerful; and his hate for Israel and what he desires to do to Israel is foretold and expressed in the Scriptures with the words . . .

“Arise ye, and let us rise up against her in battle.”

(Obadiah verse 1).

But the strength of Egypt is not only a threat to Israel, it is making some Arab nations in its vicinity feel uncomfortable! The Egyptian leader has made several references in public speeches to the new leaders in Damascus, whom he has termed as ‘reactionaries’ whom he says “will eventually be put to flight” and that the Egyptians “will not remain indifferent to what is being done in Syria against the Syrian people.” This is the voice of hurt pride, because undoubtedly the prestige of the Egyptian ruler suffered a blow at the time of the Syrian breakaway. The Arab nations, though small, are proud; their pride has been hurt by the success of Israel, but it is becoming more and more apparent that their pride and national jealousies are also affecting their own unity. How true is the description of the prophecy:

“Behold, I have made thee SMALL AMONG THE NATIONS: thou are greatly despised.

“The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high, that saith in his heart, who shall bring me down to the ground?” (Obadiah : 2-3).

It is reported that a few weeks ago an emergency Arab League meeting to discuss Syrian complaints of Egyptian interference was marked by fierce exchanges between Syrian and Egyptian delegates. The Syrians called the Egyptians “terrorists”; the Egyptians described the Syrians as reactionaries. Official Syrian statements and comments since have described the Egyptian ruler as a criminal engaged in plots, sabotage, crime and acts of destruction; they say he is conceited to the point of madness, an extremely ambitious man “who will stop at nothing to achieve domination.”

As a counter to Egyptian moves there has been a formation in Syria of a "Committee for Free Egypt" with its headquarters at Damascus. The leading personality in this committee is a former Egyptian Military Attaché in Beirut. His defection with another senior official is being used as counter propaganda by the Syrian Government.

The schism, it is apparent from such reports, grows ever wider and fear of Egypt is also causing changes in the political outlook of other Arab countries. The kingdoms of Jordan and Saudi Arabia, who were formerly rivals, are to place their armed forces under a joint command. If this arrangement is endorsed it will put a formal end to the chapter of enmity which opened with the expulsion from the Hedjaz in 1924 of the King of Jordan's great-grandfather by the present King of Arabia's father. The announcement of the agreement with a reference in vaguer terms to economic unity brought an immediate denunciation from Cairo of the "two reactionary Governments."

On the other hand the two Arab Kings have accused the Egyptian leader of plotting to kill the King of Jordan, and the Egyptian leader is also accused of weakening towards Israel by accepting foreign bribes to keep the peace! It is not chance that Arab unity is so broken. God is working among the nations and only allows them to go so far, and He has declared of Israel's Arab opponents symbolised by the name Esau (vis-a-vis Jacob and Esau) . . .

"How are the things of Esau searched out! How are his hidden things sought up!

"All the men of thy confederacy have brought thee even to the border: **THE MEN THAT WERE AT PEACE WITH THEE HAVE DECEIVED THEE AND PREVAILED AGAINST THEE;** they that eat thy bread have laid a wound under thee: there is none understanding in him.

"**SHALL I NOT IN THAT DAY, SAITH THE LORD, EVEN DESTROY THE WISE MEN OUT OF EDOM, AND UNDERSTANDING OUT OF THE MOUNT OF ESAU?**

"And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter. For thy violence against thy brother Jacob . . ."

(Obadiah verses 6-10).

THE REMNANT

Do not these signs from the Middle East herald the day when “saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord’s.” (verse 21)?

Meanwhile the hand of God is evident, helping Israel in the furtherance of His Divine Plan!

D.L.

News from the Ecclesias

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.

We gratefully anticipate the visit of Brother W. V. Butterfield. God willing, he will arrive on September 18th, and we look forward to mutual benefits in strengthening and binding.

It is hoped to hold the Sunday School Outing on Saturday, September 29th, at Chestnut Ridge Park.

The work of witnessing is carried on as contacts 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.

We thank Brothers S. and D. Lancaster for their help by way of exhortation and in introducing the Eureka Subject on August 26th and Brother Iago for introducing the Bible Class subject on September 2nd.

These brethren and Sister D. Lancaster, united with us at the Table of the Lord.

We would remind the brethren and sisters of our Fraternal date, Saturday, October 20th at 3.30 p.m. and welcome all.

H.J.S.

THE REMNANT

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

It is with gratitude we are able to record the visits of many of the brethren and sisters this summer.

Some discussions have taken place with strangers visiting here, sometimes when brethren have been present. Their help on these occasions was greatly valued and is a source of strength and encouragement to us to continue here as a lightstand.

per 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 have been encouraged by receiving requests for additional magazines.

The visit of Sister Slaney was of help to us, and very enjoyable. Our faith is strengthened by many evidences of His loving care.

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.

We were very pleased to have the help on September 2nd of Brother H. J. Smith of Nottingham. In the morning he exhorted us and later in the day gave the lecture, "Peace for the believer in a world of perplexity."

Attendance of the stranger has been fitful but we continue to witness to those who will hear.

It is most encouraging to find evidence of the Spirit working amongst us binding, and rebinding where necessary. The proof of His mercy in these things is most welcome and makes us all very grateful, and causes a searching of the mind with the question "what more can be done to show our gratitude?"

W.V.B.