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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

**"Take heed ye be not deceived"**

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AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

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SIGNS OF HIS COMING AND OF THE END OF THE WORLD

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## At the Table of the Lord

### “I have prayed for Thee”

**W**E have the record of our brother, Peter, an apostle of the Lord Jesus who was especially close to Him. Yet in time of trial, he denied his Lord three times. How lacking in faith, we might say. We may feel that in a similar situation we would not be weak. Yet each one of us is subject to the same temptation, and if we look into our hearts, each of us in one way or another, has denied the Lord Jesus.

Can we enter into Peter's mind as he heard the cock crow, and realised that he had done just what Jesus had warned that he would do? The record continues,

“The Lord turned, and looked upon Peter. And Peter remembered . . . and Peter went out, and wept bitterly”

(Luke 22 : 61-62).

How he would grieve and reproach himself—“How could I ever have done such a thing!”

Indeed we can enter into his mind, for we are, like him, subject to all the dreadfulness of the flesh, and we do succumb. However, if we can perceive Peter's circumstances, we can find help for similar situations which are bound to come to test our faith. Peter would want us to profit by his experience, that we might perhaps be spared the bitter weeping he knew.

We remember that just prior to Peter's denial, the Lord Jesus had said to him,

“Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat” (Luke 22 : 31).

How true! Satan, sin in our flesh nature, does desire to have us; each one is tempted by that flesh which demands its own way. And so Peter having experienced the bitterness of failing the Lord Jesus in His time of need, seeks to help us as his brethren, when he writes:

“ Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour ” (I Peter 5 : 8).

How terrifying — a roaring lion seeking to devour all that it encounters! If we knew that really there was such a savage creature about, how vigilant, how sober we would be, alert, keeping in the house, in fear of our lives. This is the way Peter felt about that sin nature which was his, after having experienced such anguish of soul. If only we can be aware that our flesh is just like that, a roaring lion waiting to devour the unwary. It is a terrible danger to us. It is hurtful and able to devour faith, to ensnare us in spite of all our good intentions. It is evil, deadly, as it leads only to death, unless we are diligent and sober, fearful of the consequences of falling to that adversary. One may feel, it is not a danger to me for I am strong in faith; but again let us look to Peter, one close to Jesus, helped by Him so often. He felt he would not fail, saying, “ Lord, I am ready to go with thee, both into prison, and to death ” (Luke 22 : 33). Yet when the test came, within a matter of hours he failed; the roaring lion got him for a time. It is indeed a fearful heart—one of which we must ever be aware and very afraid, lest we be devoured.

### “ That thy faith fail not ”

Is there any escape, can we overcome this dreadful nature of ours, and so please God? Jesus' words to Peter help us. “ **And I have prayed for thee, that thy faith fail not** ” (Luke 22 : 32). Yes, here is the problem, our faith **does** fail, and how easily sometimes. We may feel discouraged, we may feel like giving up on things which are required of us; we fear what the consequences may be, and so doubts creep in. It is Satan at work, seeking to have us; it is the flesh exhibiting itself in its subtle attempts to devour our faith. Every one knows it, and many have fought against it. Even the Lord Jesus struggled against it, agonising to overcome. We have read in Luke 22 : 40-46 of that agony in the garden. He knew He would soon die, in the accomplishment of God's purpose; knew His own people, the Jews, would revile, despise, and finally crucify Him. His very nature rebelled, saying, I cannot do it; it is too much to expect of any man. He said “ Father, if thou be willing, remove this cup from me.” How strongly the flesh asserted itself, but faith took over: “ nevertheless not my will, but thine, be done.” What a struggle it was, but help was given.

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“There appeared an angel unto him from heaven, strengthening him ” (verse 43).

God knows our needs and does help, does bolster up strength and faith in this struggle. The record continues,

“Being in an agony, he prayed the more earnestly: and his sweat was as it were great drops of blood. . . .”

How intense the suffering and the struggle against that “roaring lion.” Yet He knew His source of help, for “He prayed the more earnestly,” more fervently without ceasing, and so was able to overcome, to get the victory over His flesh. Let us take heart from this. Jesus overcame this fearsome adversary. He is our Lord, our Brother, and our Redeemer, there with His Father, to help us, to pray for us that we, too, might receive strength from God to get the victory.

Let us remember His words to Peter, “But I have prayed for thee that thy faith fail not.” This was Jesus’ desire for Peter, to beseech His Father that his faith might not fail. It is His desire for all His brethren, too.

“I pray not that thou shouldest take them out of the world, which thou hast given me; for they are thine ” (John 17 : 9).

We **are** His, and He **does** pray for us, each one of us, beseeching God on our behalf. What a great blessing is ours, that out of all the world’s millions there are but a few for whom Jesus beseeches; and that we should be included in that Remnant! Jesus’ words continue:

“I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from the evil ” (verse 15).

We cannot expect to be relieved of temptation, for we are in the world, we are flesh and we are tempted by our flesh. But Jesus prays that we may be withheld, or kept, that we should not succumb to the evil.

### “The Spirit helpeth our infirmities”

The Spirit gives more help to understand God’s grace and mercy toward us, for we do not always pray for what is God’s will, and wisdom; yet, we are not left without a filling of the need. Paul tells us in Romans 8 : 26,

“The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”

The Spirit works with us through Jesus our brother, who knows our hearts, and prays for what **He** knows is best of us.

“He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” (Romans 8 : 27.)

Jesus searched Peter’s heart, knew that he would deny Him, and prayed to God that his faith fail not; but He also knew Peter’s desire to be faithful, to die if necessary for Jesus; and he saw, too, the flesh there, just as it is in you and I, brethren and sisters. Jesus is on our side. We may forget and do not really believe this at times. But it is sure and true, and a wonderful blessing! Peter forgot; Peter’s faith failed and he denied his beloved Lord, and so “Peter wept bitterly.”

We, brethren and sisters, feel the same—so sad, so grieved, so troubled in heart and mind when our faith fails. Yet God in His loving kindness, knows our failures and rebukes us, kindly, gently, but unquestionably, that we may search out the wrong, and correct it. Jesus looked upon Peter in rebuke, in reproach, in chastening. He looks upon us in the same way, when we fail—to help us see where we have failed, and to help us, like Peter, to “weep bitterly.” By this bitter experience and by the chastening of Jesus’ look, Peter grew in spirit, grew in determination not to fail again, and so was able to go on to face all that was required as a follower of the Lord Jesus; and ultimately to give his life for his faith in God. He became a true shepherd. He would remember all through his life the words of Jesus: “I have prayed for thee, that thy faith fail not.” He would remember, too, Jesus’ instruction, “When thou are converted, strengthen thy brethren.”

He had experienced so much: hurt, corrections, sadness, and then conversion with strength and joy; so finally was able to heed Jesus' words, "Feed my sheep."

He knew that as he went about that work, God was watching, knowing his needs; that Jesus with with him, ready to make intercession for him, ever there to pray that his faith fail not. And because he was converted by these experiences, he did strengthen his brethren.

Let us then, brethren and sisters, take heart in our struggles to grow in faith, in our determination to honour and serve Jesus, not denying Him. In times of temptation, let us remember Peter's experience and strive harder to find the joy which will ultimately be granted to those who have overcome "the roaring lion."

J. A. DeF.

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### **Christendom — *and others* — Astray (81)**

**The Spirit of the Law the Spirit of Christ.**

**"The right of the Firstborn"** Deuteronomy 21 : 17.

**M**ANY are the discussions and conferences in the world to determine the Law of God. Some are councils in high places; others of a more humble character, but both having this in common: A quest for the Law of God, or so it seems on the surface. Why should there be so much searching, and yet so little finding? Why should the most learned intellectuals spend centuries in trying to discover the Law of the Almighty, and without any final result? All this seeking and never finding must be known by the God of heaven. Why does He conceal the avowed object of these seekers, so that they never discover the Law of God? God's answer is clear—simple.

“ But without faith it is impossible to please him (God): for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

Hebrews 11 : 6.

God knows where there is faith; a readiness to accept His word, and submit to its requirements. He also knows where there is only an empty profession of faith, made to look important and real by fair speeches, and in some cases, by imposing accompaniments. These are discerned as being unworthy of finding what they profess to seek; of being like Israel when they fell away from the Truth, and were told by Jesus that He spoke in parables to hide the Truth from them:

“ Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

And in them is fulfilled the prophesy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” Matthew 13 : 3-15.

None in Christendom accepts this. It is far from their fond concept of Jesus; far different from the Jesus whom they preach as being ever willing to forgive to the point of condoning wrong. Christendom know not the true Jesus; Christendom is astray.

Some of the ‘ others ’—those who once had the Truth—have their reservations also regarding these words of Jesus. They, like Christendom, cannot imagine Jesus ever deliberately preventing some from seeing the Truth. They, like Christendom, begin to preach another Jesus. They, too, are astray.

Why is this accusation made? To provoke, to denygrate, to

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despise? No! Not in any respect, but for the very same reason as given by Jesus.

Let us pause that we may receive this reason rather than resist. Salvation depends upon our doing so. Before we can be saved, we must know we are lost, utterly lost. Millions, remember, imagine they are saved, when obviously by the word of God they are lost. This attitude of the majority makes for complacency, self-satisfaction, and a heart so "gross" that even the words of the greatest teacher, Jesus, could not penetrate therein. Neither did Jesus try to save such as these, whom He recognises were in a state of mind and heart beyond salvation. Although they make loud profession of their believing, and have their conferences to discuss the Law of God (so they say), their attempts to discover the true Jesus and the Law of God are always abortive. Until their heart is ready to submit in true faith, a veil is drawn over the many professing seekers of divine law so that "Seeing they see not; and hearing they hear not, neither do they understand."

**"The vail upon their heart." 2 Corinthians 3:15**

How easily we can all see the failure of others to please God, yet be oblivious of our own lack. Christendom provides a classical example of this when they deplore the unbelief of the Jews, and yet fail to see their own despising of the word of God. Look at the Authorised Version of the Old Testament, and see the titles which the prelates of Christendom have given to different portions: Where there is condemnation the heading is, "the sins of the Jews" (Isaiah 59); Where approval is seen the caption is, "the Church is comforted" (Isaiah 54). This blindness continues to the present day. In the council of the Roman Catholic Bishops in the Vatican one hundred and eight-five voted against exonerating the Jews of deicide; a word meaning "killing of God", for they profess Christ was God. Are not these wise of this world taken in their own craftiness? It is unbelievable that men, the most intelligent of men, should condemn at the present time over fourteen million Jews for a crime committed by a few of their race over 1,900 years ago!

Why is Christendom blinded to the simple Law of the Creator? Why do the 'others' fail to see? May we take a lesson from the cause of the Jews' failure as explained by the Apostle Paul when he says:

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“But even unto this day, when Moses is read, the vail is upon their heart.” 2 Corinthians 3 : 15.

“Christ is the end of the Law,” says the Apostle. Failure to discern the Spirit of the Law destroys the optical nerve causing spiritual blindness so that Christ cannot be seen. “Nevertheless when it (the heart) shall turn to the Lord, the vail shall be taken away.” This is a promise of the Spirit; a promise of God transcending all the possible findings of the greatest Councils and those Conferences called to find a basis for re-union of differing sects.

Whether we be Jews or Gentiles, what we are being shown here is that unless there is complete submission of the heart to God the Spirit of Christ in the Law will be hidden from us; conversely, where there is an inability to discern the radiant beauty and glory of the Spirit of Christ in the Law, the true Christ and the One Body have not yet been found. The power of the Spirit of Christ in the Law surpasses all that is human; it is divine. This Spirit or power of Christ is sufficient to deliver from the bondage of death and provide the liberty that is in Christ, as the apostle says:

“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

2 Corinthians 3 : 17-18.

With the finding of this Spirit or power of Christ there is “liberty”, says the Apostle; the prospect of being set free from the captivity of sin and death, and further acquiring of the manifold aspects of the glory of the Lord to be perpetuated for ever at the Judgment seat of Christ.

May we then turn with refreshed appetities to the Law to see something further of the Spirit of Christ in connection with the teaching regarding the “Firstborn.”

“The right of the Firstborn.” Deuteronomy 21 : 17.

The Law required that a special provision should be made for

the firstborn to a brother and sister in Israel. Even if a man had two wives as in the case of Jacob, and loved one more than the other, the Law forbade him to alter the "right of the firstborn." This is clearly stated as follows:—

"If a man have two wives, one beloved . . .

Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn.

But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his." Deuteronomy 21 : 15-17.

In passing it might be mentioned that the word "hate" in the original seems to have different shades of meaning, different from the English understanding; in the context it seems to imply a preference for one over the other as was the case with Jacob and his two wives Leah and Rachel. The Law makes it quite clear that personal preference for the offspring of the loved one could not over-ride the "right of the firstborn." It is quite possible that Jacob would have liked to have given the special blessing of the firstborn to the elder son of Rachel, but this would have been contrary to the Law, and so we find that when the blessings are given on the sons of Jacob that it is said concerning Reuben:—

"Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power." Genesis 49 : 3.

Although Reuben was later condemned the memorial to the firstborn must stand. Why?

The answer may be found in considering the spiritual connotation of the right of the firstborn described in the Law as being a "double portion." While this undoubtedly would convey some material benefit to the eldest son, the significance attaching to these words seems to go beyond that which is material. Joseph told Pharaoh that when his dream was "doubled," it was "because the thing is

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established by God." This gives the key to an understanding of other parts of the Scripture where the word "double" is used. Jeremiah pleaded that his persecutors might be destroyed with "double destruction." Destruction in itself is complete; but with the understanding already acquired of the divine use of the word "double", it is seen that the destruction was to be established by God, or to be of God. Whether punishment or reward, where the word "double" is used it is seen to be of God. Babylon the great is told that in the end she shall be rewarded "double unto her . . . according to her works." In contrast the faithful in Israel who will turn to the Lord in the end are encouraged by the words of the prophet Zechariah:—

"Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee.

And the Lord their God shall save them in that day as the flock of his people." Zechariah 9 : 13 and 16.

Conclusively, it is seen, that the right of the firstborn was a "double" portion, to signify that God had a special lesson to teach in this arrangement. Not merely for the material benefit of the firstborn, for this was of little consequence. God required that all the brethren and sisters in Israel should realise that in the end the "Right of the firstborn" would be "a double portion." A portion or reward by God surpassing all material possessions for it would give salvation from death. Just as the dream of Pharaoh which was "doubled" provided for a literal salvation from death, so the "double portion" which was "the right of the firstborn" spoke of the greater salvation through **The Firstborn**.

How gracious was God to show to His people in former times, and preserve the record to these days of His wonderful purpose in His Firstborn—the Lord Jesus Christ. Could His purpose be made more clear that only the firstborn would have the "double portion?"—The promise of that divine reward of salvation, and that outside the firstborn there is no hope whatsoever.

By turning to the Law with a whole heart and discovering therein power and glory of the Spirit of Christ may the way ultimately be seen to the One Body—the Body of the Firstborn, the Lord Jesus.

(To be continued . . .)

## Summary of a Bible Class Discussion

### “THE WORDS OF A TALEBEARER ARE AS WOUNDS”

Prov. 18, v. 8.

**H**OW wonderful is the power of the Spirit to discern the wickedness of human nature, and because the flesh has very subtle ways in its attempts to exalt itself, it requires no less a power than that of the Spirit to search it out.

The prophet Jeremiah under the guidance of the Spirit records,

“The heart is deceitful above all things and desperately wicked, who can know it?” Jer. 17, v. 9.

Further in Matt. 12, v. 34 we read:

“ . . . out of the abundance of the heart the mouth speaketh ”

So do we not find that the mouth, or the tongue really, which is in the mouth, is the spokesman of the heart?

With regard to the tongue the Spirit does not mince words,

“Even so the tongue is a little member that boasteth great things.

And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body.

For every kind of beasts, and of birds, and of serpents and of things in the sea, is tamed, and hath been tamed of mankind.

**But the tongue** can no man tame, it is an unruly evil, **full of deadly poison.**

Therewith bless we God, even the Father; and therewith

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curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.”

(James 3 : 6-10.)

### **“But the tongue no man can tame”**

Does this not infer that it requires something greater than man to tame the tongue, i.e., the Spirit?

It needs complete submission to the Spirit for the tongue to be brought under control.

The tongue delights in pouring out gossip—and loves to bear tales.

“A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter.” (Prov. 11 : 13.)

Let us consider for a moment just what we are really being told. A talebearer revealeth secrets, i.e., things that should be kept concealed. Perhaps it would be as well at this stage to remember that God requires unity among His people, that they might be one. Unity is the basis of peace and without unity there cannot be true peace.

Can we not begin to see how the Spirit is revealing to us the fact that talebearing is the easiest and surest way of destroying unity.

“The words of a talebearer are as wounds, and they go down into the innermost parts . . .” (Prov. 18 : 8.)

And we know how destructive and painful wounds are.

God’s people, Israel, were divinely instructed in the Law of Moses—

“Thou shalt not go up and down as a talebearer among thy people.” (Lev. 19 : 16.)

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This injunction to God's household has never altered, neither has our nature, and where talebearing enters unity and peace depart.

Talebearing is insidious in its working because it always tends to pull down, which is the opposite to the Spirit's requirement of building up—building up, which is the meaning of edifying.

There can be no justification at any time to pull down or speak injuriously of our brethren.

And yet because of our sinful nature, for . . . “there is no man that sinneth not,” we do need to be told about our faults, our shortcomings, our sins, so that we might repent of them and put them away.

But there is a correct way, a godly way to do this, quite a different way than to go round discussing the faults of others in talebearing.

### “Go and tell him”

This divine way is shown to us in Matt. 18 : 15.

“Moreover if thy brother shall trespass against thee, **go and tell him** his fault between thee and him alone.”

The Scripture is most emphatic and specific in its instruction.

Go and tell him . . . the one concerned, and not everyone, nor even anyone else, **Go and tell him . . . between him and thee alone.**

On no account does the Word give licence to anyone to reveal a matter, or to discuss a matter which is to the detriment of the one concerned. If we have cause to speak it must be to the one concerned . . . between him and thee alone.

The Apostle Paul was quick to see the danger of talebearing when he wrote thus,

“Let all bitterness, and wrath, and anger, and clamour, and **evil speaking** (talebearing) be put away from you, with all malice; And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.” (Eph. 4 : 31-32.)

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On this consideration how can any who need forgiveness be justified in gossiping and slandering—in pulling down our brethren and sisters—for this is what talebearing is and does.

What a grievous sin then is committed in talebearing, both against brethren and sisters and more so against God.

How kind then and merciful is God in the provision to meet the need of putting aright the members of His Son's Body when sin has been made manifest.

Go and tell him . . . no-one else . . . don't talebear . . .

Matt. 18 : 15:

“ If he shall hear thee thou hast gained thy brother and gained him without subjecting him to shame before anyone else. Thereby unity is restored, yea, it is strengthened where repentance is sincere.”

By nature the flesh delights in disclosing the faults of others.

When the fault of another is spread abroad the one who discloses the fault automatically exalts himself—because in the condemnation it must be assumed that the revealer would not do such a thing, and probably without realising it pride is exalted.

### “ If he will not hear ”

Matt. 18 : 15-17:

“ If he shall hear thee, thou hast gained thy brother. (What then if he will not hear?)

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established

And if he shall neglect to hear them, tell it unto the ecclesia.”

Here then we have revealed for us—when we can reveal a matter to others but even so—not as a talebearer.

Here then is shown that even “taking counsel” is forbidden if it involves talebearing.

Hence we read:

“A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter.

Where no counsel is the people fall, but in the multitude of counsellors there is safety.” (Prov. 11 : 13.)

Let us then endeavour to keep our tongues under control at all times ever remembering that,

“The words of a talebearer are as wounds, and they go down into the innermost parts.” (Prov. 18 : 8.)

J.S.

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

“AND I WILL BRING AGAIN THE CAPTIVITY OF EGYPT, AND WILL CAUSE THEM TO RETURN INTO THE LAND OF PATHROS, INTO THE LAND OF THEIR HABITATION, AND THEY SHALL BE THERE A BASE KINGDOM. IT SHALL BE THE BASEST OF THE KINGDOMS: NEITHER SHALL IT EXALT ITSELF ANYMORE ABOVE THE NATIONS: FOR I WILL DIMINISH THEM, THAT THEY SHALL NO MORE RULE OVER THE NATIONS.” (Ezekiel 29, vv. 14-15.)

**W**HO can deny that the present Egyptian leader is not only ambitious but energetic? In recent years many improvements have been effected in that country’s living standards. Unprecedented welfare concepts were set into operation from 1961 onwards.

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The working day was reduced to 7 hours and minimum wages were nearly doubled. At the same time in a desire to make the nation great a vast public works programme was arranged, and the government undertook to turn Egypt into an industrial nation. One of the great priorities however was the building up of the armed forces and the equipping of them with the most modern and costly weapons.

Had the Egyptian leader been content with internal improvement the economy no doubt could have stood the expense; as it is, an economic crisis has now arisen. All new Government construction projects scheduled in the 1964-65 budget have been abruptly cancelled. In addition work on construction projects already in progress have also been stopped so that officials can review and if necessary amend the plans, to curtail expense.

The economic crisis has proved to be embarrassing for the government which had formerly congratulated itself on its popularity, for the situation has resulted in an inflation of prices, and shortages have set black-market dealings into operation. The people now find that though they have more money they have less goods to buy, and, of necessity the import of foreign goods has been reduced.

Such a situation emphasises the power of the ancient and irrevocable pronouncement of He who rules all things. Of Egypt God declares:—

“It shall be the basest (lowliest) of the kingdoms; neither shall it exalt itself ANY MORE ABOVE THE NATIONS: for I will diminish them that they shall NO MORE RULE over the nations.” (Ezekiel 28, v. 15.)

Egypt's cultivation of a hatred for Israel, with a consequential greater arms expenditure, has been its own undoing and (as the Word of God indicates) will never again rise to a zenith of power. But the lesson has not been understood let alone learned. Hence a continuing policy of antagonism to Israel and the pursuit of an ambition to make Egypt great which becomes ever more fleeting.

The Egyptian President is now preparing for a State visit to West Germany in the New Year. This, if it takes place, will be the first time that the Egyptian leader will be officially received in any

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Western country. At the time of writing there is also a report of the possibility of his visiting France as a result of a meeting between the French Foreign Minister and the Foreign Minister of Egypt, the first top-level get-together of the two countries since the Suez operation.

This news which must seem to some to be born of new tactics formulated by the Egyptian President after years of friendship with Russia, may turn out to be very significant.

The prophecy of Daniel reveals that "at the time of the end" the Northern power will come against those who oppose it:—

"... like a whirlwind with chariots and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land and many countries shall be overthrown . . . and the land of Egypt SHALL NOT ESCAPE.

But he shall have power . . . over all the precious things in Egypt." (Daniel 11, v. 40-43.)

The implication of these words of the scripture is that the previous good relations between Egypt and Russia will not continue, and may even now be failing. If Egypt is not to escape from Russian onslaught as the prophecy indicates, then evidently her political pursuits in that direction will prove to have been unavailing. Is it surprising then that recently there was a report that Egypt now seeks good relations with Britain? This indeed is a shift in that nation's position and cannot promote, at any rate, a growth in its friendship with the Communist world. The report stated that the Egyptian leader speaking to the National Assembly said that the United Arab Republic intended to have good relations with Britain's new Government and the United States, in spite of some major policy differences. He said it was not the duty of the U.A.R. to pick quarrels with the British. British bases in Libya and Cyprus were a threat to Egypt, and British imperialism in Aden and "the Arab south" could not be accepted, but otherwise the U.A.R. had no hostility towards Britain. No doubt the Egyptian President feels there are grounds for a hope of better relations with the leaders of the present political party which is in power in Britain, for at the time of the Suez operation this party criticised the now deposed party's policy of that occasion.

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As the political outlook begins to change in Egypt, interesting developments are also occurring in the relations between other states in that area and western countries. The King of Jordan has visited France and the French President has "accepted with pleasure the principle of an invitation" to visit Jordan. The French leader declared that France wanted to strengthen her ties with Jordan "out of a very practical and timely desire to serve the

cause of moderation in a particularly sensitive region." The Governments of France and Jordan are to open negotiations for an agreement on co-operation as early as possible according to a communiqué. It seems that France will give Jordan a limited amount of economic aid, but the question of supplying modern military aircraft has still to be settled. It has been stated that such military aid to a State claiming to be still at war with Israel, would mark a turning point in French policy in the Middle East. But at the time of writing assurance had not been made by France that military aid to Jordan would be refused.

Israel may feel uneasy because of such developments. But the scripture confirms that she will not be left completely without support. The prophecy of Ezekiel declares that the machinations of Israel's northern enemy against the territory of that land will be opposed by the questioning resistance of the power in the south. The text reads:—

"Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, (the northern power) Art thou come to take a spoil? Hast thou gathered thy company to take a prey?" (Ezekiel 38, v. 13.)

How interesting then, in the context of such a consideration was the recent announcement by a member of the British Cabinet that:

"The new British Government will not repeat the mistake of its predecessors of attempting to win Arab friendship by sacrificing Israel."

He declared that while the Government was right in seeking an improvement in Britain's relations with the Arab countries, the Ministers concerned knew full well that "you cannot improve British-Arab relations by sacrificing Israel."

It is apparent however that Israel has no understanding of the trend or the outcome which the scripture has foretold. Hence Israel is also seeking western contact, no doubt in an endeavour to counter for example the pursuits of Egypt's leader. A meeting is planned between the Israeli Prime Minister and the German Chancellor in the near future. But whatever the immediate outcome of present diplomacy over the Middle East, the scripture speaks clearly concerning Egypt for those who seek to understand:—

“I will diminish them, that they shall no more rule over the nations.” (Ezekiel 29, v. 15.)

D.L.

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### News from the Ecclesias

**Eden, New York.** Grange Hall, Church Street.

Breaking of Bread 12 noon. Sunday School 10.45 a.m.

Revelation Study 2.0 p.m. Bible Class: Mid-week: Forestville, Hamburg, and Orchard Park.

God willing, the Quarterly Sunday School Address scheduled for December 27th, will have taken place, and we shall be advancing into another year.

Reflection will tell us of The Father's Hand at work in His House, and in the world. Events have been startling in each—an assurance of overruling for the good of His servants, and for the furtherance of His purpose. May we grow in responsive awareness and gratitude, not failing each other, nor grieving the Spirit.

Letters received from brethren and sisters, in time of trial are greatly appreciated. Anxieties and testings are more easily borne with the coming along-side which is an evidence of the close bond in His Body.

J. A. DeF.

## THE REMNANT

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**Nottingham.** Meadows 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 were glad of the company at the Table of the Lord on December 6th of Brother and Sister W. G. Butterfield, of Manchester.

Our Brother gave us the word of Exhortation and the Lecture entitled "Survival or Destruction."

Interest is still continued by the one at Derby through one of our number here.

The date arranged for our first Fraternal in 1965 is June 12th.

H.J.S.

**Manchester.** Memorial Hall, M.A.P.S. Building, 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: 3rd Saturday each month at 3.45 p.m.

Further applications have been received from different parts of the world for copies of the "History of the Truth in the Latter Days," and also Appendix recently published. As many as twelve copies have been requested from a city in Australia. It is hoped that the perusal of the History of the Truth will show the importance of the divine teaching on the One Body and futility of the belief that this can be divided into many sects and still be one.

We count it a privilege and a blessing to be able to minister to those seeking the true God. The deliverance of even one from an eternal grave to adorn the everlasting ages of the future is a great work providing encouragement and joy.

A further reminder is given to the brethren and sisters, of our Annual Sunday School Party to be held in the Longsight Public Hall, Stockport Road, Longsight, Manchester, on Saturday, January 2nd, if the Lord permits. The subject chosen for consideration is "The Promises to Abraham and Israel's journeyings through the wilderness."

W.V.B.