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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

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

CORRESPONDENCE

NEWS FROM THE ECCLESIAS

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**All Communications**

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

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

## At the Table of the Lord

### “Be not Afraid, only Believe”

IN our readings in Mark, we are shown the work of the Lord Jesus with His people—the miracles which He performed to show forth the Power of God. The miracles were to confirm that He was the Son of God, and that He had been sent as a man to accomplish God's purpose. This power so marvellously revealed, should have convinced His people that He was indeed their Messiah, the Anointed of God, so long awaited. A few believed this, but the vast majority mocked Him, refused Him. Why was it so? What caused a few to hear, and so many to scoff? It appears that those who could not receive the Lord Jesus lacked in belief, in faith.

We have two examples in Mark 5, to help. The one (verses 21-34) is the woman who had had an issue of blood for 12 years, suffering many things of the physicians, spending all she had to be healed. When she saw Jesus, her reaction was—

“ . . . if I may touch but his clothes, I shall be whole ”  
(verse 28).

How different a spirit from the scepticism and antagonism of the scribes and Pharisees! And the result? Verse 29 tells us:

“ And straightway the fountain of her blood was dried up, and she **felt in** her body that she was healed of that plague.”

There was no question in her mind and her body how great a miracle had been accomplished; she felt to be a different person, cured of her infirmity. Her heart's desire was fulfilled. What joy would be in her heart—what gratitude to God. Jesus, too, knew “that virtue had gone out of Him” and asked, “Who touched me?” He would know that the power in Him had worked a miracle. He said to the woman,

“ . . . Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague ” (verse 34).

It was her faith which permitted Jesus to use His power to heal her of the plague which had been with her for so long. This was what was so different in her from all the others thronging the Lord Jesus.

At this same time, a ruler in the synagogue named Jairus, had besought Jesus to heal his daughter, and even as Jesus commanded this woman, Jairus' servants appeared to tell him, “thy daughter is dead; why troublest thou the Master any further?” These servants had a measure of faith—for they may have believed that Jesus could heal the daughter while she was ill—but they obviously felt that now

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it was too late to do anything for her. Their faith was sufficient up to a point, and is this not a warning to us? We strive to have faith, to believe in the power of Jesus, of the Spirit. Let our striving be that our belief may be full, that it does not fall short of what God would have us show.

Jesus' words to Jairus in verse 36, are a real help to us in this struggle: "... **BE NOT AFRAID, ONLY BELIEVE.**" How fitting were these words, for Jesus knew the human weakness that is in every one of us; for He, too, experienced this weakness. He immediately touched on one weakness which can prevent us from doing what is required. "**BE NOT AFRAID.**" How many times have we failed to act, because we feared, failed in doing what the Truth required, or failed in our everyday living, because of fear? Afterwards we can look back and say, "how foolish"; but nevertheless, fear **HAS** held us back. Jesus' words to Jairus, then, strike home, brethren and sisters. "**BE NOT AFRAID, ONLY BELIEVE.**"

There are many examples given to help, of those who have held back because of being afraid. In Matthew 14, we read of Jesus walking on the water toward His disciples who were in a ship. Peter saw Him, and said,

"Lord, if it be Thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus" (verses 28-29).

Here was a faith, a belief which enabled Peter to walk on the water.

How wonderful! But wait—we are told,

"But when he saw the wind boisterous, **he was afraid**; and beginning to sink, he cried saying, Lord, save me" (verse 30).

Jesus' reply was, "... O thou of little faith, wherefore didst thou doubt?" Why did he doubt? Peter was **afraid**, doubted, and so failed to experience that which he sought. He feared for His life in spite of the fact that he **knew** Jesus was there, and would not let him perish. We can sympathize with Peter, for we, too, are subject to the same fear—and in the same circumstances, might doubt. But Peter would want us to profit by his failure. Let us labour to do so.

**"Cast ye the unprofitable servant into outer Darkness"**

Further help in this direction is found in the parable of the talents, spoken by the Lord Jesus in Matthew 25. We remember the servant who received the one talent and hid it in the earth. When he was brought before his lord to give an account, he said:

**“I was afraid,** and went and hid the talent in the earth: lo, there thou hast that is thine” (verse 25).

This servant was unprofitable because he was **afraid**, and so did not bring gain to his master. The master said unto him.

“. . . thou wicked and slothful servant . . . Thou oughtest to have put my money to the exchangers, and then at my coming should have received mine own with usury. . . . Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth” (verses 26-30).

Fear cost this servant his life, for he failed to bring increase to his master. Let us, brethren and sisters, take heed to this parable, for we are striving to be good servants, to hear the words, “Well done, thou good and faithful servant” when the Lord Jesus returns. We can only hope to hear these words if we **are not afraid and only believe**.

### **“ Be strong and of a good Courage ”**

As we read of Joshua and the responsibility that became his when Moses died, we can imagine how he must have had qualms, and experienced fear, especially as he remembered the trials Moses knew as he had led the children of Israel. He would remember how Moses was provoked by the murmuring of the Israelites, and how he failed on the second occasion by striking the rock, because of his provocation. God knew how Joshua would feel, and came to him to encourage in the monumental task that was his. In Joshua 1 : 5-6, we read—

“. . . as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of good courage. . .”

Verse 9 is also helpful—

“Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.”

How like the words of Jesus to Jairus — “Be not afraid, only believe.” Joshua did believe, was helped to be unafraid, and so could go on in the grave responsibility which was his.

Our mind, thinking upon those who feared not, but believed, goes to our brethren and sisters, recorded in Hebrews 11, whose faith was such that they were not afraid in the face of sore trial.

With all these examples, we have much to help us grow in faith, and overcome fear. With all this help, how can we be afraid? Yet, we are, for we are subject to human weakness with its failings.

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### AHAZ

To show us how it is possible to fear in spite of help given of God, let us consider Ahaz, king of Judah, during the time of the prophet Isaiah. In our readings in Isaiah, we have seen how Rezin, King of Syria, in confederacy with Pekah the king of Israel, came up against Judah to destroy it. To strengthen Ahaz, God sent His prophet to show him that God was with him. In Isaiah 7 : 4, the prophet was instructed of God,

“ And say unto him (Ahaz), **Take heed, and be quiet; fear not,** neither be fainthearted . . . for the fierce anger of Rezin with Syria, and the son of Remaliah.”

And to further help, a sign was given to Ahaz even though he had refused to seek it:

“ Therefore the Lord himself will give you a sign; Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel (God with us).”

A great sign! A prophecy of the Lord Jesus to come, a sign to Ahaz that God was with him. As we have read this morning in Isaiah 9 : 6-7, a further prophecy was given—

“ For **unto us** a child is born, unto us a son is given; and the government shall be upon his shoulder:

. . . Of the increase of his government and peace there shall be no end, upon the throne of David . . . to order it, and to establish it with judgment and justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this.”

Here was the promise of God regarding the Messiah, the anointed one, who would establish the throne of David for ever. This should have said to Ahaz, “ Fear not for your life nor for your kingdom, for I will preserve the throne of David against all your enemies, if you believe.” The promises (Immanuel—God with us), of a child, a Son, a government, are “**UNTO US**” as well, are they not, brethren and sisters? Having God with us and promises “unto us,” should we fear? What was the result of all this help given to Ahaz through Isaiah?

“ Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I am thy servant and thy son: come up and save me out of the hand of the king of Israel, which rise up against me.

And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king’s house, and sent it for a present to the king of Assyria.”

Ahaz did not believe, and was afraid in spite of all the help and

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example given to show him that God was with him, and was his strength. **Because of fear**, he put his trust in the king of Assyria.

How dreadful, how lacking in faith, we may say; but let us look at our own doings. Do we fail in trust; do we fear, and fail both to seek and to take God's help to strengthen our belief!

In the teachings of the Lord Jesus, we find He often exhorted those listennig to Him on the need for faith.

In Mark 9 : 23-24, Jesus said to the father of the child possessed by an evil spirit, who had sought His help—

“ If thou canst believe, all things are possible to him that believeth.”

This is the **POWER** of faith! If we can believe, **ALL THINGS ARE POSSIBLE!** It is we who fail, not God. Let us, then, brethren and sisters, recognizing how much our belief must be strengthened, join with that humble and anxious father who replied, “ Lord, I believe, help thou mine unbelief.” If our mind, our prayer is like this, we will do as Jesus commanded, “ Be not afraid, only believe.”

Jesus helps us further in Matthew 9 : 29, where He spoke to those blind men seeking to be healed. “. . . **ACCORDING TO YOUR FAITH BE IT UNTO YOU.**” Let us grasp this teaching, that it is only according to **our faith** that the blessing of the Spirit will be granted to us—to heal, to strengthen, to help us in our struggles to overcome.

How great is the help given to us through the teachings of Jesus, and the example of our brethren and sisters. Let us take this help, store it up in our hearts, so it will be ready when trial comes. Let us remember these words:

“ Be not afraid, only believe.”

“ Lord, help thou mine unbelief.”

“ According to your faith be it unto you.”

If they are engraved upon our hearts, we will find help in our agonizing, even as Jesus did, who knew the temptations, the fears which we do; yet was able to overcome by the Word of God. He now is with His Father in glory, because His faith was strong. That same strength is available to us, brethren and sisters. Let us grasp it, in the hope of being His when He comes!

J.A.DeF.

## **Christendom — and others — Astray**

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

**“ If there be found . . . within any of thy gates . . . man or woman transgressing his covenant ”** Deuteronomy 17 : 2

“ If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant

And it be told thee, and thou hast heard of it, and enquired diligently, and behold, it be true, and the thing certain, that abomination is wrought in Israel.

Then thou shalt bring forth that man or woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.” Deuteronomy 17 : 2, 4 and 5.

**I**F any doctrine is to be established according to the “ wholesome words ” of the Lord Jesus, then it is imperative that the teaching of the Law should be considered. For the Law, the whole Law without any exception, was the basis of the teaching of Jesus. He came to uphold the Law; never to destroy the Law. So emphatic was Jesus on this point that He said:

“ Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matthew 5 : 17-18.

The “ jot ” or “ jod ” is the tiny tenth Hebrew letter, something like a comma; and the “ tittle,” the almost imperceptible projection distinguishing certain letters from one another, as for example the letter Beth from the letter Caph. (Most Bibles have the Hebrew letters printed at the head of each section of Psalm 119 to which the reader will readily be able to turn for confirmation.)

It must not be thought for a moment that when Jesus had fulfilled the Law, there was no longer any use for the Law. True, the ordinances of the Law terminated with the death of Jesus, but God has seen fit to preserve the Law in the holy record, that the “ wholesome words ” of the Lord Jesus may be understood. Without this basis of His teaching, how could His words be understood? This explains why Jesus exhorts:

“Search the scriptures (The Old Testament); for in them ye think ye have eternal life: and they are they which testify of me.” John 5 : 39.

The irrefutable indictment of Jesus against those professing to follow Him, and yet failing to accept the teaching of the Law for present guidance is:

“For had ye believed Moses, ye would have believed me: for he wrote of me.

**“But if ye believe not his (Moses’) writings, how shall ye believe my words?”** John 5: 46-47.

### **The Position of Christendom.**

Where do Christendom and the ‘others’ stand before this pointed accusation of the Lord Jesus? Let them be their own witnesses, as indeed they must be when Jesus returns and will say to any responsible amongst them:

“He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” John 12 : 48.

It is not difficult to find disparaging remarks by the leaders of Christendom about the Law. These great and learned men claim to be followers of Christ, yet speak in the most derisive terms of Moses’ writings. At a recent conference of the Modern Churchman’s Union in London, a lecturer in comparative religion (whatever this is) at Manchester University is reported as saying that there must be reform in the use of the Old Testament, in order to achieve “intellectual honesty.” The report goes on to say:

“Positive harm is done to children by present-day teaching of the Old Testament. . . .

“To more than 80 per cent of adults it was practically a closed book.

Competent researchers said that at school leaving most children turn their backs on ‘the kids’ stuff.’ They finished with the Bible, prayer, incomprehensible beliefs, and church going.

“For the 10 to 20 per cent still in Church membership the Old Testament meant some dreary passage from Hebrew history or a strange prophetic utterance seeming wholly irrelevant to the present situation.

“To rediscover the spiritual and modern values of the Old Testament, the results of modern Biblical Scholarship must

be thoroughly grasped by Parish priests and teachers of religious education and made available to laymen and their children."

Four hundred years ago Christendom were guilty of burning God's Word. Today, they do worse. For while professing to be teachers of Christ, they completely undermine His words by their "philosophy and vain deceit." Further their gentile learning seems impressive and is calculated to seduce the minds of millions from receiving the simplicity of the Truth. No wonder they stand condemned by Jesus. Having rejected Moses' writings, they cannot (and will not be allowed) to receive and believe the true teaching of Jesus. There is no doubt Jesus would (and will) say: "Christendom is astray."

### **The Position of the 'Others.'**

Now let us hear from the lips of the 'others'—those who once had the Truth—whether they stand in any better case. True, they claim to believe in a "wholly inspired Bible." Their "Statement of Faith" commences with this very tenet:

"**THE FOUNDATION.**—That we believe the Scriptures, in all parts of them, are given by inspiration of God, and that we cannot offer fellowship to any who hold that there is in them an element of merely human authorship liable to err."

It is difficult to imagine how a people can assent in these words to a belief in the divine record, including the Law, and yet speak in derogatory terms of the Law. As evidence one only needs to look at the current publications of the 'others.' The "Glad Tidings," contains this perfidious statement:

"Human law is still largely based on the old Mosaic tradition —'Thou shalt not. . . .' It is completely negative and lags behind the Christian code."

Here is a people professing with their lips a belief in and an appreciation of the Law, and yet when their heart is exposed there is no regard for the Law, but instead a despising of it. By whom do they suppose the Law was written? What spirit does it express? They are either ignorant of or careless about what the Apostle Peter says:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." 2 Peter 1 : 19-21.

Do they not know that Moses was a prophet, a holy man of God? That what he wrote was the product of God's Holy Spirit? Do they think God had improved by the time His Son began to preach? Strange, confused and blasphemous thinking, by a people claiming to be the brethren of Christ. Clearly this people have joined with Christendom in the spurious idea that there is more than one Spirit in the Bible, and that the Spirit of the Law is inferior to the Spirit of Christ. How can such professors reconcile their views with the declaration that Christ based His teaching on the Law, and upheld the Law in all points? If they are not with Christ, then they are against Him—whatever may be their name or profession.

In another current publication of the 'others,' "The Testimony," there is further evidence of a despising of the Law. In a report of a "Discussion Circle" there is the following:

"The first Bible reading was from the book of Leviticus, and discussion centred upon that chapter. Several said frankly that the book did not appeal to them; there was so much they did not like—laws with regard to uncleanness of both persons and foodstuffs, matters relating to leprosy, and sin-offerings, and a number of similar topics. Conversations then queried why these things were thus detailed."

Here are a people claiming to have the Truth, saying they believe all the Scriptures are inspired by God. For what purpose do they suppose God inspired them, and preserved them? How must God view a people professing to be His Son's brethren and custodians of all truth, and yet scoffing and tossing aside part of the holy treasure—the Law. To such a people, the words of the Prophet Isaiah quoted by Jesus must apply:

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." Matthew 15 : 8.

God looking down from heaven will make quite sure that they will not find either delight or guidance in His Law. Failure on the part of the 'others' to receive the love of the Truth, that is the whole Truth, has caused God to "send them strong delusions, that they should believe a lie." Philosophy has taken the place of simple truth; scientific speculation has ousted divine writ. Such a people are in the lamentable position of not knowing what to believe, and are "without God in the world." Of special application to them,

more than to the world at large are the words of Jesus:

“But if ye believe not his (Moses’s writings), how shall ye believe my words?” John 5 : 47.

It is a very serious matter to reject the Lord Jesus, as will be discovered only too late in the “last day.” Rejection of His Words is the same as rejection of Jesus. To profess Christ, without consenting to His “wholesome words” is nothing more than a sham. Current professors of this kind abound. The responsible amongst them are in for a dreadful shock. Although they may think they have eaten and drunk at the Lord’s table, and in their “campaigning” have been His mouthpiece, their protest to the Lord Jesus in the last day will be ignored by Him. As they say:

“We have eaten and drunk in thy presence, and thou hast taught in our streets.” Luke 13 : 26.

Jesus will reply:

“I tell you, I know you not whence ye are; depart from me all ye workers of iniquity.” Luke 13 : 26-27.

The “weeping” of inconsolable grief, or the resentment of the “gnashing of teeth” will be of no avail. They will be able to see those, whose teaching they have despised, enter the Kingdom, and they themselves irrevocably and eternally “thrust out.”

### **The doctrine of fellowship in the Law and New Testament.**

The Law affords many valuable lessons on the doctrine of fellowship totally ignored by those who say they are Christ’s brethren and believe the whole of the Bible to be the Word of God. Hence their teaching on the doctrine of fellowship is devoid of truth, and they are in no better position than a late Editor of the “Christadelphian,” who wrote he was “bereft on the doctrine of fellowship.”

Fellowship with one another is a divine blessing based entirely on fellowship with God. If a member of the Body refuses to consent to the “wholesome words of the Lord Jesus,” which means rebellion against God, then such an one is obviously no longer in the light and walks in darkness.

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.” 1 John 1 : 6.

The divine command requires withdrawal from such rebels; withdrawal of fellowship solely because the fellowship of God has been lost. This is what “withdrawal” means. It is a judgment based on the Word, by which a rebel is removed from the Body, and becomes “as an heathen man and a publican.” It should not be necessary to say that heathen men and publicans are not brethren,

and are outside the covenant with God. Such judgment by withdrawal is righteous judgment, and should not be diluted by saying that the final judgment must await the verdict of Christ when He returns. This removes from the act of withdrawal the dreadful seriousness which the erring is required to understand for his benefit; that without God's fellowship there can be no hope whatsoever. Further, the idea that members of Christ's Body still have a connection with those withdrawn from, by them being called "brethren," is destructive of the standing and unity of the Body.

Confusion has been made worse by supposing that "fellowship" is "membership," and each Ecclesia is independent to the extent of being its own interpreter of God's requirements. The dire result of such thinking is what is regarded as right in one "Ecclesia" is condemned by another "Ecclesia." Every "Ecclesia" doing "what is right in its own eyes" soon results in the same spiritual malady affecting individual members.

Each Ecclesia is only independent in matters of order and arrangement: never in respect of doctrine affecting belief and conduct. This should be so obvious as not to require stating, but because of the prevalent idea amongst the 'others' that "fellowship" is only "membership," it becomes necessary to make clear the vast difference. Membership refers to the association with a particular Ecclesia: fellowship involves all Ecclesias.

The teaching from the Spirit of Christ in the Law is a startling revelation on this subject.

There were twelve tribes in the Ecclesia, each with its Princes and Judges. In mundane matters they were independent; but in respect of divine teaching all were required to be of one mind. One tribe could not object to the approach of any from another to establish that the Law was being upheld. The command was for all in every tribe that:

"If there be found among you, within any of the gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant.

And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel.

Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die." Deuteronomy 17 : 2, 4 and 5.

Then it should be carefully noted the instruction which follows

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with regard to the removal of the guilty.

“ At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of all the people. So thou shalt put the evil away from among you.

Deuteronomy 17 : 6-7.

The thoughtful reader will recognise in this the pattern which was repeated by the Lord Jesus in dealing with those who were transgressors. After being seen alone, then they were to be seen by “ one or two more, that in the mouth of two or three witnesses every word may be established,” so if the matter had to be referred to the Ecclesia then truth could be established by the testimony of more than one. This Spirit of Christ seen in His own words is obvious in the Law quoted.

According to the Law evil had to be dealt with wherever it occurred. Not only in the particular area of its occurrence, but when it was reported it was the duty of all to enquire diligently. Never was there any suggestion that each town or tribe was responsible for itself and was independent. In the Ecclesia of old each was responsible for all as it should be at the present time. The idea that Ecclesias are independent in matters of doctrine is a fallacy. The doctrine of fellowship as seen in the Law and reiterated by the Lord Jesus and the Apostles shows clearly that every one, irrespective of which Ecclesia he may be in, is “ his brother’s keeper.”

In the valuable work of the pioneers, this doctrine of fellowship was clearly understood. When error was manifested the issue had to be met by all. The heresy of “ clean flesh ” started in Nottingham, but Birmingham did not say this was no concern of theirs. Although Robert Roberts was in Birmingham he fought the error wherever it sprang up and guided all Ecclesias to do the same. Only by this means has the Truth been preserved and the Body kept intact.

Today the ‘ others ’ are like Christendom, like Babel, speaking with differing voices on a host of subjects. Unable to extricate themselves from the darkness into which they have drifted, the appeal is to individuals to find the light of the Truth in the One undivided Body, and the joy of being with those who “ speak the same thing . . . and are perfectly joined together in the same mind and in the same judgment.”

(To be continued . . . )

## “The Signs of His Coming and of the end of the World”

“THEY HAVE TAKEN CRAFTY COUNSEL AGAINST THY PEOPLE . . . THEY ARE CONFEDERATE AGAINST THEE . . .

DO UNTO THEM AS UNTO THE MIDIANITES; AS TO SISERA, AS TO JABIN, AT THE BROOK OF KISON: . . . MAKE THEIR NOBLES LIKE OREB, AND LIKE ZEEB: YEA, ALL THEIR PRINCES AS ZEBAH, AND AS ZALMUNNA: . . .

FILL THEIR FACES WITH SHAME; THAT THEY MAY SEEK THY NAME, O LORD.” (Psalm 83)

**T**HE ancient enemy of Israel does not relent. Arab antagonism continues. What will be the end thereof? The Psalm reveals that the nations who confederate against Israel will suffer the fate of those who made a league against God’s people in past millenia. The Psalm recalls the Midianite invasion of Israel during the time of the Judges. In those days Israel suffered from the hostility of the Ammonites and the Moabites as well as the Midianites. For eighteen years the Ammonites oppressed the people in the territory of Israel east of the Jordan until God raised up the great leader, or judge, Jephthah. During another eighteen year period the king of the Moabites, Eglon, was a continued threat to their prosperity and peaceful existence until removed by the brave judge, Ehud. A short time afterwards a Canaanite federation assembled in the north, but its powerful army was overcome at Megiddo and their chariots were destroyed and the captain of the forces, Sisera, was slain when attempting to escape. But one of the greatest victories of those years was the triumph of Gideon over the confederate kings of the tribes of Midian.

With only a small force of three hundred men he withstood a great company who were amazingly scattered because “the Lord set every man’s sword against his fellow, even throughout all the host: and the host fled to Beth-shittah” (Judges 7, v. 22). Following up the fleeing and disorganised army of the confederate Arab tribes, Gideon slew their leaders one by one.

So the Psalm reviews what was accomplished upon the ancient enemy in those days of old, and points out that the Spirit cries out for

a repetition of those judgments upon the antagonistic progeny of those early foes of Israel.

It is with such thoughts in mind that the situation in the Middle East at the present time may be profitably examined. One of the greatest of the leaders of the Arab world, who is also a bitter opponent of Israel, has the ambition of unifying the Arab nations, as a stepping stone towards the elimination of Israel. He has remarked that:—

“ Arab nationalism is an old movement. The Arab countries speak the same language and have the same religion, and the families of the Arab countries are mixed together. So when we talked about the unification of the Arab countries our idea was based not just on the consent of the majority but on the unanimous agreement of the peoples of each country.”

But will they get such agreement? At one time it seemed that the Arab nations were successfully moving in such a direction. But today there is evidence of a reversal of this trend. There appears to be only one fundamental upon which they are agreed and that is over opposition to Israel. But similarly as in those early times, they are being thwarted in this direction by their own dissensions, one against another.

While the king of Jordan was furthering the friendship of his country with Britain a short time ago by paying a State visit, the Egyptian leader was accusing Britain of establishing a base in Saudi Arabia. He charged Britain with providing combat pilots for Lightning jet fighters recently sold to Saudi Arabia, and said that British forces in civilian clothes were setting up a new British base there. This was denied by Britain which stated that the companies selling the aircraft had provided pilots for training purposes only.

About the same time the Egyptian leader called for an indefinite postponement of the Arab summit conference planned for Algiers in September. He said he had done his best to settle Egypt's problems with Saudi Arabia and made an effort to reach understanding, but stated that “ Arab reactionary elements hate us more than they hate Israel.” In Egypt itself, even though the government is popular with the people, an organisation called the Moslem Brothers has been at work plotting against the régime and has been accused of receiving money from Saudi Arabia. Members of this society have been apprehended under special arbitrary powers of arrest and have been imprisoned.

The king of Saudi Arabia on the other hand, it has been reported,

has been most anxious to discuss the general strategic situation in the Middle East with the United States. In particular he has been endeavouring to find out how much assistance he could expect to rely on from the United States in the event of war with the United Arab Republic. His fears have some justification because the U.A.R. Air Force has on occasion bombed some Saudi areas when there has been an evident danger of the escalating of the Yemeni civil war. The situation in and around the Yemen at the southern end of the Arabian Peninsular, is very troubled and complex. The republican revolt there is being supported and kept going by Egypt, but the royalist Government of the Yemen is still recognised by Saudi Arabia and is being helped by that country. Britain also never withdrew recognition from the royalist régime, but the United States on the other hand has recognised the republican government, but is now desperately attempting to remain neutral in that country's civil war. This is because the U.S.A. desires Saudi-Arabian co-operation, not only in a strategic sense but also because the Arabian-American oil company installations there, worth 1000 million dollars, represents the largest single American investment overseas.

The Saudi-Arabian leader is also reported to be apprehensive about the planned British withdrawal from Aden on January 1st, 1968, which if it takes place will set up new tensions. Britain, so far, has declined to give the South Arabian Federation any undertaking for its defence after her withdrawal; and the possibility of America taking over the defence of this area is undoubtedly in the minds of the Saudi Arabian and South Arabian Federation leaders. Meanwhile in Aden, British patrols continue to be attacked, and rigorous curfews have to be imposed. Infiltrating Yemeni tribesmen are sometimes responsible for these attacks which are frequent.

So, as the present situation in the Arab world is reviewed, it is seen to be a very troubled, complex and disunited one, which could easily lead to greater disorder.

In perusing the words of the Psalm again, in the light of the situation, is there not an indication from the ancient message of what is now developing and what is shortly to take place?

“Do unto them as unto the Midianites . . . who said,

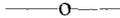
Let us take to ourselves the houses of God in possession.  
. . . Fill their faces with shame; that they may seek thy name, O Lord.”

As the time of the return of the Lord Jesus approaches, the trend in the Arab world is one of smouldering disagreement that will burst into flame as a result of God's judgments. Such punishment will bring a humbling of Arab pride and the acceptance of Israel.

The prophecy of Isaiah explains more fully the outcome.

“ Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee: . . . The multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba (Arabia) shall come; they shall bring gold and incense; and they shall shew forth the praises of the Lord ” (Isaiah 60, vv. 1-6).

D.L.



**IMPORTANT COMMUNICATION TO THE  
“ DAWN CHRISTADELPHIANS ”**

The following circular has been sent to many Christadelphians of the Dawn Group:

“ You will doubtless be concerned at the heresies which have further leavened the Christadelphians, and have sullied that once cherished and distinctive name.

The Christadelphians are now divided into five sects, and many smaller ones. Can a divided Body have Christ? Is Christ divided? If, as it is alleged, that salvation is possible in any one of the sects of the Christadelphians, then Christ must fellowship each. How inconsistent it is to refuse fellowship to those who have the fellowship of Christ! Those fit for Christ’s fellowship should surely be fit for human fellowship.

We, as an undivided Body, claim to uphold the original Christadelphian doctrines, and **the true doctrine of fellowship.**

You are invited to read the correspondence with your Editor published in the August issue of our Magazine. This shows how deliverance may be obtained from the apostasy which has robbed Christadelphians of the Truth.

A copy of the Magazine will be sent to you on request.”

In addition, a copy of the “ History of the Truth in the Latter Days ” will be sent on application. It is believed this shows the importance of the true doctrine of fellowship.

## Correspondence

### Letter from Mr. R. Storer (Christadelphian).

“Your statement regarding marriage and divorce is manifestly absurd and immoral—absurd because the case of John the Baptist’s remonstrance to Herod and Herodias placed as it is alongside Jesus’ teaching shows the teaching appertains outside the confines of the converted.

Immoral, because if the marriage laws are taught to apply only to believers there is no wrong in promiscuity, etc.—the world cannot be in wickedness unless righteousness applies to it.

Your teaching is therefore immoral that a marriage or divorce before baptism has no validity.

You will be saying next that murder doesn’t either. Fortunately the marriage laws and the Noachic one refer to all mankind by creation and salvation.

Your heresy is old Mr. Stone’s one that we contract a special covenant relationship and are otherwise exempt from law.

I will debate this with you as I did with Mr. Stone, if and when you have the courage.

You apparently hadn’t the courage to face up to the other challenges either.

### REPLY.

It is evident from the foregoing that the reference in our July issue to the distasteful subject of “Divorce” has been completely misunderstood. There was no suggestion of condoning the wickedness in the world—either divorce, or violence, or robbery, or murder, or any other evil. As was stated “The world lieth in wickedness,” because of all these dreadful crimes which will certainly be extirpated from the earth when Christ returns.

The point which has been missed by our correspondent is, what is the position of a divorcee asking for baptism? He, like all sinners, must repent, renounce and separate from all the wickedness of the world. But is he required to break up his new marriage, and return to his first spouse? Certainly not, for the reasons already given. Where there is genuine repentance followed by a true baptism into the “death of Christ,” previous sins are forgiven, and such an one is required to “abide in the same calling wherein he was called.”

provided this is "with God."

In the case of a divorcee, God would accept his position with his new spouse if there were repentance, and would not impose the impossible condition of returning to a former spouse, an alien spouse! The present spouse might wish to come to God along with her husband, so what confusion there would be in such a case. The man separated from his wife, yet both joined to Christ, "breaking bread" together saying they were one, and yet compelled to sever this bond and return to his alien wife. God is not the author or such confusion, such dreadful confusion.

Perhaps a little calm reflection on the subject by our correspondent may enable him to extricate himself from his confusion, and cool his ardour for debate which is not always the best means of establishing truth.

W.V.B.



## News from the Ecclesias

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

Sundays: Breaking of Bread 11.30. Sunday School 1.30 p.m.

Bible Class: Mid-week, Forestville and Orchard Park.

Alternate weeks—Revelation Study.

As THE REMNANT, how blessed we are in the rejoicing granted, because of those who have made “diligent inquisition,” and embraced His Truth. Some have seen the departure in the “Others,” and God has given them deliverance from the condemnation which exists there. Tribulations and sadnesses have in His goodness not been allowed to overwhelm, for God weighs, and adjusts the balance.

God willing, we plan for the Sunday School Outing on September 17th.

All in the House of God rejoice in the “One Mind” and “One Mouth,” as we struggle to attain it, and are blessed in harmony.

J.A.DeF.

**Pentrip, Black Rock, Portmadoc.**

Breaking of Bread: Sundays, 11.0 a.m. Eureka Class:

Thursday, 7.0 p.m.

We are greatly encouraged by visits from our brethren and sisters and are especially looking forward to seeing once again Sis. Carter and Sis. Lois Carter from the States.

Further encouragement is given by the prospect of attendances at the Sunday School.

—per J.S.

**Newtownards, Co. Down, N. Ireland.**

Breaking of Bread, Sunday, 11.30 p.m. Sunday School 2.30

Bible Class, Wednesday.

We were very glad to have the company of Bro. and Sis. Robinson for a few days last month, and thank Bro. Robinson for his help on Sunday morning in exhortation. We rejoice with all in the calling and baptism of Mr. and Mrs. Sykes; in their release from the darkness of apostasy as it shews now in those who had the Truth.

We are grateful for the visitors we have had and those we anticipate within the next few weeks, all being well, both from England and America; as in these contacts, the Unity of the Spirit is maintained and strengthened, and peace and joy experienced. J.P.

## THE REMNANT

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### **Nottingham.**

Sunday: Breaking of Bread, 11.0 a.m. Eureka and Prophecies studied. Tuesdays, Bible Class, 7.30 p.m.

We are grateful that Sis. Carter has been given improved health so that she with her daughter, Sis. Lois Carter, have been able to visit us here.

These contacts do help to bind us closer together and though time with us each was of necessity short, it was time well spent and will be remembered with great pleasure.

We thank Bro. J. Smith for his labours with us at the Table of the Lord on July 17th.

It has been our painful but necessary duty to withdraw from Bro. and Sis. S. Elston after their failure to heed the first and second admonition.  
H.J.S.

### **Manchester.** Memorial Hall, M.A.P.S. Building, Albert Square, Manchester.

Sundays: Breaking of Bread 11.30 a.m. Lecture 3.30 p.m.  
Thursday, 7.15 p.m., Onward Hall, Deansgate.  
Saturday Bible Class 3.45 p.m. For dates please refer to plan.

The good hand of our God has been upon us in many ways. Sis. Carter and Sis. Lois Carter were granted a safe journey over the 3,000 miles flight from U.S.A., arriving at Manchester Airport on August 6th. They were met by many who rejoiced in the welcoming of those of another nation, yet who are completely at one with all in the family of God, wherein there are no national barriers.

Particularly are we thankful for the blessing on one of our Sisters. Threatened with an operation with possible serious consequences, slight surgery was found to clear up all the trouble, due we believe, to the supplications of many. Now these can be united in thanksgiving to Him whose presence has been so manifest.

There has been a trial of our faith in respect of one who would not repent of wrong doing. This entailed trying "to gain" by the appeal of one, then by "witnesses," and finally by the Ecclesia. Failure to heed these God-given opportunities to repent has necessitated our withdrawing from Sis. Challinor.

As we are allowed to minister to those who are interested, and whose appreciation of the Spirit of the Truth is obvious, we share their trials and sufferings as they are required "to strive," that is, "to agonise." This is always the case with those coming to the One Body as a test of their sincerity. We know if faith is strong, there will soon be true joy, and that eternally in the not distant future.

W.V.B.