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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

THE TITLES OF THE PSALMS

THE 'ROYAL PREROGATIVE'

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

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At the Table of the Lord

"BUY THE TRUTH"

IN OUR DAILY PORTION, we are reading the Proverbs, written by Solomon who was instructed by the Holy Spirit. A proverb is a wise saying—a parable—designed to give instruction. In chapter 1 : 1-6, we may see the Spirit's reasons for giving them to us :

“The proverbs of Solomon . . . to know wisdom and instruction ; to perceive the words of understanding ; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning ; and a man of understanding shall attain unto wise counsels . . . ”

How much help can be found, then, in these Proverbs, preserved for almost 3,000 years for those who look to God for guidance. We remember that Solomon wrote them and remember, too, how he, at the end of his life, was led away from Truth ; indeed, allowed himself to be led away from God, embracing the world with its desires and vanities. How could it have happened, we ask ourselves? Yet, it did and his example is kept for us as a warning. Solomon, in the beginning, was strong in faith, in humbleness and was used by the Spirit. Yet, in time of trial, he was not strong enough in his spirit to resist what the flesh demanded. He was able, through his riches and his position as king, to satisfy his every whim, and did so. It was pleasing to the flesh, but destroyed the spirit of the Truth which he had in the beginning. If he had been able to keep what was in his heart when these Proverbs were written, he would not have succumbed to the lusts of the flesh.

If we can find instruction here for us, instruction which would have saved Solomon had he heeded it, we can hope to be with Jesus when He comes as *the* Son of David to establish His throne forever. We have been called to that Hope, brethren and sisters, through God's mercy, and, in that mercy, we are helped as He has provided these Proverbs to instruct in the way of righteousness. Let us, then, seek the wisdom, the understanding, the knowledge, the discretion, the subtilty, granted in these words of the Spirit.

As we read, we are impressed by the wealth of wisdom given by a kind Father. There are so many proverbs that it would take years to search them all out ; yet, each time we are privileged to read them, we seem to find particular help in a particular verse to make us stop and reflect. How blessed we are, brethren and sisters, for literally millions read these same words, yet do not receive the

help God grants to those who are struggling to be His faithful children—to us, as we strive to honour Him. As we see the world floundering, looking for help, for direction, for solution, yet getting deeper and deeper into the morass of uncertainty and fear which is overwhelming it, how simple it would be if all the world would turn to God, to His Word with the desire to keep it, to obey Him, to honour Him! What a different earth! We know such a time will come when Jesus Christ returns to establish the Kingdom of God. But, *today* we are blessed; we are helped; we are sustained by His Word, by the Proverbs, particularly now as we are partaking of the strength found in our daily portion.

“YET ONCE MORE I SHAKE”

In Proverbs 23, there is one of those verses which seem particularly helpful in these days of distress and turmoil. These are the days of testing for His remnant, for there is much affliction, trial, illness; but with it all comes, in God's mercy, deliverance in His good time. Yet, we may at times wonder, “Why is it?” “Why does it have to be so?” We are comforted by the knowledge that our Father knows what is best and, in His wisdom, places these trials upon us.

It is a time of shaking for His house, as we read in Hebrews 12 : 26-29 :

“ . . . Yet once more I *shake* not the earth only, but also heaven. And this word, Yet once more signifieth the removing of those things that are *shaken* . . . that those things which cannot be shaken may remain. Wherefore . . . let us have grace, whereby we may serve God acceptably with reverence and godly fear : for our God is a consuming fire.”

It is, indeed, a time to see whether we, who are struggling to overcome, can do so with reverence and godly fear—whether we have enough of these qualities to make us want the Truth more than anything else in this world. It's a big trial, for there are powerful forces at work *to shake* us out if they can.

To help in this special time, we have read in Proverbs 23 : 23 :

“Buy the truth, and sell it not . . . ”

The Truth is the *gift* of God; yet, the Spirit says, “Buy the Truth.” What are we to discern from this? The Truth *is* a gift, a precious gift from God. Yet, it is a gift which must cost us something. If we truly value it, love it, realize our need for it, we will be ready and willing to give our life for it, if necessary.

"HE SELLETH ALL THAT HE HATH"

We remember in this connection the parables of the Lord Jesus in Matthew 13 : 44-46, where He taught His disciples, and teaches us as well :

"Again, the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The Truth, when found, is a great treasure—such that a man who loves it is able with joy to give everything for it to buy it. Jesus continues :

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls : who, when he had found one pearl of great price, went and sold all that he had, and bought it."

Once again, the grace of God is of great price, to be sought and bought at any cost. Through the Truth, through the grace of God, a means of entry into the Kingdom of God is possible. For this, brethren and sisters, are we willing to "sell all that we have" ? Are we ready to "buy the truth and sell it not" ?

How can we buy the Truth ? What is the price ? It is not bought with money, not with the things that the world values ; but rather, by leaving behind the things of the world, by following the example of the Lord Jesus, by denying our flesh. We have an example in Mark 3 : 14-19 :

"And he ordained twelve, that they should be with him, and that he might send them forth to preach."

Twelve apostles—chosen by Jesus for the work of the Truth, to follow Him. These *bought* the Truth ; it cost them much to leave behind all that they naturally would value ; they left all and followed Jesus. They sold it not—except for one, Judas Iscariot, who sold it for thirty pieces of silver. The price of the Truth was too much for him because he lacked in that reverence and godly fear. For the other apostles, it was not so, as Peter said, Luke 18 : 28 :

" . . . Lo, we have left all, and followed thee."

Can we realise what it cost Peter and the others to leave all and follow Jesus ? They suffered persecution, prison, beating, great tribulation, scorn ; many died for the sake of Christ ; they bore His reproach gladly, for they valued the Truth He taught ; they loved Jesus and His Father for the blessing they knew ; and because of this, were ready to leave all and follow Him. At times, they may have felt as we do, "Why does it all have to happen ?" Is this not

a part of buying the Truth? The result? Listen to Jesus' reply to Peter:

“. . . Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.”

Is it not worth the price we with joy must pay? It is a sore time of trial, of testing, of suffering now. Yet, from personal experience, each of us knows it is true that we do receive “manifold more in this present time,” for we have a sustaining power, an assurance, a trust which can carry us through all trials, all sorrows, all tribulation, as we look to God for His hand to help, for His Spirit to guide us and to keep us from being shaken out.

“NEITHER WILL I OFFER . . . THAT WHICH COST ME NOTHING”

David was one who so valued the Truth. We remember how he sinned in numbering the people, and put himself into God's hands because of his sin. God commanded him, II. Samuel 24 : 18 :

“. . . Go up, rear an altar unto the Lord in the threshing floor of Araunah the Jebusite.”

David did as the Lord commanded, and when it came time to sacrifice on the altar, Araunah offered his oxen and implements for the sacrifice and for the fire. David's reply was, verse 24 :

“. . . Nay ; but I will surely buy it of thee at a price : neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing . . . and David built there an altar . . . and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel.”

We find the word, “*intreated*,” comes from a root meaning “to burn incense.” David's offering, because it was at a cost to him, was a sweet savour to the Lord, and so He forgave David and stayed the plague from Israel. David offered in the spirit of “buy the Truth,” realizing that it must be at a cost to him.

Let us then, brethren and sisters, in this same spirit, give our lives to God, to Christ, leaving all and following Him. We are required to sell all that we have—with joy to “buy the Truth and sell it not.” We only sell something when we are dissatisfied with it, or have greater desire for something else. Is there anything more needed, more valuable, more precious than the Truth with all the blessing and hope it brings? Are we willing to buy it, paying the

price of trial, tribulation, testing, sorrow, reproach—many hard things ; Yet, in doing so, knowing His blessing now, and knowing of the blessing that will be granted ?

Let us hold fast, brethren and sisters, to the Hand of God extended to us in these days of *shaking*, looking and hoping for that blessing which seems soon to be coming as events unfold with speed.

J. A. DeF.

Christendom — *and others* — Astray

The Spirit of the Law the Spirit of Christ

“NOW THESE ARE THE JUDGMENTS WHICH THOU SHALT SET BEFORE THEM.” (Exodus 21 : 1)

Objections answered :

THE OBJECT of these articles, as previously stated, is to show the supreme importance of the judgments of God. That departure from these judgments in any particular entails departure from God and the loss of the hope of life. Further, all judgments enunciating the principles of truth are equally important. The current notion that some principles of the truth are more important than others is false. This has arisen no doubt due to the insidious heresy that a breach of those principles set out in a “Statement of Faith”, must involve withdrawal ; whereas other items on which God has clearly declared His mind can be denied with impunity.

At one time there was no “Statement of Faith”. The only “Statement” was the Bible. Every judgment contained therein as an expression of the will of God was upheld. There was none of the present day casuistry suggesting that some principles of the Truth were more important than others. In old time a denial of any law merited death. Surely here is a most important lesson for the present day. Who are we to say that some items of the Law, some judgments may be disregarded ? The Truth has not changed on this important matter. Let the warning be heeded :

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” (James 2 : 10).

THE GREAT APOSTASY

In spite of the many buildings dedicated to “Christianity”, to

the many Priests and Prelates who serve therein, we are living in a time described by the Prophet Isaiah :

“Behold, the darkness shall cover the earth, and gross darkness the people :” (Isaiah 60 : 2).

Never would it have been thought by the brethren and sisters of the early Ecclesias that it would be possible for such an apostasy to arise in the earth. Yet, this was foreseen by the Spirit. Warnings were clearly given, as the Word shows, that this would come to pass. It is profitable to consider the underlying cause.

As departure from the Faith took place, excuse must have been found for retaining those who were wrong. No one really likes to condemn. It is far more easy to extend a fraternal hand to all and sundry, giving the impression that in spite of denial of the Faith there will still be approval by God. “Let us all be friends”, is a very pleasant theory, but utterly false. Such friendship may seem very generous and charitable. It is nothing more than the extension of the friendly hand to the world. This, the Spirit says in words which cannot be mistaken is condemned by God :

“Know ye not that the friendship of the world is enmity with God ? whosoever therefore will be a friend of the world is the enemy of God.” (James 4 : 4).

The great apostasy which is evident in all the earth, has arisen through failure to judge righteous judgment. This, includes the condemning of those who have departed from the Faith. It is easy to be friendly with all, to fraternise with all, to give the impression that all is well, even with those who depart from the Faith. Do we realise that such an attitude has been responsible for the development of the present abomination which masquerades as “Christianity”, and places one in the category of being “the enemy of God” ?

SCRIPTURAL SURGERY NECESSARY FOR THE PRESERVATION OF THE TRUTH

Here the natural helps us understand the spiritual. Allow a cancerous member to remain in the body, and it will not be long before the whole body is infected, tortured by pain, with death as the only relief.

This is how the Apostle Paul viewed the heretical teachers Hymenaeus and Philetus. Incidentally, he does not speak of these as “brother Hymenaeus” or “brother Philetus”. He says they were guilty of overthrowing the Faith. Consequently, he did not regard them any longer as brethren, but as enemies of the Truth.

This clear and simple teaching has been greatly neglected by the *others*, in order to preserve numbers. The sad result is that history has repeated itself. Many cancerous members have been retained. The Body groans as it approaches dissolution. The only relief can be death.

The grievous disease has been greatly accelerated by the leaders of the *others*. On the one hand they applaud those who were stalwarts and valiant for the Truth, Dr. Thomas and Robert Roberts, calling upon their members to follow their example. Here they must think that their flocks are either ignorant of this example or very short of memory, because under the hand of these pioneers there were divisions to preserve the Truth. The leaders today flatly deny this as being a remedy, de-crying with great horror what they speak of as "mass division". How inconsistent! Does it not seem hypocrisy to praise those who were responsible for "mass division" for the preservation of the Truth, and yet deny this essential scriptural surgery as a remedy for upholding the Truth?

The trouble is that opinion agreeable to the flesh has taken the place of God's judgments. Would that the *others* might see the cause of the great apostasy arising in the earth. That they would hear the oft repeated principle, that if leaven is allowed to remain in the Body, then the whole will become leavened. To fellowship evil, even if not guilty of it, makes one a partaker of the wrong. Hence the invitation of the Almighty to such is as clear sounding today as it was in the past:

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."
(Revelation 18 : 4).

In the present series we are examining those scriptures which are used by the *others* to defend their indefensible position, another of which is:

"LET US NOT THEREFORE JUDGE ONE ANOTHER ANY MORE"
(Romans 14 : 13).

If this passage of scripture is to be used to exclude all judgment of brethren, then never should there be withdrawal however great the offence. Withdrawal from a brother is undoubtedly judgment. Let it be realised to what a ridiculous and untenable position this specious argument that we must not judge would lead: brethren might declare themselves to be renegades, say they believed that there is a possibility of heaven-going, as is suggested by some of the *others*, may claim to identify themselves with the Churches and Chapels and feel that they can attend their "Services"—and yet in

all these extreme positions if the above scripture is to be taken to its logical conclusion, none of these could be judged as worthy of being cut off. One might as well join hands with the Churches and Chapels, be married by these Institutions, and in so doing place the once cherished name of *Christadelphian* amongst the many sects of Christendom.

Obviously, no devout mind would support such an interpretation of the above scripture. Those who use these words of the Spirit to excuse wrong and prevent judging, evidently do not realise the floodgate they are opening for a multitude of errors. They may do so if they will look around them, and consider how nearly every error of Christendom pervades their Body in one place or another. Imagine ! One has declared that there ought not to be so much condemnation of "heaven-going", "because we might find ourselves there." ! In another part of the country a member is excused for believing in heaven-going because of being old. Let the scriptures be searched, and it will never be found that either lack of health, old age or any other circumstance will be accepted by God as an excuse for the denial of His Word.

Eli was old, very old, but age did not prevent the severity of God's judgments coming upon him for his having condoned error in his sons. Such incident is recorded not merely as a matter of history, but as a warning to us how God views error in any circumstance ; and the place for one espousing error whether old or young, whether healthy or ill, is outside the camp.

Then what does the Apostle Paul mean in the words which form the caption of this section ? The context is important. Even the verse in which the words appear is sufficient to dispel the misuse which is made of these words by the *others*.

"Let us not therefore judge one another any more : but judge this rather that no man put a stumbling block or an occasion to fall in his brother's way." (Romans 14 : 13).

By these words the careful mind will at once be alerted to a very different proposition than refusing to judge a brother in all circumstances. Judgment of a brother, says the apostle, must be such as not to put a "stumbling block" in a brother's way. How can this be done ?

Taking perhaps the simplest instance which the Apostle quotes, some brother before coming to the Truth might have had a struggle to keep himself from drink. To disregard this brother's weakness by flaunting wine before him, amounts to judging his weakness as being of no moment. But what says the Apostle ?

“It is neither good to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.” (Romans 14 : 21).

The same careful consideration of a brother's weakness, which is not to be condemned, is mentioned by the Apostle in respect of “meat” and the “regarding of the day”.

Those who have had experience of bringing a Jew to the Truth, while having taught him that the ordinances of the Law have ceased, would be careful in regard to the meat offered, lest his conscience should be offended. Time is needed in such cases to disassociate the mind from ingrained custom, even though the facts in the case are well understood. The same applies to the “regarding of the day”, especially in the time of the Apostle when many Jews came to the Truth, and consideration for their background had to be given, “for Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day”.

It is hoped that sufficient has been written to make quite clear how important are the judgments of God, and in no circumstances is any man entitled to attempt to annul these. To wrest certain passages of scripture, such as the one considered in Romans, chapter 14, and negative the judgments of God must be abhorrent in the sight of the Almighty.

Let us be warned and consider our position.

(. . . to be continued)

The Titles of the Psalms

"SPEAKING UNTO YOURSELVES IN PSALMS . . . MAKING MELODY IN YOUR HEART UNTO THE LORD." (Ephesians 5 : 19).

Psalm 36

"To the Victor, the one who overcomes. A Psalm of David the servant of the Lord."

IT WILL BE REMEMBERED from previous articles that the words in the title the "chief musician", are not in the original. There is no word in the Hebrew corresponding with "musician". This must have been introduced by the translators who could see very little else in the Psalms than words to be sung by a choir, much as they are at the present time in the Churches where there is far more emphasis on musical accomplishment than the meaning and instruction to be derived from the words.

If we will remember that these Psalms have been preserved for approximately three thousand years, for our learning and admonition, then it will be our endeavour to abstract from them the essence of their spiritual meaning.

The fact that the words of these Psalms can form a melody in the heart indicates the kindness of God in the way He would have His children receive instruction. Not to be drilled and regimented as soldiers in an army, but to be drawn to Him by the cords of love and His wondrous condescension. There is an abundance of beautiful tunes in the world, and also a wealth of eloquent poetry, but neither of these either separately or in combination can exalt the mind to an appreciation of the loving kindness of God and to the glorious purpose to which His children are called. That is why the words of this particular Psalm are inscribed to "David the servant of the Lord." God's children will find in him a most helpful brother, whose company cannot fail to give them the beauty of the Spirit in a most radiant and powerful form.

"THERE IS NO FEAR OF GOD BEFORE THEIR EYES" (verse 1)

The first part of this Psalm deals with those who are opposed to God although outwardly may seem to be righteous. This seems to be indicated in the words David uses :

"The transgression of the wicked saith within *my* heart, that there is no fear of God before his eyes." (verse 1).

All will have experienced the difficulty in dealing with those who outwardly appear to be righteous, but with whom no progress can be made in discussing the principles of the Truth. Much trouble

and pain can be caused in endeavouring to show them the way required by God. But it is all to no purpose. Debate prevails where there should be delight, contention instead of conciliation of hearts united in the seeking of the will of God. It is by no means easy to discern where the trouble lies in such a case. David points the way. In his heart he perceived they are without the fear of God. Consequently, although they may be very proficient in the letter of the Word, they are to be condemned as David shows :

“He deviseth mischief upon his bed ; he setteth himself in a way that is not good ; he abhorreth not evil.” (verse 4).

For those who would please God, it is essential that they should be able to recognise those who while posing as being righteous are the opposite, and condemn these wholeheartedly as did David. It is delightful to change from the minor key in which the first part of the Psalm is written to the latter part with its exhilarating melody of joy and gladness as contemplation is invited on :

“THY MERCY, O LORD, IS IN THE HEAVENS.” (verse 5)

“Thy mercy, O Lord, is in the heavens ; and thy faithfulness reacheth unto the clouds.” (verse 5).

Apart from the mercy of God there could not be a living being upon the earth, and there would be absolutely no prospect of a future life. The mercy of God is often spoken of, but is it fully comprehended in all its magnitude and justice ? We can look to the heavens but we cannot reach them, neither can the eye see the limit of their expanse. So is the mercy of Yahweh towards His children. Here, however, is not a melody to find a response in the hearts of the evangelical sects of sickly sentimentality. For as David goes on to say :

“Thy righteousness is like the great mountains ; thy judgments are a great deep.” (verse 6).

Mountains by their greatness and immutability inspire a kind of reverence even among the irreligious. To wander in a valley where the peaks of mountains are snowcapped, and suddenly see in the distance the pure white of a great mountain reaching unto the heavens, is a sight not to be forgotten. A delightful figure to help us understand how the great mercy of God is always attended by His righteousness. Similarly, the “great deep” provides profound thoughts. From the beds of the seas and oceans men bring valuable stores. Amongst these are the rainbow coloured translucent pearls which even in the sight of men are of great price. Perhaps again this natural figure will enable us to appreciate God’s judgments, which when searched out by the right mind will provide a reward

of no less value than the "pearl of great price." This is an experience enjoyed by the few, and is not merely a technical theory. It leads the mind and heart to exult with David :

"For with thee is the fountain of life : in thy light shall we see light." (verse 9).

Remembering that "the joy of the Lord is our strength", can we not see how these Psalms are appropriately inscribed to the "one who overcomes".

(. . . . to be continued)

The "Royal Prerogative"

IN ENGLISH LAW the Sovereign can do no wrong : cannot be sued in a court for any alleged injustice. The King or Sovereign is above the law.

This is seen in what is called the exercise of the "royal prerogative" ; the setting aside of a legal sentence upon a criminal so that he is reprieved from the whole or part of his punishment. God is *the* Sovereign, but since His Law is perfect He never has done, nor will He ever override His Law or Word by the exercise of what the Gentiles call the "royal prerogative". Indeed, He has never any need to do so. His Law is as unalterable as His name, as the Psalmist says :

"Thou hast magnified thy word above all thy name."
(Psalm 138 : 2).

The Law of God is as unchanging as God Himself. The idea that God may suspend His Law in particular circumstances is false, and leads to the erroneous view that certain who are condemned by His Law will be exonerated. This can be a gratifying thought to the fleshly mind. For it permits such extreme heresies that while the Law of God has said, that only the baptised can be saved, then certain who have not been baptised and have died, such as a child in the Sunday School, or maybe some near relative whom it is felt is "good", will not be excluded from the Kingdom.

It will be clear to the devout mind that such a view reduces God's Law from an inflexible and safe guide, to nothing more than what

is desirable to the flesh providing a hope where there is no hope at all.

Earthly Kings by the exercise of the "royal prerogative" alter their laws, but God never does this. Obedience to His Law, which is as unalterable as the ordinances of heaven is the only means of entering the threshold of hope.

To suggest that God's Law may be altered to suit certain cases, is a reflection on the supreme wisdom of the Most High ; suggesting that God in giving His Law has overlooked such possibilities. God's Law is "good". God's Law is perfect unlike any Gentile code. Earthly Kings find cause to alter their laws by the exercise of the "royal prerogative", but the King of Heaven having foreseen all, having provided for all, never needs to confess to His children that He has failed in His Law by suspending it in the exercise of what is euphemistically called the "royal prerogative".

So those in the One Body are greatly blessed in being able to depend upon the Law of God at all times and in all circumstances.

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

“THEY HAVE HEALED ALSO THE HURT OF THE DAUGHTER OF MY PEOPLE SLIGHTLY, SAYING, PEACE, PEACE ; WHEN THERE IS NO PEACE.” (Jeremiah 6 : 14).

THE ABOVE WORDS of course certainly had their application to the times and the conditions that existed when they were first written. But there is much in the divine prophecy that has two fulfilments ; one fulfilment foreshadowing another.

The great powers at the moment are talking about peace in the Middle East. Israel's leaders may feel a little comforted about this, and they in turn by their statements may cause their subjects to feel easier about their own collective position. But the warning of scripture is emphatic, they say "Peace, peace, when there is no peace."

At the time of writing the latest news headline reads as follows :

RUSSIA-U.S. PACT AIDS SUEZ PEACE

The Soviet Union and the United States appear to be getting close to an agreement calling for a limited cease fire on the Suez Canal front, diplomatic sources said today.

It is obvious that, as yet, the U.S.S.R. and the U.S.A. do not want to be involved in war confrontation. But these super powers are

both very much concerned about their own interests, and would extend their influences as much as possible short of direct conflict.

Israel is not so much the anxiety of either power. The Jewish nation so far as they are concerned happens to be in the hub of their political strategies. The danger Israel really suffers is not basically from their Arab enemies, but rather as a buffer state in a vulnerable and figurative line of fire between the two greatest powers that have ever existed.

As the prophecy of Jeremiah is perused, the divinely preserved words take on a vivid and apt meaning for the situation now being revealed to the nations :

“Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth ; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.” (verses 18-19).

The nations do not realise that there is to be a conclusion to their schemes, because God Himself has a purpose and a programme. God is not so much concerned with the super powers ; rather with the descendants of those to whom His word came. For they are to become the subjects of His Son who is the “King of the Jews”.

Before this takes place, however, it will be necessary for conditioning circumstances and experiences to come upon them, so that they will be brought to a profound realisation and thankfulness for a deliverer, who they will find was one whom their forefathers rejected.

The experience that will come upon them is foreshadowed in the prophecy being considered :

“O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem ; for evil appeareth out of the north, and great destruction.” (verse I).

Recently the President of the United States was asked a few leading questions on the Middle East situation and his answers were very significant, the gist of some of his remarks is as follows :

“Some of us in political life have a tendency to look at the Middle East too much in terms of the Israel-Arab struggle. We look at Israel, a strong free nation in the Middle East, and we look at its aggressive neighbours, the U.A.R. and Syria, and we see this struggle and we say we are going to give planes to Israel and are the Russians going to give

them to the U.A.R. ? How are we going to have a settlement between Israel and the Arab States ?

If that is all there was to it, it would not be as difficult a problem. I think the Middle East is now terribly dangerous. It is like the Balkans before World War I, where the two super powers, the United States and the Soviet Union, could be drawn into a confrontation that neither of them wants because of the differences there."

Answering a question on new Russian moves in the United Nations for peace negotiations in the Middle East the President made this observation :

"I haven't had a chance to study them yet, but I will say this, that any propositions that the Russians or anybody else circulate, that would offer a chance to cool it in the Middle East would be helpful, because when you look at the Middle East, it is not just a case of, as I say, Israel versus the Arab States, but the Soviet Union is now moving into the Eastern Mediterranean.

"The Middle East is important. We all know that 80 per cent of Europe's oil and 90 per cent of Japan's oil comes from the Middle East. We know the Middle East, this area is the gateway to Africa, the gateway to the Mediterranean, the hinge of N.A.T.O., and it is also the gateway through the Suez Canal down into the Indian Ocean.

"In these circumstances, when we look at it in terms of Israel versus Arabs, moderate Arabs versus radical Arabs, who would think there would be somebody more radical than the Syrians, within the radical Arab States and, the Fedayeen are even more radical, the super radicals—when we think of all these factors, even we can see what a very difficult situation it is. What should U.S. policy be ? I will summarise it in a word.

"One, our interest is peace and the integrity of every country in the area.

"Two, we recognise that Israel is not desirous of driving any of the other countries into the sea. The other countries do want to drive Israel into the sea.

"Three, once the balance of power shifts where Israel is weaker than its neighbours, there will be a war.

"Therefore, it is in U.S. interests to maintain the balance of power, and we will maintain that balance of power. That is why as the Soviet Union moves in to support the U.A.R., it makes it necessary for the United States to evaluate what

the Soviet Union does, and once that balance of power is upset, we will do what is necessary to maintain Israel's strength vis-à-vis its neighbours, not because we want Israel to be in a position to wage war. That is not it, but because that is what will deter its neighbours from attacking it.

"Then we get to the diplomacy. The diplomacy is terribly difficult, because Israel's neighbours, of course have to recognise Israel's right to exist.

"Israel must withdraw to borders, borders that are defensible, and when we consider all those factors and then put into the equation the fact that the Russians seem to have an interest in moving into the Mediterranean, it shows you why this subject is so complex and so difficult.

But we are going to continue to work on it, and I can assure you that the fact that we are in Vietnam does not mean that the United States is not going to give every bit of its diplomatic and other energies to this subject as well . . . the situation in the Middle East is more dangerous, because it involves, and this is not the case in Vietnam, a collision of the super powers.

"Neither Communist China, in my view, nor the Soviet Union will have a confrontation with the United States about Vietnam, although many have feared that. But that has not happened, and it will not happen, in my opinion.

"But in the Middle East, because of the things I have mentioned earlier, this tremendous power complex, it is not only the cradle of civilisation, but it is also, as we have already indicated, the area that controls so much of the world people and the world resources.

"The Middle East, being what it is, is a potentially dangerous spot, and that is why it is in the interests of the United States and the Soviet Union to work together to bring this particular danger spot under control."

These words talk about peace, but they also imply that United States interests is very much a factor in the considerations.

The scriptures reveal that ultimately the self-interest and ambitions of the super powers will triumph over any desire for caution or for peace.

Then will be fulfilled Jeremiah's prophecy :

"Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth . . . they are cruel and have no mercy ;

THEIR VOICE ROARETH LIKE THE SEA . . . against thee, O daughter of Zion. We have heard the fame thereof : our hands wax feeble : anguish hath taken hold of us, and pain as of a woman in travail." (verses 22 to 24).

When Israel's hands wax feeble then will come the turning point in their history. Tribulation will cause them to "thoroughly amend" their ways and their doings with no "oppression of the stranger" ! (Jeremiah 7 verses 5 and 6).

The promise of God will at that time be completely fulfilled :

"Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever."

(Jeremiah 7 verse 7).

D.L.

Correspondence

*Letter received from a Dawn Christadelphian, R. Cockcroft,
Thame, Oxon.*

In a letter received dated July 10th, many passages of scripture were quoted of a general character, but failing to show where we might be wrong in saying that the Dawn Group had departed from the Faith, and therefore we could not join hands with them.

Accordingly, the following was sent :

Reply :

Discussing some aspects of the Truth, some of its beauties is of no use, unless there is an upholding of the Truth.

You are aware of why we believe the Dawn Group have departed from the Faith. There seems to be no reason to repeat the reasons of which you must be aware, except to say in brief that it is heresy to say the Truth "consists of all fellowships", and to declare that "we are not the judge of any man in the matter of salvation".

Further evidence of the departure of the Dawn Group from the Faith, will be seen in the Magazine sent to you in respect of "Cremation".

Hoping that you may eventually see fundamentals first, without which there is no hope.

Further Letter from R.C. :

God is my witness, whom I serve with my spirit in the gospel of His Son that I make mention of you in my prayers.

No, brother, I am not really missing the issue. Truly my soul waiteth upon God ; from Him cometh my salvation. He only is my rock and my salvation. He is my defence : I shall not be greatly moved . . .

Reply :

Your letter carefully avoids the issue which you must be aware is between us. Even if in your view I am wrong, then if you are to help you must discuss this issue and prove where I am wrong. Please refer again to my letter of July 13th.

If, you decide to write again, please have the courage to face the issue, and do not allow yourself to be overwhelmed with irrelevant quotations.

Further Letter from R.C. :

Thank you for your letter of the 25th July.

“We should not trust in ourselves, but in God which raiseth the dead.” Quotations from the Word of God are not irrelevant. Let me remind you it is profitable for four things ; to teach us what is right, to show us what is wrong, to correct us when we do wrong, and to train us to do right. The first two items cover our faith and the last two our works, so that faith and works together, “the man of God” may be perfect, equipped “unto all good works”.

“Hold fast the form of sound words”, but avoid stupid controversies.

“They were wont to speak in old time, saying, They shall surely ask counsel at Abel ; and so they ended the matter”.

I am one of them that are peaceable and faithful . . . Why wilt thou swallow up the inheritance of the Lord ?

Reply :

It will be clear to the reader, that either our correspondent is blinded to the issue which divides us, or he feels unable to defend his position. So far, not one in the Dawn Group has been able to dis-prove what we have said. We are informed that their leaders

are divided over the statement that "the Truth consists of all fellowships." A house divided against itself cannot stand. Full particulars will be sent to enquirers showing how the Dawn Group have departed from the Faith.

W.V.B.

News from the Ecclesias

EDEN, NEW YORK : Grange Hall, Church Street.

Sundays : Breaking of Bread 11-30 a.m. Sunday School 1-30 p.m. Bible Class : Midweek, Forestville, Buffalo, Hamburg and Orchard Park. Alternate week : Revelation Study.

The hand of God is seen in deliverance from trial and difficulties here and with all His children, in answer to the supplications of His House. For this, much gratitude is felt, as well as a determination to respond in obedience to His Word.

All look forward, God willing, to the Sunday School outing on September 12 at Chestnut Ridge Park, grateful for the opportunity to enjoy His creation in its beauty.

The work of witnessing continues. Although genuine interest in this country seems lacking, we are encouraged by the interest of a few in England.

J.A.DeF.

MANCHESTER : Memorial Hall, M.A.P.S. Building, Albert Sq., Manchester.

Sundays : Breaking of Bread, 11-30 a.m. Lecture, 3-30 p.m. Tuesdays : Bible Class, 7-15 p.m., Onward Hall, Deansgate.

It was with inexpressible pleasure that we welcomed our two sisters from the States, Sister Nancy Brown and Sister Lois Carter, on Saturday, August 1st, enabling us to look forward to an up-building time together in the wondrous unity which pervades the One Body.

Common-place experiences sometimes afford a striking lesson. Receiving those from a far country fills the mind with anticipation. The date is arranged. The details are fixed. For a time all goes on

as usual. Then the day for arrival comes. Waiting at the Airport many thoughts occupy the mind. Then suddenly a spec is seen breaking through the clouds. "Ah! Here they come." Safely landed and disembarked hands are waved and soon warmly embraced.

We are all looking for the day when He will come. Meanwhile, all seems to go on as usual. But suddenly He will be here. Will we be ready ?

W.V.B.

NEWTOWNARDS, CO. DOWN, Northern Ireland.

Breaking of Bread, Sunday 11-30 a.m.

Sunday School 2-0 p.m.

Bible Class---Wednesday evening.

It was with great pleasure that we welcomed Brother Butterfield on week-end, Sunday, 19th July. We enjoyed his company and were helped in counsel also grateful for his help on Sunday morning.

We now look forward to our visitors in August and also to the Fraternal Gathering at which, God willing, some hope to be present.

J.P.

"PENTRIP" Black Rock, Portmadoc.

Breaking of Bread : Sundays 11-30 a.m.

Revelation Study : Mid-week.

On Sunday, August 2nd, we have had the pleasure of being with the visitors from Manchester. Brother S. Lancaster, Brother and Sister D. Lancaster, Brother and Sister Pulman and Sister Laidlaw and Brother and Sister W. G. Butterfield.

Brother D. Lancaster provided much food for thought in the morning, and also the Sunday School Address in the afternoon.

The subject was the deliverance of Israel from Egypt, and was most impressive.

On July 27th, we received a visit from Brother and Sister G. W. Peacock and a happy evening was spent.

We now look forward to a happy few days with our visitors from America.

per J.S.