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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"

AT THE TABLE OF THE LORD

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At the Table of the Lord

"I CANNOT GO BACK."

HOW MUCH HELP WE FIND in the example of Jephthah, a judge chosen of God to deliver Israel from their servitude to the Ammonites. Jephthah was not one who would have been chosen by men to become Israel's deliverer. In fact, as we read in Judges 11 : 2, his brethren cast him out saying :

" . . . Thou shalt not inherit in our father's house ; for thou art the son of a strange woman."

He became stranger to them ; yet, in time of trouble and oppression in Israel, they came to him and said, "Come and be our captain, that we may fight with the children of Ammon." (verse 6). There must have been something about Jephthah that made the elders realize that here was one who could lead Israel, an acknowledgment that God was with him and that God would deliver Israel through this righteous man as their captain.

How easy it would have been for Jephthah to feel vindicated, to exult over the coming of those who had cast him out, and who now sought his help. Yet, his spirit was not lifted up, but rather he recognized the need for God's guidance and help in such a difficult task. In response to this spirit, we are told (verse 29) :

"Then the Spirit of the Lord came upon Jephthah, and he passed over . . . unto the children of Ammon."

Jephthah was greatly helped by the Spirit and the people gathered themselves behind him.

"And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands . . . whatsoever cometh forth of the doors of my house to meet me . . . shall surely be the Lord's, and I will offer it up for a burnt offering." (verses 30-31).

This at a time of help being given was unfortunately an impulsive act, made without sufficient thought. For God does not require a gift but rather faith. Nevertheless we see in Jephthah a realisation that God could deliver Israel. Jephthah's vowed offering was to be as a burnt offering, one made by fire and so a sweet savour to God.

To some extent Jephthah's spirit is an example. Do we believe that God will deliver from difficult circumstances in which we find ourselves ? And, when He does deliver, are we grateful, quick to acknowledge that He *has* delivered ? Each of us, brethren and

sisters, have known deliverance, great deliverance, from dire circumstances, from oppressions, perhaps, or from illness, perhaps from great anxiety, from servitude of the flesh, from many circumstances which were difficult to bear. In such circumstances, we are quick to cry to God to be rescued, for help, for strength to endure. We vow we will be grateful, will serve God more fully, more quickly if He answers. In our praying, our believing, our vowing, we must remember to pay like Jephthah.

Because God was pleased with him, God did save Israel under the leadership of Jephthah, as we read in Judges 11 : 32-33 :

“So Jephthah passed over unto the children of Ammon to fight against them ; and the Lord delivered them into his hands. And he smote them . . . Thus the children of Ammon were subdued before the children of Israel.”

Surely, here was response to Jephthah’s prayer, to the cry of Israel seeking deliverance from the oppression of the Ammonites. It was a victory granted in spite of great odds against the children of Israel.

Can we enter into Jephthah’s mind, as well as Israel’s mind, as they grasped the greatness of this victory ? In gratitude to God for deliverance they would rejoice. Jephthah was looked up to by Israel . . . no longer cast out but sought out as their leader, a man of God through whom His blessing was bestowed. Jephthah would offer his thanksgiving to God for the great mercy shown to him and to his people. But, what of the vow ? Here was a lesson, a great test. Jephthah realized the promise must be kept but it could not be offered in joy as we see :

“ . . . Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him . . . and she was his only child . . . And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter !”

Jephthah was greatly troubled for this was an agonising event. Can we enter into Jephthah’s mind as he struggled, torn between a love for God, and a love for his only child. It reminds us of the test of Abraham’s faith when God required him to offer up his only son, Isaac. He, too, struggled but he did prepare to offer him up in the spirit of “God will provide.” Jephthah, as he struggled and got the victory over his fleshly inclinations, also, said “ . . . I have opened my mouth unto the Lord, and I cannot go back.” God was honoured by the decision, but it was sadness in a time of victory.

Brethren and sisters, this example of Jephthah’s strength and love for God can to some extent help us in our struggle ; for we are

tested just as surely as he was. Let us ask ourselves when God has been gracious to us, when He has granted deliverance from some severe trial in response to our crying out. Are we ready to do whatever is required of us to show gratitude. Not just in words, but in deeds; actions speak far more fully. It is not easy, just as it was not easy for our brethren in Israel. God requires of us that which is often hard, to prove our faith, our sincerity, our integrity. Can our spirit be "I have opened my mouth unto the Lord, and I cannot go back." ?

A quick answer would be, "Certainly, that's just how I feel." But brethren and sisters, do we not need to search our hearts, our thoughts, as we know our Father searches ? Are we always ready, quick to pay our vow, to perform that which we have said to God we will do when we sought deliverance ? God looks down and knows our hearts. Is He pleased with what He sees ? Is our spirit truly to offer, to yield up our own longings, to not go back on that which we have said we would do ? Jephthah's daughter was not literally consumed, proving that promises must be carefully made so that intentions may be possible to fulfill. But in Jephthah's case his desire for his daughter was put aside and he offered her to the service of God, as the only means of keeping what he had said. How much he must have been tempted to substitute some other offering, to "go back" on his vow. It cost him much anguish, suffering, but would reveal him as a man of his word.

God looks down upon us, considers our attitude. Is He pleased with what He sees ? Each has vowed he will allow the flesh with its lusts to be consumed as a burnt offering—consumed by the Spirit so that which remains is indeed pleasing to God. Is that fire consuming those fleshly characteristics in us which might prevent us from keeping our vow, would tempt us to go back ? Each of us has different traits of character, certainly traits which are of the flesh, traits which, when conquered by the Spirit, allow us to become more godly, more pleasing to God, more precious in His sight. Our intentions are the best. We are determined to keep under those things which offend God, and so offend our brethren and sisters. Are our actions, our offerings, in keeping with these intentions, especially when, as Jephthah, we are sorely tried to prove our determination to offer a burnt offering ? We must be ready to recognise that a great help from God is often followed by a severe trial. As God looks upon us, having delivered, does He see determined minds in the spirit of "I have opened my mouth unto the Lord, and I cannot go back." ?

Jephthah performed his vow, offering his burnt offering. Jephthah's daughter was of the same spirit, for she said to her father, verse 36 :

“ . . . if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth . . . ”

With this help, *Jephthah did not go back* but gave his only child to God's service.

The offering of Jephthah, and his daughter's acceptance of it, showed determination to honour God, and Israel remembered this as we are told in verses 39-40 :

“ . . . and it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.”

Can we see why God caused the daughters of Israel to remember this example of determination to honour God? Help is found in the word “lament”, for it means “to commemorate”, “to celebrate”, “to attribute honour”. Israel's daughters yearly remembered this, to give honour to Jephthah and his daughter for their faithfulness. We remember it yearly as we read this record, and it also helps us in a measure, seen in their example and struggle not to go back.

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 LORD KNOWETH THEM THAT ARE HIS”
(2 Timothy 2 : 19)

MANY ARE THE MEANS which the human mind will adopt to circumvent the Law of God, and give license to those who depart therefrom. If it be realised that this means helping towards rejection at the Judgment Seat of Christ, then the enormity of the crime in God's sight will become apparent.

Among the various passages that are misused to support tolerance of the evil-doer, aid is sought in the words—“The Lord knoweth them that are His”. Generally, the thought is expressed that no brother has a right to judge his brother, even where evil is manifested and withdrawal has taken place. Error delights in doubt. The foregoing scripture is used to create doubt as to whether such an one will be approved at the Judgment Seat of Christ or not. God has not called us to doubt but to conviction. His Word makes clear that those who are withdrawn from are without hope, unless they repent and return to the One Body. Dare we say any less than what has been made so abundantly clear for the sake of the perishing, and for the upholding of the Truth ?

Now let us examine the context of the words which are so grossly misused, and see how great is the failure to appreciate their meaning, and what is worse, to misapply them.

**“NEVERTHELESS THE FOUNDATION OF GOD STANDETH
SURE . . .**

. . . having this seal, the Lord knoweth them that are his . . .”
(2 Timothy 2 : 19).

A further examination of the context of these words will show the Apostle's forthright condemnation of two, Hymenaeus and Philetus, whose word he says did eat as a canker. Respecting these he says, they were guilty of overthrowing the faith of some. Nothing could be more tragic in the history of the Truth, for where faith is overthrown then salvation is lost. Doubtless there were those who needed encouragement to resist the blandishments of some who tried “to draw away disciples after them.” The Apostle knew com-

fort and help were required. The words which he used must have meant a great deal to those in need :

“Nevertheless the foundation of God standeth sure.”
(verse 19).

As this was a comfort to the brethren and sisters of old, so it can be to us. There has always been departure from the Truth, and always will be. By this means the faith of those who will uphold the Truth is proved. Will they take the easier path, following the lead of the evil-doer, or at the expense of losing friends and maybe reputation decide they will remain with God ?

Men in the Truth may and do fail, but God never will. He is the rock, immovable, imperishable and unchanging from generation to generation. How thankful we should be that in spite of the fewness of numbers which upholding the Truth involves, and the reproach of those who have departed and boast of their numbers and activities, we can resort to such a foundation feeling comforted and secure. The day will soon be here when those, in spite of all difficulties, who have remained upon the rock will be vindicated ; the others whose faith has merely been superficial and have delighted in the broad view, will find themselves without any opportunity to repent, and denied of the salvation which they have carelessly promised themselves.

We need to examine more intently the words :

“THE LORD KNOWETH THEM THAT ARE HIS”
(2 Timothy 2 : 19).

Where there is departure from the Truth the power of the Word evaporates. Its meaning appears only as superficial. This is most evident in the use by the *others* of these words. To reduce these words to mean nothing more than God is aware of those that are His, with the suggestion that whatever the circumstances men cannot know, is to lose the valuable help which these words can supply. Let us see.

Where God speaks of *knowing* a people there is implied something very much more than being aware of their existence. God, by His pervasive Spirit, is aware of all creation—even of the birds of the air, the sparrows, concerning which Jesus said, “One of them shall not fall on the ground without your Father (knoweth)”.

But God’s knowing of His children is very different from this, as Jesus says :

“Fear ye not therefore, ye are of more value than many sparrows.” (Matthew 10 : 31).

God's *knowing* or knowledge of each one of His children, implies a relationship which cannot better be described than that as between a father and his child. His *knowing* gives guidance, provision and protection. Could there be anything more explanatory and comforting than the following words of David :

“O Lord, thou hast searched me, and *known* me.”

Thou *knowest* my downsitting and mine uprising, thou understandest my thought afar off.

Thou compassest my path and my lying down, and art acquainted with all my ways.

For there is not a word in my tongue, but, lo, O Lord, thou *knowest* it altogether.” (Psalm 139 : 1-4).

The response in the true child of God to this blessed provision, is found in the same Psalm, wherein the value of God *knowing* him, is seen to be appreciated :

“Search me, O God, and *know* my heart : try me, and *know* my thoughts :

And see if there be any wicked way in me, and lead me in the way everlasting.” (Psalm 139 : 23-24).

The children of Israel were undoubtedly the children of God, and stood in this blessed relationship. They met God. They heard God. So intimate was the bond that Moses said to them :

“The Lord talked with you face to face in the mount out of the midst of the fire.” (Deuteronomy 5 : 4).

Even Gentiles use the expression where there is to be an intimate discussion of having a talk “face to face”. Now may the mind be able to expand to receive the fulness of the meaning of the words—“The Lord *knoweth* them that are his”—beautifully put by the Lord Jesus when He said, “The Father himself loveth you”; also “Your Father knoweth what things ye have need of before ye ask him”; and then “He careth for you”. What comfort there is when it is fully realised what the Spirit meant in the words—“The Lord knoweth them that are his”.

“IF A MAN THEREFORE PURGE HIMSELF FROM THESE”

(2 Timothy 2 : 21).

The Apostle Paul says that in a great house there are vessels “some to honour, and some to dishonour”.

Ah ! There says the objector, “You see that all are in the house, whether withdrawn from or not, and it is not for us to judge.” Would such an one suggest that every renegade, every evil-doer,

every preacher of false doctrine, such as Hymnaeus and Philetus, were kept in the house? This is undoubtedly to where his argument would lead. And the result—a complete leavening of the body to which he belongs, a loss of the Truth in a very short time. Every reasonable mind must appreciate this.

Paul in his first letter to Timothy said :

“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness . . .

From such withdraw thyself.” (I. Timothy 6 : 3-5).

Shall we stand with the *others*, where we could be sure of a much greater company, perhaps more friends ; or with the Apostle Paul who shows so clearly that we must judge, and “if we would be meet for the master’s use,” then we must purge ourselves from all those who are vessels that dishonour God. As one version translates these words :

“If, therefore anyone will for pureness sever himself from these, he shall be a vessel of honour, hallowed, meet for the master’s use.”

Shall we heed the warning while there is time, or for the sake of present companionship and friends tolerate error, using the many pretexts of which the flesh is capable and wrest the holy Word of God to justify our unholy actions ?

(. . . 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 40

To the Victor, the One who Overcomes, A Psalm of David.

TO HAVE NO LESS than fifty-five Psalms entitled “To the victor, the One who overcomes”, is an unspeakable blessing to the children of God. There is no more important matter in life, than *overcoming*, for upon this depends the eternal future : Either life everlasting or rejection and death with the dreaded words of Jesus ringing in the ears—“Depart from me I never knew you.”

In this Psalm 40 it will be at once apparent that the Spirit of Christ is the melody which can help the heart to be comforted in distress, and fortified in trial.

“I WAITED PATIENTLY FOR THE LORD.” (verse 1)

Herein is a great help in *overcoming*. Human nature is not patient. Faith is seen and proved by waiting on the Lord ; a waiting which will not be in vain.

It will be remembered how signally Saul failed in this matter. Told by Samuel to wait seven days at Gilgal, as the time expired, and the people began to be scattered from him for fear of the Philistines, Saul made the offering which it was not in his province to do. Suddenly Samuel appeared. When accused, Saul made the excuse typical of human nature, “I forced myself therefore, and offered a burnt offering.”

All the servants of God have had to prove their faith, their *overcoming*, by waiting on the Lord.

In this Psalm the waiting is vindicated. David, speaking by the Spirit of Christ, says :

“He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.” (verse 2).

A little reflection on the life of David and of Christ will demonstrate how remarkably this was fulfilled time and again.

The result of such deliverance after a period of trial by patiently waiting, David says :

“And he hath put a *new song* in my mouth, even praise unto our God.” (verse 3).

The word *new* has a special connotation, as it refers many times to the Spirit, finally seen or rather heard in the *new song* of the redeemed on Mount Zion as given in such beautiful and eloquent words in the Revelation, chapter 14.

Meditation on the next part of this Psalm should be helpful :

“Many shall see it, and fear, and shall trust in the LORD.”
(verse 3).

These words will appeal to eyes that are open, with the vivid realisation that in the kindness of God the record of the life of David and of Jesus, enables us to *see* that fear and trust in the Lord will not be in vain. Such a thought, such a melody will sustain through many a dark hour.

**“LO, I COME : IN THE VOLUME OF THE BOOK
IT IS WRITTEN OF ME.”** (verse 7).

In these words the thoughtful mind is transported from David to David's greater son. Confirmation is found in the words of the Apostle Paul, who quotes these very words and goes on to show how they were abundantly fulfilled in the Lord Jesus leading to the perfect offering through which mortal man may have salvation. (Hebrews 10 : 5-16).

These words of the Psalm must have meant a lot to the brethren and sisters of old, who at times were to hear the “volume of the book” read to them, and later were given the words of the Prophets. These times were not empty and vapid “Services”, so current at the present time. How dreadful it must seem to the Almighty, that when a report of one of these “Services” is given amongst those named in taking part, reference is also made to the one who “read the lesson”. It is obvious that no lesson was received, but only human vanity gratified.

To be delivered from such religious performances is a blessing indeed, and to realise more and more that in the whole “volume of the book”, there is Christ Jesus—Christ the Messiah, Christ the Son of God, Christ the perfect offering for sin, Christ the Redeemer, and finally Christ the King over all the earth.

The melody of this Psalm transports the mind from the sacrifices and offerings which were a shadow of Him who was to come, to what is God's desire. We listen. We hear the melody in what are really the words of Jesus :

“I delight to do thy will, O my God : yea, thy law is within my heart.

I have preached righteousness in the great congregation : lo, I have not refrained my lips, O Lord, thou knowest.

I have not hid thy righteousness within my heart ; I have declared thy faithfulness and thy salvation : I have not concealed thy loving kindness and thy truth from the great congregation.” (verses 8-10).

These words expose in a clear and impressive way what God desires as seen in His Son. No pretence, no merely performing of a ritual, no outward show, but the receiving and retaining of the Law of His God within His heart. This is the key to *overcoming*. There is no other. Where the impulses of the heart, which are many, are controlled by the Law of God, *overcoming* with the help of the Spirit will be possible. The Apostle Paul expresses the same valuable thought in another way. He shows the true brethren and sisters are the writing of the Spirit :

“Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God ; not in tables of stone, but in fleshy tables of the heart.” (II. Corinthians 3 : 3).

Such delightful maturity in Christ cannot be reached perfectly during probation, for all sin. Nevertheless, there must be such *overcoming*, that when failure takes place there is a readiness to confess and forsake the wrong and show acceptable repentance. The reading of the Word, the Bible Classes and exhortations, will take us from one part of the Word of God to another, wherein we shall perceive that Christ is there in the whole “volume of the book”. Such philosophy that one part of the Word is more valuable than another, will be eschewed as evil. All will be appreciated as the gift of God, His Spirit for the furnishing of our hearts, which will make us nearer and nearer to the One whose life was precious in the eyes of the Father.

Fortified in this way, we shall be able to endure the scorn which separation brings, the trials which are inevitable to prove our faith. in the knowledge, we can share in the Psalm which says :

“Withhold not thy tender mercies from me, O Lord ; let thy loving kindness and thy truth continually preserve me.”
(verse 11).

(. . . to be continued).

Acquiescence without Action !

MANY ARE ATTRACTED by the simplicity of the Truth. Particularly, the reality of the promised solution of all the world's problems when the Lord Jesus Christ returns. The practical and sensible in contrast to the nebulous ideas of current religion makes an appeal. This causes not a few to speak favourably of the Truth, who are prepared (if allowed) to contribute to its preaching, but when faced with the choice of the "broad" or "narrow" way, their acquiescence to the lustrous principle of *the* Truth—they stall ! They put off any action, any decision until it is too late, so that with the rest of man-kind they are swept by the grim hand of death into the destruction of an eternal grave.

Acquiescence without action is folly. This also applies to those *called* to the Truth.

To admire the "beauty of holiness", is not enough. To be attracted by the sublimity of the Truth without action is useless. Acquiescence without godly action makes all talk, appreciation, and praise completely valueless.

Coming closer, those *in* the Truth are subject to the guidance, correction, and chastening of an all-wise Father. Exhortation constantly stresses this. We hear. We acquiesce, but if we fail to put into action what we know is required, are we not like the servant who was commanded by Jesus to go and work, and said he would, but did not. Far better the attitude, of the other servant who first declined, then on reflection obeyed the Master's instruction, and put into action what he knew was right. This one had the approval of Jesus ; the other who acquiesced but did not act was condemned.

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

“THE BURDEN OF MOAB . . . KIR OF MOAB IS LAID WASTE . . . IN THEIR STREETS THEY SHALL GIRD THEMSELVES WITH SACKCLOTH; ON THE TOPS OF THEIR HOUSES, AND IN THEIR STREETS, EVERY ONE SHALL HOWL, WEEPING ABUNDANTLY. AND HESBON SHALL CRY, AND ELEALEH; THEIR VOICE SHALL BE HEARD EVEN UNTO JAHAZ; THEREFORE THE ARMED SOLDIERS OF MOAB SHALL CRY OUT; HIS LIFE SHALL BE GRIEVOUS UNTO HIM.” (Isaiah 15 : 1-4).

THE GREAT TROUBLE that has been going on in Jordan at the present time seems to be something of a fulfilment of the above prophecy. For a long time now the guerrillas have been a grievous thorn in the side of Israel. Harboured, or at least allowed by the Jordanian government to carry on their violence on the border between Jordan and Israel. Children have suffered ; farmers carrying out peaceful tasks have been shot at and some killed ; and latterly air line passengers, particularly Jewish ones, have been terrorised by the agents of the guerrillas who claim to be fighting for Palestine.

Suddenly the Jordanian Government realised the situation was getting out of hand. The Palestinians, as the guerrillas claim themselves to be, seemed to be approaching towards a position where they might take Jordan over with the help of arms supplied by Russia. The aid they have also received from Syria which has a history of aloofness against the Jordanian monarchy, has also alerted Jordan.

Suppression of the guerrillas therefore commenced at the instigation of Jordan's leaders, with dire results for that land. The strength of the guerrillas was revealed in the difficulty the small but efficient Jordanian army had in dealing with them. When the government of Jordan realised how the land was being ruined in the civil war, which had not been expected, endeavours were made to come to terms with the guerrillas. But they were “fighting mad” and the conflict continued, causing these thorny enemies of Israel to become burned by the soldiers of their own land, making “life grievous”.

Why has this remarkable turn of events taken place ? Surely it is an over-ruling by God for Israel, and is in a measure a fulfilling of His prophetic message.

It is not without point that a monarchy, pro-British, and with strong British connections continues in Jordan which is the territory of ancient Moab. A nation that, to say the least, tends by reason of its make-up, to be on the fringe of Soviet influence.

The words of Dr. Thomas written so many years before these remarkable and significant events, come to the forefront of the mind at this time. Writing under the quotation "But these shall escape out of his hand. Edom and Moab, and the chief territory of the sons of Ammon", he says :

"These territories are not included in the Gogian empire. They are situated in the south and south-east of the Holy Land, and will fall under the dominion of another power, hostile to the King of the North. It is probable that the power holding these countries will for a time possess Egypt, but in the course of the war lose it ; for 'the land of Egypt shall not escape' the King of the North, which implies its independence of him to a certain time . . . Yahweh addressing Israel upon the subject of their restoration, says by Isaiah, 'I gave Egypt for thy ransom' (Isaiah 43 : 3). Egypt acknowledges the suzerainty of the Porte, and is so situated that a tract including Edom, Moab and the chief of the territory of the sons of Ammon could be easily commanded from thence by a naval power ; so that while the King of the North is making great progress elsewhere, an adversary is securing a maritime section of Ottomania for itself . . . Moab has evidently a latter-day history . . . will be occupied by a power that shall restore prosperity to the country previous to its coming into the possession of the occupant of David's throne . . ." (Exposition of Daniel).

Now Dr. Thomas had not the advantage of seeing the significant political build-up that is so very evident at the present time ; but what he wrote does seem to show that through the word of God he had some foresight of the present Middle East and world situation.

When the Jordanian army seemed to be hard pressed in the civil war the American naval presence loomed up ominously. Moreover U.S. Middle East air bases were ready with aircraft for the short flight to Jordan. United States preparations were sufficient to cause the Russians, who are sensitive about holding on to their political gains in the area, to issue a warning against American military interference in Jordan.

As it happened the Monarchy and his supporters were victorious in the struggle. The communistic guerrillas have been thwarted and

so has Russian influence in Jordan. This state of things has prompted Israel's Prime Minister to pin-point the situation with the remarks :

“Syria withdrew her troops from Jordan quickly because the Soviet Union was convinced ‘that this time the Americans would not sit still’. The United States had placed the crucial pressure for the withdrawal. ‘I’m not sure’ that Israeli troops would have remained on their side of the Jordan River if Syria had not withdrawn quickly from Northern Jordan. ‘It is important to us who is our neighbour’. Syria would not have invaded Jordan without getting Russia’s permission in advance. ‘I’m sure they asked them to withdraw only because they were convinced that this time the Americans would not sit still’. An additional factor may have been Syria’s fear that ‘we would not be quiet’. The U.S. had won prestige by bringing about the Syrian withdrawal.”

The annoyance of the Soviet Union was expressed through Russia's Communist Party Leader who criticised the United States for talking peace in the Middle East while “sowing the seeds of discord”. If the United States interfered in Arab affairs as she seemed ready to do in Jordan, America might “not only burn her fingers but even lose an arm.” Criticising Israel, the Russian leader said that Israel was committing offences “behind the smoke-screen of made-up accusations” against Egypt. “The ruling circles of Tel-Aviv are doing everything in their power, with the support of the U.S. Government to thwart the United Nations Mediation mission.” The war in Jordan was to be deplored, “overseas imperialists took the occasion to bring up forces in the hope that there would be an opportunity to strangle the liberation movement of Arabs and plunder their national wealth.”

It will be interesting to see future reactions of America and Britain towards Jordan. It can be expected that the Jordanian monarchy will continue to be supplied with Western arms, to say the least.

Now that the Egyptian leader has died it could well mean the isolation of the king of Jordan from other Arab countries over his previous agreement with Egypt for a truce with Israel as a preliminary of seeking to come to terms.

The Egyptian President was sufficiently popular and commanded enough respect to carry his nation along in the direction of mediation and moderation towards Israel, even though Syria and Iraq are hostile to the American instigated idea. The death of the President in itself therefore is significant at this time. The question that

presents itself concerns the future outlook of the new Egyptian leadership that will emerge. Will it be even more Soviet orientated and therefore more anti-Israel or will it swing back towards the West in its inclinations? The latter seems on the surface to be the more unlikely unless the bitterness of the memory of the abortive Suez campaign by Britain and France has at last been forgotten. There is also the memory of the American Government's withdrawal of its offer to help finance the Aswan high dam. Counterbalancing this however is the undoubted fact that after the Suez crisis Egypt was as much indebted to America as to Russia for financial assistance received.

But whatever the immediate outcome of the Middle East situation, it is clearly evident that the general trend remains the same, with the two great power blocks greatly concerning themselves with the area and being brought nearer to their final confrontation. This will bring about the return of Israel's deliverer, who will prove to be a true support of her people and a sure protector from the spoiler.

D.L.

Correspondence

Letter from A.V.B., Bristol :

As an ex-Berean I have always been interested in the goings on of the "Dawn Fellowship" of whom I never joined.

I am always interested in your correspondence section, "The Signs of His Coming", etc., I shall appreciate if you would send me the "Full particulars" of the divided state of the "Dawn Fellowship".

Reply :

THE DIVIDED STATE OF THE DAWN GROUP

This was brought to our attention when in the Dawn Magazine for April 1969, the following appeared over the signature of A. T. Butler :

"We feel convinced, as a result of the evidence which we have, that not many have 'left the Truth' (all fellowships), during the last few years because they allowed the world and its allurements to permeate the sanctity of the home."

At the time we telephoned one of the members of the Dawn Group, who said that he did not agree with this statement, and that he had spoken to the assistant Editor of the Dawn, L. J. Walker, whom he said also disagreed with this statement.

If the information given to us were reliable, then it is obvious that the Dawn Group is in a divided state.

Further, if "all fellowships" constitute *the* Truth, then surely it does not matter to which you belong, and makes the existing divisions both a farce and a denial of the doctrine of fellowship, which requires that those in the true fellowship should all be united. Further why the Dawn Group should withdraw from their members who join another Group, which it is declared in their Magazine constitutes "the Truth" seems to have no foundation whatsoever.

In addition the Editor of the Dawn in correspondence with the writer has said :

"We are not the judges of any man in the matter of salvation. The most we can do is to judge whether an applicant for baptism can be admitted as a member of the Ecclesia. according to his knowledge and appreciation of the Truth."

We are aware that certain in the Group do not agree with this, but in order to present a facade of unity, try to explain away the foregoing statement.

Again inconsistency is shown in the news which they publish when someone is withdrawn from, and words are added to the effect that it is hoped they will repent before it is too late. Why? If they are not the judges of any man in the matter of salvation?

Please understand that our purpose is not to malign, but only to follow the example of the pioneers of a hundred years ago, who endeavoured to expose the fallacious statements of those claiming to have the Truth which indeed they did not possess.

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.

We rejoice at the return from England of the two visitors who were greatly helped by the companionship of brethren and sisters.

Greetings received from the Manchester Gathering helped in our being joined in spirit with those privileged to be so assembled.

Letters continue to be received from Christadelphians from various parts of the country, encouraging in the work of witnessing.

The Sunday School outing on September 12 was enjoyed by all, blessed with glorious weather.

J.A.DeF.

"PENTRIP", Black Rock, Portmadoc.

Breaking of Bread : Sundays, 11-30 a.m.
Revelation Study : Mid-week.

The summer season is now over and leaves us with many happy memories of all the visitors who we have had the pleasure and company of. We sincerely hope that all have benefitted as much as we have.

The weather at the close of September, was enjoyed and appreciated by many—after the severe gales.

On September 6 and 13th we were helped and exhorted by Bro. W. V. Butterfield and on the 27th, Bro. D. Lancaster and Bro. M. Hill helped in the work, together with an Address to the children.

Letters from America indicate how much their recent visit here has been appreciated, and their remarks are most encouraging.

per J.S.

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.

The help of Bro. R. Wood of Dudley. on September 27th was very welcome, when we enjoyed the company of a number of visiting brethren and sisters.

The Lectures this month have been on the general subject of "True witnesses". Individual titles have been drafted to rebut the false teaching of those calling themselves "Jehovah's Witnesses"—for example the first :

"That Baptism is the *only* entrance to life, and is not merely a 'witness' to a life already begun."

As this Magazine should be issued on Sunday, October 24th, there will be time to advise all that the Sunday School Party is to be held in the Longsight Public Hall, Manchester, on Saturday, October 31st, when Bro. R. Wood of Dudley, is to address the School on the subject : "What is to happen when Christ returns ? How will it affect you ?"

W.V.B.