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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

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OUT OF WEAKNESS WERE MADE STRONG

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NEWS FROM THE ECCLESIAS

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## At the Table of the Lord

### "THE ANGEL OF THE LORD ENCAMPETH"

**A**S WE ARE PRIVILEGED to listen to the Word of God recorded in Genesis, Psalms and Matthew, we are impressed by the oneness of His gospel. These records, although written over 1,700 years apart, speak to us 1,900 years after God caused the last one to be recorded. We find the help, the comfort, the exhortation which God in His wisdom knows we need.

As we read, do we benefit, remembering that these words reveal the example and the experience of faithful men such as Jacob, David and Jesus Himself? Jesus is the perfect example, for He never failed. The help He received from God is available to us as seen in the scriptures we are reading. Let us take hold of them that we may increase in our efforts to love and obey God.

In Psalm 34 : 7, we read, "The angel of the Lord encampeth round about them that fear him, and delivereth them." How often we have read these words and said, "Yes, that is so." But, there is much here for us by which we may more fully feel the presence of that angel if we do in sincerity fear Him.

The Lord Jesus knew the continual presence of that angel. In Matthew 4, we read of His temptation in the wilderness. He overcame by bringing to mind the Word of God. "it is written." In verse 11, we read further :

"Then the devil leaveth him, and, behold, angels came and ministered unto him."

This helps us to discern why the angels encamp round about those that fear Him. It is not simply for protection, but—as the word "angel" means "messenger"—those sent or despatched by God to accomplish *His* purpose. In the case of the Lord Jesus, when He had greatly struggled and gotten the victory over His flesh, they "*ministered* unto him." This word, we find, means *to wait upon, to serve*. Jesus was in great need, had fasted for 40 days in that wilderness, had withstood sore temptations to use the power of the Spirit for His own benefit.

Jesus, again, agonised in the garden, Luke 22 : 42 :

"Saying, Father, if thou be willing, remove this cup from me : nevertheless not my will, but thine, be done."

As He overcame, verse 43 tells us, "and there appeared an angel unto him from heaven, strengthening him." God knew Jesus' need and granted the necessary help to face His dreadful trial. How

cognizant Jesus must have been of the angel, not just on these occasions of sore trial, but throughout all His life.

Cannot we find the same help, brethren and sisters, if we are aware of that angel? If we fear God, we are never alone, never forsaken; yet, how hard it is to be conscious of that Presence. How often we neglect to look for that angel, to seek the help God has provided.

**“THOSE THAT FEAR HIM”**

David has told us that this angel is present only with those who fear God. Those who do not fear lose or never know the benefit of the messenger. We have for our help the record in II. Kings 6 : 14-17. This was the time when Benhadad, King of Syria, sought Elisha's life because he was helping Israel. In verse 14 we read :

“Therefore sent he thither horses, and chariots, and a great host : and they came by night, and compassed the city about.”

Elisha's servant feared and said, verse 15 :

“ . . . . Alas, my master ! how shall we do ?”

This was a natural reaction, in fear of the great host of Syria, a reaction we might be inclined to show in similar circumstances. In fact, when we look back, cannot we remember saying when faced with sore trial, “What shall I do?” Elisha was quick to encourage his servant, verse 16 :

“ . . . . *Fear not* : for they that be with us are more than they that be with them.”

Elisha feared God, knew the angel encamped round about those that feared Him and could see “they that be with us.” He answered his servant, verse 17 :

“ . . . . Lord, I pray thee, open his eyes, that he may see . . . .”

And, the result ?

“ . . . . And the Lord opened the eyes of the young man ; and he saw : and, behold, the mountain was full of horses and chariots of fire round about Elisha.”

Is it not true, brethren and sisters, that *our* eyes need to be opened at times, for we, like the young man, fail to see the angels encamped about us? “Why is this so?” we ask. Fear of something other than God can be one reason. How easy it is to fear the present circumstances rather than face the trial with hope in the fear of the Lord, knowing that if we can do so, He is there to strengthen through His messenger.

The title of this 34th Psalm enables us to realise what David faced in the way of trial :

“A Psalm of David, when he changed his behaviour before Abimelech ; who drove him away, and he departed.”

As we look back into David’s experiences, we find, in I. Samuel 20 and 21, he was driven out of Israel by Saul’s persecution. In his flight, he stopped at Nob where Ahimelech, the high priest, gave him the shewbread and the sword of Goliath. At the same time, Doeg was there and saw that David was helped by Ahimelech. As a later consequence, Ahimelech was killed by Saul. David fled to Achish, King of Gath, I. Samuel 21 : 10. Can we realise David’s sore predicament ? Forced to flee his own country ; hounded by his fellow Israelite, Saul ; forced to eat the shewbread for food and take the sword of Goliath for a weapon ; forced, too, to take refuge with a Philistine, an enemy of Israel. He must have felt at the end of his strength. But, still more was added, verse 11 :

“And the servants of Achish said unto him, Is not this David the king of the land ? did they not sing . . . saying, Saul hath slain his thousands, and David his ten thousands ?”

This made David fear for his life until, verse 13 :

“ . . . he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.”

Here was the one anointed to be king over Israel ! How far it must have seemed from him ; how deep in despair David could have become ! It was in these circumstances that David wrote the words of this 34th Psalm. Let us look, verse 4 :

“I sought the Lord, and he heard me, and delivered me from all my fears.”

Can we understand, perhaps, a little more fully David’s deep conviction that “the angel of the Lord encampeth round about them that fear him, and delivereth them” ? His mind is expressed for us further, verse 19 :

“Many are the afflictions of the righteous : but the Lord delivereth him out of them all.”

These words are the expression of David’s heart, revealing there the fear of the Lord and the deep gratitude. How difficult it was to fear God in such circumstances ; yet, David did, as we can see.

This spirit, so pleasing to God, makes us examine our own spirit in sore trial. Are we, as David was, aware of the presence of His

angel, there to deliver? If we can grow in the perception, turning to Him for strength, we shall know deliverance, and in that deliverance, we are helped to honour the God who delivers.

**“GOD HATH SEEN MY AFFLICTION”**

To help us appreciate more fully the blessing of this angel, we have read in our portion for this morning of Jacob as he fled from the deception and oppression of Laban. Jacob said to Laban:

“Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.”

(Genesis 31 : 42).

How had Laban been rebuked? Verse 24 tells us:

“And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.”

Here was God’s protection for one who feared Him, even in great tribulation, who completely submitted to God’s hand, waiting for indication to return to his own land after 20 years.

“And Jacob went on his way, and the angels of God met him.” (Genesis 32 : 1).

How striking! How real it must have been to him! How surely he, too, must have known the presence of God’s angel! What was his reaction? Verse 2 tells us:

“ . . . when Jacob saw them, he said, This is God’s host: and he called the name of that place Mahanaim.”

Mahanaim, we find, comes from the same root word that is used for encampment, in Psalms 34 : 7, and reveals how Jacob realised that “God’s host” encamps round about. How much he needed the strength given by God’s host, for he was soon to face Esau, whose determination had been to kill him. Further, we read of his wrestling all through the night with the angel, refusing to let him go until he bestowed the blessing. He clave to the angel of God, realising his need. Because of his strong desire, Jacob *was* blessed, his name being changed to *Israel, a prince with God*. As a consequence, because of his struggle to cleave unto the angel through the night, “he halted upon his thigh” (verse 31). The rest of his life, Jacob walked with a limp as a reminder that his own walk was, at best, halting, and that he needed the presence of that angel to sustain him.

How much there is, brethren and sisters, to help us perceive that the angel does encamp around them that fear Him. Through Jesus’

example, through the spirit of David, through the faith of Jacob, our eyes are opened a little wider to discern more fully the wonder of God's grace bestowed. Let us look about us more circumspectly, striving to be more clearly aware of that angel ; for we sorely need deliverance. Let us strive more surely to fear God, not circumstances, realising that "they that be with us are more than they that be with them."

J. A. DeF.

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## Christendom — *and others* — Astray

### THE NEED FOR SEPARATION FROM THOSE IN ERROR, AND WHAT THIS MEANS IN THE SIGHT OF GOD.

**D**IVISION BETWEEN THOSE in the light and those in the darkness has ever been necessary ; without it there would be no light, no Truth in the earth. By nature all that is within us would avoid division at all costs. Separation from friends and relations, from those we have grown to love in the Truth is painful and heart-rending. How much more our natural instincts prefer to go along with these rather than separate from them. Yet separation by Division is inevitable. It is the God-given means of proving our faith, and maintaining the Truth.

Coming to the Truth involves a great separation ; a Division from the darkness which covers the earth.

The present generation cannot know or appreciate what this meant more than fifty years ago. Embracing the principles of the Truth implied a robust denial of current errors, such as the Trinity, Heaven-going, the Devil, etc. This separated us from all friends ; from the vicar downwards. We were regarded as only friends of the devil, and any entertaining us, as being disloyal to the Church. Ostracism was our lot. We knew—painfully—the truth of the words of Jesus :

"If the world hate you, ye know that it hated me before it hated you." (John 5 : 18).

Here was comfort in the feeling of being with Jesus, compensating us for the loss of worldly friends.

This prevailing religious atmosphere helped to keep the Truth pure. Joining hands with friends and relatives in the world became impossible for reasons unknown now. If any should call on us, it would not be long before discussion turned to religion. "Which Church do you go to ?" When told we had left the Church, "Oh,

why? Don't you know what a good vicar we have, how much he has done to build up the Church and help the poor, and we are sure you would like to contribute to a new tower we are having built?" The honest answer given that the Church was without the Truth immediately provoked an argument; a breach that could not be healed. *Separation*, often with tears was inevitable, but the Truth and fellowship with God and His Son was preserved; and provided the needed comfort.

Now no one in the Churches and Chapels really cares about religion. They are ready to join hands with all and sundry even if their once held doctrines are denied. Here is a danger. The hand of friendship can demolish the erstwhile *separation*; and the temptation is to forget that we are God's people, that like Israel of old "so shall we be separated . . . from all the people that are upon the face of the earth."

The great Churches feel the urge to get together, to affiliate. Numbers suggest strength. The last Vatican Council spent much time in seeking a means of uniting all in what was termed an "Ecumenical (universal) movement". The cry generally was to all sects and by all sects: let us forget the differences and the schisms of the past and join together for the witness of Christ; forgetting completely there can only be true witness in the believing and teaching of the one and only Gospel, and that:

"If any man preach any other gospel unto you than that ye have received, let him be accursed." (Galatians 1:9).

Pure religion is not of man's making. Its terms, conditions, and promises have been precisely given by the God of heaven. Departure from these in any item is a denial of God; and makes all sacrifice and humility, however impressive, worthless and abortive.

The great danger of joining with those in error, or equally retaining those in error, was appreciated by the pioneers. To them, it was *all* the Truth or nothing. Failure to carry out the needed separation from those in error has resulted in many sects professing to be "brethren of Christ", but although separate are no different from Christendom in their unwarranted generosity in regarding each and all as in the narrow way to the Kingdom. It never seems to occur to them, then why be separate? Indeed, they are self-condemned.

*Separation*, the act of separating requires courage and robust faith, especially when the divine teaching is upheld that any error which needs the cutting off of some, removes them from Christ unless they repent and return.

THE BANE OF RE-UNION

The uniting of the sects in Christendom or at least the mutual recognition of each other as belonging to God is depicted by Jesus in the Revelation as an abominable and hypocritical federation ; as nothing more than names of blasphemy in a dreadful and terrible beast, ridden by a wanton woman. This sign is pregnant with lively meaning to those who have eyes to see. The leaders of these sects bless each other, where previously they were prepared to torture and burn each other ; their Ministers are joined together in preaching from each others' pulpits. Only inter-communion for the time being is excluded.

RE-UNION AMONGST THE "BRETHREN OF CHRIST"

In 1957 Central and Suffolk Street (who originally left the Truth on the Inspiration Error) were supposed to be re-united. The decadence of those who formerly left the Truth, has completed the apostasy by this affiliation. The increased numbers deceive that there is the strength of truth where only there is the prevalence of error. This is seen in their utterances, their expressed doubts, their anaemic lecture titles, all indicating that they are no longer a separate people. Many are willing to join in all kinds of worldly activities and associations, and are either ignorant of or choose not to obey the requirements of *separation*. The supposed victory of 1957 in the uniting of two sects after some years of discussion, was only a political one ; and in reality was the defeat of any remaining elements of "the faith once for all delivered to the saints." Those who had been withdrawn from by Central because of error, and had gravitated to the accommodating laxity of Suffolk Street (who openly professed they would not separate from any in error) found themselves swept back into their former position. Error triumphed. The essential principles of the Truth were vanquished.

RE-UNION WITH THE ADVOCATE MEMBERS

Since *separation* is no longer regarded by Christadelphians as at the beginning of this century—a matter of life or death, it is inevitable that like Christendom there will be a political movement to bring all Christadelphian sects together.

In 1894 the "Non-responsibility" error was introduced in England by J. J. Andrew, in Canada and the U.S.A., by Thomas Williams. The error consisted of denying that the unbaptised could be raised to judgment. A man might come to be thoroughly enlightened, but if he chose to mock God by refusing "to repent and be baptised", he was said to be completely exempt from the Judgment. A pleasing fallacy for those who, for present advantage, might wish to avoid

future punishment with “few or many stripes”, but obviously based on an entirely wrong premise.

Then, at that time in 1894, Robert Roberts wrote about those who departed from the Truth on this matter :

“All who endorse the new position will do so at the risk of incurring the divine displeasure and imperilling the privilege which the knowledge of the Truth has conferred upon them.”

The error was regarded so grave, such a departure from the Truth, that at the time it was felt necessary to strengthen the “Statement of Faith”. A clause was added—

“That at the appearing of Christ, prior to the establishment of the Kingdom, the *responsible* (namely, those who know the revealed will of God, and have been called upon to submit to it, dead and living—obedient and disobedient—will be summoned before his judgment seat.”

The “Statement of Faith” hereafter became known as the “Birmingham *Amended* Statement of Faith.”

Those who left the Truth at that time, led away by the error continue to meet on the *unamended* basis. A clear evidence of their refusal to condemn the error.

*Separation* at the time was, as we have said, a matter of life and death.

None would have been allowed to be baptised, by those in the Truth, who believed in the error. Then how can those maintaining the error—some two thousand Christadelphians in U.S.A. and Canada—known as the Advocate Group be regarded as being in the Truth !

Does not their openly professed error place them in the same position as the one to whom baptism is refused—that is, in the world, and without hope ?

How sad it is that so many bearing the name should be lost. What should be done to save them ? Is not the right thing to point out their departure from the Truth and the loss of the fellowship of God and His Son which this entails ?

On the contrary a movement is on foot for Central to unite with the Advocate whose members most Christadelphians in Central regard as being in the Truth. This is seen in that the present Editor of the Christadelphians has visited Advocate Meetings addressing them on various subjects. There is only one subject

upon which it would have been right for him to speak : to tell those to whom he spoke why they were not in the Truth and what God required of them. His failure to do this may pave the way to re-union, but will do nothing to save those who have continued in error and it is also dishonouring to God.

To address the Advocate Group on any subject apart from telling them that they have lost the Truth, and thus giving them the impression they were in an acceptable position before God really amounts to deception and a failure of divine duty. It seems that conscience can be solved by saying, "we have not broken bread with them." Fellowship according to present Christadelphians is not understood, and seems to be limited to the act of "breaking of bread." It is obvious that those who once had the Truth do not understand fellowship; anymore than the sects in Christendom who will have "inter-denominational services", but refuse "communion" to one another.

In the Christadelphian for January 1971, an editorial appears :

"*Re-union in North America*" in which it is said—

Over a period of years efforts have been made to bring about a re-union between two fellowships in North America. A great deal of prayerful work has been done by brethren appointed to re-union Committees, and some progress has been made . . .

"Furthermore, re-union must be on openly recognised principles, and therefore fellowship at the breaking of bread should meanwhile continue to be restricted to members of our own fellowship. Any anticipation of re-union, however well-meant, is certain to hinder rather than forward negotiation, and visitors to and from overseas Ecclesias should exercise particular care in this matter."

The issue is simple. "If they speak not according to this word it is because there is no light in them." (Isaiah 8 : 20). The Advocate Group deny the responsibility to judgment of all the enlightened. They deny God's Word. To hope that the "Re-union Committees" can circumvent such a simple issue is false.

Apostasy blinds the vision. Expediency takes the place of honest upholding of the Word. Doubtless a form of words will be found which appear to uphold the right, but by allowing "liberty of interpretation", buries true belief in the sands of doubt and opinion. So the precious Truth is lost, as it was by the early Ecclesias. And this startling fact with the gravity of its consequences is not overcome by such a pontifical all-embracing blessing, as given by the late Editor of the Christadelphian :

“May the Lord have mercy upon them all.”

It is hoped that none of the foregoing will be regarded as personal ; but only as a sincere endeavour to deliver any who will hear—  
for the time to come ; to deliver from certain death. Remember readers, please, that fifty years ago *separation* meant the choice between life and death. Leaving the Church and our former friends consigned us in their opinion, to hell ; in the ensuing breach we knew that they would go down into “hell”—the grave for ever—and that we had chosen the one and only way to life. May there be some who will choose life while there is the opportunity. Perhaps we cannot do better than conclude with the words of Moses to Israel :

“I call heaven and earth to record this day against you, that I have set before you *life* and *death* blessing and cursing : therefore choose life, that both thou and thy seed may live.”  
(Deuteronomy 30 : 19).

( . . . to be continued )

## “Out of Weakness were made Strong”

**T**HE PATRIARCHS ARE HELD OUT as men of great faith. But in reading the record of their lives it is evident they were not perfect. The tendency is to overlook this because of the emphasis placed upon their faith. It may be of help to note how they failed and review some of the unwise decisions they made.

The apostasy, or at any rate the fanatical side of it tends towards elaborate and complex exposition in an endeavour to explain away the failings of the Patriarchs, making unwise and deceptive action appear as right and godly behaviour. This has been done particularly in connection with Jacob and Esau concerning the blessing which Jacob deceived his father Isaac into pronouncing upon him.

Certain among the apostasy appear to be so confident in their own perfection that they are caused to explain away the imperfections of the faithful of old, and where their elaborate expositions cannot do this they brand some as unfaithful, contradicting the record. The nephew of Abraham is one of these. “Just Lot” referred to by Peter as a man who strove to be just, is altered to mean Lot and the closest of his kin were “just” saved from the overthrow of the cities of the plain. (see II. Peter 2 : 7).

This doctrine of perfection (if it can be called that) is a dangerous one, because it blinds those caught up in it from seeing how imperfect is their own spirit. Though they may appear zealous and are very meticulous over a host of very trivial things, the weightier things of justice and mercy are meaningless to them.

Distorted Pharaasaical thinking is evident amongst several sects who fail to realise that what they feel confident is their own righteousness, is not righteousness at all, because it is of their own formulation, and is unrighteousness in the sight of God.

### ABRAHAM NOT PERFECT

Looking at Abraham's life one of the first things brought to the attention is that when Abraham arrived in the land of God's promise he made a mistake. Finding it difficult in the land because of famine he went down into Egypt to sojourn among the sophisticated people of the Middle Kingdom. Now the obvious reason Abraham had been led from Ur and from Haran was to build him up as a man of God, away from the idolatrous tendencies of his own family. In this respect Egypt was not a better place. Thus that land did not bring him the ease he sought, only more difficulty and apprehension. In a moment of weakness Abraham placed his wife in an impossible situation. “Say you are my sister,” he advised

Sarah, "lest the Egyptians kill me for your sake." God's mercy however was extended and Abraham was delivered from the snare into which he had got himself entangled, and was soon on his way out of Egypt, no doubt feeling very thankful to get away.

### FEAR NOT

It was after this that Abraham and Lot parted company. Abraham was then instructed by God to "walk through the land in the length of it and in the breadth of it." After a while Abraham became the recipient of alarming news. Various kings had gone to war in neighbouring regions. The place where Lot, his nephew dwelt, had been sacked and the conquerors had taken his nephew captive and departed. By a great effort Abraham marshalled the forces of his household, 318 men, there also followed him certain Amorites of the land to join in the battle against the marauders. Overtaking the enemy in the north of Canaan, Abraham was victorious. But this had been a strenuous and fearful time. The thoughts which passed through Abraham's mind after this trial are not recorded, but it is revealed that God came to Abraham in a vision and said :

"Fear not, Abram : I am thy shield and thy exceeding great reward."

Quite possibly Abraham had been fearful of repercussions from those connected with the petty kings he had overthrown.

### ABRAHAM QUESTIONS GOD

Abraham at the time mentioned above, questioned God's promise "I am thy exceeding great reward." His plea was, "Lord God, what wilt thou give me, seeing I go childless. To me thou hast given no seed" Abraham had already willed his wealth to Eliezer, his steward ; would Eliezer be his propagator by proxy ? God's reply was emphatic : "This shall not be thine heir . . . look to the stars, if thou be able to number them . . . so shall thy seed be." The doubts were dispelled, Abraham believed in the Lord and God accounted this to be righteousness. Would Abraham ever again doubt ? The record shows that he did.

### PAYING FOR UNWISE DECISIONS

Time went on and a time came when Abraham was talked into a very unwise decision by his wife. Sarah would have children by proxy through her Egyptian maid, Hagar, who had probably been with them since their troubled visit to Egypt. The folly of the situation quickly became apparent in the flaring up of the two personalities concerned. Hagar despising her mistress because of

her new position, Sarah retaliating most vigorously, failing perhaps to perceive just how much more she was to blame for the situation than the bondmaid. When Hagar fled, because of Abraham's non-intervention in the trouble, God took his place. The angel was sent to seek out the distressed Hagar to give her essential advice to return from the wilderness to the camp. Added to the advice were the encouraging words :

“ . . . . the Lord hath heard thy affliction.”

Even faithful men and women can be unjust and cruel at times. But God's way is seen to be absolutely perfect. He never fails. He helps when His people tend to fail, at times putting right and making up and adjusting in those things in which His people have failed others.

In the case of Abraham the time would come, fourteen years later, when the situation would be quite different. Hagar then would have to be sent away with Ishmael. Hagar's jealousy eventually tainted her son Ishmael, he began to mock his half brother, Isaac. That was the time when it was right that she and her son should be sent away, as she had not fully responded to the wise advice of the angel submitting herself, encouraged to do this by the promise of a blessing through her son. Nevertheless the record shows that God still cared, but this was another sad experience for Abraham. He had become attached to Ishmael and was sorry to see him go. Nevertheless the advice of God helped, along with the promise that Ishmael would not perish, but in the material sense would flourish. But note, Abraham's grief was brought about by an unwise decision in the first place ; God's people have to pay for unwise decisions.

#### BE THOU PERFECT

Going back in this consideration to Abraham's ninety-ninth year, the time when God exhorted Abraham :

“Walk before me . . . be thou perfect.” (i.e. upright or sincere)

It is noticed that this was the year when Abraham again was told he was to have a son, yet the record states there was still doubt. The old doubt had returned to Abraham's heart, and an appeal to God that Ishmael might be acceptable as the seed of which God had spoken was made by Abraham. But no ! Abraham was to have a son indeed and his name was to be called Isaac.

So, as the life of Abraham is briefly reviewed, imperfection as well as example is manifest. Failures and wrong decisions are evident. Nevertheless a gradual growth of character is portrayed, rising to a zenith of faith in that trial upon Mount Moriah when Abraham

did not hesitate to spare his son, believing that God would raise him from the dead.

What then is the reason for such details being preserved? Is it not that men of God cannot expect, or expect of others, instant perfection, though it is required that a striving to be upright and sincere be always evident. There will be failure, but if there is a learning from mistakes made, by freely admitting wrong and repenting, then individuals may become sobered and refined by such bitter experiences. Faith and character may gradually improve, as Abraham's undoubtedly did—until he could be truthfully described as a “friend of God” and the “father of the faithful.”

D.L.

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

“WHAT DO YE IMAGINE AGAINST THE LORD ? HE WILL MAKE AN UTTER END : AFFLICTION SHALL NOT RISE UP THE SECOND TIME. FOR WHILE THEY BE FOLDEN TOGETHER AS THORNS, AND WHILE THEY ARE DRUNKEN AS DRUNKARDS, THEY SHALL BE DEVoured AS STUBBLE FULLY DRY. THERE IS ONE COME OUT OF THEE, THAT IMAGINETH EVIL AGAINST THE LORD, A WICKED COUNSELLOR.”

(Nahum 1 : 9-11).

**T**HUS NINEVEH OF OLD WAS CURSED. The great city which boasted the magnificent library of Ashurbanipol, where stood the imposing palace of Sennacherib, and where Esarhaddon fell to the Chaldeans allied with an army from Persia, The policy of the Assyrian power had been disruptive. Its actions had been vicious, designed to intimidate and weaken. Many thousands of people had been uprooted from their homeland and deported to other lands of the Middle East. More had been forced from other areas to take their place.

The evil intent was to break national consciousness and with it the will to resist. To jumble the people, confuse them and so further the imperialist policy of the Ninevite leaders. The ten tribes of Israel shared in the common fate of other peoples. The inhabitants of Samaria the Northern Kingdom of Israel, along with its leaders disappeared, absorbed into the population of foreign lands, and never emerged again in history. They became known as “the ten lost tribes.”

What of the latter day Nineveh ? As the record concerning the divine pronouncement is considered, it is noted that the Northern colossus, which is beginning to get its grip upon the Middle East, will not be able to further its policies against the tiny, yet independent nation of Israel, as did its predecessor.

“What do ye imagine against the Lord ? he will make an utter end : affliction shall not rise up the second time.”

(verse 9).

Soviet Communism from its inception has been opposed to Zionism. In 1920 at the second congress of the Comintern a resolution was passed condemning Zionism as a tool of imperialism, undermining proletarian internationalism. In other words the Soviet leaders were against the Jews becoming a distinct nation. But opportunism saw a change of policy in 1947 and 1948. Russia

thought they could gain a foothold in the Middle East by supporting the Jews in their war of independence. The Jews won the war, were helped at the time by armaments from the Czech Skoda Works, but though they had reason to feel bitter about Western treatment, they remained strictly neutral.

Russia was not pleased ; a distinct change was seen as early as 1953 when there was a temporary break in diplomatic relations between Israel and the Soviet Union. The untoward trend was later seen in the Egyptian-Czech arms agreement of 1955. The Israeli-Arab conflict had been regarded up to that time as taking place in an area which was part of the western sphere of influence. But that year saw the Middle East beginning to move to the position of becoming a buffer along with other territories in the build up of the global East-West confrontation.

The East followed up its success of 1955 at any opportunity, working in every possible way that was not too apparent, to accelerate the exit of the Western Powers from the area and quickly fill the vacuum that they had left.

It is now becoming clear how clever the Russians have been in this direction, and how effective their diplomacy has turned out to be. They have particularly utilised Arab hostility towards Israel to help their diplomacy gain the control over Arab territory they desire. The result has been naval bases in Egypt and other Arab countries for support of Soviet war vessels, and also facilities for air cover for those same vessels.

The increased Soviet presence in the Mediterranean is part of a general, and at the moment, stealthy thrust southward and eastward. The desire is not only for influence in the Mediterranean, but also the Suez Canal, East Africa, the Persian Gulf and the Indian Ocean. This explains the apparent interest displayed by the Soviet Union for a Middle East settlement at the present time. The desire of Russia is really not for a settlement but rather for the re-opening of the Suez Canal to help her lines of communication. America on the other hand is torn between the strategic advantage of keeping the Canal closed and the fear of a new Israel-Arab war by keeping the Canal as it is with the added prospect of direct involvement by herself and Russia in the conflict.

Israel's leaders have their own thoughts on this subject. They think that direct Soviet military intervention could be expected in any case, if Israel posed a physical threat to Cairo and the Soviet bases in Egypt.

The new Egyptian leader has apparently tried to be less volatile

than the late President, and possibly is trying, or has tried, to manoeuvre Egypt away from the intransigent position in which she has become a tool of Northern imperialism. His task, however is a difficult one, for Russia has not been slow in penetrating the political and military structure of Egypt by infiltrating pro-Soviet people into important positions. Therefore there is no sign of a lessening of Soviet involvement since the death of the late President, nor has Egyptian talks with American representatives altered things.

The diplomatic question posed by the situation at the present time is whether the Soviet is prepared to risk losing its foothold in the area as the consequence of an Arab-Israel settlement. An alternative is an interim arrangement, which would see the re-opening of the Suez Canal, but the Egyptians would then lose a great bargaining point in moves to persuade the Great Powers to help them gain the territory lost to Israel ; this they are not likely to do. One thing seems evident, that while the situation is kept simmering Cairo is dependent on the Soviet Union. On the other hand the United States would not be happy about a settlement that would appear to leave a weakened Israel in the hands of Egypt and the Northern influence. This would perhaps seem to America worse than no settlement at all.

This then appears to be the present stalemate situation. No doubt, in the long term, the latter day Nineveh would wish to see Israel absorbed into one vast Middle East Soviet State, and this might well be the outcome in the ordinary course of events. But this cannot be for the Most High has made an immutable promise. Though one arise out of the Northern power "that imagineth evil against the Lord, a wicked counsellor" God "will make an utter end" to such machinations, "affliction" after the manner of the ten tribes of old, "shall not rise up the second time."

D.L.

## News from the Ecclesias

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*NEWTOWNARDS, CO. DOWN, Northern Ireland.*

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

Sunday School 2-0 p.m.

Bible Class—Wednesday evening.

We cannot forget that our life in Christ is under the guidance of our Father in heaven, or that our journeys, no matter how short, are under His special Care. So we are grateful that three of our members were enabled to be at the Manchester fraternal gathering. All felt greatly the joys of re-union, and helped and edified by the addresses at the weekend.

For our Quarterly Address, we had as our subject : “The Law of Loving Kindness”.

J.P.

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*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.

Gratitude is felt for the cable received from those privileged to be gathered in Fraternal Gathering in Manchester.

Help through the supplications of many on behalf of those who are ill or under tribulation throughout the body has been received. We are grateful for His hand seen in this way.

It is hoped that some from here may visit the brethren and sisters across the sea this August, God willing. The privilege of face-to-face contact is greatly needed and a source of great joy when permitted.

J. A. DeF.

“PENTRIP”, Black Rock, Portmadoc.

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

Revelation Study : Mid-week.

As we now approach the beginning of another summer season we look forward to the welcome visits of our brethren and sisters.

The visit to the Fraternal Gathering provided a source of strength as always and was greatly appreciated.

A young man in charge of a number of boys camping here at Easter was interested in our Sunday School notice and after a talk for which he appeared to be most grateful, brought two of the boys to the Sunday School.

They are hoping to come camping again later on, and we hope that more help may be available so that the work might continue.

We are also eagerly anticipating our American visitors in August.

—per J.S.

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**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.

We are grateful to correspondents who have written saying how much they appreciate our stand for the Truth as given in the “Remnant”. We would that their endorsement would go further and that they would see their way to join hands with us. May we remind them of the words of Dr. Thomas : “He that is not with us is against us ; and he that gathereth not with us scattereth abroad.” “I, for one know no one in this warfare as a brother and friend who is neutral or not gathering. A man who is neutral stands by with arms folded and sees the enemy crushing me to death. He believes in the cause I am fighting for, but he calmly views my destruction without any sign of help. Is such a man my friend and brother? Is he not rather a sympathiser with the enemy ? If he

helped me, we might prove too strong for the foe ; the enemy knowing this, cannot look upon a neutral in any other light than his friend, And this is just where Christ puts all neutrals in the good fight of faith."

On account of the increased postage it has been decided in order to economise to send to our extensive mailing list two months copies of the "Remnant" in one envelope. Hoping that this will not embarrass readers and that they will understand.

We are looking forward to the Sunday School Outing at Wythen-shawe Park now arranged for Saturday, July 3rd.

W.V.B.

