

FEBRUARY 1972

A Monthly Magazine issued by

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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NEWS FROM THE ECCLESIAS

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At the Table of the Lord

“YE HAVE NOT GONE UP INTO THE GAPS”

HOW OFTEN GUIDANCE for our living is given through the example of those who have turned away from God. Their experiences, their predicaments warn, lest we fall in the same way.

Such is the case in our portion in Ezekiel 13, where he was told, verse 2 :

“Son of man, prophesy against the prophets of Israel . . . ”

These were false prophets, for God said, verse 3 :

“ . . . Woe unto the foolish prophets, that follow their own spirit, and have seen nothing ! ”

How easy it is to follow our own spirit, to do that which the flesh wants, not what the Spirit shows us is pleasing to God ! Verse 5 describes the spirit of these false prophets :

“Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle . . . ”

Here, in the eyes of God, was failure to honour Him, to step up to responsibilities that were theirs as prophets in Israel.

What is involved in going up into the gaps and making up the hedge ? First of all, we need to perceive what a hedge is. To help, we have God’s words in Isaiah 5 : 1-2 :

“ . . . My well beloved hath a vineyard in a very fruitful hill : and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it . . . and he looked that it should bring forth grapes . . . ”

Everything possible or needful was done for His vineyard. A fence to hedge it about to keep out the enemy, anyone who might destroy it or harm it. A tower was built, a place to watch from and to warn of danger to the vineyard. He cared for, protected His vineyard which He had planted with the choicest vines. In return, “ . . . He looked that it should bring forth grapes . . . ” God looks for fruit in return for His care, His love, His calling. He looked for it in Israel ; He looks for it in us today. This fruit can only be brought forth as we are aware of and value His protection, His hedge, His tower. If it is not valued, as Israel failed to do, God says, verses 5 and 6 :

“ . . . I will tell you what I will do to my vineyard : *I will take away the hedge thereof*, and it shall be eaten up ; and *break down the wall thereof*, and it shall be trodden down . . . ”

Without the hedge, without the wall, without the protection provided for His people, His vineyard is destroyed. How much we need, then, to value the loving laws He provides for our protection. The adversary recognises that protection, as we read in Job 1 : 9-11 :

“Then Satan answered the Lord, and said, Doth Job fear God for nought ? Hast not thou made an hedge about all that he hath on every side ? thou hast blessed the work of his hands . . . But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.”

The adversary failed to recognise that the hedge about Job was there because he feared God and eschewed evil. The hedge remained even though Job suffered much ; and through that suffering, proved his fear and love for God. The adversary recognised that there was a hedge and perceived the blessing that it brought. The adversary hated that hedge, for it put a wall between, a separation. His desire is always to tear down the hedge, to destroy the protection which God places about His people. So, the flesh in all its subtilty works to put gaps in that hedge, to break it down a little here and a little there, to create holes in it so that the adversary can get through by stealth to destroy the vineyard.

Do we, then, brethren and sisters, value the hedge which God places about us ? If so, when a gap, a break is seen, should there not be a quickness to go up into that gap, to close it up ? To “go up into”, we find, means “to ascend”, “to climb up”, “to mount up”. A derivation of this word is found in the Psalms of Ascent, of going up to Zion. It takes a rising up when such danger is seen, a rising above self, for naturally we would prefer not to go up into the gap. It is not easy ; it takes courage and resolve to do so. It takes a realisation, too, of God’s care and mercy in the provision of that hedge and an alert fear of losing it.

This is what the false prophets of Israel lacked : “Ye have not gone up into the gaps, neither made up the hedge . . . ” As a consequence, they were condemned, cut off from Israel by their God. God wants His people to be ready, to guard the gap. He looks for those who will do so, Ezekiel 22 : 30 :

“ . . . I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it . . . ”

None cared enough to exert himself, for God said, “ . . . but I found none.” And, so the land was destroyed, taken into captivity by Nebuchadnezzar, and the kingdom of Israel ceased to exist ; the times of the Gentiles began. Today, also, God looks for those who have the courage and circumspection to deal with the danger. But,

we must see the gap before it is possible to go up into it. Are we, brethren and sisters, as alert as God would have us be, looking always for the weak spots ; or are we unaware, perhaps, until the trouble is so big that the adversary is in before we even realise ? He is very subtle ; indeed, it is our own flesh that is the most subtle, so that we can all too easily shut our eyes to the break in the hedge until it is too late. Let us, then, be alert, watching, valuing the hedge, the protection of the Spirit. And, let us be instant and vigorous to move, though it may cost much. Let us resist determinedly the tendency to "put it off" for whatever reason that may seem plausible.

There are examples given in the Scriptures to help us. In Psalm 106 : 21-23, we read how Israel allowed the hedge to be breached :

"They forgat God their saviour . . . Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them."

Moses pleaded with God that He would not destroy them. God's wrath was upon Israel because they had murmured and had disobeyed ; and by so doing, had caused a breach in the hedge as the flesh asserted itself, alienating them from God. Moses was aware of the dreadful consequences, and so pleaded with God for his people.

Again, in Psalm 106 : 28-30, we read of another who was ready to go up into the gap :

"They (Israel) joined themselves also unto Baal-peor . . . Thus they provoked him to anger with their inventions : and the plague brake in upon them. Then stood up Phinehas, and *executed judgment* : and so the plague was stayed."

How did Phinehas execute judgment ? He condemned the evil in Israel, saw it for what it was—a gap in the hedge—and hastened to go up into it. We read in Numbers 25 : 7-8 :

" . . . when Phinehas . . . *saw it, he rose up* . . . So the plague was stayed from the children of Israel."

God said, concerning Phinehas, verses 12-13 :

" . . . Behold, I give unto him my covenant of peace : And he shall have it . . . even the covenant of an everlasting priesthood ; *because he was zealous for his God* . . . "

How pleasing Phinehas was in God's sight, so that He gave him a covenant of peace. Does not God do so for all who, like Phinehas, execute judgment, go up into the gap, rising above self to honour God ? How different from the false prophets who pleased themselves !

Ezekiel, also, witnessed against these foolish prophets because they daubed the walls “with untempered mortar”, causing it to look solid, strong, when in reality it was weak. We find the word “untempered” is also used as “foolish things”, “unsavoury”, as in Lam. 2 : 14 :

“Thy prophets have seen vain and *foolish things* for thee : and they have not discovered thine iniquity, to turn away thy captivity . . . ”

How easily, brethren and sisters, we can fail to keep, to practice in our living the laws of Christ which help make up the hedge, help us to go up into the gaps. The inclination of the flesh is to cover up that which may be a gap in the wall with the foolish things of the flesh. The spirit of Matthew 18, which we have recently considered, is a divine provision to prevent this daubing of the wall with the foolish things, the unsavoury things of the flesh. As weakness of the flesh is seen, even though it may be a fault, an attitude, not a transgression, the true follower of Christ has the responsibility to speak of it to the one who may be weak, in whose hedge there may be a gap. To ignore it, to shut the eyes, to compromise, does not show the love of brethren which is the spirit of the law and can be, in effect, daubing the wall with the foolish things of the flesh.

A further unfolding of the Spirit’s help is found in Matthew 5 : 23-24 :

“Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee ; Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.”

To fail to try to be reconciled when there is a possibility of a breach between would be shutting the eyes to a weak spot in the hedge, daubing it with untempered mortar. Isn’t it easy to say, he should come to me if he “hath ought against” me ; but when we know there is a situation which could lead to a breach and ignore it, are we keeping the spirit of the law ? Are we not daubing the wall with the foolish things, the foolish thinking of the flesh ? How grave, then, is our responsibility, brethren and sisters, to value that hedge, within which only is known the true fellowship of God and with one another, to value it so much that there is a zeal to go up into the gaps to make up the hedge, rather than to daub it with untempered mortar. These things are not just condemnation of the foolish prophets of Israel, but are preserved by God to warn the members of His house today, lest there be a turning away from the ways of God in the desire to walk in our own ways.

“A SERPENT SHALL BITE HIM”

In Ecclesiastes 10 : 8 we read :

“ whoso breaketh an hedge, a serpent shall bite him.”

To break a hedge is to despise its protection, and so the serpent gets its hold. Again, the example of Israel helps us, Numbers 21 : 5-6. The people spake against God and against Moses. They murmured.

“ Wherefore have ye brought us up out of Egypt to die in the wilderness ? And the Lord sent fiery serpents among the people, and they bit the people ; and much people of Israel died.”

To murmur is to allow the flesh to creep in through a gap in the hedge, confirming His warning. “Whoso breaketh an hedge, a serpent shall bite him.” We remember, too, that these were the words of Solomon who failed to perceive and go up into the gaps, allowed his love for others to break down the hedge, and so bitterly experienced the serpent’s poison.

How grave, then, is our responsibility, brethren and sisters, to see the gaps, and having seen them, to go up into them, to make up the hedge. In Isaiah 58 : 12, we read :

“ they that shall be of thee (Zion) shall build the old waste places : thou shalt raise up the foundations of many generations ; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.”

How pleased God is with those whose spirit is to stand in the breach, to make up the hedge. We find the word “repairer” is the same as for hedge in Ezekiel 13 : 5. We could, then, read it, Thou shalt be called the hedger of the breach, the turner back to paths to dwell in, implying a turning back to God’s paths, the paths that lead to Zion.

As we perceive how God detested these false prophets, condemned them because they refused to go up into the gaps, to make up the hedge, we are helped to see what God wants in us. He directs our steps into paths that please Him. Let us, then, brethren and sisters, realise how great is this help, take it to heart and apply it in our living so that when a gap is there, it is quickly perceived and there is a zeal to go up into the breach.

When God seeks for one who will “make up the hedge and stand in the gap before me,” will He find such a one amongst us ?

J. A. DeF.

The Titles of the Psalms

“SPEAKING UNTO YOURSELVES IN PSALMS . . . MAKING
MELODY IN YOUR HEART UNTO THE LORD.”

(Ephesians 5 : 19).

Psalm 47

*“To the Victor, the One who overcomes, a Psalm for the
Sons of Korah.”*

DUE TO THE FACT that some months have elapsed since this series of articles was interrupted, it may be as well to remind ourselves that the caption titles are not really titles, but are the first verse of the inspired text. We must not confuse them with the Gentile summaries which appear at the head of chapters in some Bibles.

Translators have been baffled with the Hebrew word, which they have rendered “To the chief Musician”. The word, *natsach*, incorrectly translated “musician” means to be pre-eminent. The spirit of the Truth is the only means of helping to decide in what way this is to be understood—to be a “victor”—not in an earthly conflict but in the *overcoming* without which salvation will never be obtained.

Repetition may not be unprofitable with regards to why in the title there is the statement that this Psalm is “for the Sons of Korah”. It cannot be imagined that God would reserve a particular part of His inspired Word for one family of the sons of Levi. There must be some deeper meaning. *Korah* means to be “*made smooth*”. This opens up a vista of divine meaning helpful to all parts of the family of God in the time when the Psalms were written and also to the present. By nature we are not smooth—far from being so. There are many rough corners and sharp protrusions in our character which can only be made *smooth* by the working of God’s power in us. This is part of the *overcoming*, a refining by which ultimately a son of God can be accounted a worthy and eternal companion of the Lord Jesus Christ.

Rocks hewn from the earth are always possessed of some angular characteristics like human beings. But look at the beach at the seaside where the waves having passed over it for many years have rolled stones together to such an extent that they have become freed from sharpness and have been made *smooth*. This is a helpful figure to illustrate how God uses one way to take from us those things which naturally have a sharp tendency. Being brought in contact with one another in the Family of God, and also with those

outside, in order to uphold the Truth it is necessary to subdue many of our native tendencies. Sharpness, bitterness, and spitefulness must give place to the godly characteristics of forbearance, forgiving and in a word to—*smoothness*. Only such a desirable and delightful result can be obtained through the working of God's power in overruling the life of those in His family.

Now to look at more details in this Psalm that will help in the great task of *overcoming*.

“O CLAP YOUR HANDS ALL YE PEOPLE: SHOUT UNTO GOD WITH THE VOICE OF TRIUMPH.” (verse 1)

The people of God have always been weak and would have long since been obliterated were it not for the power of God mercifully exercised on their behalf. Children of God have to learn to depend upon Him, and there is no better way than in feeling we have no strength of ourselves and must appeal to Him for all that is needed to enable us to journey through the present wilderness.

There is a great change coming for the family of God. The first verse of this Psalm speaks of jubilation of the family of God. This has been seen on occasions in the past where God's great power has delivered and effected their salvation, and is a promise that He will do this even now and in that future day of Salvation for all those who are His.

The joy expressed and felt in verse one of this Psalm is reminiscent of the song of Moses. The psalms are songs. Some in a minor key but in every case expressive of a trust and confidence in which joy is an accompaniment. In order to understand more fully the sentiment of this psalm, and the help it will afford, may we take our minds back to :

THE SONG OF MOSES

Often we speak of Israel's bitter experience in Egypt : their servitude and the cruel and ruthless task masters. It is doubtful whether we can imagine how desperate was their plight. Such were their “groanings” that these were heard by God in heaven, who provided in a most remarkable and spectacular manner for their deliverance from the greatest power of that time. Israel had no weapons with which to fight for their liberation, no means of forming a resistance movement which might have induced Egypt to ease their burdens or at least get rid of them.

All that happened, under the hand of God, to provide a situation for God's working on their behalf was that the children of Israel multiplied exceedingly, and because of this became a threat to the security of the Egyptian power. Steps were taken by Pharaoh to protect Egypt's interest. The greatest power on earth, however, is

as nothing compared with the mightiness of the God of heaven. Miraculously Moses was raised up as God's servant to deliver Israel. As Israel's deliverance was demanded repetitive plagues came to show that the power of God was greater than that of any man however high his station. Finally, Israel were thrust out but might in the last extremity have been overtaken and destroyed were it not for the protecting cloud of the Most High. The Red Sea was before them and the Egyptian army behind them. Israel's plight was extreme. Such a circumstance, to a lesser degree, can happen to us in our present life, when we do well to remember the words of Moses "Stand still and see the salvation of God." One of the greatest demonstrations of God's power on behalf of His people was seen. The Red Sea was parted and Israel were allowed to escape on dry ground, which the pursuing Egyptians in attempting to do were drowned by the waters that returned and covered the path of the escaping Israelites.

This is history, but we shall see it is also pregnant prophesy. We listen to the song :

"Then sang Moses and the children of Israel this song unto the Lord, and spake saying, I will sing unto the Lord for he hath triumphed gloriously the horse and his rider hath he thrown into the sea. The Lord is my strength and song and he is become my salvation he is my God and I will prepare him a habitation ; my father's God, I will exalt him."

(Exodus' 15 : 1/2).

"Thy right hand, O Lord is become glorious in power : thy right hand, O Lord hath dashed in pieces the enemy." (v.6).
"The Lord shall reign for ever and ever." (v.18).

This last verse takes the mind to the future when all those, who, in a figurative sense, have been taken out of the darkness of Egypt and brought into the light of the Truth, will experience a deliverance and salvation just as great as that which was allowed Israel at the time of their escape from Egypt : but with the additional blessing that their deliverance will be as the above verse states for ever and ever.

THE SONG OF MOSES AND THE LAMB

(Revelation 15 : 3/4)

In accordance with this delightful Psalm given through David nearly three thousand years ago, we find the same theme in the revealing of Christ with His people in glory. They are depicted as standing on a sea of glass mingled with fire. This shows that through God's power the roaring of the national waves have been stilled, and pervaded by the Spirit of the Truth. Final victory for God's people has been achieved. Like David their song is accompanied

with harps : instruments of praise giving forth a melodious tune, sweet yet in volume like “the voice of many waters.” They sing :

“The song of Moses the servant of God and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty : just and true are thy ways, thou King of saints .

“Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy : for all nations shall come and worship before thee ; for thy judgments are made manifest.”

(Revelation 15 : 3/4).

The time of probation for all has ended. Suffering with Christ has ceased. Reproach has gone for ever. Now those who have overcome, and have been made smooth, are joined to Christ for ever and to receive the promised inheritance. How differently they will feel as they see the earth subdued as the Psalm says :

“He shall subdue the people under us, and nations under our feet.” (v.3).

This vast change was signified in the days when Israel was delivered from Egypt : now all the true Israel of God are delivered for evermore.

(. . . to be continued)

“Be ye Separate”

THE POSITION OF THE FAMILY OF GOD in these latter days has been the same as was in the Ecclesia in the wilderness and in the land :—a *separate* people, not be reckoned among the nations.

This has led at times to grievous trials and reproach. To refuse to help the nation of one’s birth in time of war has been deemed cowardly, unpatriotic and selfish.

In the first world war when there some pacifists, because of their refusal to fight, thirty seven were sentenced to be shot. This cloud hung over the brotherhood, and the largest ecclesia, eager to pander to the “powers that be”, and escape reproach published the view that brethren could be sworn soldiers in the non-combatant sections of the army. Under pressure this was withdrawn. In the mercy of God a miraculous “way of escape” was provided for the brethren.

In the second world war sisters, too, were involved. They were required to register for war work. Refusal brought sentences of imprisonment and fines. Such were honoured in being allowed to fellowship Christ's sufferings. How human it is to try to find a "way of escape" that is not permissible, that is contrary to the commands. Particularly was this so in regard to the growing tendency to force all workers into a Trade Union. Refusal to join meant a loss of work. The suggestion was sometimes made that the union could be joined if no active part in its work were taken. An obvious denial of the command—"Be ye separate". Proved in one instance where the workers said to one refusing to join the union that your "brother" was a shop steward!

Again God has been mindful of the needs of those who have made sacrifices for conscience sake, and undoubtedly it has been overruled that in the recent Industrial Relations Act, a provision has been made to allow for those who object to joining a Trade Union on the grounds of conscience as follows:

Schedule 6, paragraph 9 of the Act is worded as follows:

1—Any Worker who—

- a—in accordance with an agency shop agreement would, unless otherwise permitted under this or the next following section, be required to agree to pay appropriate contributions to a trade union, but
- b—objects on grounds of conscience both to being a member of a trade union and to paying contributions to a trade union in lieu of membership of it, may propose to the trade union that instead of paying such contributions he should agree to pay equivalent contributions to a charity to be determined by agreement between him and the trade union.

2—If the trade union agrees to the proposal, and the amount of the contributions, and the charity to which they are to be paid, are agreed between the worker and the trade union, the contributions so agreed shall be taken to be equivalent contributions for the purposes of this Act.

Paragraph 10 stipulates—

- 2—If, in consequence of a proposal made by a worker under section 9 of this Act, a dispute arises between him and the trade union to which the proposal is made on any question
 - a—whether his objections to paying contributions to the trade union are genuinely objections on grounds of conscience or
 - b—to which charity the contributions should be payable, or

c—what contributions to a charity would be equivalent to appropriate contributions to the trade union, the question in dispute may, in accordance with industrial tribunal regulations, be referred to and determined by an industrial tribunal.

Those in the One Body will be grateful and rejoice. Those outside the One Body who, in many cases have said that it is necessary to be a member of a trade union to earn a living will be perplexed what to do. Maybe the conscience of these and of some of those with them will be moved to uphold fully the Divine Command—“Be ye Separate.”

W.V.B.

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

“ . . . DISTRESS OF NATIONS WITH PERPLEXITY.”

(Luke 21 : 25).

WHAT IS IN STORE for the world in the coming months of a new year? Trouble certainly! Internationally as well as nationally, difficulties get more complex and obstinate.

At the end of last year after a thousand bombing attacks in five days by more than two hundred U.S.A. fighter bombers over North Vietnam, reaching to within eighteen miles of Hanoi, a further episode in the Vietnam conflict was concluded. This military action brought criticism of a violation of the so-called agreement that led to the bombing halt in 1968. One leading American politician said, “It is ridiculous to pretend that there could still be an understanding when the Administration has violated it on a wholesale basis.” Another Senator commented that the bombing had demonstrated that the U.S. Government was as dedicated as its predecessors to a hopeless quest for military victory. The claim that the air strikes were necessary to protect American servicemen was an affront to the intelligence of the American people, said the Senator.

From Poona at the start of the New Year came the report that the plan was commencing to repatriate to Bangladesh nearly ten million East Pakistani refugees. The Indian Minister of Labour and Rehabilitation said it was hoped to move all the refugees back across the frontier by the end of March. This deadline had been decided because of the monsoon due over Eastern India by about the middle of April.

Each refugee family would be given about eight days rations and a small sum of money before they set off. The return of these people, it seems, is on the same basis as they arrived, namely on foot. For some a journey of well over a hundred miles, with no guarantee that the farms and homes they left behind are standing. What suffering is implied in an event such as this !

In the Middle East there is trouble between Persia and Iraq. The Iraqi Administration at the conclusion of the old year ordered thousands of Persian nationals to be taken to the frontier and dumped there in bitter cold with no roof over their heads. This political vindictiveness seemed to be the Iraqi means of protesting against the Iranian seizure recently of certain islands in the Persian Gulf, important and potentially profitable to Iran because of the oil there.

Naturally the Arab rulers of the Gulf sheikdoms were angry about the take over, and there were anti-Persian riots in protest. But the Arabs are not in a good position to offer resistance to Persia in their present divided political state, and in their pre-occupation with Israel.

Nevertheless trouble threatens as Persian nationalism gets more pronounced now Britain has departed from the Gulf. In Israel the uneasy peace, if it can be called peace, continues. But the war of words proceeds. Recent headlines indicate the fear of what might take place, as follows :

“Israel fears Sadat (the Egyptian leader) will decide on war in the new year.”

“U.S. doubts about Soviet restraint.”

“Soviet pledge to support Egypt in peace or war.”

Newspaper headlines of course tend to be sensational, this is to increase the demand for any given circulation ; notwithstanding this fact however, there is ample evidence of the tenseness of the situation in the report that the United States had agreed in principle to resume selling supersonic Phantom fighter planes to Israel this year.

Israel, as can be expected, is prepared for such an eventuality. The recently retired Israeli Chief of Military Staff assured his people at the time of leaving his appointment in the following words :

“We have many possibilities of conducting the war if the Egyptians start it. Things we were not able to do before August 1970, we are able to do today—sometimes technically, sometimes operationally, and sometimes politically.”

He was referring to a capability of dealing with the Russian assisted build up of Egyptian missiles along the Egyptian bank of the Suez Canal.

Coming nearer to Europe there is trouble in Yugoslavia. In a New Year message to the country by its President, optimism was expressed that the nation entered the new year after a "great victory" over nationalists who threaten the unity of the country. But the Yugoslavian President was careful to add a warning that the struggle was not yet over, he was speaking for his political party which has summed up the situation in the term "ideological wavering and economic shortcomings" led to the outburst of nationalism and "counter revolutionary activity".

The question that may face the world and the super powers particularly is, what will happen when the President of Yugoslavia dies? Will the Russians stand by and allow "counter revolutionary activity"? What will the West do if Russia interferes? The President though a strong personality who has held his country together, and steered a course independent of the Soviet block, is now an aged man.

Looking at the far east a tangled and changing political situation is obvious. A recent headline speaks for itself as follows :

"China demands U.S. withdrawal in call to 'liberate' Taiwan."

The strong terms of a Chinese New Year statement reveals the emotional feelings of the newly emerging Eastern Power.

"The Chinese people are determined to liberate Taiwan. We are confident that finally the day will come." (The task was a Chinese internal affair and no foreign interference would be allowed).

"The imperialist camp is split. The revisionist block is falling apart. The reactionaries of various countries are sitting on thorns. Various political forces are in the process of further division and reorganisation.

"Gone are the days when representatives of the two super Powers (United States and Russia) could decide the destinies of other countries at will by sitting down together and making deals behind their backs.

"More and more medium and small countries are joining forces to oppose the hegemony and power politics of the two super Powers, countries of the Third World are increasingly playing a positive role in international affairs and all the countries and people suffering from aggression, subversion, control, interference and bullying by the two super

Powers are forming a broad united front.

But imperialism, social-imperialism and the reactionaries of various countries were not reconciled to their defeat.

“They are bound to struggle desperately and continue to make trouble.”

The Japanese however are moving towards a re-approachment with China. Its Prime Minister has hinted that his country is ready to discuss moves to terminate its peace treaty with Taiwan as part of negotiations towards normal diplomatic relations with Peking.

But Russia and China are in conflict over the recent trouble between India and Pakistan. In Moscow the Soviet Government through its official newspaper has declared that China betrayed the people of Bangladesh for the sake of its “union with Pakistan’s militarists and their American patrons”—The Indo-Pakistani war had illuminated Government positions like a flash of lightning. United States ruling circles had shown themselves as hypocrites, while Peking had remained indifferent to the death and suffering of East Pakistanis. China had justified its stand by stating that the problems in East Pakistan were an internal affair, a criterion by which apartheid and racialism in South Africa could also be regarded as private. Such was the dry and sarcastic Soviet summation of the situation.

This Russian statement indicates the gulf between the Soviets and China. The danger of the “yellow peril” no doubt is a factor in Russian long term thinking. This, indeed is not merely a fictional and imaginative term, for given time China could become a grave world threat, with its vast population, which even now gives an appearance of a general solidarity of purpose towards other nations.

No wonder the recently retired United Nations Secretary General, the Burmese diplomat, on his last day at his post in the U.N.O. building said, “I feel a great sense of relief.” His task was an impossible one, for these are the days of “Distress of nations, with perplexity”, as Christ foretold.

D.L.

Special Note for “Dawn” Christadelphians

IN SPITE OF THREE ATTEMPTS to obtain the address of the author of the “*Dawn*” publication “*Light and Shade of the Truth’s History*”, we have been denied this. Questions, it was intended to put to him personally, were published in our August issue. So far there has been no answer, not from any member of the “*Dawn*”. Many members of the “*Dawn*” must feel uncomfortable and disconcerted at such failure, for it tells them that their leaders are afraid to come to the light. It is hoped that a little more searching on their part, following the distribution of our articles in reply to the *Dawn* pamphlet, will lead them to the light, and away from any “*Shade*”, which in scriptural language is darkness.

Those who are disturbed may be interested to know that the claim made for their late leader is inaccurate, viz., that “during a long probation (he) contended earnestly for the faith”. At the time of the Inspiration Division, due to the wicked teaching of the ex-parson, Ashcroft, this leader sympathised with him, and, in consequence was publicly rebuked by R. Roberts as follows :

“F.G.J.—It is not a question of sympathy with Bro. Ashcroft. If anyone has shown sympathy surely we can claim to have done so. (R.R. found him a position at the Christadelphian office to compensate for the loss of his “living” at some sacrifice to himself).

It is a question of faith in the Bible as an inspired production throughout, confidence in this is the basis of fellowship.”

W.V.B.

Correspondence

Correspondence with C. Pryde, Queensland, Australia :

To C. Pryde :

“Having read the Watchman, copies of which you have kindly sent to me, may we respectfully suggest that you seem to be missing the point in connection with the sacrifice of Christ.

Is it not a fact that the Law stated “cursed is everyone that hangeth on a tree”, so that Christ Himself must have been cursed in some way, even though benefit accrued to those for whom it is said, that He was cursed “for our sakes” ?

You must know that God would never condemn a man who was innocent just for the sake of others.”

Eventually, a very lengthy reply was received, which it was felt did not answer the question asked, and so the following further letter was sent.

“It is regretted that you have written at such length in response to a very simple question.

Do you not agree that when Jesus was nailed to the tree, either He was accursed or not? If He were accursed as the Law states then in some sense this must have been applicable to Jesus.

So far you do not seem to have met this point. If you will give this matter more consideration and feel inclined to write briefly, then we shall be pleased to hear from you.

There is another point which may help: would you be prepared to baptise someone who believed in the condemned nature of Christ? If not, how can you speak of those who do as your “brethren”?

Again we would invite you if you should reply to be brief and to the point.”

Letter from C. Pryde:

“The following is my reply to your “troublesome” quandary. Please quote it in full in the “Remnant” and forward me a copy.

“For he that is hanged is accursed of God.” (Deut. 21 : 23). “No man speaking by the Spirit of God calleth Jesus accursed.” (I. Cor. 12 : 3).

The question has been repeatedly raised, “If Jesus was ‘accursed’ in being hanged, as the Law states, then in some sense this curse must have been applicable to Jesus”. The foolishness of this claim is made evident through a lack of an understanding of the application of the law of Moses towards the sinner. If there is an applicable parallel, there is also an applicable contrast. The Jewish sinner was hanged on a tree; so was Jesus—“being made a curse for us.” The Jewish sinner was condemned and punished by death prior to being hanged. Jesus was without sin and was not dead when hanged on the tree. The “just” law of God condemned the sinner and then hanged him for all to see, and “fear”. Jesus was hanged while alive by “wicked hands” through envy and murder in the hearts of his executioners. This act brought about what was written of Him i.e. “Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul (life) an offering for sin, He shall see His seed . . . ”

The Jews denied “the Holy One and the Just”. Stephen said they were His “betrayers and murderers”. These “murderers” justified their action by accusing Him of “blasphemy” against the “Law”—declaring Himself the “Son of God”. They therefore declared him “accursed of God” “condemned by heaven” “smitten of God”—“we have a law and by our law He ought to die”.

Jesus was not condemned by God ; He was never other than at one with God. God raised Him from death because it was not possible that He should be holden of it. It is going too far to say that God’s Law cursed Him and God’s Law brought Him again from the dead because of His obedience thereto.

The only point needing clarification is, why did God allow such a Just person to be so treated. The answer is embedded in the Scriptural meaning of sacrifice. “He shall make His life an offering for sin” ; “Jesus” life was the *true* “burnt-offering” (Eph. 5 : 2). He was bound to the horns of the altar. The horns represent power (Ps. 118 : 27). He set His face like a flint. Jesus had a role to perform and so He set to the task. We see the parallel in the offering up of Isaac—“Behold the fire and the wood : but where is the kid for a burnt offering . . . My son, God will provide Himself a lamb for a burnt offering”—Jesus fulfilled the anti-type.

The typical offering was provided in a ram caught in a thicket by his horns (Gen. 22 : 13). A miraculous provision—caught and held by his two horns in a thicket or briar bush—a natural impossibility. The power of the ram is in his horns, yet he was held by them in a thicket. The parallel with Jesus becomes clearly obvious. He was held and bound by the two horns, i.e. where His power lay to break free. The anti-type of the two horns of power were (1) “The Son of God” and (2) “The King of the Jews”. Though He was rich yet He became poor and became obedient unto death, even the death of the cross (altar, or slaughtering place). *The offering was provided by God.* We are not redeemed with corruptible things, but with the precious blood (life) of Christ, as of a lamb without blemish and without spot”. (I. Peter 1 : 19).

Jesus was not cursed by the law, but being under probation by that law, it was needful to endure such contradiction of sinners against Himself, “. . . . He for our profit that we might be partakers of His holiness”. He was the pattern stone for all to follow who desire life. He was “son of man”

for one specific reason ; that He might become the “faithful high priest”. Having been tested in all points, He, a flesh and blood man born under the law “that through death He might destroy Him that had the power of death, that is, the devil”. “Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross” (Heb. 2 : 14 and Col. 2 : 14).—the Law of Moses ; the ordinances which were against us as sinners, because it declared death for sin. (Rom. 8 : 2).

“Christ hath redeemed us from the curse of the law, being made a curse for us . . . that the blessing of Abraham might come on the gentiles”. (Gal. 3 : 13). By His death He destroyed the enmity that existed between Jew and Gentile thus making peace. I, the gentile sinner was cursed by the law, thus Jesus redeemed me by taking away the Law, nailing it to His cross. I now, being baptised, am of the Abrahamic covenant—a covenant of faith.”—C. PRYDE.

“To the discerning reader it will be immediately apparent that the foregoing fails to answer the question asked.”

Those in the truth and who understand the divine teaching in the death of Christ will not run away from the question asked. To suggest that God condemned His Son only for the sake of others is obviously wrong and unscriptural. Christ could have been slain in a multitude of ways but it was pre-determined that He should die upon a tree. This was to show that God was right in condemning all to death including His Son. The answer to the objector’s question —“Why if He had not sinned ?”—is that Christ had our nature with which He was contending all His life. There was only one way to despatch the rebel within Him, by killing it showing that His body although He had not sinned, deserved condemnation.

It is heresy to suggest that Christ’s nature was different from ours and shows the ignorance of the purpose of God in Christ and would render any mind incapable of understanding all that is involved in “Being baptised into His death”. Those who have in the past been guilty of this heresy are more than halfway towards the teaching of Christendom that the sacrifice of Christ was because of the need to expiate God’s wrath against mankind and provide in His Son a substitute for their death. Also it will be observed that there has been no answer to the question : “Would you be prepared to baptise someone who believed in the condemned nature of Christ ?”

In spite of the much vaunted claim in Australia for unity of belief, there is a great turbulence due to the failure to understand

the true teachings in the death of Christ. The appearance of unity is only a facade, not a real "hedge" about a chosen people, but a wall daubed with untempered mortar.

It is hoped that readers will come to see the need for being joined to the One Body wherein there is the one faith upheld and preserved, for without this salvation is impossible.

W.V.B.

News from the Ecclesias

"PENTRIP", Black Rock, Portmadoc.

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

Revelation Study : Mid-week.

Although the weather still remains cold, we have been able to distribute a few leaflets in our attempts to keep the work going and we have been surprised to see how gladly they have been received.

We are now looking forward to the spring and summer as the days are beginning to lengthen, in anticipation of the company of the brethren and sisters which we hope to have this year.

—per J.S.

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.

Supplications and thoughts are constant for those who are ill or undergoing trial, knowing that God watches over all who are struggling to serve and obey Him. These trials and weaknesses of the flesh make us long for Jesus' return when, if accounted worthy, we may hope to be free from all that to which this flesh is inherent. As this new year begins, will it bring His return ? It is with hope, yet fear, that we pray for His coming, if it is God's will.

The work of witnessing by newspaper advertising throughout the U.S. and Canada continues. Responses coming in encourage in this work.

In the midst of uncertainties in the world situation, in our daily work, and with the increase in violence and evil in the world, how great is our blessing to know God's care in our every circumstance, for His hand is there to strengthen, to care for, to sustain.

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.

Applications for the "History of the Truth in the Latter Days", and the Supplement for the Dawn continue to be received, accompanied in some cases with letters showing a very disturbed state of mind.

Arrangements are in hand for further National Advertising. We want to do all that we possibly can in the few days that remain, to bring *the* Truth to those who believe they have the Truth but have not got it.

W.V.B.

Acknowledgment

Gratitude is expressed to readers who have kindly sent contributions towards the cost of postage. It has not been possible to acknowledge this in every case, and it is hoped that this will be taken as an expression of our thanks for the consideration shown. As readers are aware no charge is made for the magazine.