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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

CHRISTENDOM – AND OTHERS - ASTRAY

THE SPIRIT OF GRACE AND OF SUPPLICATIONS

BEHOLD, WHAT MANNER OF LOVE THE FATHER
HATH BESTOWED UPON US

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

CONTROL THAT TEMPER!

NEWS FROM THE ECCLESIAS

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At the Table of the Lord

“WHAT THE SPIRIT SAITH UNTO THE ECCLESIAS”

A GAIN, WE ARE PRIVILEGED to read “The Revelation of Jesus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass . . . ” We study it ; we have a class on it every other week, God willing. Do we, brethren and sisters, receive it as the blessing God intended it to be for the servants of Jesus Christ, those who are struggling to follow Him ? We can reply, “Certainly we do” ; but let us look carefully. Do we truly discern its blessings, God’s purpose in revealing it for us, God’s love through Jesus to open our eyes to what will shortly come to pass ?

To help us, the Spirit has written letters—seven letters. Can we imagine receiving in the mail a letter dictated to John by Jesus, a personal message from Jesus, to help and strengthen in the striving to follow Him ? Yet, we have received, not just one such letter, but seven, as well as the whole message of His Word in The Revelation, in the entire Scriptures. Let us listen, then, brethren and sisters. What is their import for us ? Without going into the details of each letter, there are two messages common to all seven. The first : “He that hath an ear, let him hear what the Spirit saith unto the ecclesias” ; and the record, “To him that overcometh . . . ” Let us consider these communications of the Spirit given for our help.

“HE THAT HATH AN EAR, LET HIM HEAR”

Let us note well, “He that hath an ear, let him hear what the Spirit saith unto the ecclesias”. These are not just man’s words, nor are they John’s words, not even solely the words of Jesus. They are the words of the Spirit of God. When the President of the U.S. has a message for his people, he may go on television and millions give up whatever they may be doing to listen, for his words seem important. What about God’s words, the words of the Spirit ? They are important, far more so than President Nixon’s, for they have to do with our eternal life. Presidents, kings, judges make mistakes, are often wrong. God never is, neither are His words. “He that hath an ear, let him hear what the Spirit saith unto the ecclesias.” We all have ears ! But, do we all listen as we should ; do we *truly* hear what the Spirit saith ? We often hear the expression, “in one ear and out the other,” implying that whatever went in one ear did not stop, made no impression. If we really hear, there must be evidence seen, obedience to what has been said by the Spirit.

We know from personal experience how we have failed to hear what is right and good for us, and have suffered the consequences—sorrow, tribulation. If we are subject to Him, we have learned by

these experiences. We have also seen some who have not been subject, have not heard the Spirit's word, with dire consequences. Some have left the way of life. Do we not read in Matthew 18, Jesus' words to help gain one who is perishing, verse 15-17: ". . . if he shall *hear* thee, thou hast gained thy brother." If there is not a hearing, ". . . then take with thee one or two more . . . And if he shall neglect to *hear* them, tell it unto the ecclesia: but if he neglect to *hear* the ecclesia, let him be unto thee as an heathen man and a publican." Only if we can *hear* when we are wrong can there be the hope of being saved from perishing. A lack of hearing establishes one as a rebel in God's eyes. How important, then, brethren and sisters, that we are His children, are ready to hear.

Did not Jesus say to His disciples, Luke 9:44-45:

"Let these sayings sink down into your ears . . . But they understood not this saying, and it was hid from them, that they perceived it not . . ."

To do all possible to make it sink down into our ears, God speaks through these letters we are privileged to read. Let us strive to hear, brethren and sisters, to perceive, to respond, always by taking heed to what "the Spirit saith". If our ears are closed, we can become like the Pharisees who heard but did not respond, being steeped in the letter and, as a consequence, unable to perceive the spirit of the law.

"TO HIM THAT OVERCOMETH"

Let us now consider the second message contained in each letter from the Spirit to the ecclesias. "To him that overcometh . . ." To such, there is in each message promise of great blessing. Inasmuch as these letters are addressed to us, we are required to overcome if we are to hope for such great blessings. To overcome, we find, comes from a word meaning, "to conquer", "to prevail", "to get the victory". Each one of us acknowledges the great struggle we are facing, to put down the man of flesh, to resist "the lust of the flesh, the lust of the eyes and the pride of life", which is inherent to every one born of a woman. Really, the struggle is to crucify the flesh, striving to follow after the Lord Jesus as He has commanded us. What a struggle it is—so much so that we often wonder, can we ever do it? Can we achieve that victory we are seeking? It is to help in this battle that Jesus has written. He *has* gotten the victory, *has* overcome, and so can help by pointing out the pitfalls, the dangers in the way. If we can "hear what the Spirit saith . . ."

To *hear*, we must *want* to do so, must realise this need, recognising that we are far from perfect. Will there not, then, be a walking softly, halting as did Jacob?

We can only be saved from this precarious state by the working of the Spirit. Is this why God, in His mercy, has caused these letters to be written, why He says, "Let him hear what the Spirit saith unto the ecclesias"? How much we must be aware of our own readiness to kill the flesh realising how prone we are to sin. It takes away complacency ; it removes any thought that our works are perfect, for we are caused to remember we are, indeed, corrupt and failing creatures. If we can keep this in mind, does it not help us to be "ready to hear" and struggle to overcome ?

"MORE THAN CONQUERORS"

To overcome, then, we must get the victory over our flesh, our nature which likes to believe it is perfect. How can we do it ? We know that God does not require the impossible, does not give us a command which can't be obeyed. We find help in I. John 4 : 4 :

"Ye are of God, little children, and have overcome them (the world) : because greater is he that is in you, than he that is in the world."

How blessed we are, brethren and sisters, to be "of God"—children of God—born of the Spirit at baptism ! Such can, and do, know His care and His instruction, if there is a hearing of "what the Spirit saith". Paul helps, Romans 8 : 37 :

"Nay, in all these things we are more than conquerors through him that loved us."

More than conquerors—what does this entail ? We remember, Proverbs 16 : 32 :

"He that is slow to anger is better than the mighty : and he that ruleth his spirit than he that taketh a city."

How hard it is to rule our spirit ! The Proverbs tell us this is a greater victory than when one conquers a city. If we can rule our spirit, are we growing toward being "more than conquerors through Him that loved us" ? To *rule*, we find, means "to have dominion over". We must, then, have dominion over our flesh and all its desires and weaknesses. We think of David, a man after God's own heart, who prayed, Psalm 19 : 13 :

"Keep back thy servant also from presumptuous sins ; let them not have dominion (rule) over me : then shall I be upright, and I shall be innocent from the great transgression."

David recognised that he needed help to overcome. How much we, too, need that help, for, like David, we do fail. Can we, then, join in the words of our brother, verse 14 :

“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my *strength*, and my redeemer.”

How much we need His strength, brethren and sisters, as we struggle to be more than conquerors, recognising that naturally we cannot be so. Indeed, naturally, we do not want to be victors, for the flesh cries out in protest as it is crucified. Yet, the Spirit saith to us, “To him that overcometh . . .” In this connection, we read in I. John 5 : 4 :

“ . . . whatsoever is born of God *overcometh the world* : and this is the victory that overcometh the world, even our faith.”

It is only as we believe, only as we trustingly listen to what the “Spirit saith unto the ecclesias” that we can hope to be among those so greatly blessed because they have overcome.

As we struggle, then, in trial, in difficulty, in temptation, as we are subject to the pull of the flesh and fear lest we fail, we can find help in these letters written for us by the Spirit. As we feel their strength, let us together rejoice, I. Corinthians 15 : 57 :

“ . . . thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

J. A. DeF.

Christendom — *and others* — Astray

The Spirit of the Law the Spirit of Christ

“THE LORD HATETH PUTTING AWAY”

THE PATTERN OF APOSTASY is ever the same : a profession of the Truth, perhaps much zeal, but not “according to knowledge.”

Christendom has boasted about its zeal. As with the missionaries which often at great personal inconvenience, if not suffering, go into the wild and uncivilised parts of the world to teach what they would say is the gospel.

Their method is plainly seen to be unscriptural. Just as in the early centuries it was the practice to water down the requirements of the Truth, and “adapt” the Truth to the theories and fancies of paganism, so this defiling of God’s Word has continued to this day. It is a profitable method, if the number of converts is to be the gauge.

Going into a foreign land and gilding local pagan feasts with a semblance of Christianity has won millions of converts, but to what? The same nefarious practice has allowed local customs, often of a barbaric and sensual nature, to be done in the name of Christianity, perhaps in the name of a so-called "saint" which might not offend the local populace. If an acceptable "saint" could not be found, before long one of the locals has been "beatified" and "canonised" to the joyous tumult of the ignorant and superstitious. These so-called saints in various lands throughout the world must run into hundreds of thousands, but since none exists what does it matter beyond attracting the multitudes. The "saints" of Mexico and say Argentina are completely unknown to the western world.

A classic example of blending Truth with fleshly notions is seen in the utterly mistaken idea that Constantine was the first "Christian" Emperor of Rome. True he relieved Christians of some persecution, but in his beliefs and practices it would be difficult to imagine a more un-Christianlike man. Similarly, the cherished legend that his mother Helena (now an accredited "saint") was the discoverer of the "True Cross" at Jerusalem is false. Perhaps an extract from history will show how far short was the first "Christian Emperor" from being a Christian :

"Until late in life he may have been virile and vigorous, but he was also frightening, because his strength went with a temper that rested on a knife edge and anger brought out a streak of cruelty in him. Ten years or so after Eusebius saw him, he came under attack for condemning prisoners to mortal combat with wild beasts in the amphitheatres of Trier and Colmar; five years after that, he attempted to wipe out all opposition in North Africa by ruthless annihilation of all dissidents, and early in his reign as sole emperor, in 326-7, he executed his eldest son, his own second wife, his favourite sister's husband and, in the words of our chronicler "many others", on a variety of doubtfully proven charges. He was, as Eusebius claims, naturally intelligent, but such wisdom as he displayed in personal relationships at any rate had little of the divine in it. He was in fact an over-bearing man, egoistical and self-righteous, ruthless in gaining his own ends, (and) dangerous to oppose."

(From "Constantine the Great" by J. Holland Smith)

His greatness was memorialised in Rome by the erection of a triumphant arch, which exists in much of its splendour to this day.

But a "Christian"—never!

In the times shortly after the Apostles, it was not so much that

people were converted to true Christianity, but rather that true Christianity became paganised, and became eventually popular with the multitudes.

Now what has the foregoing to do with our subject? To show that there has ever been a pattern causing departure from *the* Truth until it has become completely lost (except in name) in the rubbish heap of men's traditions.

THE LESSON FOR THE PRESENT

In 1848, under the hand of God, *the* Truth in its pristine and apostolic beauty was revived by Dr. Thomas. Because it was *the* Truth, there were few converts, who were despised, and became known in 1864 as the "Christadelphians", a "sect everywhere spoken against". But this is not so today. Christadelphia is no longer a sect bearing the reproach, once heaped upon it. The writer remembers that to become a "Christadelphian" resulted in being ostracised, and in not a few cases, being compelled to leave home. "You don't believe in the Trinity", was the cry; "Then you are eternally condemned". "Nor in an immortal soul, then what about the babes who die?" Many were the stings of cruel arrows, shot at us in those days. But not now. Why? Simply because Christadelphia has become respectable in the eyes of the world; indeed they have embraced much of the world, and in consequence are no longer hated by the world. They have, in their divided state, lost *the* Truth they once possessed, and are ever ready to find accommodating reasons, or rather excuses, for their worldly practices.

It may be beside the point, but could alert the thoughtful how far down the slippery slope Christadelphia has gone. They are not agreed that "sisters" should wear a hat, even in their meetings, yet the Apostle says:

"If the woman be not covered, let her also be shorn."
(I. Corinthians 11 : 6).

It is surprising how far the words of scripture will be bent to allow for compliance with worldliness. Their hair is given for a covering. As the Apostle says:

"If a woman have long hair, it is a glory to her."

In the late twenties and since long hair has not been in fashion. So we had to record some thirty years ago:

"(That is was wrong for) sisters to cut their hair in accordance with the dictates of modern fashion (another name for a god or idol)".

That was our view then, and is now, however much Christadelphia will argue round the command.

This worldly tendency is seen in following the world in the matter of "divorce".

"THE LORD HATETH PUTTING AWAY"

Such is the heading of a lengthy article in the *Christadelphian* for April, over the auspices of "The Committee of the Christadelphian."

Instead of giving a distinctive lead that divorce is unscriptural, much is written which, says in effect, that each case must be judged on its merits, as follows :

"The principles and the divine ideal are clearly defined. There remains the question of how to deal with those who through our common weakness, ignorance of the Truth, shallow spiritual perception, or tragic circumstances have departed from them. Upon what conditions can they be accepted for baptism, or retained in fellowship, or received back ? (These questions ought to be asked in cases of marriage out of the Faith as well as of divorce and remarriage, and indeed of any kind of human error at all, since there is no easy rule of thumb which applies.)"

"Some ecclesias have attempted to establish rules which will simplify the handling of these problems. With such attempts, insofar as they are based on a desire to maintain high standards, one can only sympathise, but insofar as their result is to impose a uniform standard of judgment without regard to relevant circumstances, they can lead to inequitable decisions, the effect of which cannot be reconciled with the love of Christ."

Truly here is a sad confession. Has not the Committee considered that :

"All (must) speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

This is an inspired statement, and so cannot be impossible of attainment. Indeed, it will be achieved in the One Body.

"THE EXCEPTIVE CLAUSE"

The confusion in Christadelphia follows that of Christendom. Quoting from the article :

"The high ideals of marriage . . . so much higher than those of the Pharisees—and the absence of any reference to an

exception in Mark and Luke, have led to much discussion as to the precise meaning of the 'exceptive clause' in Matthew 19 : 9 'saving for the cause of fornication'. As to this, there are two main views in the brotherhood."

This, in spite of the divine requirement that "all must be joined together in the same mind and the same judgment." What a sad confession !

A careful consideration of what has been termed the "Exceptive Clause" will show that none exists.

The simple meaning of Christ's words in Matthew accord with those in Mark and Luke, when correctly understood. The sense of Christ's words is :

"Whosoever shall put away his wife, causes his wife to commit adultery unless, as is obvious, she is already guilty of this as indicated by the words saving, (or *except*) for the cause of fornication."

In other words the cause could not be the "putting away" if the wife were already guilty.

This was too much for the Pharisees, as it appears to be for many professing the name.

"If the case of the man be so with his wife, it is not good to marry."

Then follow the explicit words of Jesus which show that in all circumstances the "Lord hateth putting away."

"All men cannot receive this saying, save they to whom it is given.

For these are some eunuchs, which were so born from their mother's womb ; and there are some eunuchs, which were made eunuchs of men ; and there be eunuchs, which have made themselves eunuchs for the Kingdom of heaven's sake. He that is able to receive it, let him receive it."

(Matthew 19 : 11-12).

These are they who will acknowledge, not only in word, but also in deed, that the "Lord *hateth* putting away."

(. . . to be continued)

A past number of the Remnant, November 1968, will be sent to any desiring a fuller and more complete treatment of "Divorce and Re-marriage".

The Spirit of Grace and of Supplications

“I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications.”
(Zechariah 12 : 10).

IF GOD IS TO POUR the above divinely recorded spiritual blessing upon those who were once His people in the future day of which the prophecy speaks, then two lessons emerge from this consideration.

1. That His spirit is a spirit of grace and supplication.
2. A people who have been bent on a mechanical though meticulous observance of the law are to realise through the aid of *this* spirit that their zeal has been according to the flesh and therefore wrong.

The Spirit's message reveals that the One whom Israel rejected and pushed aside as a man who swerved from the mainstream of their age-lasting law and ancient tradition, was if only it had been realised, “the messenger of the covenant” sent by God to save them.

In the presence of Christ whom they pierced, and who without malice will come to deliver in their time of suffering they will mourn with the bitterness of the bereaved. (Zechariah 12 : 10).

A TIME OF TROUBLE AND OF SHAKING

In these days it is necessary to set before the mind this exhortation of Zechariah, that God's spirit is “the *spirit of grace and supplications*” and that His desire is to give this spirit to those who will have it. Those in the Truth are a body of believers, built upon Christ through the instrumentality of men of the last century who sought after the Spirit of grace.

The words of the Song of Songs concerning the wine of grace sprung to mind, it is that which :

“ . . . goeth down sweetly, causing the lips of those that are asleep to speak.” (Song of Solomon 7 : 9).

Listen to the voice of the brother who gave his life for the Truth and is buried at the side of Dr. Thomas in Greenwood Cemetery, New York ; though dead he speaks through his writings as follows :

THE SPIRIT OF GRACE AND OF SUPPLICATIONS AS SEEN IN ROBERT ROBERTS

“Another thing makes it impossible for me to feel very bitter towards you. Though your estimate of me is altogether off the mark I tell you, I have not the high opinion of myself that

you imagine. I know my infirmities and my shortcomings. They are not such as would be esteemed heinous by a human standard. Still, they cause me utter abasement in the presence of the Most High, and they help me to feel that, in a certain sense, I give you cause for your hard thoughts and speeches.

I am not able to carry myself towards you as I should desire. Between chronic physical discomfort of body and the grimness begotten of constant collision with opposition, and too constant action in one line of things, I realise that I must appear a very repugnant person in your eyes, notwithstanding my strong desire and best efforts to sustain a different part.

But when I have said all this, I will, like Job, maintain mine integrity. I cannot admit the imputations so freely current among you. I am anxious to confess my faults. To do so affords me satisfaction ; but do not bring charges I cannot own to. I do not and have not striven in any sense to serve myself. I am not, and have not aimed at personal exaltation. I enjoy not, and never have enjoyed, the position into which circumstances have forced me. I am anxious only for the ascendancy of principles, and could hide me out of sight if they were exalted.

It was a sad day for me when Dr. Thomas ceased from the land of the living. I felt as if the sun had been blotted from the sky. And my feeling ever since has been that nothing would be so great a satisfaction as the uprising of another from any quarter like him, similarly gifted with a clear eye to see divine verities, and detect human quackery ; a similarly great capacity to take in the great breadth of things, and to keep details and technicalities in their proper little places. . . . Men who rejoice in the truth are not to be mistaken, neither can those long be mistaken with whom personal elevation is a more controlling influence than the ascendancy of the things of God among men.

If I have been compelled to take a prominent and offensive part, it has been to my sorrow, and not to my satisfaction at all, so little has it been a satisfaction in the sense of your surmises, that at any time I have felt that the greatest kindness God could show to me would be to lay me where all

His servants rest, while the present confusion reigns upon the earth."

**THE SPIRIT OF GRACE AND OF SUPPLICATIONS
NEEDED IN ANY DISPUTE**

Is the laying down of conditions before a discussion can take place "the spirit of grace and of supplications"? It behoves also to note the words of the beloved brother's counsel :

" . . . take in the great breadth of things and . . . keep details and technicalities in the proper *little* places . . . maintain the right at all human risks."

**THE SPIRIT OF GRACE AND SUPPLICATIONS AS
SEEN IN JOB**

To look now at the *spirit of grace* and of *supplications* seen in the suffering and yet patient Job.

"Doth not he see my ways, and count all my steps? If I have walked with vanity, or if my foot hath hastened to deceit; Let me be weighed in an even balance, that God may know mine integrity.

If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; Then let me sow, and let another eat; yea, let my offspring be rooted out." (Job 31 : 4-8).

The spirit of supplication proceeding from the mouth of Job was not heard by his so-called friends. His friends thought they were right; they were sure everything pointed up against Job and vindicated their own stand. But the outcome of the matter meant their severe reproof. There is safety in hearing and seeking "the *spirit of grace* and of *supplications*."

D.L.

“Behold, what manner of love the Father hath bestowed upon us”

(I. John 3 : 1)

Part 1

ABOVE ALL THE APOSTLES, John is the messenger of love—he equates the Truth with love, reminding us repeatedly that God is love, and love is of God. John emphasizes and enlarges on the words of Jesus that all the Law hangs on the two commandments—to love God without reservation, and his neighbour as himself. In the opening words of I. John 3, “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God” and in the tenor of the whole epistle, the apostle expresses the underlying basis of Truth as revealed by the Spirit to those “who are being saved”, down through the history of God’s work with faithful men and women from the days of righteous Abel. God is unchangeable. He has always been Love, and “in Him is no variableness neither shadow of turning” and because of that assurance we know that every word of Scripture is profitable, inspired by the one Spirit.

Those who had the Truth now neglect at least two thirds of the Word in their failure to discern the message and guidance of the Old Testament ; Christendom not only makes a physical separation of the Book, but again dissects it until their beliefs are really based on nothing more or less than a few verses torn from their context—so, by addition and subtraction, the Word is mutilated by those who by wisdom strive to know God (I. Corinthians 1 : 19-21), and who, hating what they find in it, with fleshly arrogance change it to fleshly understanding and perish in the snare that they themselves have set.

“For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned.”

(I. Corinthians 2 : 14).

That “God is love” is perhaps one of the shortest and simplest worded statements in all Scripture, yet in the context of the apostles’ teaching this truth is incomprehensible, without the help of the Spirit. Paul tells us that love is the fulfilling of the Law—not only as it was given to Moses at Sinai, but from the beginning, understood by Abel and obeyed by him, as by Abraham (Genesis 26 : 5). Love was the understanding of the commandments of God, the discernment of their necessity to show men and women their weaknesses and the sin that was in them, and that the commandments were to

help and were not grievous ; it embodied gratitude for a hope held out, love for those of like mind who were seen to be striving for the same promise, endeavouring to overcome the flesh and willing to forego the world and its pleasures for the reproach of Christ. That is the love that "suffereth long and is kind"—no envy, no rashness, no evil-thinking or iniquity ; bearing, hoping, enduring all things—"Charity *never* faileth". Weren't these the things, brethren and sisters, that Abel was nurtured on ? Enoch, Noah, Shem, Abraham ? Abraham believed God and it was counted to him for righteousness, not of works. His belief, or love of truth, brought him very close to God, and his seed were very dear to Yahweh, and for his sake they were called and chosen, alone out of all nations of the earth, to be known as God's people. None of us is ignorant of the spiritual state of Jacob's children before deliverance, or how much they were in need of reproof, correction and instruction in righteousness, of discipline and restraint and deep spiritual need. God gave them a law—His law—and for their guidance and understanding it was written (for the first time) and set out in ordinances or decrees.

But what concerns us, in these days, as the end comes visibly nearer, is that the Law given to lead Israel to Christ and which was "Holy, just and good" became a snare to them, for, by trying to seek salvation in keeping the letter of the law, it destroyed them. They read "*Thou shalt not*", but neglected to seek the reason and need for the commandment (which required spiritually more than they cared to give) or the patience and loving kindness of their God who had delivered them, and who, by His Law, was *leading* them as one leads a child not destroying them by a commandment which they could not keep. If they had considered the Law in counsel together and in supplication—such as Leviticus 19 and elsewhere, and had seen how God has identified Himself with every compassionate thought He asked them to have for one another, would they not have found that the Spirit took them beneath the written word, helping them to discern the mind of God on what He considered, in the words of His Son, "the weightier matters of the Law, judgment, mercy, faith." ?

"I taught Ephraim also to go, taking them by their arms, but they knew not that I healed them. I drew them with cords of a man, with bands of love, and I was to them as they that take off the yoke on their jaws, and I laid meat unto them." (Hosea 11).

In this manner God had revealed Himself to Israel throughout the Law, and the "just" Paul tells us, recognising the Spirit of Christ in the commandment, obtained life by his faith : but the Pharisees

used the Law to hold a people in bondage, cursed under the letter they couldn't escape from, or fulfill, and it slew them (Romans 7). Of necessity, and symbolically, it was originally engraved in stone, but it led to Jesus, and in the devout Jew it became, "through the Spirit of the living God, written not with ink, not in tables of stone, but in the fleshly tables of the heart." The law, as Paul wrote, *led* Israel as one leads a child (the original Greek for "school-master" of the Authorised—Galatians 3 : 24—is "pedagogue", which was a servant of Paul's time who led a boy from home to school and back again).

Such was the Spirit of Christ in it—never presenting an ultimatum or placing a righteous man or woman in the agonising position of being compelled to break the law and being condemned for it, because of the weakness of his flesh (or infirmity) which he was striving to overcome, for Christ's sake :

"But God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."

(I. Corinthians 10 : 13).

J.P. (. . . *to be concluded*)

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

“I WILL SAY TO THE NORTH, GIVE UP ; AND TO THE SOUTH, KEEP NOT BACK :”

“Bring my sons from far, and my daughters from the ends of the earth : . . . let all the nations be gathered together, and let the people be assembled : who among them can declare this, and shew us former things ? Let them bring forth their witnesses, that they may be justified : or let them hear, and say, it is truth.

Ye are my witness, saith the Lord . . . that ye may know and believe me, and understand that I am he . . . ”

(Isaiah 43 : 6, 9 and 10).

THERE ARE OVER 500 million Buddhists, over 300 million followers of Mohammedanism, 300 million adherents to Hinduism, 400 million followers of Confucianism, not to speak of Taoists, Shintoists and Jainism.

But Yahweh has a living witness ; of the Jews He says, “Ye are my witnesses.”

To the nations who would disregard the God of Israel, He declares, “. . . let them bring forth their witnesses, that they may be justified : or let them here, and say, It is truth”.

In these last days a particular sign has been given, the sign of the return of the Jews to their land. In connection with this sign is the divine declaration :

“I will say to the north, Give up ; and to the south, Keep not back . . . ” (Isaiah 43 : 6).

The south have been “keepers back” for decades, and in Jewish eyes it did not seem as though “the north would ever give up.”

But it is evident that God overrules in the kingdoms of men.

When Palestine was under the British Mandate following the Balfour Declaration of a “National Home for the Jews”, it was laid down in the Command Paper of 1922 that for the fulfillment of this policy :

“. . . it is necessary that the Jewish Community in Palestine should be able to increase its number by immigration. This immigration cannot be so great in volume as to exceed what-

ever may be the economic capacity of the country at the time to absorb new arrivals. It is essential to ensure that the immigrants should not be a burden upon the people of Palestine as a whole and that they should not deprive any section of the present population of their employment.

There was something of prevarication in this statement by the Mandatory power as distinct from its original declared intention. The Jews were really not a burden but rather a great asset opening up desert areas to new prosperity after centuries of neglect.

Later the Mandatory power declared :

“ . . . His Majesty's Government do not read either the statement of Policy of 1922 or the letter of 1931 as implying that the Mandate requires them, for all time and in all circumstances to facilitate the immigration of Jews into Palestine subject only to consideration of the country's economic absorptive capacity. Nor do they find anything in the Mandate or in subsequent Statements of Policy to support the view that the establishment of a Jewish National Home in Palestine cannot be effected unless immigration is allowed to continue indefinitely.”

This palliative to Arab jealousy and hostility to the Jews was really a political move rather than for practical purposes. When the Jews began to suffer Nazi persecution the Mandatory power, though conscious of the dreadful plight of a large number of Jews in certain European countries, was very stinting in its aid, Britain declared :

“For each of the next five years a quota of 10,000 Jewish immigrants will be allowed on the understanding that a shortage in any one year may be added to the quotas for subsequent years, within the five-year period, if economic absorptive capacity permits.”

The Jews wanted to go, indeed they needed to go, but the south “kept back”. The result was that many died in the Concentration Camps who otherwise might have escaped.

After the halocaust an Anglo-American Committee of Inquiry began its work in 1946. The recommendation of this Committee, pending reference of the Palestinian problem to the United Nations, was that the Mandatory should facilitate Jewish immigration under suitable conditions. The comment was made :

“We have recommended the admission of 100,000 immigrants, victims of Nazi persecution, as soon as possible. We

now deal with the position after the admission of that number. We cannot look far into the future. We cannot construct a yardstick for annual immigration. Until a Trusteeship agreement is executed it is our clear opinion that Palestine should be administered in accordance with the terms of the Mandate . . . ”

Thus the south held back by devious means, restricting the flow of immigrants. But God's purpose was not to be thwarted. Suddenly the “keeping back” was at an end, as the sovereign state named Israel emerged in 1948.

But the north would not “give up”. Year in and year out, Russia blocked the way.

The stirring of Soviet Jewry for a freer life, and their yearnings towards the land of their forefathers was quieted by propaganda and passport difficulties. There was repression up to 1970.

Then suddenly there appeared to be clear evidence of a degree of official relaxation. The Soviet Prime Minister during a visit to Norway last December declared after being questioned about discrimination that such was not the case concerning Jews. Russia was not refusing Jews permission to go to Israel. “We are now freely allowing them to leave if they want to. It is only a question of the processing of applications.” But because of the situation in the Middle East “we cannot allow potential soldiers to go to Israel”. declared the Russian leader. This statement seemed to indicate that Russian Jews with military training would be excluded to give the appearance of keeping faith with the Arabs and also ensure that some of Russia's military technique would be kept secret.

Soviet Jews commenced to arrive in Tel-Aviv at the rate of an estimated 1,500 a week. Israeli officials began to prepare for a flood of immigrants from “the north”. A Soviet diplomat in Washington was reported to have told a correspondent of an Israeli newspaper that :

“It has been decided at high level to let out all the Jews who want to leave—except those who could enhance Israel's military potential and technicians working in sensitive areas.”

The diplomat indicated that Israel's estimate that approximately 35,000 Soviet Jews might arrive this year “could be far below the actual figure.”

Even 35,000 however means more than twice the actual immigrant total who arrived in Israel last year.

Officially, however, applicants for immigration from the U.S.S.R. need affidavits from Israel declaring that they have relations there. So far, about 80,000 affidavits have been sent out by Israel. But Israelis believe that these affidavits are only a matter of formality as visa decisions depend on other factors.

A crash programme for absorbing at least 65,000 Jewish immigrants this year has now been worked out ; some of these of course will be from "the south" as well as "the north". Imports of pre-fabricated cottages have been ordered from the United States and from Scandinavian countries.

Very few Russian immigrants to date are sorry about their decision, as can be expected.

Thus, the prophecy is beginning to be fulfilled and thereby the divine declaration and witness is vindicated. This in itself is an earnest of greater things to come.

D.L.

Control that Temper

People of violent temper sometimes console themselves with the thought that it is soon over, and then *they* are all right. That may be as regards how *they feel* themselves. But what about others ? Wounds are made that do not easily heal, and love is checked that does not easily revive. Stand over "temper" as your worst enemy. When you feel it stirring, run away, or at least be silent. Solomon well says : "He that hath no rule over his own spirit is like a city that is broken down and without walls."—R.R.

News from the Ecclesias

EDEN, NEW YORK : Grange Hall, Church Street.

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

The interest of two continues, not without its difficulties. As the working of God is seen, to accomplish His purpose, how great is the encouragement and the certainty that this work is in His hands.

Response to advertising continues, giving encouragement in the work of witnessing to His Truth.

The evil and violence which fills the earth is a sure sign of the nearness of Jesus' return. Let us pray for strength, for courage to face the trials which these last days bring, that we may stand fast until He comes.

J.A.DeF.

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

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

On the first weekend in April we rejoiced in the company of brethren and sisters from America, Ireland and Wales. Much needed and timely help was afforded by Bro. Pinkerton and Bro. De Fries.

The Fraternal Gathering was a delightful feast of good things as the minds were uplifted by the exhortations on the theme : "The Letter killeth but the Spirit giveth life." A cable, a message from Eden three thousand miles away, saying "Worship God in *Spirit* and in truth" galvanised the meeting, making us appreciate that this message had come much further than 3,000 miles, even from God in Heaven.

All felt His presence, and joyful in the unity which can only come by being submissive to the Spirit, and not being moribund by the "letter".

On Tuesday, 4th April, a number took leave at Manchester Airport of Bro. De Fries on his return to U.S.A., saddened to see him go ; gladdened by his able and good counsel.

W.V.B.

"PENTRIP", Black Rock, Portmadoc.

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

On the 19th March we were pleased to have the company of Bro. and Sis. Butterfield and much help was received from the exhortation which was based on the book of Job. Further help was also received on March 22nd.

The help at the Fraternal Gathering was also much appreciated both in the spiritual and the natural.

We are also grateful that health and strength has been restored here and that valuable lessons have been learned from these experiences.

We now look forward to the summer once again and to the visits of the brethren and sisters.

—per J.S.

NEWTOWNARDS, CO. DOWN, Northern Ireland.

Breaking of Bread, Sunday 11-30 a.m.
Sunday School 2-0 p.m.
Bible Class—Wednesday evening.

The Fraternal Gathering in Manchester provided a welcome and helpful opportunity to meet again with brethren and sisters, and share in the spiritual benefits of the exhortations. We are grateful for the loving care and hospitality received. It was most beneficial to have the counsel with brethren, especially as Bro. De Fries was also able to be present. The unity and love was felt and greatly appreciated by all from Ireland, both at the meetings and in the companionship we enjoyed in the home.

J.P.