

JULY 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

CHRISTENDOM – AND OTHERS – ASTRAY

THE TITLES OF THE PSALMS

THE FELLOWSHIP OF LIGHT

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

NEWS FROM THE ECCLESIAS

All Communications

W. V. Butterfield
16 Westfield Road,
Cheadle Hulme
Stockport, England

J. A. DeFries
R.D.1.
Forestville
New York, U.S.A.

At the Table of the Lord

“THE CHILDREN OF ISRAEL WENT UP HARNESSSED”

IN OUR RECENT READINGS, we have lived with our brethren and sisters in Egypt, have seen the hand of God working through Moses and Aaron to bring out His people—out from bondage and oppression. They had cried unto Him for deliverance and He heard. As plague after plague fell upon the Egyptians, they were helped to see the great blessing and provision that was theirs. As they knew light in their dwellings, and knew that in every other house in Egypt there was only thick darkness, would they not value the light—value even more the covering, the protection of God setting them apart as His people even though they were in bondage, in a strange land?

These things should be a help to us today, brethren and sisters, as we are brought to realise how we, too, are dwelling in a land of darkness, an evil world. As we become aware also that God allows a dwelling in light, His light, do we fully appreciate the blessing of separation between children of light and children of darkness? Our answer may be, “Certainly we value it”. But, is there not a danger that this appreciation can be lost. There are some who have loved darkness rather than light, and have left *the* Light—a warning for us, especially when we remember there is no halfway point. There is either light or darkness—no twilight in between.

Can we enter, too, into the minds and hearts of our brethren of old as they were commanded by God to kill the Passover lamb, to place its blood upon the door-way, to stay within the house so that the angel of death would pass over? As they appreciated the power of that blood on the door, as they heard the wailing of the Egyptians because their firstborn perished, they would feel very close to God, would be aware of His power, His mercy and His provision, seen in the giving of the Lamb who was to come to bring salvation from death.

Brethren and sisters, we are permitted to partake of that Lamb in spirit every first day of the week, to remember Him. Does God’s power and love seem alive and close to us as we are privileged to partake, knowing that all who remain in His House can be saved from death? Is it as real to us as it was to our brethren and sisters in Egypt, as they obeyed, rejoicing at the provision of the blood which identified them as children of God? They would, indeed, give thanksgiving to their God, the God of all mercy who granted such a covering for them.

A GOING OUT

Following their deliverance from the angel of death, our brethren went out of Egypt, following the pillar of cloud and fire. This was, as we read in Exodus 13 : 21 :

“ . . . to give them light ; to go by day and night.”

The light was continually with them, evident, real, clear, the power of God seen so near. There could be no mistaking Who was leading them as they journeyed. Is it not our experience as well ; there is no mistaking Who is guiding ; for what happens to us is not “time and chance” any more than it was with our brethren in the wilderness.

We have read (Exodus 13 : 18) :

“ God led the people about, through the way of the wilderness of the Red sea : and the children of Israel went up *harnessed* out of the land of Egypt.”

We are shown that God not only led them out, but even more. When we look up this word “harnessed”, we find it is also used as “armed”. We could, then, read, “the children of Israel went up armed out of the land of Egypt.” We might well ask, how were they armed—with spears, sword and shields ? No, we would have to conclude, for they went out armed with the power of God, through Moses and Aaron, seen in the cloud and the fire. How greatly strengthened they must have felt, or should have, as they went out. The power of Egypt had been confounded. Yet, we read how they so soon doubted, feared, murmured. Was it because they didn't put their trust in God, in the arming He had granted to them ? We, too, brethren and sisters, can murmur. can doubt, unless we perceive the power and trust in the arming which God grants to those He is pleased to bring out. What, then, is to be our arming ? It is the same as Israel's—not a sword, a spear or a stave ; but the invisible power of God, going out on behalf of His people.

In this connection, Paul helps us, Romans 13 : 11-12 :

“ now is our salvation nearer than when we believed. The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the *armour of light*.”

This is what Israel was told to do, and as they went up so “*harnessed*”, would they not recognise that His light was their armour, that light which led them, which had caused their dwellings to shine out in Egypt ? We remember, too, at the Red Sea how “the pillar of the cloud went from before their face, and stood behind them : And it came between the camp of the Egyptians and the

camp of Israel ; and it was a cloud and *darkness to them*, but it *gave light by night to these* : so that the one came not near the other all the night.” (Exodus 14 : 19-20). Was this the “armour of light” in operation ? Have we not experienced it, brethren and sisters, been cared for, protected by it, separated by it ? Do we, then, value it more than Israel did, seeking it as a sure protection ? Let us take the experiences of our brethren in Israel, realising how closely our own lives may parallel theirs, and so “put on the armour of light”. If so, though we may know fear and grievous trials, no real harm can come to us, for God is there to provide and to harness.

Paul further writes, Romans 13 : 14 :

“ . . . put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”

How the flesh likes to be provided for. *But*, if we believe we are under His care, have we not the armour of light, and what need is there to be overly concerned in providing for the flesh ? To make due provision for our temporal life is right, but in the guise of diligence, it can be overdone to fulfil the lusts of the flesh—the pride, satisfaction and comfort which comes from super preparedness and overabundance. The armour of light protects the spirit, not the lusts of the flesh. This was God’s provision in the wilderness. Can we not hope that it will continue to be our experience as well ?

Paul continues to help us enter into the mind of our brethren as they went up harnessed. II. Corinthians 10 : 3-4 :

“For though we walk in the flesh, we do not war after the flesh.”

Israel did not war after the flesh—God fought for them, first testing their faith, then defeating the might of Egypt. It was not Israel’s strength that destroyed Pharaoh—not sword, nor spear.

“(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds ;)”

This was the great might which vanquished the Pharaoh of Egypt, and this same wondrous power is working with His people miracles of another sort, even “bringing into captivity every thought to the obedience of Christ”.

Carnal weapons cannot conquer the flesh ; it takes the “armour of light”, the power of God. These are the weapons God gave to Israel as they went out of Egypt, as they saw the Red Sea open to allow them to cross on dry ground. As they watched it close over

Pharaoh and his army with the mighty weapons, would they not have a real appreciation of the power of God, warring on their behalf.

What are these weapons—so powerful, so effective? In Ephesians 6 : 10-17, we find help (verse 10) :

“Finally, my brethren, be strong in the Lord, and in the power of his might.”

This must be our strength, our help as it was Israel's. (Verse 11) :

“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.”

Israel stood against the craft, the cruelty of Pharaoh. We, too, brethren and sisters, can stand with His help if we can grasp, can put on this whole “armour of God”. Paul continues (verse 13) :

“ . . . that ye may be able to withstand in the evil day, and having done all, to stand.”

The Spirit is very specific as to what is to be the armour of light that can enable us to stand, verses 14-17 ; loins girt about with *truth*, the breastplate of *righteousness*, the *gospel of peace*, the shield of *faith*, the helmet of *salvation*, the sword of the Spirit, the *word of God*. How striking that none of this is of man's making. If we were to try buying this armour, we know it would be impossible. Yet, God gives it to His faithful children. This was the harnessing, arming of our brethren as they went up. Let us look to their example of help and go out armed ourselves, brethren and sisters, determined to serve and obey Him who gives it, struggling to “bring into captivity every thought to the obedience of Christ”.

David was one who knew this armour of light and was able by it to conquer so that God witnessed he was a man after His own heart. The words of David in Psalm 68 : 35 express for us his strength :

“O God, thou art terrible out of thy holy places : the God of Israel is he that giveth strength and power unto his people. Blessed be God.”

Let us, brethren and sisters, join with Israel, with David, with Paul, as we together go out harnessed—and cry out “Blessed be God”.

J. A. DeF.

Christendom — *and others* — Astray

The Spirit of the Law the Spirit of Christ

“The Lord thy God hath chosen thee unto himself, above all people that are upon the face of the earth.”

(Deuteronomy 7 : 6)

CHRISTENDOM VIEWS all peoples as being children of God, irrespective of colour, race or creed. Upon this basis the Roman Catholic Church makes its claim as the Mother Church of the Universe.

Catholics and others of Christendom are amazed when it is pointed out that God was not the God of any other nation than Israel. This truth, so amply demonstrated in the Old Testament, has an iconoclastic effect on Christendom’s cherished notions that *the God is the God of all peoples.*

When Israel were delivered from Egypt it was to show that the God of the Hebrews was more powerful than any of the false gods of Egypt ; that He was the only true God. The promise at the time to Israel was :

“I will take you to me for a people, and I will be to you a God : and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.”

(Exodus 6 : 7)

God, Yahweh, is only the God of those who know Him. This is why Moses was instructed to tell Israel His name—“Yahweh Elohim”, cryptically containing the meaning “I be and will be mighty ones”. The truth of this was demonstrated to Israel, so that they might believe in Him who called them to Himself.

The other nations who were ignorant of Yahweh were to learn at their peril of His mightiness.

The nations surrounding Israel were utterly ignorant of the true God and became depraved and debased, so that the cup of their iniquity was full, making it necessary for them to be ousted from the land of Canaan. This would never have happened if Yahweh had been the God of the Hittites, the Perizzites and the five other great nations who dwelt in Canaan.

Contrary to what Christendom claim, the true God is only the God of those He has *chosen* : who become privileged to know Him.

On the lips of many people the Jews are spoken of as the “chosen race”, often in derisive tones. These critics overlook the fact that

it was God Himself who honoured Israel with this title. It was used by the Nazis in their propaganda to show that the Jews were claiming a superiority over their fellows, and became a baton in the hands of men like Goebbels to thrash and punish the Jews of Germany. Extermination of all Jews was Hitler's cry. Many suffered, millions perished, but those responsible who had made such extravagant boasts about the superiority of the German race, came to the doom of suicides or felons, when all their vaunted schemes had crashed in ruins.

Could the true God be the God of those who treated the Jew so vilely? Of whom it was said:

"I will bless them that bless thee, and curse him that curseth thee." (Genesis 12 : 3).

If one looks briefly at the wicked practices of the Babylonians, the Greeks and the Romans, often carried out in service to their gods, it cannot for one moment be imagined that the *true* God was their God.

It is often argued that ignorance of the true God was not their fault, any more than it is of millions upon the earth at the present time, but this overlooks that it is God who calls men and women to Himself, and they are not left in ignorance by caprice or chance. What saith the Spirit?

"For the eyes of the Lord run to and fro throughout the *whole* earth, to show himself strong in the behalf of them whose heart is perfect toward him." (II. Chronicles 16 : 9).

THE UNITED MESSAGE OF THE OLD AND NEW TESTAMENTS

Christendom rejects the Old Testament with its clearly stated principle that God chooses His people from among the teeming multitudes of the earth. They place much emphasis on the New Testament, but if they paused they would see that the God of the Old Testament is the God of the New, giving the same message that it is He who *calls*, who chooses.

The Lord Jesus makes this clear:

"No man can come to me, except the Father which hath sent me to draw him: and I will raise him up at the last day."
(John 6 : 44).

The words are simple: their meaning clear. All the work of bringing a people to God, to Christ, never depends upon man, but is the exclusive work of God. He knows, as He searches the heart, whether the one "*called*" may have sufficient faith to accept this responsibility. To come to the Truth, without adequate faith would

only be a "call" to destruction. This thought shows how far astray is Christendom, who do not understand the "call", have no place for such a work in their operations.

What of the "others"? Those who once had the Truth? They speak of being baptised into Christ as being the means of giving the hope of life. Yet ask them if those not baptised are without hope and they demur. The *Dawn* ex-Editor went so far as to say that it is not for them to judge any man in the matter of salvation. As Robert Roberts so ably put it: "Every positive truth must be accompanied with a firm denial of the opposite." If there is hesitation in saying those not baptised are without hope, does it not mean that their profession that "baptism is essential to salvation" is meaningless and void of conviction. In spite of the many efforts of the "others", their campaigning, their Bible Exhibitions, all carried out at much expense and effort, what can these serve? Only to bring together a people who do not understand or know God, and His clearly defined purpose in "calling out a people for His name". It must be emphasised for the sake of a clear understanding of the Truth, that those *not called* are lost. Jesus said, He came to save those that were *lost*. The voice of the Spirit in the Old and New Testaments is the same, making clear that those *not called* are without hope. The Apostle Paul sums up this position clearly for those living in Old Testament times and those living since. Writing to the Ephesian Ecclesia, he says:

"That at that time (i.e. before they were baptised) ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, *having no hope*, and without God in the world." (Eph. 2 : 12).

WILL GOD CALL ANY TO A DIVIDED BODY?

This question is easily answered. Christ is not divided. The "call" of God is to Christ, and to Christ alone. If a group be divided, whatever they call themselves, they are not Christ's, and cannot be used to call any to Him.

The "others", a fairly numerous group are divided into perhaps twelve or more sects. They profess that they can all be used to "call" to Christ. What a fallacy! What a contradiction of divine truth. Does not their literature show a lack of being "joined together in the same mind, and same judgment?" Some proclaim with great emphasis that Christ had our nature; others (particularly in Australia) deny this, saying His nature was sinless or clean; yet neither will say because of failure to agree the other is without hope. This essential is side-tracked by the oft-used phrase: "We must not judge." Yet Jesus said that it was essential to judge righteous

judgement. Without judgment none could come to know God ; could come to the Truth. This is where the “others” have followed in the works of Christendom to their own destruction.

FELLOWSHIP

From the foregoing it should be clear there is only *one* fellowship, constituted of those *called* to God, and like Christ are undivided.

This truth taught from the beginning is put into very clear words by the Apostle Paul, which no simple mind can fail to understand :

“Be not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ?”

(2 Cor. 6 : 14).

Any denial of *the* Truth, *the* Light, is darkness. To say Christ had a different nature from ours is contrary to the Truth, is darkness. Yet those professing this heresy are still regarded by the “others” as “brethren”, and may have hope !

The Apostle goes on to say :

“And what agreement hath the temple of God with idols ? for ye are the temple of the living God ; as God hath said, I will dwell in them and walk in them ; and I will be their God, and they shall be *my people*.” (2 Cor. 6 : 16).

These inspired words cover the work of God in the past and in the present ; with Israel of old, and with those *called* to be part of Israel by faith. None others are included. What a solemn warning ! And so the Apostle concludes for the benefit of these : (not of any others)

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty.”

(2 Cor. 6 : 17-18).

From these words it is obvious that the company of God’s people is a united body, not divided. And only they are privileged to look to the great God as their Father. What a blessing, and what a warning to those who imagine God’s people can be scattered and divided, and yet be the “temple” of God, amongst whom He will walk.

(To be continued).

The Titles of the Psalms

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

Psalm 50

"A Psalm of Asaph."

The previous Psalm (49) in this series brought out a fact, a stubborn fact which is before all mankind.

"Nevertheless man being in honour abideth not : he is like the beasts that perish."

The world tries to gloss over this divine truth. The funeral rites of the great are made a theatre, giving the impression that in death nothing has been lost of their former glory. How false ! For :

"Like sheep they are laid in the grave ; death shall feed on them."

The attempts to suppress this truth could not be more marked than in the burial of the Pharaohs in Egypt. The wealth of the provisions which was poured into their tombs was tremendous ; ensuring by the variety of food sustenance for the departed in the "underworld" ; and by the extravagant golden shrines and coffins, a glory which time would never efface. Most of these tombs have been pillaged and robbed, but one remained almost intact until 1922 ; more than three thousand years old. It was discovered by two Englishmen, Lord Carnarvon and Howard Carter. After years of digging and disappointment, they came upon a sealed door. Broken open Lord Carnarvon asked : "Can you see anything ?" Carter's voice quivered with excitement : "Yes," he said, "I see wonderful things." The perished food was still there—untouched. Golden ornaments, shrines, and trophies were found in such abundance, that the cataloguing of them took weeks. Then in an inner chamber they came to the tomb—the sarcophagus. Would this contain the mummy of Tutankhamun, the husband of the famous beauty, Queen Nefertiti. With difficulty the first coffin of gold was removed, then a second, and finally the third, which was found to contain the blackened mummy of the great Pharaoh. Still dead, *still*—as when he was placed there with all the wealth and glory to keep him alive on his journey to the hereafter. The costly aromatic resins and oils, called by the Egyptians *mum* (hence the corpse is referred to as a *mummy*) over the thousands of years, and in the great heat of the Egyptian desert had melted, and percolated between the coffins, making them almost a glued solid mass and difficult to separate, and had soaked the linen swathes in which the dead was wrapped, turning the corpse

into a blackened repulsive looking body. Truly, death does feed even upon the great ; and this, in spite of golden amulets, jewelled inscriptions, found in the linen wraps to ward off evil spirits and prevent corruption.

What a lesson for those who may see the eye-stunning splendour of the golden relics taken from the tomb, and now on exhibition at the British Museum in London.

There is no power of man, no artifice, no craft, which can thwart the declared purpose of God : so simply expressed, that none who are willing, can fail to understand.

God never intended that all His created ones should end in the tomb. The present Psalm (50) sounds a clarion call for those who will understand.

**“OUT OF ZION, THE PERFECTION OF BEAUTY, GOD
HATH SHINED.”** (verse 2)

The context of these words is instant in majesty and power :

“The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the *perfection of beauty*, God hath shined. Our God shall come and not keep silence . . .

Gather my saints together unto me ; those that have made a covenant with me by sacrifice.” (verses 1/5).

What a glorious transformation for those accounted worthy. Their tombs unknown, yet known by God. Their remains returned to dust for dust they were, yet now they respond to the call of Him, who “with the voice of the archangel, and with the trump of God” —they rise, never more to be haunted by disease and death. Contrast their appearance now with the mummy of the great Pharaoh. They are all “glorious within”, shining in the strength of immortality, truly the “*perfection of beauty*”. “God hath made all things beautiful in his time.” The flowers, the trees, and the young —but all these decay and die, although their initial beauty cannot be surpassed. Now the same God, with the same power, instils His faithful with a “*perfection of beauty*”, as imperishable as gold, which never tarnishes, nor decays. Pharaoh, after all only a human being, has gone—for ever. His corpse defying all the arts of men to preserve it. Those who are God’s will be like the gold lavished on the ornamentation of his tomb—imperishable, everlasting—witnesses to the promise of God in this Psalm.

A PSALM OF ASAPH

This is the title of the Psalm ; which has a remarkable connotation with the foregoing.

Asaph, was one of the Levites in the time of David, who was "arrayed in white linen". and assisted in the rendering of praise in song.

All the saints will ultimately be arrayed in "fine linen, clean and white", after they are awakened from the sleep of death by the cry of their Saviour.

"Asaph" is the Hebrew for "gather together", and is most appropriate in describing God's purpose with His people at the time when His long silence will have ended. The word hides from the worldly gaze the simplicity but infallibility of the glorious Truth.

"And the heavens *shall* declare his righteousness : for God is judge himself." (verse 6).

The new heavens will appear, when the present have been "dissolved with great noise and fervent heat". One wonders how all these sublime Truths can be overlooked by the majority. What is the reason ?

**"THOU THOUGHTEST THAT I WAS ALTOGETHER SUCH
AN ONE AS THYSELF."** (verse 21)

"Thou givest thy mouth to evil, and thy tongue frameth deceit. These things hast thou done, and I kept silence ; thou thoughtest that I was altogether such an one as thyself."
(verses 19 and 21).

It has always been the besetting tendency of human nature to treat God as though He were a man. The idols of the past and the present, although they have mouths cannot speak, and their messages, or supposed messages are nothing higher than the thoughts of men who have made them. Talk to those who profess to be religious, who may show much zeal, and their conversation is leavened with "I think", "it is my opinion" ; no submission to a higher power, to God. They view God as the Psalm declares as "such an one as thyself". Their philosophies, their metaphysics (whatever this is supposed to be), their speculations only lead them into a dense jungle of confusing and conflicting thoughts, which leave them as bereft of any real hope as the beasts of the field.

The Psalm concludes with a solemn sound, which will find a hearty echo in the faithful.

"Whoso offereth praise glorifieth me : and to him that ordereth his conversation aright will I show the salvation of God." (verse 23).

(. . . . to be continued)

The Fellowship of Light

THERE CAN ONLY BE ONE TRUE fellowship, that is the fellowship described to us by the Apostle John in his first letter at chapter 1, verse 7 :

“But if we walk in the light, as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin.”

The first action of the Lord God when creating the heavens and the earth was to command, “Let there be light” and there was light. And the light was good. So in the spiritual, Light is good and well pleasing to the Lord God.

Our natural position is we know, one of spiritual darkness, sin and unrighteousness. Such is not pleasing to God.

As God caused the light to dispel the darkness, so He has, says the Apostle Paul, caused the light of His glory revealed in the face of Jesus Christ to shine unto our hearts. (II. Corinthians 4 : 6).

Those who have been called through the message of the Gospel (The Glad Tidings) have been called into this marvellous light. They have responded to the call by dying to the old life of darkness in the waters of baptism. They have also risen again to a newness of life. They have put on Christ their righteousness, which is to them an armour of light. (Romans 13 : 12-14).

As such they are in the fellowship of light. But, however, today there are many so called “fellowships” each claiming to be light, each one saying in effect “we are right”. As there can be only one fellowship of light, we have a great and vital problem before us.

A problem which calls for a severe and critical self examination. There must be and there is an infallible guide to the one true fellowship. This guide can be named under the word LOVE. Upon this, the Lord Jesus said, hang all the Law and the Prophets (Matthew 22 : 36-40). The Apostle Paul calls us to love the brethren. (Romans 13 : 9-14, and Galatians 5 : 13-16). James calls it the Royal Law (James 2 : 1-13). Lastly we turn to the word of John in his first letter :

“My little children, let us not love in word, neither in tongue; but in deed and in truth.”

Such, he goes on to reveal, is the hall-mark of the truth, when he says :

“And hereby we know that we are of the truth, and shall assure our hearts before Him.” (I. John 3 : 16-24).

The guide is continued in that we are told how to love. An example of which is found in Paul's letter to the Colossians. Here the Apostle reveals what we must do, after being risen with Christ from the waters of baptism. We have died to the old feelings of a life in the lusts of the flesh, we are to mortify (to deaden) these things. We are to put off anger, wrath, malice, blasphemy, filthy communications out of our mouths. All these are opposed to the love we should have (verses 10-17).

In the place of these things we have put on things more suitable to a child of light. *Off* comes the old man of our sinful nature and on goes the new man which is renewed in knowledge (knowledge of the things of the Spirit of God).

After the image of Him (God) that created Him, the glory of the image of God seen in the face of Jesus Christ, is passed on to those in fellowship with Him and His Father. In the image of the new man, all difference of status or worldly position has gone.

Such is the new man which Christ united in one by breaking down the middle wall of partition, the Mosaic Law, as Ephesians 2 : 13-16. No longer is there a law of sacrifice for sin. Now all the law is fulfilled in the command of love as we see in Galatians 5 : 16-26. (Note verses 22-23).

How important then is this command to love one another. Not only is it the hallmark of the Truth, but is the rod or rule of measuring by which the new man in Christ is measured. Any claiming to be the Truth, to be righteous, must fit this measure. Read again carefully, Colossians 3 : 12-13, phrase by phrase, let each phrase sink deep down into our hearts and conscience.

Let them be deeply engraved that they may be not too easily forgotten. Similar phrases are to be found in what Christendom calls the Beatitudes. (Matthew 5 : 1-12). They are however more than beautiful attitudes, for they describe the life of all who would walk in the fellowship of light. Bowels of mercy. To obtain mercy we must show mercy. Kindness—humbleness of mind. We are all by nature proud, for it is one of the chief lusts that John speaks of at I. John 2 : 15-17. Meekness—long suffering—bearing one another and forgiving one another after a quarrel. Even as Christ forgives us. "So do ye". Is it not part of the pattern prayer as Matthew 6 : 14-15 ?

Above all these things put on love (Charity A.V.). Love, shows Paul is paramount above all things. (I. Corinthians 13 R.V. or R.S.V. for Charity=Love).

It is he says, "the bond of perfectness" (Colossians 3 : 14). That which binds us into the fellowship of light.

It is the path to peace in the One Body (verse 15). All those who have caused divisions through the ages, have broken this holy bond of love by allowing the impulses of the flesh to destroy their love, and therefore their fellowship in the light of God our Father and His Son.

"And now little children, abide in him ; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that everyone that doeth righteousness is born of him."

(I. John 2 : 28-29).

J.S.R.

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

THE RE-GATHERING OF ISRAEL

“And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

“The envy also of Ephraim shall depart and the adversaries of Judah shall be cut off.

“Ephraim shall not envy Judah, and Judah shall not vex Ephraim.” (Isaiah 11 : 12-13).

TWO THOUSAND NINE HUNDRED YEARS AGO schism came to the ancient kingdom of Israel. After a glorious reign of 40 years Solomon the renowned king died. He was to blame for the unrest that followed his death. At the commencement of his reign there had been peace, and the pursuit of magnificent projects, such as the building of the temple. Moreover he had sought for the higher wisdom, much of which is found recorded in the magnificent prose of the books of Proverbs and Ecclesiastes. His Song of Songs is an example of lyricism probably unsurpassed, and beautiful in the depth of the love portrayed therein. But he lived to become feeble in mind as well as body ; and as he aged a great change came over this wisest of men, for he grew more and more despotic.

Hence when his son Rehoboam came to the throne, the northern tribes were ready to demand that administration from their capital at Jerusalem be more lenient. Rehoboam's high handed attitude to what was just a complaint finally broke the kingdom into the ten tribes of Ephraim, and the two tribes of Judah. This rupture was never healed to the days of the captivity, and weakened Israel both spiritually and physically.

Almost four centuries from the days of Rehoboam, after the end of the ten tribes, and the dispersion of the people of Judah, Ezekiel the prophet became the recipient of a vision which not only spoke of Israel's revival but also of re-unification. He was instructed by the word of God to :

“ . . . take thee one stick, and write upon it, For Judah, and for the children of Israel his companions : then take another stick, and write upon it, for Joseph, and for all the house of Israel his companions :

“And join them one to another into one stick ; and they shall become one in thine hand.” (Ezekiel 37 : 16-17).

When questioned by the dispersed Jews in the land of their captivity as to what this sign meant, Ezekiel was to say :

“Thus saith the Lord God ; Behold. I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.—Thus saith the Lord God ; Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land : And I will make them one nation in the land upon the mountains of Israel ; and one king shall be king to them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.” (Ezekiel 37 : 19-22).

Six centuries after the time of Ezekiel however division was still evident. Perhaps not quite in the sense of what existed during the period from Solomon to Zedekiah and the dispersion, but obvious nevertheless in the days when Jesus walked upon the land of Israel. For between Judea and Galilee in the days of Christ lay the despised province of Samaria.

Certain references spring to mind that convey the state of things. When Jesus was in Samaria and approached a woman at a well for a drink of water, he amazed the woman, and provoked the question :

“How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria ? for the Jews have no dealings with the Samaritans.” (John 4 : 9).

When the enemies of Christ desired to insult Him and revile Him, they charged Him in the words :

“Say we not well that thou art a Samaritan, and hast a devil ?” (John 8 : 48).

Note Christ’s reply :

“I have not a devil ; but I honour my Father, and ye do dishonour me.” (John 8 : 49).

Jesus did not refer to, or deny the charge, that he was a Samaritan. His ignoring of this castigation reveals that He steered clear of even a tenuous involvement in the Jewish-Samaritan bitterness.

Nineteen hundred years after the above events brings this consideration to the present time. The division is still there, indeed it must

be, for the prophecy declares that divine intervention will bring a healing of division and with it "one nation in the land upon the mountains of Israel; and one king—" Therefore as stated, division must exist, to bring a deliverance from it as foretold. If this division therefore exists at the present time in the land then it is obviously a sign.

Note therefore the following extracts from a reprint by the Israel Information Office of an article published in an English National Newspaper Magazine. It is headed :

THE LOST TRIBES OF MODERN ISRAEL

"Reuven and Yehuda share a common problem—their origin. They migrated to Israel from Morocco, the former in 1952, the latter in 1959. Both dramatise the plight of the Aydot Mizrach, the 'Community of the East'—the culturally and economically deprived mass of Oriental Jewry from the underdeveloped Islamic countries of North Africa and the Middle East, and India. Many non-Israelis, acquainted only with Judaism's European tradition, are totally unaware that the Orientals even exist. Yet, through massive waves of immigration in the Fifties and a booming birth rate, they have become Israel's 'silent majority', constituting 60 per cent. of the population—the poverty-ridden 'have-nots'.

Sociologist Reuven Kahana of the Hebrew University estimates that 'about 70 per cent. of these Orientals cannot compete on Western terms. It's a popular misconception that the Arab threat has eased the problem of integrating them. On the contrary, the tensions have aggravated it. As the demands of security have continued to monopolise our resources, the ethnic gap between the better-educated Ashkenazim (Jews of central and eastern European stock) and the Orientals widens.'

Israel's struggle against the Arabs has overshadowed the internal struggle to assimilate the Oriental Jews into the Western-oriented society built by the Ashkenazim, the founding fathers of the Zionst state. 'But', says Elie Eliachar, a respected Jerusalem community leader. 'no one in the ruling establishment wants to admit that once we have a respite from the Arabs, our own Orientals will become Israel's gravest problem.' He believes that Israel's survival may ultimately rest as heavily on its ability to come to terms with its Oriental Jews as with the surrounding Arab states. Despite their numbers, only 18 Orientals sit in the 120-member Knesset, Israel's parliament. Orientals hold just two

of the 18 Cabinet portfolios. But they are inordinately represented in the statistics of poverty . . .

. . . An otherwise enlightened European confessed to me, 'An Oriental Jew was just not a Jew to me.' They evoked anything but sentimental memories of the ghetto hamlets of Poland and Russia where the Golda Meirs, David Ben-Gurions, Pinchas Sapirs and Levi Eshkols were born. They were dusky Jews from the Levant, men with brown skins who wore pyjamas, and spoke Arabic, not Yiddish . . . Elie Eliachar, more sabre-rattling than most, warns that if external pressures are relieved, we will have to face sticks and stones, daggers and fire unless the Orientals are given the priority attention they deserve."

Here then is defined a position which God has promised to rectify when He declared :

"Ephraim shall not envy Judah, and Judah shall not vex Ephraim." (Isaiah 11 : 13).

It is a sign for the present time.

D.L.

News from the Ecclesias

“*PENTRIP*”, Black Rock, Portmadoc.

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

We have been pleased to have the further help and counsel of Bro. and Sis. Butterfield on May 21st and the previous Wednesday.

We are grateful for the magazine helping us to be bound together with the wisdom and understanding which it is our privilege to receive in the One Body.

We now look forward to meeting our summer visitors and those from America.

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.

Interest of two continues, with weekly discussions helping to reveal the wonder of God's mercy in calling those whom He knows are able to do His will.

As His Truth unfolds, response is most gratifying, helping to perceive His Hand.

Advertising continues for Christadelphians in the U.S. and Canada. We are grateful for the opportunity granted to witness in these last days.

As violence increases in the earth, as the thoughts of men's hearts seem even more evil with each passing month, surely Jesus' return must be close. How needful that every effort be made in the hope of redemption at His judgement seat.

NEWTOWNARDS, CO. DOWN, Northern Ireland.

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

All in Ireland anticipating holiday visits during the following months. Some will be coming for the first time. All will be most welcome for companionship and help in the things we all hold dear. A few from here are also looking forward to holidays in England and Wales.

We have received enquires for discussions and look forward to whatever work it is our Father's will to provide.

J.P.

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.

The circulation of the Remnant increases. Response is varied. Some write full of praise for its contents, and show at least some interest ; are careful to advise change of address ; and in not a few cases send stamps for postage. It is regretted that time does not permit to acknowledge these individually. Nevertheless, we wish to take this opportunity of expressing gratitude. Others seem "tormented" by some of the articles, and often express vituperative views about them. This has always been the case. The *Truth* always has one of these two effects a —

"savour of death unto death ; and to the other the savour of life unto life."

Soon *the Truth* will be revealed in all the earth, then where will those be who have found its testimony "tormenting" ?

Programmes for the visit of Bro. and Sis. Steiger from America are being circulated.

W.V.B.