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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

and a warning against the deception in the last days  
foretold by Christ

**"Take heed ye be not deceived"**

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AT THE TABLE OF THE LORD

CHRISTENDOM – AND OTHERS – ASTRAY

FEEDING THE FLOCK LIKE THE SHEPHERD

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

CORRESPONDENCE

NEWS FROM THE ECCLESIAS

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## At the Table of the Lord

*"He that Overcometh"*

**O**NCE AGAIN, we are considering the "revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." As we are privileged, are we aware of the blessing that is given of God, blessing to be allowed to know what is to come to pass *with speed*? The world would give much to know what is to come, but cannot. They *could* know if there were a receiving mind or spirit, but the knowledge is withheld, as there is no real seeking or doing of God's will.

How blessed we are, brethren and sisters, a few, indeed, to have this help, to know His power. Why does God reveal it? To lift us up that we may serve God now in a way pleasing to Him, to help us overcome. The Spirit in writing to the seven ecclesias reveals what God wants to see in us, and the great blessings He will bestow.

Rev. 2 : 7 " . . . To him that *overcometh* will I give to eat of the tree of life . . . "

v. 11 : " . . . (he) shall not be hurt of the second death . . . "

v. 17 : " . . . will I give (him) to eat of the hidden manna . . . "

v. 26 : " . . . will I give power (to him) over the nations . . . "

Rev. 3 : 5 "He that *overcometh*, the same shall be clothed in white raiment . . . "

v. 12 : " . . . will I make (him) a pillar in the temple of my God . . . "

v. 21 : " . . . will I grant (him) to sit with me in my throne . . . "

How important, then, is the *overcoming*, for it is to those who can do so that these blessings are promised! Why is it so important? We find the word means to get the victory, to prevail, to conquer.

What is it that we must conquer in order to be pleasing to Him? Obviously, we must know, if we are to get the victory over it. John helps, I John 2 : 13-14 :

" . . . I write unto you, young men, because ye have overcome the wicked one . . . because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

The wicked one—who can this be? John tells us he can only be overcome if we are strong, and the word of God abides in us. Does this give us a clue as to who that wicked one may be? In Matt. 4, we read of One who *was* strong, and in whom the word of God *did* abide—*Jesus*. Verse 3 :

“ . . . when the tempter came to him, he said, if thou be the Son of God, command that these stones be made bread.”

The tempter, the wicked one, was the flesh nature which was in Jesus, being born of a woman. It is the same flesh nature with which we struggle so agonizingly at times, which tempts us, which we realize from bitter experience, makes us want to please only self. How did Jesus conquer it? verse 4 :

“ . . . *It is written*, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

“*It is written*”—it was the word of God abiding in Jesus which enabled Him to prevail. That Word was precious to Him, was stored up, treasured in His heart, ready for use in time of temptation, making Him able to conquer with its power. We, brethren and sisters, have the same opportunity for help. We have power to get the victory over that “wicked one.” God has told us through John, “*to him that overcometh* will I give . . .” He has called us to get the victory over the flesh. We *can*, or else He in His justice and mercy would not require it. He, in His mercy, *does* grant help—much help, in that so severe a struggle. Going back to I John 2, we read, verses 15-17 :

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”

Here, we have the Spirit’s instruction. Don’t love the world. What is the world? verse 16, tells us :

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”

How well the Word of God defines it for us, so that there is no question; the world is composed of that lust which is of the flesh and which, in ourselves, must be conquered. We remember Israel in the wilderness, how they failed to overcome, thinking back with longing to the delicacies they enjoyed in Egyptian bondage, rather than to the manna, the bread of life, and the water out of the Rock given of God to sustain them. John further tells us, verse 17 :

“ . . . the world passeth away, and the lust thereof : but he that doeth the will of God abideth for ever.”

“It passeth away”—let us remember this ; these pleasures, these absorbing interests, these works which, being temporal, pull us, take up our time—they will all be gone. And, we hope to endure for

eternity with Jesus. How vital, then, that we recognize the fleeting nature of all these things and labour to overcome them.

*"In the world Ye shall have tribulation"*

It may seem that we can never do it—never get that victory we strive for. Yet, Jesus said, John 16 : 33 :

“. . . In the world ye shall have tribulation . . . ”

How true, we can say, we do know tribulation, trials, sorrow, pain, sometimes anguish ; it is all part of that struggle to get the victory. We have read today of Job who knew great affliction ; yet, in it all, struggled to please God, to keep his integrity. His tribulation must have seemed endless and grievous ; yet, because of it, Job was more fully able to know God and truly appreciate His mercy and love. So, Jesus tells us, John 16 : 33 :

“. . . In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.”

He knows our struggles, our needs ; and so He mediates for us, telling us, “I have overcome”—I can help you overcome— “be of good cheer.” How sustaining are these words to support us in the tribulations which come to all who love not the world and its lusts.

*"Greater is He that is in you"*

John further helps in our struggle, I John 4 : 4 :

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

Do we fully realize how great He is in us to help ? Have we not experienced His power working on our behalf, brethren and sisters ? Often that which seems impossible, indeed in the ordinary way is impossible, suddenly becomes simple, making more sure the realization that “greater is he that is in you.” These things can increase faith ; yet, at the same time bring trial, testing. In this regard, we think of Israel (Numbers 13) when they were commanded to go up and possess the land promised to them. They feared because of the report that these were giants in the land. Yet, there were two faithful children of God, who were determined to do God’s will, believing in His promise. Caleb, one of the two, said, verse 30 :

“. . . Let us go up at once, and possess it ; for *we are well able to overcome it.*”

Is this our spirit, brethren and sisters—“we are well able to overcome it” ? In spite of the giants in the land, Caleb’s desire was to please God, to obey God, to trust in God. There are giants in the

land today : there are lions in the streets. How easily the flesh finds many reasons why it shouldn't obey God—can't get the victory ; yet, God says, "you must." Whom do we fear, brethren and sisters, God or the giants ?

The world is very subtle. If it can't conquer by one means, it tries others until a weak spot is found to undermine our trust in God. The work of Balaam illustrates this. He sought to curse Israel to please king Balak who had hired him. In Numbers 22 : 11, we hear Balak : ". . . come now, curse me them ; peradventure I shall be able to overcome them . . ." God caused Balaam to bless rather than curse His people. Balak was, therefore, unable to overcome Israel as he hoped. But, Balaam tried another, more subtle approach. He sought to turn Israel away from God so that their enemies could then conquer. How did he do it ? Numbers 31 : 16 tells us :

"Behold, these (strange women) caused the children of Israel, *through the counsel of Balaam*, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord."

Israel sought after the people of the nations, losing their holy position as a peculiar people unto God. We read of this in Numbers 25 : 1-3 :

". . . the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods : and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor : and the anger of the Lord was kindled against Israel."

Twenty-four thousand of Israel died because of His anger. Is this not a warning for us today, brethren and sisters ? If we truly want to conquer our flesh, we cannot be found with those who can take us away from God to the serving of its lusts. How subtle is our flesh and the works of those who seek to pull down the children of God. Their objective is to cause God to forsake, so that they can conquer. Let us be fully aware that only as long as God is with us *can we conquer*.

Paul tells us in Romans 8 : 37 :

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

Jesus has loved us, given His life for us, conquering His flesh in obedience to God. He did so to make us "more than conquerors." What does this involve ? Proverbs 16 : 32 helps :

“He that is slow to anger is better than the mighty ; and *he that ruleth his spirit* than he that taketh a city.”

How difficult we find it is to rule *our* spirit to bring it into subjection to God’s Spirit. If we can, with His help, we can be, the Scriptures tell us, “more than conquerors”—“better . . . than he that taketh a city.” We know of the great victories conquerors of cities have achieved, but in God’s eyes if we can rule our spirit, we have achieved a greater, more lasting victory than any military hero. We all know from bitter experience how difficult it is to rule our spirit ; but how needful that victory if we are to hope “to eat of the tree of life”—to be “a pillar in the temple of my God,” “to sit with me in my throne,” to know all the blessings promised “to him that overcometh.”

It may seem impossible to us, as we feel the flesh asserting its strength ; yet, John tells us, 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 takes faith, brethren and sisters, great faith. In the face of many difficulties, worrisome problems, sometimes heartbreak and endless labour, we do, indeed, need confidence that whatever the adversary may be, what ever his strength may be, *we can overcome* by faith.

Perhaps, as we seek that victory, we can join hands with Habakkuk as he expressed this conviction in our portion for today, Hab. 3 : 19 :

“The Lord God is my strength, and he will make my feet like hinds’ feet, and he will make me to walk upon mine high places.”

J. A. DeF.



## Christendom — *and others* — Astray

*The Spirit of the Law the Spirit of Christ*

*"I am the Lord thy God (Elohim) which have brought thee out  
of the land of Egypt."*

(Exod. 20 : 2).

**T**HERE HAS BEEN NO MORE remarkable or memorable event in the history of the Ecclesias, than when the children of Israel were gathered to meet their God at Mt. Sinai. Dread, awe, filled each breast at the manifestation of the Deity's heavenly power. They feared they might die, and pleaded that in future Moses might speak to them, and not God. The observation of Moses at the time is significant :

"Fear not, for God is come to prove you, and that his fear may be before your faces, that ye sin not."

(Exod. 20 : 20).

To know God, it is essential that the mind grasp He is all powerful, It is fatal to regard God as something akin to a human, which the multitude of people do, by making a God in their own imagination, who will approve or excuse all they do. David's rebuke in this connection should be taken to heart :

"Thou thoughtest that I was altogether such an one as thyself : but I will reprove thee, and set them in order before thine eyes."

(Psalm 50 : 21).

The kindness of God is seen in His thunder-accompany speaking to the Ecclesia at Sinai. Those present would never forget the experience, which they would recount to their children and to their children's children. So indelible was the impression made of God's greatness, that after more than three thousand years the Jews even in their apostasy do not utter the name of God, used at Sinai—"Yahweh"; which is only spoken by their Rabbis on the anniversary of the day of atonement. The rank and file of Jewry shrink from either speaking or hearing this "sacred" name.

Unless there is a true fear of God, or reverence is the better word, there cannot possibly be the hope of relationship with Him.

"Blessed is everyone that *feareth* (reverences) the Lord."

(Psalm 128 : 1).

In the name God chose to address himself to His Ecclesia—"Elohim"—much is contained, which may be discovered without

any of the learning of modern religious leaders. It will be found to be the means of expressing the wonder of—

*The Spirit or Power of God*

This article is being written because of the controversy reigning amongst those who once had the Truth concerning the present position of whether a child of God can or should have the Spirit ; and, if so, in what manner. There have been some who have claimed this possession enabling them to “speak with tongues”, and have convulsed the “others” by this false claim. It will be wise to treat the subject on a much higher plane. Present technical writing, generally in circulation amongst the “others”, fails to reveal the sublime aspect of the Spirit, the Holy Spirit (for all God’s Spirit is holy) enshrined in the name by which God spoke of Himself to Israel—

*Elohim*

The names God gave to Himself were intended to convey divine truth concerning His attributes and purpose. *Elohim* is the plural form of “Elohah”, meaning power, so “Elohim” signifies *powers*. Remembering that God’s Spirit is *power*, as so clearly seen in the declaration “by his Spirit he garnished the heavens”, the mind can be led to a delightful understanding of all the *powers* for good, contained in the appellation—Elohim. These *powers* which are the manifold aspects of His Spirit may be seen in the natural creation ; and, what is so important, are essential for the “new creation”. This latter creation is the consummation of God’s purpose, accomplished as we shall see, by the transmitting of God’s multifarious goodly powers to mortal man. First, let us look at them—

*In the Natural Creation*

“In the beginning God (*Elohim*) created the heaven and the earth.” (Genesis 1 : 1).

With these few majestic words the divine record commences, and in the course of little more than a page of the Bible, allows us to glimpse the *power* of God in the creation. This is too simple for the learned, who have spent years trying to account for creation in some natural way, often spoken of as evolution.

When, at the beginning of this century, the Truth was being assaulted by the militant Trinitarians, the name of *Elohim*, was pointed to as being in the plural, and it was said so there must be more than one God. To escape this argument it was said that the *Elohim* were the angels. It was not a satisfactory answer as further consideration has shown. With one exception *Elohim* refers to God Himself. The context shows this clearly, as for example :



“God (*Elohim*) be merciful unto us and bless us . . .  
and God (*Elohim*), even our own God (*Elohim*), shall bless  
us . . .

God (*Elohim*) shall bless us . . . ”

(Psalm 67 : 1, 6 and 7)

It would be impossible to believe that God—the *Elohim*—here referred to, were the angels ; for only such a supplication as in this could possibly be made to the only true and living God, revealed in such unspeakable majesty at Sinai. Many more references could be quoted to the same effect.

A careful look at the first chapter of Genesis, describing the Creation in six days, will show that each day's work is prefaced with the words—“And God said . . . ” Truly the Word of God not only conveys meaning, but sufficient *power* to accomplish what is spoken. “He spake and it was done”. Such *power* is beyond human comprehension. To look at the oceans, the fields, the mountains, the trees, and all that clothes the earth, fills the susceptible mind with wonder, as the design, the wisdom, and the majesty of the creative power is seen in all that meets the eye. Then we may look at ourselves, formed of the dust of the ground. We pause to consider the various organs of our bodies : the eye for seeing, the ear for hearing, the nose for smelling, the tongue for tasting, and the whole so fitly framed together as to be able to walk, run, and carry out the work of sowing and reaping. Truly there is not one feature of the human body, which when considered, fills us with desire to exclaim with David that we “are fearfully and wonderfully made.”

Of the natural creation in the earth, in the sea, and in the heaven above is so manifest a testimony to the power of God, that we can rejoice with those of old in the wonder of His Spirit which has made all things.

*In the Spiritual Creation*

Here the power or powers contained in God's name, *Elohim*, are not so readily perceived ; but a little consideration will show they are just as wonderful, just as essential to the consummation of God's purpose as the powers which made all things in the heaven and in the earth. It may be a little surprising at first to realise all the attributes of God are undoubtedly powers, which in the mercy of God are to be transmitted on condition to mortal men that they might become godlike.

*Love—a Power*

Difficulty may be experienced in realising that the abstract quali-

ties of God are just as much *powers* as those which have made all things.

There would be no love at all apart from God. *God is love*. The power of love is great though not seen. It is that which binds, by its power, parents to their offspring, making them cherish their babes which cannot care for themselves. It is that which causes a man to cleave to his wife. The thoughtless will look upon such a mighty power as "natural", failing to realise that it is the God—the *Elohim*—who has transmitted this power from Himself, giving it in particular to His children, that they may experience the uniting power of love, constituting them the family of God. And it is this wondrous power which will make them all perfectly one, and eventually be the means of them being "gathered together in one"—for ever.

*Righteousness—a Power*

Again a little careful thought is needed to realise that something unseeable is a power, derived from the fountain of all goodly powers—from the *Elohim*.

Great is the power that keeps us *honest*, when tempted to be dishonest : *truthful* when advantage would suggest a lie : *faithful* when infidelity lures for present gain : *just* when around us there seems something which injustice can offer : *pure* when the lust of the flesh in constantly being appealed to in the present age : *humble* when pride seems to allow for so much credit : *godly* when the ungodly are those who appear to prosper.

The power of righteousness—one of the many goodly powers of the divine God—the *Elohim*—may be realised how potent it is and beneficial as we see what it can effect in lifting a man above his natural beastly nature enabling him to become virtuous, noble and worthwhile.

Space will not permit to deal separately with all the many powers to be derived from the fountain of all goodness—from God Himself—the *Elohim*. Patient meditation is needed to see that these include: joy, peace, longsuffering, gentleness, temperance. Were God to have allowed Himself to speak of these things, without using His power, man would never have risen above the brute beast ; but God in His kindness has worked so that these powers, which are His Spirit, His holy Spirit, might find a place in responsive hearts with the delightful result in the ages to come that these will be declared to be the true sons of God. For—

“As many as received him, to them gave he *power* to become the sons of God, even to them that believe in his name.

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

(John 1 : 12-13).

*When were these born?* When did they receive in measure the power given of God ?

“For by one Spirit are we all baptised into one body . . . and have been all made to drink into one Spirit.”

(I. Corinthians 12 : 13).

The “others” in their wrangling about the present possession of the Holy Spirit, and some denying that they have the Spirit condemn themselves, oblivious of the glorious working of God, that His powers, His Spirit, which is undoubtedly holy, must be in those who are the sons of God. Would that they might realise the sublime aspect of God’s grace, and leave the technical arguments which only kill by the letter, and delight in the simplicity of the subject, and appreciate that—

“If any man have not the Spirit of Christ, he is none of his.”

*(to be continued . . .)*



## Feeding the Flock like the Shepherd

**I**T MAY HELP to gain a little more instruction from the reading in John concerning the feeding of the five thousand, if we look into some of the background of this miracle. We know well the account of the divine provision of food for such a vast multitude, stemming from only five barley loaves and two small fishes. Marvellous as this was in showing the power and glory of God, we are told plainly later in John chapter 6 that the followers of Jesus ought to look beyond the provision of natural food and sustenance from Him :

“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you.” (v. 26).

Here is a warning not to seek natural provision from Jesus in the first place, because natural provision does not last—it perishes. Are we not shown principally that Jesus’ mission was to supply that “meat” which endureth unto everlasting life, which He and only He could give ; that is the spiritual food—the Spirit and qualities of God ?

We may find a double lesson in this, on how we can ourselves be fed, as sheep by the good Shepherd ; but also how we, as part of Him, might fellowship His work of feeding. We can see from Ezekiel the wonderful way in which Jesus Christ came to supply the need which many generations had known—including His own. In Ezekiel’s day there was a lamentable lack which God promised to make good through His Son :

“As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock ;

Therefore will I save my flock, and they shall no more be a prey ; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David ; he shall feed them, and he shall be their shepherd” (Ezekiel 34 8-22-23.)

Before this promise of the Good Shepherd, there was condemnation of unfaithful and selfish shepherds who only fed themselves, and were not prepared to bind up the broken, strengthen the sick, or seek for one another’s good. We can hardly imagine this being a message of warning only to the elders of an ecclesia, and without

application to the younger ; for all who belong to Christ can in some small way share the desire to seek the good of His brethren and sisters and to feed them. If we want to try and be helpful to one another, this can be shown in even the smallest act of thoughtfulness and consideration that would help a companion along in the right way ; but not by spoiling. This is the Spirit of Christ, that Great Shepherd of the sheep, whom God promised to send so long ago. It is not beyond the power of any of Christ's people at least to think on these lines—considering the welfare of the brethren and sisters with whom we are dealing. This can be shown in small ways—sometimes by understanding another's difficulty ; by patience, by helpfulness, by kindness, sometimes by reproving—for “Faithful are the wounds of a friend”—a true friend.

So in the reading from John, the feeding of a multitude, we have an outstanding example of the fulfilment of that prophecy in Ezekiel concerning the raising up of a Good Shepherd who would feed His flock ; and we are not only part of God's flock, but are we not also part of the Shepherd ?

Looking back to John 5, we can see the sad state of Israel in being so like that of Ezekiel's day : but let us take note of the circumstances in which Jesus performed this miracle :

“But I know you, that ye have not the love of God in you. How can ye believe which receive honour one of another, and seek not the honour that cometh for God only ?”  
(John 6 : 42-44).

This is how, in Ezekiel's words, many of the Jews were only concerned with feeding themselves—wanting to receive honour one of another, instead of honour from God. These words, surely, are for all of us.

Then in Mark chapter 6 we are told of the time of stress in which Jesus and the disciples were placed at this time.

“And he said unto them, Come ye yourselves apart into a desert place, and rest a while : for there were many coming and going, and they had no leisure so much as to eat. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd : and he began to teach them many things.” (v. 31 : 34).

Jesus and His disciples must have been very tired at that time. It was one of the many occasions on which more thoughtfulness and consideration on the part of others could have spared them from hardship and great weariness. Though this thoughtfulness was

not forthcoming from the people, both Jesus and the disciples were concerned that the multitude did not starve. First, there was the teaching of many things by the Good Shepherd ; then there was the natural provision which was the concern of the disciples, but supplied abundantly through Christ.

So we have the example of the Good Shepherd, which we saw was the mind of God, in a Spirit that is desirous of the salvation of others ; to bind up that which is broken or lame—whose walk in the Truth is halting. To strengthen the sick ; to feed the flock. All those who are Christ's will want to try and share His work. But all those who are Christ's are also likely to be in need of strengthening or healing themselves at some time or other.

As it is with a natural body that is living, not all members are ailing at once. If one part of the body suffers, the others may suffer with it, but other members take action to aid the suffering part or members. For instance, if a leg is injured, the other leg takes on more work, and the hands come to the rescue with splints, bandages, lotion or whatever is needful. This is the way God has designed both the natural and the spiritual body. It is only if the body is dead or dying that no member is in a position to help any other. But Christ cannot die, so all we need is to be sure of being part of His Body and remaining so, that His help may be suitably administered. We have seen from the loaves and the fishes, how His sustenance is inexhaustible with divine power. Let us be sure we spend our strength in fellowshipping the work of His Body, and His life—who fulfilled that which was written in the volume of the book :

“Lo, I come to do thy will, O God.”

A.E.I.



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

*“Lord, how long shall the wicked, how long shall the wicked triumph?—They break in pieces thy people, O Lord, and afflict thine heritage.*

They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see, neither shall the God of Jacob regard it . . .

He that planted the ear, shall he not hear? he that formed the eye, shall he not see? . . .

For the Lord will not cast off his people, neither will he forsake his inheritance.” (Psalm 94 : 2-14).

**T**HERE HAVE BEEN Jews in Europe for more than 1,000 years. During the Middle Ages probably eighty per cent of the Jews lived in Poland. So at the time of the outbreak of the Second World War there were nearly three and a half million Jews living in Poland, which would be more than the present population of Israel. But what a change has been wrought in just over three decades. Judaism is disappearing from Eastern Europe. There are now less than twenty thousand Jews in Poland; and Warsaw its capital has but one synagogue. The persecutor has been busy, hence many Jews made their way to Britain and North America. Russia still has a large Jewish population but the prospects of preserving their identity is bleak. The remnants of Judaism can still be seen in Moscow, Odessa or Kiev, but it is only a remnant. For example in Kiev there is but one synagogue in the ancient Padolye district, first inhabited by Jews about the eleventh or twelfth century. At this synagogue they have two cantors, who are appointed to sing much of the Jewish service, but there is no Rabbi, for the simple reason that another Rabbi cannot be found because “There’s no place to study to be a rabbi”, as one member of the synagogue has been quoted to have said.

In the past Jews played an important part in the cultural life of Eastern countries. Russian Jews comprised possibly the strongest group of supporters for Lenin’s Bolshevik Revolution; and the mark of Jewish contribution to the intellectual achievements of communist countries can be found by perusal of their respective histories. But today Judaism is discouraged. Many young Jews in the east want to preserve their Jewishness, as for example in the Soviet Union, but they find it hard to do so.

The recently reported story of a fourteen year old Russian Jewess is an example. Her desire for Judaism and deep wish to go to live in Israel has brought her into grievous trouble. In February she renounced her Soviet citizenship, perhaps as an attempt to achieve her desire, but the very same day she took this action she was forcibly taken away from her home by the district police. Her father, who is a Zionist, may yet himself have to face imprisonment because of his demand that his daughter's abductors show their identity, for he does not know where she has been taken or what she is suffering. However a letter has come out of Russia from this fourteen year old Jewess which is addressed to "All organisations throughout the world concerned with the protection and care of children". The letter reads as follows :

"I have been threatened on a number of occasions that I would be placed in the care of a public institution to ensure that I undergo "re-education". This will be done to compel me to renounce my desire to go and live in Israel and force me to renounce and forget the fact that I am a Jewess. I will be prevented from studying the history of my people, the Jewish People, learning our ancient Hebrew language, and having opportunity to celebrate our national Jewish festivals. On February 15th the headmaster of Special French Language School No. 15 in Moscow, where I am a pupil, threatened me that I was in danger of being placed in the care of a public institution. He even warned me that if I didn't change my ways, I would be a candidate for a place in a lunatic asylum. I am very afraid that these threats will come true. If there is any possibility that these threats will actually be carried out, I wish to declare that I will start an immediate hunger and thirst strike until such time as I am freed and returned to my father's care and protection. I beg you to give me whatever help you can."

This is a pathetic cry, which will no doubt be ignored by those directly involved in the suppression ; and will not remain for long in the memories of those who indignantly protest but cannot take the matter any further.

But then the Psalm comes to mind, which is not a mere song of ancient times, but is a living expression of God's view in these times. Undoubtedly the general attitude of mankind is exactly as the Psalm expresses it :

"They break in pieces thy people, O Lord, and afflict thine heritage . . .

Yet they say, The Lord shall not see, neither shall the God of Jacob regard it . . ." (Psalm 94 : 5-7).



But God is not blind to events in the nations, especially those things that concern His heritage :

“He that planted the ear, shall he not hear ? he that formed the eye, shall he not see ?” (verse 9).

Attempts to suppress and kill Judaism, which has been conducted so intensely during the last forty years is a sign that time is running out. God is not an impassive and indifferent witness !

“For the Lord will not cast off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness : and all the upright in heart shall follow it. Who will rise up for me against the evildoers ? or who will stand up for me against the workers of iniquity ?

They gather themselves together—and condemn the innocent blood . . .

But the Lord . . . he shall bring upon them their own iniquity, and shall cut them off in their own wickedness ; yea, the Lord our God shall cut them off.” (Psalm 94 : 14-23).

Israel as a nation of course does not realise fully how God's purpose is involved in those events which both concern the Jews as a people and also as a nation, and so tends to look for support from countries which may favour Israel and the Jews because to some extent the persecutor of the Jew is a common enemy. God's involvement as a result is largely forgotten by Israel ; nevertheless He can and does help the Jews through world powers ; though while the present condition of things prevails, the help from God does not come to them in its fullest extent. Nevertheless from time to time there is some mitigation.

Is it a mere coincidence that the Soviet Union has had another poor grain harvest ? And as a result has had to look to the United States for corn supplies to help out. To buy grain from America, Russia must needs sell goods and produce abroad to obtain the necessary foreign exchange. It has been interesting to note that a Soviet-American trade agreement has been in jeopardy as a result of a Congressional attempt to secure the free emigration of Soviet Jews to Israel. At the time of writing the Senator author of an amendement to the U.S. Administrations trade bill would make the lifting of trade restrictions on Soviet goods conditional on the Russians lifting their emigration restrictions on Jews. The American government seems to be very sympathetic about the difficulties which Russian Jews are experiencing, but apparently does not at present want to be involved to the point of altering its diplomatic plans for a United States-Soviet rapprochement. Israel,

no doubt in an attempt to appease the U.S. government and avoid its embarrassment, has issued the statement that "Israel has never supported or initiated any action inside Congress concerning the . . . amendment which is a piece of internal legislation. Israel's interest in free emigration is well known, and we appreciate any opportunity to express our opinion on the matter. Also we welcome any initiative which could help those Jews to leave Russia."

Perhaps the hint of economic difficulties over the Jewish question has had some effect upon the Russian government which appears to be relaxing on the previous demand that professionally qualified people should have to repay the cost of their education before leaving the country for Israel. Last year the U.S.S.R. allowed 35,000 Jews to emigrate, but there are another 100,000 waiting for exit visas ; but these figures are as nothing compared to the total of three million Jews in the Soviet Union, with probably another three million with some degree of Jewish blood.

There is no future, then, for Jews in the Soviet Union. The Russian government, it would seem, desires to see Judaism die out, but in its attempts to bring about the decline of the Soviet Jew, and his final integration, makes the fatal mistake of overlooking that the Jew is the work of God and a witness to His purpose.

The Psalm therefore gives the assurance of divine intervention and indicates these present events are a sign of the end :

"For the Lord will not cast off his people, neither will he forsake his inheritance." (verse 14).

D.L.



## Correspondence

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*Letter received from L.O., Worcestershire :*

“Thank you very much for sending me your magazine “The Remnant”, for the continuing year.

I find it very stimulating indeed. Please keep sending”.

*Comment :*

It is intended to send you a copy of “The History of the Truth in the Latter Days”, and also a booklet entitled “The Doctrine of Fellowship”. It is hoped that these may lead you to see the action which should be taken according to the will of God.

W.V.B.

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*Letter received from B.R. New Zealand :*

“Please send two booklets, “The Doctrine of Fellowship”—

“The History of the Truth”, also the Remnant each month to address on back. I no longer fellowship the Central and have now become a Berean, because of weakening walk of most Ecclesias in Central, especially U.K.”

*Comment :*

It is hoped the booklets which we are forwarding to you will help you to see your true position, and that though you may feel to have taken a step in the right direction. Do not the Bereans regard all those in Central as brethren with the hope of life at the coming of Christ ? If this is so, why should they be divided ?

Further, you might like to consider the question, how many heresies must a Body embrace before losing the Fellowship of God, which should be acknowledged by all ?

W.V.B.

## News from the Ecclesias

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*"PENTRIP"*, Black Rock, Portmadoc.

Breaking of Bread : Sundays, 11-30 a.m.  
Bible Class : Mid-week.

We have been pleased to have had the company of Bro. and Sis. Butterfield and Sister Beryl Butterfield on Sunday, March 25th, and Sunday, April 1st, and at the mid-week classes. Much help has been received and we appreciate the efforts made.

We now look forward to the summer months, and trust that happy times can be spent as before with those of like precious faith amidst His great handywork.

per D.L.

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*EDEN, NEW YORK* : Grange Hall, Church Street.

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

The work with one who is seeking His way of salvation continues. We are grateful for the guidance given and for the encouragement felt, making us realize that the work is His.

Correspondance continues to come in, giving encouragement in the way.

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. Fridays : Bible Class 7-15 p.m. Milton Hall, Deansgate.

The Ecclesia was helped by way of exhortation and Lecture through the work of Bro. J. Pinkerton of Ireland on March, 18th. We are thankful for these visits which help to build up the Body, and enjoy that unity which can only be obtained by the promotion of those things which belong to the Spirit.

In the present months series of Lectures "The Great Essentials for receiving the Gift of Life Eternal", there has only been fleeting interest, but we are glad to say the work of instructing our young ones goes on, with apparently hopeful results.

W.V.B.

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*Note :*

A very small group which call themselves the "Servants of Christ", have issued a pamphlet which has been circulated to various Sects, but from comments received has only bewildered by its legal language and confusing references. Perhaps the following letter from one belonging to another sect who has received the pamphlet will give some idea of this :

"I was sorry to receive a booklet recently from some who left you. It is quite impossible for me to begin to enter into the matters, as names so frequently mentioned are of those unknown to me, and events leading up to such separations are likewise unknown."

S.V., Surrey.