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in opposition to the Dogmas of
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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

UNITY AND TRUST

LET THE DEAD BURY THEIR DEAD

THE SIGNS OF HIS COMING AND OF THE END OF THE WORLD

NEWS FROM THE ECCLESIAS

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At the Table of the Lord

“AND YE SHALL BE HOLY”

ALL THROUGH THE LAW given on Mt. Sinai, God revealed His holiness to Israel, and, in turn, required them to be holy. This was brought home to our brethren in many practical ways, and to ourselves today as well. For example, in Leviticus 11, Israel was instructed concerning clean and unclean meats. In their everyday living, even in their eating, they would be helped to see that God is holy, and in His children, He looked for a striving towards holiness.

Verse 44 reads :

“For I am the Lord your God : ye shall therefore sanctify yourselves, and *ye shall be holy ; for I am holy . . .*”

Further, God instructed that Israel was to :

“ . . . make a difference between the unclean and the clean . . . ” (verse 47).

When we consider that the word used here for *difference* means “to divide”, “to sever”, “to separate”, it helps us to appreciate God’s purpose in this law. In the eyes of God, there was a separation, a division between that which was holy, and that which was unholy. As God’s children, we too must uphold that separation. We know that there is nothing unholy, unclean in connection with God. He is only holy. If we are striving to obey His command, we must put a difference between that which sanctifies, and that which defiles—even as Israel was required to do each day as they partook of their daily food. The ordinances of the Law were done away, with the death of the Lord Jesus, but the spirit of the Law continues. Further, confirmation of this requirement is found in Leviticus 20 : 24-26 :

“ . . . I am the Lord your God, which have *separated* you from other people. Ye shall therefore put difference (to separate, to sever) between clean beasts and unclean . . . which I have *separated* from you as unclean. And ye shall be holy unto me : for I the Lord am holy, and have *severed* (separated, divided) you from other people, that ye should be mine.”

What a privileged people ! What a peculiar people Israel was to God ! What a blessing they knew—and we also are privileged to know as we strive to be as He is, *holy* !

The command “ye shall be holy”, is broad, but is specific in His instructions so that we are not left in the dark. In Romans 12 : 1-2, we are helped as Paul writes :

“I beseech you therefore, brethren, by the mercies of God,

that ye present your bodies a living sacrifice, *holy*, acceptable unto God, which is your reasonable service."

Only as we struggle to be holy can we be acceptable in God's sight, will He accept our living which we offer unto Him. Paul continues to tell us specifically how we can be holy, verse 2 :

". . . . *be not conformed to this world* : but *be ye transformed by the renewing of your mind*, that ye may prove what is that good, and acceptable, and perfect, will of God."

How easy it is to be conformed to this world. All the pressures of life, the desires of the flesh say, "be like them", "don't be different", "it's too hard", "it's unreasonable", "it's unnatural". Yes, *but* God says, "Ye shall be holy". Is the world holy ? All we have to do is look at it and the answer it obviously, No ! It is evil, unclean, lustful, polluted, greedy, envious, proud—all the things that holiness is not.

Why does God command, "make a difference between the unclean and the clean" ? This command, or the spirit of it, did not just apply to Israel. We are required to strive for holiness even as they were, as God took them to Himself in the wilderness, having redeemed them from the uncleanness of Egypt. How can we do it ? Paul has shown us in Romans 12 : 2 :

". . . . *be not conformed to this world* : but *be ye transformed by the renewing of your mind*"

What does this involve ? Perhaps, Romans 6 : 4 helps :

". . . . as Christ was raised up from the dead by the glory of the Father, even so we also should *walk in newness of life*."

The old life, the old man of flesh is not holy, nor pleasing unto God. He wants us to renew it. He requires that the man of flesh be crucified with Christ and the new man, the renewed man, "walk in newness of life". Does not Paul tell us, Romans 7 : 6 :

". . . . now we are delivered from the law (of sin and death), that being dead wherein we were held ; that we should serve in newness of spirit, and not in the oldness of the letter." ?

A renewed spirit is what God looks for. Again, Paul helps us, II. Corinthians 4 : 16 :

". . . . though our outward man (the old man of flesh) perish, yet the inward man (the man of spirit) is renewed day by day."

How much we need that renewing, and is this what Paul had in mind when he wrote, "be ye transformed by the renewing of your mind." ?

Again, how do we go about this great and essential work ? We are not left in doubt. God's instructions in holiness are specific. Romans 12 : 3 :

“ . . . every man . . . (ought) not to think of himself more highly than he ought to think ; but to think soberly, according as God hath dealt to every man the measure of faith.”

Does this not involve the renewing of our mind, the pulling away of the thinking of the flesh ? The old mind thinks only of self, vaunts self, pleases self, and disregards God or God's people. Did Jesus live according to the old man, or did He so successfully renew His mind ? Did Paul ? Do we ? As we look back over this last week, there have been occasions when we did please self by preference. Can we not then find help in Paul's plea ?

Again, practical help is found in our striving for that renewed mind, Romans 12 : 9 :

“Let love be without dissimulation.”

Or, without hypocrisy. In the old man, the old mind, how much dissimulation there was. “Love” with hypocrisy is what the world shows—that which God is “putting a difference between.” When He commands, “Ye shall be holy”, how can we do it ? Paul continues, verse 9 :

“Abhor that which is evil ; cleave to that which is good.”

How blessed we are, brethren and sisters, that God reveals so clearly for us what is evil, so we can abhor it ; and the good, so we can cling to it. We may not recognise the evil ; yet, we can be clearly shown so that we can “make a difference between the unclean and the clean”, as the Law instructs us. Israel may have, at times, longed for the unclean meats. Yet, there was the kindness of of His Law, pointing the way to blessing. If our *love* is without hypocrisy, unfeigned, will we not demonstrate it by striving to obey Him, to be holy, to renew our mind, and in doing so, to become transformed to a man of God ?

How can we tell if we are succeeding in our efforts ? The Spirit's pattern shows us, verse 10 :

“Be kindly affectioned one to another with brotherly love ; in honour preferring one another.”

Kindly affectioned means to love as toward a family. Is the natural mind kindly affectioned ? We can be greatly attracted to some and not so much to others. Each may have different minds, different characteristics, different likes and dislikes. The mind of the flesh is kindly affectioned to some and may despise or dislike others. This is not so if brotherly love is seen. Paul can help us here, I. Corinthians 12 : 23-24 :

“Those members of the body, which *we think* (the old mind) to be less honourable, upon these we bestow more abundant honour ; and our uncomely parts have more abundant comeliness. For our comely parts have no need : but God hath tempered the body together, having given more abundant honour to that part which lacked.”

Is this the spirit of being kindly affectioned one to another, in honour preferring one to another ? Whose honour—is it our own honour ? The word “honour” is used as esteem, and gives the thought of allowing others preference over self, to esteem self less than others. Paul, again, helps in Philippians 2 : 3 :

“Let nothing be done through strife or vain glory ; but in lowliness of mind let each esteem other better than themselves.”

Does not this carry out the spirit of God’s command to us, “Be ye holy” ? Yet, what a struggle it is for each of us, and, yet, again, what blessing is received if we can only struggle hard enough to please God !

Our Father requires it of us, so we can do it, for in His righteousness He does not demand the impossible. God required it of Jesus, who perfectly put a difference between the clean and unclean. In Philippians 2 : 5-8, we read :

“Let this mind be in you, which was also in Christ Jesus (a renewing of *our* mind ?) . . . ”

What was the mind of Christ ?

He “made himself of no reputation, and took upon him the form of a servant . . . he humbled himself, and became obedient unto death, even the death of the cross.”

He renewed His mind perfectly, so pleasingly to God.

“FERVENT IN SPIRIT”

Going back to Romans 12, we find (verse 11), Paul exhorts his brethren to be “fervent in spirit” as a part of renewing the mind. “Fervent”, implies “to be hot”, “zealous”, “to have a warmth of spirit”. Is this our spirit, a fervent spirit, brethren and sisters, showing zeal for God’s name ? We remember how Jesus cast the money changers out of the temple and on this occasion His disciples remembered that it was written, “The zeal of thine house hath eaten me up .” (John 2: 17). His fervent spirit consumed the flesh, and He put a difference between the holy and the unholy, casting out the defilement. We are helped to discern between good and evil, holy and unholy, but does it not take a fervent spirit, a true zeal, to act upon it, and thus to resist being conformed to this world ?

There are many other practical ways the Spirit shows us through Paul’s words, to help us be holy ; but no matter what they are, do

they not come back to God's instructions to Israel, Leviticus 11 : 44-46 :

“ I am the Lord your God : ye shall therefore sanctify yourselves, and ye shall be holy ; for I am holy ”

It is a monumental task, one which we may feel we can never do. Yet, how much help we are given, brethren and sisters. The Law, the Psalms, the prophets, all speak of the One who did become holy. It took great faith, great dependence upon God ; it took agonising ; yet, Jesus did renew His mind, and now sits with His Father in perfect holiness. Can we expect to know less agonising, less struggle, less sorrow and trial ? Yet, it is possible to overcome and to be holy in obedience to His command, “Ye shall therefore be holy, for I am holy”, for He will ever help us.

J. A. DeF.



Christendom — and others — Astray

The Spirit of the Law the Spirit of Christ

“*Thou shalt love thy neighbour as thyself.*” (Leviticus 19 : 18)

IN A RECENT DISCUSSION with a vicar in which it was pointed out how much Church teaching had changed, and compared with some thirty or forty years ago there seemed to be no longer a reference to the fear of hell-fire torments, so much so that the question was asked : “Had the gates of hell been closed ?” A wan smile greeted this question, and the reply was that nowadays “love” was the theme of all sermons—“love thy neighbour as thyself”. One of the church-favoured quotations being that: “God so loved the world that he gave his only begotten son that whosoever believeth in him shall not perish”.

It need hardly be said that Christendom's idea of *love* and the divine are poles apart. The *love* preached by Christendom has no godly basis. Christendom does not understand *love* as taught by the Creator. On this subject Christendom could not be further astray. Christendom *is* astray.

WHO IS MY NEIGHBOUR ?

We remember a lengthy argument with one of the *Dawn Christadelphian* recorders, in which he took up the position of Christendom that *neighbour* meant *neighbour*, the people next door, those in the same street or town. Would God have His people *love* those

who hated Him ? Who disregard Him ? Some of whom were as bad as those living in the days of Noah, whom God deemed fit to destroy ? The answer is obvious, and the righteous man while understanding and upholding the hidden principle in Jesus' words, "Love your enemies", will join with David in perfect harmony and understanding, when he said :

"Do not I hate them, O Lord, that hate thee ? and am not I grieved with those that rise up against thee ? I hate them with perfect hatred. I count them mine enemies."

(Psalm 139 : 21-22).

Christendom by their works make a great parade of *love* ; but these are devoid of true love. Movements are gotten up with charitable objects, people by flattery are cajoled to support these, the name of the giver of the largest amount appearing at the top of the list of donors. "Verily," said Jesus, "they have their reward." Pride is a great spur to worldly charity. Without it there would not be much giving. Movements with "good objects" would cease. We must not appear smug, but it is painful to see that the *others* claiming to be "brethren of Christ" should be ensnared, and even become advocates of supporting worldly charities. Would not Jesus say to these, the "world will love its own." ?

For the benefit of the *others* generally, and of the *Dawn* in particular, whose views we have met personally, may we with due respect, go to the words of Jesus, and obtain a correct understanding of, "Who is my neighbour ?"

"NEIGHBOUR" AS DEFINED BY JESUS

When Jesus was asked by one willing to justify himself saying, "Who is my neighbour ?" the answer was given in a parable. How often did the Lord adopt this method of explaining to His disciples.

"Therefore speak I to them in parables : because they seeing see not ; and hearing they hear not, neither do they understand. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13 : 13 and 15).

Parsons will never choose this as a text. It suits them far better and their misguided listeners to give a dissertation on, "Jesus went about doing good."

Meeting one of the *others*, and being desirous to show there was discrimination in the *calling* to the Truth, this was hotly denied. The *charitable love* of Christendom had poisoned his thinking. To help, the above parable was quoted, showing in the *calling* by God,

by Jesus there is obvious care and discrimination. He brushed this on one side with the remarks that whatever the parable meant, it could never mean what it said! We wonder what Jesus will say to this one at the Judgment?

The object of parables is evidently to throw a screen over divine teaching to prevent it being misused by the ungodly. These *see*, these *hear*; superficially they will use scripture as "texts", giving meanings quite foreign to the Truth, but making a great appeal to those having "itching ears", whose insatiable appetite is for "worldly love."

Those jealous for *the* Truth will be anxious to listen carefully to Jesus, and discover the hidden meaning in the parable of the "good Samaritan". Oh! how these very words have been used by Christendom to gild their "Charitable" activities; which when considered will be seen as no less than a prostitution of the pure word of truth.

**THE TRUE MEANING OF THE PARABLE OF THE
"GOOD SAMARITAN"**

Conditions in the religious world in the time of Jesus were very like the present; a great show of piety, but an utter absence of true godliness. As Jesus exposed this hypocrisy He drew upon Himself the wrath of all the leaders of the apostates. This is ever the case. *The Truth* is not passive. It is militant; vigorously opposing false claimants as in the days of Dr. Thomas and R. Roberts. The adversary cannot gainsay the arguments used, so he resorts as always to maligning those who venture to uphold the Truth.

In the parable is concealed a condemnation of the apostates; a bitter condemnation. No notice was taken by the *priest* or the *Levite* of the dying. They completely ignored him, satisfied in their hypocritical self-righteousness.

It was a "certain Samaritan" who had compassion, "bound up his wounds, pouring in oil and wine", and making provision for him until, as Jesus said, "I come again."

Here was true care, true love, which only those in *the* Truth can give. Why should Jesus depict Himself as a "certain Samaritan"? This was the contemptuous label given to Jesus by His enemies, who refused to have any dealings with the Samaritans. They said to Jesus on a previous occasion—

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

It was the despised "Samaritan", Jesus, who rescued the dying, binding up the wounds of death, and supplying the sustaining "oil" or light of the Word, and the life-giving nourishment of the "wine". Moreover, His care was seen in making provision during His ab-

sence. "He took out two pence, and gave them to the host, and said unto him ; and whatsoever thou spendest more, *when I come again*, I will repay thee."

"Two pence"—the hire of the labourer for two days, significant of the two days of a thousand years each, that Jesus would be away. Nothing more could be done by way of loving care for the perishing. The self-righteous made a pretence of love, but it was nothing more than an empty show as in the religious world today.

"Which now of these three thinkest thou, was *neighbour* unto him that fell among thieves ?"

The reply was spontaneous—

"He that showed mercy on him."

We can perceive the depth, the divine care, which provides for the fulfilling of the command—

"Thou shalt love thy neighbour as thyself."

Brotherly love, the love as shown by Jesus is what is required to all those called to the Truth, and belonging to the Truth ; vastly different from the gentile superficiality of pretending to show love to all and sundry, which indeed, never amounts to anything more than the vain and empty words of those whose life is a religious pretence, without any desire to obey God.

Only in the One Body will there be an understanding of, and a desire to fulfil the command, "Thou shalt love thy neighbour as thyself", realising that in the Body, if one member suffers, all suffer with it. In the natural there is no pretence. An injured leg, hand or finger, commands and receives the attention and care of all the other members of the body. This is a divine figure showing what will and must obtain in the spiritual body, the One undivided Body of the Truth.

(. . . to be continued)



Unity and Trust

TRUST IS ESSENTIAL for unity but not trust solely in men. Rather conviction that God is at work in His Ecclesia, engendering trust towards those whom God has raised up for the work. This lesson was taught from the days of Moses.

"And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire ; and they shall shew thee the sentence of judgment :

And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee ; and thou shalt observe to do according to all that they inform thee. According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do : thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left." (Deuteronomy 17 : 9-11).

This advice to Israel was not advice for people to have "blind trust", but rather to recognise that God always provides for His people those who can judge and teach. If such fail in their responsibility God will show in His good time, as in the case of Eli and his sons, who were removed from their position because they could no longer be trusted, having failed God's trust. The lesson of Eli constitutes a warning. Because some have been placed by God in a certain position does not allow such to feel superior to their brethren. Unfortunately however, some have failed to realise this, even though wise in the ways of God as was Solomon. The following quotation from the law of Moses conveys a lesson when it is related to Solomon—

"And it shall be when he sitteth upon the throne of his kingdom that he shall write him a copy of this law in a book out of that which is before the priests the Levites :
And it shall be with him, and he shall read therein all the days of his life : that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them. That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left : to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel."
(Deuteronomy 17 : 18-20).

When Solomon's heart was lifted up he went astray ! Solomon overlooked this good advice given in the law of Moses, even though he penned the following words—

"Then said I, Wisdom is better than strength : nevertheless the poor man's wisdom is despised, and his words are not heard. The words of wise men are heard in quiet more than the cry of him that ruleth among fools.
Wisdom is better than weapons of war : but one sinner destroyeth much good." (Ecclesiastes 9 : 16-8).

Wisdom is better than strength. How true ! There have been strong personalities in the Truth who have brought about their own destruction because they have not exercised wisdom and discretion, such become despisers of the poor man's wisdom and shut their

ears to the poor man's words. Who is the poor man? In the metaphor used by Solomon it is the lowly one who has wisdom without exaltation. Wisdom is better than strength, said Solomon, and yet he forgot this lesson. The law taught that the ruler should not multiply horses to himself. Today, travellers can visit the ruins of Solomon's stables. Only a few steps from the main gate of Megiddo there is a paved road to the south east, where the great stables were situated. The horses stood in double rows, with their heads towards the centre passage. They were tied to the posts which also served to support the roof of the stables, between them were the stone troughs for food and water. The stalls were cobbled, but the passage down the middle was treated to prevent the horses from slipping. By following the outline of the walls and buildings, and paved roads, it has been possible to reconstruct the lay-out fairly accurately. What is revealed is something on a vast scale, which undoubtedly displayed the power and strength of the king.

The Law had also said the ruler should not multiply wives to himself: and also, "neither shall he greatly multiply to himself silver and gold." Yet the record of I. Kings 10:27 says, "Solomon made silver to be in Jerusalem as stones for abundance."

"Wisdom is better than strength", but it is so easy to forget. How much better off would Solomon have been if he had kept to the poor man's wisdom, albeit despised.

There is another facet given to the lesson in this context. "Wisdom is better than weapons of war," says the record, and then adds "*but one sinner destroyeth much good.*" What does this warning of the Spirit through Solomon mean? It is easy to think that if the error is only in a small way, or small compass, there is nothing much to worry about. But the record says this is not so, one sinner can become two sinners, and soon by multiplication, part or all can be destroyed. It is the same as saying "a little leaven leaveneth the whole."

Solomon had good reason to know this when he had to take swift action against Adonijah and Joab, before their conspiring against God's appointment of Solomon as king got out of hand. Human nature is fickle. If Solomon had not acted expeditiously the crowd would soon have been proclaiming Adonijah and been led into much harm through this "one sinner". The changeableness of human nature is exemplified in what happened to Jesus.

"And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest."

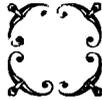
(Mark 11:9-10).

It was only a little while afterwards and the cry had changed to "crucify him". When Pilate tried to reason, the people became more vehement in demanding Christ's crucifixion, being whipped up into fury by a self-righteous but very vociferous minority. They had never really valued Jesus, had praised Him in the emotion of the moment, but failed to recognise in the face of incontrovertible facts that He had been raised up to show them the judgments and instructions of God. Appreciation of what God has given *should* bring about trust, and in such trust unity is developed and grows.

"According to the sentence of the Law which they shall teach thee, and according to the judgment which they shall teach thee, and according to the judgment which they shall tell thee." (note the plural, there was counsel in those things) "*thou shalt do.*"

This was the advice of Moses which was intended to ensure unity in Israel of old. Counsel from those appointed to give it caused contentions to cease, which remains as an instruction and lesson for these times.

D.L.



"Let the dead bury their dead"

(Luke 9 : 60)

THE FACT of the mortality of man is one that none can gainsay. For the evidence is before him every day of his life, not only in his own physical deterioration, but in the death and burial of countless of his fellows. In creating man "very good", God made him (from the dust) yet having a propensity to sin ; this he did when under testing, earning the punishment of which he had been warned, which was that he should become mortal and subject to death if he ate of the "tree of knowledge of good and evil" : "Dust thou art and unto dust shalt thou return." (Genesis 3).

The beauty of the wisdom of God in causing all mankind to become inherently sinful because of Adam, and deservedly subject to death (Romans 5 : 12) is something that lightens all Scripture ; by it is revealed the purpose of God in allowing as many as He finds worthy and whose anxious desire is to endeavour to gain victory over the grave through faith, obedience and redemption, to have this desire fulfilled through striving and sacrifice.

“Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt.” (Daniel 12).

How many shall rise ? How many to Life ?

The thought of death as extinction is so repugnant to the flesh that mankind has eagerly accepted the words of its teachers as they present to them in endless variation the lie of the Serpent (Genesis 3 : 4). The “itching ears” of a ready audience down the centuries have spurred the theologians and philosophers of all ages to produce a “gospel” well pleasing to the world, and a theology of such confusion as to deter mankind from seeking what God and the Lord Jesus commanded them to seek if they were to find “the way, the truth, and the life”. The world *is* in darkness and the people in gross darkness (Isaiah 60).

The clergy and instructors of today are so insipid and ignorant of Truth that they never mention death—the dead, they say, have “passed on”; “got out”; “gone home” and even as in the case of one we knew “are now rowing across the Styx”—some river of Greek mythology ! Pathetic and tragic.

To one who would be his disciple, Jesus said, speaking of the man’s father who had died, and his family or friends who would bury him, “let the dead bury their dead.” In this manner he is saying to the young man, “let those who are spiritually dead, bury those who are dead physically.” Was Jesus not pointing out to him that if a seeming duty to his family or friend meant the neglect of what his conscience and the commandment of God required of him—his hope of eternal life would be lost ?

“No man having put his hand to the plough and looking back is fit for the kingdom of God.” (Luke 9 : 62).

Death has been elevated by the world ; the monies spent on burying is in some countries a national scandal, but in all it is a time of honouring and the paying of exaggerated respect. “The wages of sin is death” Paul wrote to the Roman Ecclesia, and as all sin—all die, and when the spiritually dead die the memory of them is forgotten ; how foolish man is with his memorials and statues which become in a very short time an embarrassment to his descendants.

“For the living know that they shall die : but the dead know not anything, neither have they any more a reward ; for the memory of them is forgotten.” (Ecclesiastes 9 : 5).

It is salutary for us, brethren and sisters, to remember why death in man was decreed and in what respect it is considered by God. Death was a punishment ; dead bodies were in His sight as unclean ;

“He that toucheth the dead body of any man shall be unclean seven days.” (Leviticus 9 : 11). See also Haggai 2 : 13. Under the Law, contact with a dead body made the one so touched unclean and in need of cleansing before he could be re-united with his brethren. These things concerning natural death were indicative of the spiritual ; the apostate and the ignorant were spiritually dead and God required separation from such.

The fact that this commandment is equally applicable to the called out (or Ecclesia) of the Gentiles as it was to Israel, is shown by Paul (II. Corinthians 6)—“Wherefore come out from among them and be ye separate saith the Lord, and touch not the *unclean* thing, and I will receive you”. Few people today, nurtured on the sentimental religion of Christendom, could consider their belief an unclean thing, but the Law and the Testimony are God’s, and in the record Christ’s injunction to the man whose father had died was a reminder to him of the vast divide now between them ; he was “alive” through faith and the spirit of God ; they were “dead” in unbelief, and without hope while they so remained.

Many today believe they have truth because they belong to one of the sects of a body which once *had* the Truth. Have they lost the understanding of the commandment to separate not only physically but spiritually from the “unclean”—that the contact is defiling no matter what the distance or chain of connection, unless they repudiate it according to the Scripture ? Have they forgotten the doctrine of fellowship—or has the present generation ever understood the guilt of association, even in ignorance though it may be ?

“And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb’s book of life.”

(Revelation 21 : 27).

“Do ye not know,” the Apostle says, “that friendship with the world is enmity with God ? Whosoever therefore will be a friend of the world is the enemy of God.” (James 4). How difficult it can be for one anxious to be right, and perhaps fearful, to distinguish what or who is the “world” ; while they are so closely surrounded by it, and by those of whom it is comprised ; having the intimacy of the home invaded daily by the sight and sound of those who are obviously (to any who ponder these things) corrupting the earth : and only having known the “unclean thing” spoken of by the Apostle.

Christendom blasphemeth the Name of God to make Him a liar, and in nothing more so than death and its aftermath. The reward of God will not be given to those who don’t believe His Word and Promise ; nor will enlightenment be received from tainted sources

whose members are at enmity with, and divided from, each other. How could it be? “Be ye of one mind . . .” (Philippians 2 : 2) ; so the Apostle exhorts repeatedly, for their is “one faith, one Lord, one Baptism, one Spirit and *One Body*.” (Ephesians 4 : 1-4).

What the world searches for in vain, God has revealed to a few :

“For strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.” (Matthew 7 : 13/14).

Here is a sharp dividing line between the “dead” and the “living”, that is, between the One Body of the Lord Jesus and the world, for there can only be the choice between these two.

Our appeal is, that you reach out for that which is pure, holy, undefiled, and which alone can bring assurance and peace, before it is too late. “For the living know that they shall die, but the dead know not anything.” (Ecclesiastes 9 : 5). “Quicken me according to thy word,” the Psalmist prayed, for only by such mercy on the part of God can we be of those whom He has “quicken together with Christ” . . . and let the dead bury their dead.

J.P.



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

“*The burden of Egypt* . . . I will set the Egyptians against the Egyptians . . . kingdom against kingdom . . . and they shall be broken in the purposes thereof.” Isaiah 19 : 1, 2, and 10).

LET NOT THE READER THINK that Isaiah’s reference to Egypt concerns events that have now long since passed into history. Consideration of the context of the prophecy along with certain significant verses reveals that Isaiah is speaking particularly of the present time and of those greater events that are yet to follow.

If Egypt had realised the purpose of God, or had had respect to the words of the prophets, which the Mohammedans are supposed to have to some degree, then Egypt would have saved itself much loss and a great deal of trouble. But it has not been so, therefore fulfilling what has been written :

“Where are they ? where are thy wise men ? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt.” (Isaiah 19 : 12).

Isaiah goes on to reveal that “a spirit of perverseness” is at work in Egypt, causing Egypt “to err in every work thereof.”

Consider the action of Egypt against its Russian “benefactors”. The Egyptian President has recently admitted that relations with the Soviet Union had been “almost frozen” for seven months after Egypt expelled the Soviet military personnel a year ago. Now he complains that he is not satisfied with the supply of arms from that quarter. The United States is accused at the same time of adopting “a hostile and arrogant” attitude towards the Middle East crisis. The United States Government, he alleged, “was keen to keep the trouble frozen until it became like a ‘paralysed body about to die’—to the advantage of Israel.” Hardly words, or a tone, likely to endear the United States to any cause the Egyptians might have.

Another move by Egypt and Libya is for “natural unity”. The official date for this achievement at the time of writing is September 1st, but the day of the final removal of the border was July 23rd. But what happened as July 23rd approached ? A convoy of hundreds of cars, buses, and lorries decked with banners calling for unity came from Libya and crossed the Egyptian frontier en route for Alexandria, with loud-speakers blaring demands for a total merger. Road blocks were erected on the highway between Mersa Matruh, 80 miles inside Egyptian territory, and the aforementioned city. But the cars promptly evaded the barriers !

Egypt was incensed. The Libyan leader was directly blamed for the march, and the Egyptian leader said he was deeply disappointed that all Egyptian efforts at unity should “end with a march on Egypt demanding unity.” The Libyans’ action to force instant union with Egypt was described as “impetuous” and that “50,000 people walking into Egypt is a bit much.” The Libyan leader’s reply to the criticism had been “I resigned . . . to prepare for the union of the two countries.” The retort was to say that the Libyan leader had to remain in his office ; his resignation could not be accepted, he “has to remain in his post and shoulder his responsibilities.”

The whole procedure was like a comic opera !

The long march ended when the Egyptian President met five dishevelled members of the original cavalcade (most of the others were finally recalled by a Libyan army officer). A petition written in the blood of Libyan women calling for unity was accepted by the Egyptian leader, and a two hour discussion took place in Cairo with the deputation. The dry comment was made however that, “any Arab is welcome through the door, but not through the window.”

Meanwhile the temperamental actions of the Libyan leadership could well cause more trouble for Egypt, indeed for both nations. The Libyan outlook is summed up in the following Libyan leader's comment :

“Arab unity was inevitable ‘even if by fighting or civil war.’ A unified State of Egypt and Libya could not face Israel if its base was weak . . . the Government, administration, and unions were working for the masses, who should therefore take control of all these bodies. It was for this reason Libya had launched its ‘cultural revolution’.

“We cannot go backwards and a popular revolution is a step forward along the path of the Egyptian revolution.

“I fear for Egypt and for the union if they are ruled by bureaucracy. I cannot shoulder the responsibility for the consequences of such a method. Popular revolution was the real and direct democracy. The Libyan leadership had no confidence in elections in the Third World because they were rigged and a prey to opportunism and nepotism. A cultural and popular revolution in Egypt would have been in the service of the people by changing obsolete methods, and ways of thinking and achieving total mobilisation.”

What the Egyptian Government thinks of statements like this is another matter. Certainly the purported “cultural revolution” in the march of 50,000 Libyans into Egypt was very distasteful indeed to the Egyptian leadership, but no doubt also to public opinion.

As for the union of Libya and Egypt bolstering the Arab bulwark against Israel, any machination on their part will bring retribution and reprisal as Egypt has already learned to its cost. It was not a meaningless prophecy when Isaiah recorded :

“And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it.” (Isaiah 19 : 17).

Surprisingly, perhaps, another Arab nation has spoken out for Israel. The Tunisian President has referred to the rights of Israelis, as well as Palestinians and other Arabs—in the search for peace in the Middle East. A just and durable peace, he said, must take account of “the rights of the Arab people not to be occupied and humiliated, of the Palestinian people not to be dispossessed of their homeland, and of the Israelis not to be exterminated and thrown into the sea.”

This last phrase, which refers to a threat which has been continually voiced by the more hostile anti-Israeli Arabs, can of course

never become an accomplished fact. Oil as a weapon to be used in the conflict with Israel has been considered by several Arab nations. Hence to embarrass the United States and other pro-Israeli powers, attempts are being made to freeze petroleum productions at present levels. An Arab guerilla leader has been reported to have said :

“We are now demanding only that no further increases in petroleum production be made—just no further increases in pumping or in amassing revenues in Western banks.”

Libya, Kuwait and Saudi Arabia have already taken this action. Other Arab nations may follow suit ; but all efforts of this kind or any other kind cannot thwart the purpose of God. America remains firm in its largely pro-Israel stance ; Egyptian attempts meanwhile to sway world opinion towards its solution for the Middle East trouble is doomed.

It is significant that even in internal matters, Egypt, for all the costly enterprises of recent years through international help, is continually having reverses and thereby is being weakened. Of its 30 million people, 14 million are ill with *bilharziasis* from which a man can die ; but the usual prognosis is that he is condemned to live in growing pain and exhaustion, rarely being able to work more than three hours a day. Once this blood fluke gets in the blood stream through any healthy person coming into contact with infested waters, no known treatment has any lasting effect because of continuous reinfection. The increase of this disease in Egypt is attributed to the changes of environment after the building of the Aswan High Dam, which incidentally is depriving Egypt's six million cultivated acres of the rich silt which the Nile used to bring down at flood time. Extra fertilizer to make up for this loss is already costing £40 million a year. Eighteen thousand tons of sardines per year have also been lost because the Nile silt is no longer flowing out into the Delta to feed the fish. The heavy use of water in irrigation projects as a result of the Aswan Dam changes has also caused a rise in underground water levels with a consequent accumulation of soil salts. This has forced Egypt into commencing a huge drainage project costing more than £80 million to relieve a million waterlogged acres in the delta.

These facts are a ready reminder of the scripture which says, “they shall be broken in the purposes thereof” (verse 10).

There will be no solution for Egypt until the divine solution becomes a reality foretold in the following passages :

“In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

“And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt : for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

“And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation ; yea, they shall vow a vow unto the Lord, and perform it.

“In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land.”

(Isaiah 19 : 19-21 and 24).

Nothing like these foretold events have ever happened in history. Here then is clear and unmistakable evidence of God's solution for the present day Middle East problem, concerning the approach of which solution, happenings in Israel and Egypt and elsewhere are continual contributing signs.

D.L.



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 visit of the two from Ireland and England is over. The joys of companionship and the sharing of blessings have given us added evidence of the mercy of God seen in His house.

Continued encouragement is given in the work with one seeking the Truth. How great is the privilege of being allowed this work.

The Sunday School outing is planned for September 22, God willing.

J.A.DeF.

“*PENTRIP*”, Black Rock, Portmadoc.

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

On July 8th, we had a time of great rejoicing. We had the companionship of Bro. and Sis. D. Lancaster, and Bro. S. Lancaster, Sister Packer and Bro. and Sis. W. G. Butterfield, and Sis. Lois Bouchet and Bro. J. Smith, Bro. D. Lancaster exhorting us in the morning.

In the afternoon he gave the address to the young ones at Sunday School. A boy visitor also attended and he had the privilege of hearing this address.

The meetings during the week were also enjoyed, the young people partaking in the readings with scholars from America and Ireland.

Sister Francis also was able to join us during the week.

On the 22nd July four other children attended Sunday School, two boys and two girls. All have visited here before, about two years ago.

The summer weather has helped all—and we are grateful for His blessings and the encouragement in the Work.

—per D.L.

NEWTOWNARDS, CO. DOWN, Northern Ireland.

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

A visit from Bro. D. Lancaster was enjoyed by all. We thank him for his company, his counsel and his help on Sunday morning. We are also grateful for the safe return of Sister N. Pinkerton after her visit to the States with Sister Slaney. The loving-kindness to the visitors is a foretaste to us of the perfect companionship in His company when He comes—and we are faithful.

We were glad to have with us for a few days Sister Lois Bouchet and were grateful for her company at the Table on two Sunday mornings.

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

Saturday, July 28th, was a perfect summer day with brilliant sunshine, but not oppressive in the breeze which prevailed. This enabled a most enjoyable time to be spent at our Sunday School Outing at Wythenshawe Park, where a scholar from America joined with ours to make up a very happy party. We were thankful for being so well blessed.

We were glad to welcome the safe return of Sis. Slaney from the States on Friday, July 27th.

Correspondence is taking place with an enthusiastic member of a small group of Christadelphians who separated from the Bereans (and Bijou Hall) over the "divorce" question, and then claimed that polygamy is permissible (except for "bishops" and "deacons"), although against the Spirit of Christ ! We are anxious to weigh over carefully the evidence submitted, so that we might be guided to place *the* Truth before our correspondent in a clear and respectful way.

W.V.B.