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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

TO HIM THAT OVERCOMETH

THE TITLES OF THE PSALMS

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NEWS FROM THE ECCLESIAS

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At the Table of the Lord

"THE SWORD OF THE LORD AND GIDEON"

WE ARE FINDING help in reading of the Judges sent by God to bring Israel out of servitude and affliction. It was a time of falling away until God brought them into great affliction, and then Israel cried unto the Lord. We read in Judges 2 : 18 :

“. . . when the Lord raised them up judges, then the Lord was with the judge, and delivered them . . . for it repented the Lord because of their groanings . . .”

God was with the judge and, through His judge, with Israel. The history of Israel at this time was up and down—a serving of God, then a falling away. God was, indeed, longsuffering with His people ; yet, each time extending deliverance when they called upon Him. He did not have to do this but only did so because of His love.

Prior to Gideon’s time, God had sent judges on four occasions to deliver His people : Othniel, Elud, Shamgar, and then Deborah and Barak. Yet, at the time of Gideon, as we are reading in Judges 6, Israel had once again turned away to serve idols. Our chronology tells us that 47 years had passed since Deborah and Barak, with God’s help, had delivered Israel. The memory of that deliverance had faded. It was also about 178 years since the death of Joshua and the miracles of crossing the Jordan and the fall of Jericho. The conquest of the land under God’s hand had also faded from view, submerged in the pursuits of the flesh, the desires to be like the nations round about them. This was a breaking down of the separation that Israel knew as His peculiar people. We may be inclined to say, “How could they,” after so much had been done for them. Yet, brethren and sisters, in our own experiences we find, all too often, the flesh asserting itself, demanding that it be accommodated. We know what strength it takes to deny it ; how much we need God’s help to overcome that nature which is in all of us.

In this struggle, do we not find how much we especially need each other to sustain, to encourage, to chasten, to bolster failing strength — even as Moses needed Aaron and Hur to sustain him as his arms weakened and Amalek prevailed. The record found in Exodus 17 : 12 is :

“. . . Moses hands were heavy . . . and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side ; and his hands were steady until the going down of the sun.”

How grateful Moses must have felt as they stood by, and how

grateful Israel would feel as they saw Amalek discomfited before Israel. By his own strength, Moses could not hold up his arms, no matter how hard he struggled. But, God does not require that which is impossible to perform and so Aaron and Hur stepped forward to help. Did this realization of his own lack of strength and the need for his brethren help to make him “. . . very much above all men which were upon the face of the earth”? Cannot this experience of Moses help us, brethren and sisters, to recognize more fully our need for each other, to help us do that which God requires, which we cannot achieve by ourselves? We also have read of Barak and his need for Deborah at his side. In Isaiah 40 : 28-31, we find further confirmation of our own need and His wondrous power to supply strength :

“. . . Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary . . . He giveth power to the faint ; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; they shall walk, and not faint.”

This helps us to a greater realization of the inability to overcome by ourselves. It is impossible, as Moses found, as Barak found, as Gideon found. Yet, the needed strength is available to us, brethren and sisters. “They that wait upon the Lord shall renew their strength . . .” Let us, then, seek His strength, often brought to bear through brethren standing by.

“THE LORD IS WITH THEE”

Going back to Gideon—called of God to be a judge in Israel it is recorded in Judges 6 : 12 :

“. . . the angel of the Lord appeared . . . and said unto him, The Lord is with thee, thou mighty man of valour.”

What a great promise and assurance was given to Gideon. Yet, he questioned, verse 13 :

“. . . if the Lord be with us, why then is all this befallen us ?”

Israel was in desperate circumstances because they had forsaken their God and turned unto idols. Yet, here was God come to help Gideon, help Israel, even as He helps us. The answer of God to Gideon was (verse 14) :

“. . . Go in this thy might . . . have not I sent thee ?”

It was not Gideon's strength that was his might, but rather the

certainty of God's power and presence with him, "Have not I sent thee?" The work required a great responsibility for Gideon; he needed sustaining, and so asked for a sign of God's might; and a sign—a powerful sign—was given. He was told to bring an offering, and to place it upon a rock. He did so, and the angel of the Lord touched the offering with the end of his staff causing fire to come out of the rock and to consume the offering. A miracle, a powerful sign that God was, indeed, with Gideon, saying, "Your offering is acceptable; God hears you, and goes with you. And, perhaps further, to one of faith like Gideon, the fire out of the rock would speak to him of God's greater purpose, that out of His Rock, yet to come, would appear that fire of the Spirit which will ultimately consume all flesh.

As a result of this sign, "Gideon built an altar there unto the Lord, and called it Jehovah-shalom . . ." (verse 24), for there the Lord had said unto him, ". . . Peace be unto thee; fear not: thou shalt not die." (verse 23) Did Gideon recognize that only through the altar could there be peace? Did he recognize, too, that only the offering, through the fire of the Spirit consuming the flesh, could there be peace—"at-one-ment" with God? How needful, brethren and sisters, is that peace (Shalom) with God. Before Gideon went on the work of destroying the Midianites, God granted him peace. Strengthened, he went forth and destroyed the altar of Baal, cut down the grove dedicated to Baal, even in jeopardy of his life. Is it a help for us as we read of Gideon's experiences, for it is not just an interesting story as the world looks upon it; but an example of God's being with one who sought to serve Him. It is a help for us as we struggle to respond to God's sending us on a work which, at times, may seem too much to bear or cope with. Gideon, who lived over 3,200 years ago, can help us today.

Gideon required further signs: the fleece was wet with the dew even while the ground was dry; and then, to further assure him, the fleece remained dry while all around the ground was wet. We might be inclined to feel: Why should he need so many signs; he'd been given great help, assurance; wasn't that enough? When we think this way, it helps if we look at ourselves. Is one sign always enough for us, brethren and sisters? Or do we need constant helps, reminders as to what we must do? He sends certain experiences which relieve us, and we are thankful; yet, how often we tremble in fear, doubting again and again. He shows us and bears with our frailties. God was not angry with Gideon, but did grant the signs that Gideon requested to strengthen his faith, that God was, indeed, with him in the great work given. Indeed, we need the same assurances, and don't we find them in God's grace; signs that God is

ready to help ; with us in the work ? Gideon faced great odds in going out against Midian, Amalek, and the children of the east. He could go in confidence, knowing God went with him. Let us remember this, brethren and sisters.

“THE PEOPLE ARE TOO MANY”

Further guidance came from God as Gideon and the army he had assembled, went out against the Midianites. God spoke to him (Judges 7 : 2) :

“ . . . The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.”

How well God knows our flesh, and warns us against it, as He did Gideon. Thirty-two thousand men do not seem too many to defeat Midian, but God knew what the thoughts of Israel would be, and told Gideon (verse 3) :

“ . . . Whosoever is fearful and afraid, let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand ; and there remained ten thousand.”

He knew that those who feared would not be a help to Gideon. Why would they hinder ? Was it because they may have lacked in trust, as evidenced by their fear of Midian ? Although two-thirds of Israel's army feared and returned to Mount Giliad, the ten thousand who remained were still too many in God's eyes, as we read in verse 4 :

“ . . . The people are yet too many ; bring them down unto the water, and I will try them for thee there . . . ”

Those who drank of this water by lapping, putting their hands to their mouth were chosen to go with Gideon. Why was these three hundred particularly chosen under God's trying of them ? Was it, perhaps, because they were more alert as they drank, keeping their eyes watchful, rather than going down on their knees to drink and so failing to see what was about them ? Is not the message of God to all His children to be watchful ? Did not Jesus warn His disciples to watch, for they knew not the time of His coming ? Has not God selected men like Ezekiel to be His watchman, alert, aware of danger all about, ready to warn and to contend ? Can we, then, brethren and sisters, take the example, the teaching of the Spirit to our own living ; for we are beset with the dangers of this evil world, even as Israel was by Midian ?

“THE SWORD OF THE LORD AND OF GIDEON”

The three hundred, then, were sent with Gideon to conquer the

enemies of Israel—those who were oppressing them. Again, God gave Gideon a sign. He went down to the camp of Midian and heard one of the Midianites speak of the coming conquest of Midian. God knew Gideon needed constant strengthening, and how gracious and generous he was repeatedly and patiently to supply this great need.

We know the record of how Midian was overthrown as the three hundred men with Gideon broke their pitchers, allowing the light to shine out, blew with their trumpets and shouted, "*The Sword of the Lord and of Gideon.*" At this, the army of Israel's enemies fought with and destroyed each other and fled from the three hundred men sent of God.

When we think of the sword of the Lord, we think of the cherubim, placed at the east of the Garden of Eden, and with it (Gen. 3 : 24) :

“ . . . a flaming sword which turned every way, to keep the way of the tree of life.”

How great is the power of the Almighty to destroy and to give life according as *HE* desires, working with and through His glorious messengers ! The same sword worked as Gideon and his three hundred sought to carry out the purpose of God. We think, too, of the armor of God in connection with this sword of the Lord, Eph. 6 : 17 :

“ . . . take . . . the sword of the Spirit, which is the word of God.”

Those who, with purpose and conviction, do take the whole armor of God, will be able to “withstand the evil day” and, like Gideon, are strengthened and given signs to help overcome their adversaries.

Can we, then, be helped by Gideon's example, by God's working with him as a judge, to deliver Israel ? Do we recognize that the sword of the Lord and Gideon is as real today as it was in the day that 300 of Israel broke their pitchers, showing their light, and shouted, "*The sword of the Lord and of Gideon*" ? Can this not be our strength, brethren and sisters ?

J. A. DeF.



Christendom — and others — Astray

The Spirit of the Law the Spirit of Christ

"Honour thy father and thy mother." (Exodus 20 : 12).

THIS COMMANDMENT WAS given to Israel at Sinai. Its importance for the preservation of a community cannot be exaggerated. Jesus warned His contemporaries of their apostasy by showing how they disregarded this command :

"For Moses said, Honour thy father and thy mother ; and whoso curseth father or mother, let him die the death :

But ye say, if a man shall say to his father or mother, it is Corban, that is to say, *a gift*, by whatsoever thou mightest be profited by me ; he shall be free.

And ye suffer him no more to do ought for his father or his mother :

Making the word of God of none effect through your tradition." (Mark 7 : 10-13).

The hidden kindness in the command was so great that, if kept, Israel were told their "days may be long upon the land which the Lord thy God giveth thee." Indeed, it was the "first commandment with promise."

The failure to keep the commandment at the time of Jesus showed how those professing to uphold the Truth had forgotten this kindness. As a result, within little more than a generation they were driven from the land.

The condemnation of those by Jesus in not appreciating the kindness in the command vividly shows the folly of man-made notions such as "*self expression*" and "*progressive education.*" These corrosive ideas have eaten the vitals of the body politic which keep a society together. "Disobedience to parents" is a sign of the last days. The ensuing misery to family life, and the community at large are evident on every hand. Never has there been anything like the delinquency at present seen in juveniles ; the vandalism and the immorality which are destroying not only the peace and happiness of family life, but also the harmonious life of the nations.

How true these thoughts make clear that *God knows best.*

"**THY FIRST FATHER HATH SINNED.**" (Isaiah 43 : 27).

Family life, as created and ordained by God, is a pattern of the larger family—the family of God in which there are "fathers and mothers, and sisters and brothers a hundredfold." The divine principles governing the natural family applies equally to God's family.

The falling away from the Truth in God's family—Israel—was due to the faithlessness of their "fathers."

In the case of the ten tribes their continual declension in spite of much chastening was because their "first father"—the king—disregarded the Law of God. As king followed king there is the baneful repetition that each followed in the way of "Jeroboam the son of Nebat wherewith he made Israel to sin."

"Fathers" in the Truth must be honoured in the family of God ; but they must be worthy of the honour. Ever alive to the responsibility that they can help the flock in the "nurture and admonition of the Lord" ; or by failing to uphold good doctrine cause the flock to perish. The temptation experienced by the "fathers" is as great as any, perhaps greater, because they will often be appealed to that in order to preserve numbers, they should not be "so particular". How often have these words been heard by the apostates with the direful result that the flock has perished. Their cry like the faithless in Israel of old is :

"Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." (Isaiah 30 : 19).

None who were guilty in this respect would admit that this was their position. Although they had eyes they could not see.

Is not this the position with the "others"—those who once had the Truth—today ? They do not want the sound doctrine of fellowship, they refuse to expel the leaven of false doctrine, with the inevitable result the whole is leavened. When this happened to Judah, God cast them off. What a valuable and helpful warning this should be to the "others", who, in one sect or another are leavened by nearly every heresy of Christendom ; and who in not a few cases have joined with the world in a mistaken sense of false charity. They have been grossly misled by those who are their leaders, their "fathers," who have allowed their journals to publish the views of heretics on the "Origin of man", saying amongst other denials of the Truth that Adam was not the first man, that there exists today some not born of Adam ; that the serpent was not literal ; and that the flood either did not take place, or if it did all were not destroyed. How must the Almighty look upon such corruption of His Truth ? Further, there are those, who claim like the evangelical sects "to speak with tongues", and profess the old-time heresy which rent the brotherhood in 1873, that Christ had "clean flesh", or in other words could not sin, thereby destroying the basis of God's redemptive work in Christ.

The greatest hersy of all, the most virulent leaven found in every sect of the "others", is that all these are brethren", and are so addressed. The doctrine of fellowship is swept aside. Failure to recognise that if separation means that some are not fit for man's

fellowship, they may be for God's, and hence are not judged as being without the hope of salvation.

The worst injury which can be inflicted on those withdrawn from, whether individuals, or a group by division, is to give them the impression they are "brethren", and so must have hope. It should be realised in the light of experience that this "charitable" attitude, is the means of rapidly developing a complete apostasy.

How pleasing would the words of the late Editor of the *Christadelphian* appeal to the large Advocate group, that they must not be judged because of their rejection of the Truth that the responsible, baptised or unbaptised, will be raised to Judgement, when he said with gratuitous parson-like affection, the "Lord have mercy upon them all." Is it surprising that following such a please-all attitude that meetings are taking place to effect re-union. The initial meetings have been described as productive as reported in the words

"We have educated each other in the matters which concerned us—. These latter three (discussions) have been an education to each committee."

It is painful to read of those who are supposed to have the Truth, who rightly rejected the heresy of the "non-responsibility of the enlightened rejectors" being "educated". Educated on what? It must be evident how to compromise and accommodate the wrong so that numbers may be increased. Truly—those responsible—the first fathers, have sinned and are responsible for building up in the many sects of Christadelphia, a replica of Christendom.

One of the sects—the *Dawn*—have even plunged in their subscribing to the notion that salvation may be obtained in any one of the sects, and further they are not the judge of any man, whether he belong to the Baptists or any other part of Christendom, in the matter of salvation. What is the use then of having lectures with the object of "calling out a people for his name"? The poison of being all things to all men has not only robbed the others of the doctrine of fellowship, but has led them into the morass of a "Christian-like" quagmire.

It was in 1921 that a "first-father" C. C. Walker, wrote he was bereft on the question of fellowship. Hence, with this tragic and sinful attitude the Apostasy of the others has hastened the loss of *the* Truth, and all hope which this affords. The time is near when the judgement of Christ will show, that

"He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." (John 12 : 48).

Then it will be recognised by many :

THE REMNANT

"SURELY OUR FATHERS HAVE INHERITED LIES, VANITY AND THINGS IN WHICH THERE IS NO PROFIT." (Jeremiah 16 : 19).

The result of the infidelity of the *fathers* in Israel resulted in their destruction. What a warning !

Jesus might well say :

"Call no man your *father* upon earth for one is your Father which is in heaven." (Matthew 23 : 9).

With omniscient foresight Jesus knew, and warned, how great would be the apostasy, by faithless "fathers" being recognised by the multitude.

The greatest sect in Christendom has thousands of "*fathers*", so addressed and revered by their mistaken flocks. Their chief—the Pope—*father*—claims the allegiance and undoubting support of all. How great is the responsibility of these, in fostering a system which Jesus said would "deceive the whole world". By superstition, by mystery, by religious arrogance, these *fathers* have made a huge success, if they are to be judged by the number of their followers, but in the Revelation the system is exposed as being false, a dreadful counterfeit, and to be destroyed in the "lake of fire." "Fathers" indeed, who like false shepherds "feed themselves" and not the flocks.

One of the means which these thousands of "*fathers*" use to impress their flocks with what appears as divine power, is to *bless* things animate and inanimate, the sea at venice, ships, trains, rivers and fountains, pictures etc.

We remember being offered in a street near St. Peters, Rome, postcards of special value, said our guide, because they had been "blessed" by the "Holy Father". The cards showed no evidence of this. They did not glow or appear any different from cards, which these must have felt neglected, because they had not been "blessed" Needless to say those "blessed" commanded a higher price than the unfortunate "unblessed" What "lies". What "vanity". What false "*fathers*".

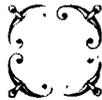
During the postal strike in England in early 1971, we were anxious get letters to our brethren in U.S.A. We went to the Airport, and asked if it would be in order to give a letter, with the necessary amount for postage, to some passenger travelling to the States. "Oh ! yes he would take care of it". Next week we got permission to hand another letter to a passenger to the States, and were told that the first was handed with the cash to a "father" who said not only would he post it in New York, but "blessed" it. We cannot imagine

what the letter would feel for this unsolicited benefit. What happened was remarkable : the “blessed” letter arrived about two weeks after the “unblessed”.

Christendom is corrupted with false “*fathers*”. The others are being misled by false “*fathers*.” When Christ comes, the misguided, the duped, will cry in unalloyed anguish, and inconsolable grief

“Surely our fathers have inherited lies, vanity and things in which there is no profit.”

(to be continued).



“To Him that Overcometh”

SEVEN TIMES IN the book of the Revelation promises are repeated to those who overcome. Promises of eternal inheritance and blessing.

The Victor, of course, the one who overcame and through whom all things are possible was the Lord Jesus Christ. His message given to the apostle John makes this clear.

“ To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

He that hath an ear, let him hear what the Spirit saith unto the ecclesias.”

(Revelation 3 : 21-22).

The work of overcoming is not easy, and apart from the provision of Christ could never be successfully completed. The Apostle shows most clearly what a task it really is.

“And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown : but we an incorruptible.

I therefore so run, not as uncertainly ; so fight I, not as one that beateth the air :

But I keep under my body, and bring it into subjection : lest that by any means, when I have preached to others, I myself should be a castaway.” (1 Cor. 9 : 25-27).

How significant are these words for to keep under the flesh indeed means to battle with it. In the world some profess they serve Christ by fighting temptation, but their way of life, or their views quickly

reveal that they beat the air (pukteuo) shadow boxing, never really coming to grips with themselves, or the flesh.

Waging a verbal war without practising the Spirit of Christ, how can they overcome? They thrust at the air, at an imaginary and intangible enemy and they fail to see the enemy in themselves.

Hence the help of the spirit of Christ in the Psalms to enable the mind to perceive what is required.

“I waited patiently for the Lord ; and he inclined unto me, and heard my cry.

He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God : many shall see it, and fear, and shall trust in the Lord.

Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.”
(Psalm 40 : 1-4).

How essential the godly quality of patience, for the flesh if allowed to come uppermost is impatient.

A warning is seen in the impatience of Israel in the wilderness ; who in grumbling forgot that for all their trials they were a people who had been blessed by deliverance from Egypt. “In waiting I waited for the Lord” is the rendering in the Bible margin. It is essential at times there should be a period of waiting for deliverance. This teaches and engenders patience and so helps to forge the character that God desires.

There is assurance in the Psalm however that though this may be the case, He does hear, and does incline. “He brought me up also out of an horrible pit” (margin “a pit of noise”) The original word is rendered noise, rushing, tumult. The mind is caused to think of David, battling with his enemies, the shouting, the tumult. The mind is taken further to the Lord Jesus Christ and the mob crying “away with him—crucify him”.

Then there is the example of His patience before Pilate, as the leaders of the Jews accused Him He answered nothing ; no quick retort but rather patience, so that Pilate was caused to say, “Hearest thou not how many things they witness against thee?” Pilate was made to marvel greatly at the restraint, the patience of the Spirit of Jesus. Then again His words upon the cross, “Father forgive them for they know not what they do.” So Jesus overcame ; as the Psalm foretold. He was brought out of the pit of noise, out of the miry clay. He was delivered from the trial and from the grave.

David and the Lord Jesus are examples of patience. Consideration of how they overcame should help the mind to develop patience, a waiting for God.

In an earnest of what is coming each brought to the Truth through the mercy of the Most High, has been taken out of "Babylon", from the pit of noise and confusion, and as the Psalm expresses it, the "feet have been set upon a rock." The Rock of course is the Lord Jesus Christ through whom the called of God can become victors and escape finally at the appointed time of His return from the miry clay, providing there has been a waiting for Him. The Psalm continues in its instruction. "Blessed is that man that maketh the Lord his trust and respecteth not the proud, nor such as turn aside to lies." The Revised Standard rendering is "Blessed is the man who does not turn to the proud,—Thou hast multiplied, O Lord my God thy wondrous deeds and thy thoughts toward us ; none can compare with thee !" None can compare with God ! Yet the flesh turns to the proud. Many in these perilous times have turned aside after those found to be teaching for doctrine the commandments of men.

There have been times when those who would uphold Truth have had to be courageous and come out from or withstand the following of the proud. It is not easy ; has never been easy ; but it is part of the overcoming, an overcoming of that natural tendency to follow the proud and forget that none can compare to God ; and flesh however proud is nothing.

Yet pride is in all. The proud referred to in the Psalm however are those who make no endeavour to overcome this weakness, but rather do everything possible to enhance their prestige.

Further help is given in the Psalm.

"Sacrifice and offering thou didst not desire : mine ears hast thou opened : burnt offering and sin offering hast thou not required." (Psalm 40 : 6).

God does not want profession. He does not want a mere service. Though it is very necessary that there should be an evident service. What God really wants to see is an overcoming in process.

Patience, submission, gratitude and a looking and waiting for Him, is what He requires, and to remember that He has set the feet upon a Rock and put a *new song* in the mouth. So that in learning it now, joy and praise with the multitude of the redeemed may be attained when the victory through Christ will be complete.

D.L.

The Titles of the Psalms

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

Psalm 59

The Title of this Psalm as it is in the original may be freely translated as :

*"To him that overcometh, the victor, I "pray do not destroy".
The gold-like faith of David : when Saul sent, and they
watched the house to kill him."*

AS VERSE ONE in the original Hebrew text, this gives an insight not only into the meaning of the whole Psalm, but also highlights the exhortation for us.

Why should David, a "man after God's own heart," be subject to such trials that at one time he confessed there was only one step between him and death? Why should he experience such cruel jealousy and hatred from one he had done his best to help and serve? All the faithful of every age pass through similar bitter experiences. Their trial is like David's was, although perhaps not so severe but how often they have wished for death rather than continue the struggle.

It is difficult to imagine why a brother, Saul, should be so madly jealous, instead of appreciating how much benefit would accrue from supporting the right. But such as Saul are governed by the flesh, and are opposed to the Spirit. They may relent at times, may say they are sorry, and appear as though there is a change of heart. Their words mean nothing more than a passing complexion of mind, which quickly disappears, because the heart still remains fleshly, hard and rebellious. Saul soon showed in spite of his voluble confession, his heart was as hard and evil as ever. When wrong is committed and it is realised *in the heart*, there will not be a casual expression of sorrow, and asking for forgiveness. Wrong is sin. Grievous before God. The heart realising this can only think of one thing : "How can I ever be right, and show this?" How can my heart be changed, purged, and made clean?" There can be no hope for the sinner unless there is a change of heart. The fate of Saul illustrates this in a marked degree.

We all sin. But is our heart touched? Is there a crying out to God that we may be renewed in our *heart*, and have a right spirit within us? Anything short of this is of no value. Further, as we can see so well in the case of Saul, that after a supposed confession he was tried again, and abjectly failed, because his heart had not changed.

The Apostle Paul shows what is required of the godly man.

“For though I made you sorry with a letter, I do not repent, though I did repent : for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

For godly sorrow worketh repentance to salvation not to be repented of : but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what vehement desire, yea, what zeal, yea, what revenge ! (“requital of wrong” *orig.*)

In all things ye have approved yourselves to be clear in this matter.” (2 Cor. 7 : 8-11).

Here are the true signs of a change of heart, especially seen in the “requital of wrong” inflicted on another. Saul could speak, but his heart was untouched, and so perished without hope.

David cried out that God would not allow him to be destroyed, and he was heard. During the evil machinations of Saul, it would appear God did not hear his cry as recorded in the Psalm.

“Deliver me from mine enemies, O my God : defend me from them that rise up against me.” VI.

This has been the painful appeal of all the true sons of God in every age, who for good have been rewarded evil. One can testify that it is painful, very grievous.

R. Roberts suffered a breakdown on account of this experience, and went into a kind of nursing home for two months. The doctors could not diagnose any organic disease, but concluded the trouble was nervous exhaustion, what we would call a “nervous breakdown”. Those responsible paid for it with their lives, that is, the hope of life.

When David was hidden by his wife, the servants of Saul watched the house to take and kill him. How did David feel ?

“For, lo, they lie in wait for my soul : the mighty are gathered against me : *not* for my transgression, *nor* for my sin, O Lord.” V3.

Those in adversity can be wrongly condemned. What has happened is due to some “transgression”, some “sin”. This was not so in David’s case, and should be a warning against passing judgement against a brother who may fall on evil times.

These experiences as in the case of David come to all, not as punishment, (which at times we must confess is needed) but to prove what is in the heart. Lack of faith will cause the distressed to give up, especially if support of the brethren is lacking. God is watching to see whether in the experience there will be developed a greater trust in Him. When deliverance comes at God's appointed time, faith is increased, the trial has done its work in bringing forth that which shines like gold, and is as imperishable.

So David when surrounded like a hare by a pack of hounds, found deliverance. His wife kept them at bay by a ruse. She put an image in his bed. A furtive glance by the would-be slayers would convey to these, "We will get him when he is better and comes out" David's prayer was heard :

"Deliver me from the workers of iniquity. V2.

And while the hounds were ready and waiting for the "kill", David was "let down through a window" and escaped.

Unaware, the accomplices of Saul's fury waited in vain, and when it was found the fugitive had fled, Saul's mortification was indescribable.

Assurance and comfort for those who pass through similar experiences as David will be found in his God-given deliverance.

"But I will sing of thy power ; yea, I will sing aloud of thy mercy in the morning : for thou hast been my defence and refuge in the day of my trouble." V16.

(to be continued).



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

NATIONS “SHALL NOT CLEAVE ONE TO ANOTHER”

“and whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men : But they shall not cleave one to another, even as iron is not mixed with miry clay.”

(Daniel 2 : 43).

THE COD WAR is an evidence of the slender thread upon which human alliances hang. Iceland is a N.A.T.O. base but is at variance with Britain a major contribution to N.A.T.O. Threats of

withdrawal of her facilities because Britain has not acquiesced to the extension of her territorial waters for fishing, and some evidence of Russian support for Iceland, reveals the truth of the expression "their ways are moveable."

Again the nations of the west have spent vast sums of money to extract oil from poor and backward Arab lands, undoubtedly to serve their own ends, but the Arabs have also prospered as a result. But what has happened to financial terms and oil treaties? Changed, discarded and scrapped at will, when the opportune time has arisen to do so.

Recently in Algiers at what was acclaimed by a spokesman for the Arabs as the "greatest assembly in the history of the world", nations of the non-aligned peoples met together. But were they so non-aligned? The leaders of Tunisia and Libya were heard strongly condemning the U.S.S.R. and the U.S.A. on the one hand, while the head of Cuba was found criticising the growing tendency of the non-aligned movement to "forget the extraordinary services which the Soviet Union has rendered to them, and the insurmountable gulf that exists between Yankee imperialism and the U.S.S.R." China's view however was mainly supported of the non-aligned movement representing the forces of poverty fighting to make a more assured place for themselves in a world dominated by America and Russia. The Cuban leader was apparently stumped in his support of Russia's good intentions when a Cambodian royal representative shouted from his seat "Why if Russia was so noble and pure did it recognise the puppet regime in Cambodia rather than his own government? The Libyan leader made the point that Cuba had no right to participate in the non-aligned movement, "We have no objection to what Cuba does in its own country but Cuba is communist" The Koran, he explained, was the source of Libya's Socialism, and not Marxist-Leninism. "Capitalism is not capitalism. Communism is not communist. Free countries must keep their distance from both, Liberty means economic freedom, political choice, ownership of one's resources, and cultural revolution."

What the Arabian and Egyptian leaders thought concerning Libya's definition of "freedom" has not been disclosed, except that monarchial Saudi Arabia promised populace Egypt some five hundred million pounds for arms, which Egypt, the erstwhile partner with Libya in a Federation of their two countries, was very pleased to accept. In fact comment has been made that the Monarchial Saudi undertaking would counter the power of Libya's spokesman from using his country's oil and wealth as a bargaining lever in his demands for a full and immediate Egypt-Libya merger. A possible outcome of all this is that Egypt has also turned to monarchial

Jordan and made its peace there by restoring diplomatic relations which it severed in August, 1971.

How intricate and tangled are the politics of men, and how shallow are their schemes of alliance, ever ready for change to suit the expediency of the time.

China, once the friend and ally of the U.S.S.R. received a thrust from Russia in being charged with having an intent to shatter the cohesion of the Socialist block, of bringing the non-aligned into conflict with the two super Powers and of cultivating allies among "cold war" groups in Western Europe and elsewhere. The Moscow statement has also said that "China is being speedily turned into a nuclear missile super power. Peking has for a long time nurtured the idea of forming a military-political grouping in South-east and South Asia.—The Chinese Communists have long regarded war as one of the main means for the attainment of political aims in the international arena."

The history of politics is a history of disagreement leading up to hostility and conflict. What of the new politico-economic alliances in the West? Commecon is the East European version of the Common Market and has been in existence twenty-four years. But recently the Polish Prime Minister, on his return from a Comecon meeting of member states said Comecon had made very slow progress. Negotiations had been "neither easy nor simple", indeed Comecon could expect "increasingly difficult problems." As a leader in the Communist world is hardly likely to have overstated the case these few words speak volumes.

What of the Common Market? Britain's partners in the E.E.C. are no longer sure that Britain will stay. France though not hostile to Britain is not warm in its regard either. It is really suspected that the English people do not care for the French nor do the French care for the English. Certainly the state of public opinion towards E.E.C. is far from enthusiastic in Britain. To effect a change of view the British leader is looking for tangible support from the European Community in the form of monetary help for Regional Development to offset the considerable outgoings from Britain in its contributions to the Common Agricultural Policy. Furthermore the obligatory requirements of E.E.C. Agricultural agreements mean that as supplies of food, such as meat, improves, reductions in price will not be permissible, a fact in itself hardly likely to endear the British in the present economic climate, to their new way of life. A further difficulty is a growing French objection to Britain obtaining some of its supplies from territories of the former British Empire, though in the first place Britain seemed to have obtained

agreement that this would not be objected to. The very wealthy French beet-sugar farmers apparently now think they should be given preference over the former Caribbean cane-sugar producers. France objects to Regional Fund contributions from the common fund to make up for Britain's outgoings to the common fund ; and large Agricultural nation that it is, seems to be firmly entrenched against attempts to alter some of the rules of the Common Agricultural Policy. There is reason to think that Britain may attempt to force the French to change by coercing Germany to join with Britain against the French view, and there is a possibility of this because the Germans also think the Common Agricultural Policy should have some limitations placed upon it.

But as the next General Election approaches the question must be circulating amongst the leaders of E.E.C. as to what the position will be then. The British Parliamentary Opposition has given notice that it will seek to change radically the terms of Britain's admission to E.E.C. Germany is hardly likely to give full support to a Britain that in the long run may fail to give full support to Germany as part of the community.

So men are seen, setting forth with high hopes over pacts and alliances and Common markets, but all to no avail. The emblem of Fascist Italy the time of the last war was an axe around the handle to which many sticks and fasces were bound. No doubt the political symbol meant "unity is strength," but the country ended in disintegration and the execution of its Fascist leader by partisans who rose against him.

How truly the prophecy of Daniel describes these last days :

"They shall mingle themselves with the seed of men : but they shall not cleave one to another—" (Dan. 2 : 43).

Only with the coming of God's kingdom will there be unity and consequently peace, the result of perfect justice, and a universal precept which will hold sway teaching men or nations not to be motivated with self interest alone, but with desire for the welfare and interest of all.

D.L.



Beware of Crotchets

Robert Roberts writing of Dr. Thomas made some very helpful remarks which the crotchet-mongers would do well to heed :

“I have always found that wherever the Bible is clearly understood and fervently appreciated as such themes are to be appreciated both by the nature of things and the express injunction of scripture, that there Dr. Thomas is loved and esteemed. This result is quite apart from the personal peculiarities of the man. What mortal is without blemish ? But what covers blemish like intelligent attachment to divine things ? Who could surpass Dr. Thomas in his towering reverence for the oracles of God and his uncompromising loyalty to their authority as opposed to all tradition ? Some had become *haters* of him through his brusque treatment of *crotchets*. I had myself, by and bye, of feeling the weight and sharpness of that *steely executive mind* which qualified him for the part he performed in tearing aside the webs of error woven by merely human sympathy ; but that I could be separated from him was impossible with the discernment I had of his mastery of divine truth and his faithfulness to Christ in all its bearings.”



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, Hamburg
and Orchard Park. Alternate week : Revelation Study.

Work continues with one interested in His way of salvation. We are grateful for the help and guidance given, making us realize that these things are not under our control.

As God's hand is felt in the ecclesias, it makes us aware of the need to be subject, to examine our ways, to be sensitive to His guidance in the desire to please Him.

J. A. DeF.

“*PENTRIP*”, Black Rock, Portmadoc.

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

Bible Class : Mid-week.

During early September we were visited by Bro. and Sis. W. V. Butterfield Sister B. Butterfield and Sister P. Crossley. We received the valuable exhortations on 9th and 16th September. On the 23rd Sister M. Slaney met with us, and during the week also with Brother D. Pinkerton and Brother A. E. Iago, who helped with the readings considerably.

We are grateful for the companionship and for the fine weather which helped all to enjoy their holiday.

There is contact with three Christadelphians who visited us in August and to whom literature has been sent.

per D.L.

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

Sundays : Breaking of Bread 11-30 a.m. Lectures on the first Sunday in the month. Fridays : Bible Class 7-15 p.m. Milton Hall, Deansgate.

In the present arid spiritual state of the world, it is encouraging to have some real interest. It could not be expected at the time of the end to be great, but what a privilege it is to be allowed to help one to life everlasting. And so with great pleasure we read of this going on in the States, and here one is attending regular talks, while a Christadelphian has also asked for a private discussion.

W.V.B.

There is no charge for the magazine, but remittances to cover postage would be welcome.

If the magazine is not desired, it would be appreciated if we were advised to avoid wastage.