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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

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

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AT THE TABLE OF THE LORD

CHRISTENDOM – AND OTHERS – ASTRAY

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## At the Table of the Lord

### "WHERE IS YOUR FAITH"

**T**HERE ARE MANY times when we find ourselves in difficult or worrying circumstances and may wonder, Why, is it so? Why should it happen to me? We may question. Why does God allow it? for we recognise that *all* our circumstances are over-ruled—for our good.

To help in these questions, we have the words of Jesus to His disciples. In Luke 8 : 22-24, we read of their circumstances. Jesus said :

“. . . Let us go over unto the other side of the lake . . . as they sailed he (Jesus) fell asleep ; and there came down a storm of wind . . . and they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water : and they ceased, and there was a calm.”

Can we enter into the minds of these disciples as the waves raged, as the ship began to fill with water, with the wind increasing? They were fearful, greatly worried ; yet, Jesus slept. As the wind increased, yet more their terror grew, until they finally awoke Jesus who stilled the wind and the waves. How could Jesus sleep through this danger, they must have asked themselves. Perhaps, Jesus' answer to these disciples as they said to Him, “Master, master, we perish,” helps us. He replied verse 25 : “*Where is your faith?*” He had good reason for asking such a question at this time, for had He not taught His disciples :

“Even so it is not the will of your Father which is in heaven that one of these little ones should perish.”

(Matthew 18 : 14).

Yet, here were His followers crying out in fear, “Master, master, we perish.” Were they lacking in faith and did Jesus recognise this and seek to help? This experience in the ship was intended to reveal more fully to them the protection and care of their Father, to demonstrate to them that He, indeed, would not let one of his “little ones” perish, if they trusted in Him. These disciples were “in jeopardy,” the Scriptures tell us. *Jeopardy* is danger. To them, this danger was very real—very terrifying.

Paul speaks, also, of jeopardy in writing to his brethren in Corinth, concerning the resurrection of the dead.

“Else what shall they do which are baptised for the dead, if the dead rise not at all . . . And why stand we in jeopardy every hour ?”

I. Cor. 15 : 29-30

It was for the hope of resurrection, of salvation that Paul and his brethren experienced jeopardy every hour. It was for the Truth's sake and for His brethren's sake, and he finally gave his life for them. He invites further, verse 31 : “I die daily.” He also wrote, II Cor. 12 : 15 :

“. . . I will very gladly spend and be spent for you.”

In all this work, he did find himself in jeopardy often. We may find the same situation in a measure, brethren and sisters, as we strive to obey God. Perhaps not in the way those disciples of Jesus found themselves in the ship ; yet, in other ways we find ourselves in difficult, worrying circumstances, making us sometimes feel like crying out, “Master, master, we perish.” Jesus' answer to His disciples can help us in these circumstances : “Where is your faith ?” Jesus had great faith, knew that God's purpose with Him was not yet accomplished, and knew, too, His Father would care for Him until it was accomplished. He could therefore sleep, laying aside His natural fears, trusting in the Hand of God.

How many times have we experienced difficult, almost impossible-to-bear, circumstances, and have been delivered in His good time, just as surely as those disciples were in time permitted to watch the wind and the waves subside.

It was after their deliverance that Jesus admonished them. He admonishes us in the same way. As we look back on the deliverances we have known, should we ask ourselves, Where was our faith ?

We might well ask, What causes such weakness of faith ? Perhaps, the mind of the disciples helps us to discern the answer. For, even after long years of experience, of knowing God, and of having seen His power and deliverance, we can find ourselves in new circumstances—ones which may touch upon an unrealized weakness, which we may have thought to be overcome ; and then like these disciples, we may tremble and waver, crying, “Master, master, we perish.”

Is it not fear? Fear, we know from these sad personal experiences, is the destroyer of faith. The New Testament word for fear is “phobeo,” and it is used in many of our present-day words such as claustrophobia, the fear of enclosed places ; or acrophobia, the fear of heights. There are many phobias to which we are subject. Does it not tell us that the natural man is beset by many fears—indeed, it is the flesh that fears ; but the spirit believes. Was this why Jesus said

to His fearful brethren, "Where is your faith?" Can we, then, look upon faith as the Spirit's antidote to the poison of fear; and when it creeps in, let us ask ourselves this same question, Where is our faith?"

**"WHO TOUCHED ME?"**

Again, help is found in our recent portion in Luke 8 : 43-48, as a woman ill for twelve years, incurable by all the available medical knowledge, certainly desperate, came close to Jesus and touched the border of His garment. Jesus asked, verse 45 and 46 :

". . . Who touched me . . . Somebody hath touched me : for I perceive that virtue is gone out of me."

We find the word for "virtue" to be equivalent to the English word, "Dynamo," and speaks of power, force, might, miracle. It was power, might, that had gone out of Jesus and healed the issue of blood that had been with the woman for those twelve long years. Jesus said to her, verse 48, ". . . thy faith hath made thee whole." She showed great faith in coming to Jesus, pressing in close to Him, reaching out to touch the border of His garment, *believing*. Many, no doubt, touched his garments; but this woman reached out with purpose, knowing she could be healed by Him. She knew she was perishing by an incurable disease; yet, in her weakness, was strong, trusting in His power to heal. Jesus said to her, ". . . go in peace." Up to the time she reached out her hand to touch Jesus' garments, she, no doubt, agonized, feared death, and questioned why she must suffer for so long. For twelve years, she had struggled, endured. How her spirit must have been tested through this long time—patience developed, trust in physicians, in self gone; and so in due time, when she knew Jesus was near, she went to Him in simplicity and hope, *and was healed*. How her faith must have been increased as she felt the virtue, the power, that came through Jesus—the Spirit of God working to heal.

**"FEAR NOT, BELIEVE ONLY"**

Further, in Luke 8, we read of Jairus, a ruler in the synagogue, whose only daughter was dying. He came to Jesus beseeching that He would heal her. As he asked, word came that his daughter had died. But, Jesus strengthened him, verse 50 :

". . . *Fear not : believe only, and she shall be made whole.*"

"*Believe only*"; but what a big problem that word "only" is, as all of us can testify, as His disciples have testified to us when they cried, "Master, master, we perish." To "fear not: believe only" is not our nature, and, as a consequence, we find it extremely difficult to do. It is only as submission comes with an earnest seeking are we able to feel His "virtue" working and we can begin to put away

fear. Yet, as we *do* believe, as we *do* find help, shouldn't we believe more strongly and fear less ? Shouldn't experiences help us, lead us on in strength for the next time we find ourselves in jeopardy ?

Another work of the "virtue" that was in Jesus is spoken of in Luke 9 : 38-43. A man's only son was taken of a spirit that "teareth him that he foameth." This man said to Jesus (verse 40) :

" . . . I besought thy disciples to cast him out ; and they could not."

Why did these disciples fail ? Did they fear the violence of the one suddenly smitten with this illness ? Jesus said to them :

" . . . O *faithless* and perverse generation, how long shall I be with you, and suffer you ?"

It was fear that caused their lack of faith and prevented the healing. This can be a great help to us, brethren and sisters. If we fear, and therefore lack in faith, the power to help, to heal is gone. Not that we can do miracles or heal diseases ; yet, the power of the Spirit *does* work. In verse 43, we read :

" . . . they were all amazed at the mighty power of God." That power is there to help, to heal, to strengthen, if we can "believe only."

In contrast, we read in Matthew 8 : 5-13, of one who had great faith, a centurion, a stranger ; yet, one who believed, and said, verse 8-9 :

" . . . Lord, I am not worthy that thou shouldest come under my roof : but speak the word only, and my servant shall be healed."

Jesus said, verses 10 and 13 :

" . . . I have not found so great faith, no, not in Israel . . . Go thy way ; and *as thou hast believed*, so be it done unto thee. And his servant was healed in the selfsame hour."

How telling are these words of Jesus, "as thou hast believed, so be it unto thee." Does this not instruct us, brethren and sisters ? How *do* we believe ? If we believe a little, we can expect little. If we believe much, much can be done for us by a gracious God. This should help us as we hear the Spirit say when we fear, "Where is thy faith ?"

**"LORD, INCREASE OUR FAITH"**

It is in times when our faith seems little, that we need help the most. It was at such a time that His disciples said to Jesus, Luke 17 : 5 :

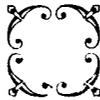
" . . . Lord, Increase our faith."

We remember that it was His disciples who asked for this increased faith, those whom we might feel were closest, had seen so much of Him, of His works ; yet, they felt a lack. What brought this about ? Was it Jesus' instructions to them, verses 3 and 4 :

“ . . . If thy brother trespass against thee, rebuke him ; and if he repent, forgive him. And if he trespass against thee seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him.”

It is contrary to our fleshly nature to rebuke in the spirit of which Jesus speaks. It is not our nature to forgive even once when feelings get involved, let alone seven times in a day. Yet, it is the Truth's way, for Jesus said, “If he trespass seven times . . . thou shalt forgive him.” Not easy, as we know ; yet, Jesus says we must. It was at this point that His disciples said, “Lord, Increase our faith.” They must have felt condemned in themselves, perhaps fearing their flesh would prevent their heeding Jesus' instruction. Do we not need the same increased faith, brethren and sisters, to help in forgiving others ? Do we perceive our own weakness ? How easily we can fear, can blame others, can doubt the power and willingness of His help, and so can let the flesh get the upper hand. The only antidote is faith. We must, then, like our brethren of old, pray, “Lord, Increase our faith,” as we fear, as we may worry or fret, as circumstances may seem overwhelming, as we may fear we are perishing. In these circumstances, let us ask ourselves the question Jesus asked His disciples in that sinking ship, “Where is your faith ?”

J. A. DeF.



## **Christendom — and others — Astray**

*The Spirit of the Law the Spirit of Christ.*

*“If a man have a stubborn and rebellious son, which will not obey the voice of his father . . . all the men of the city shall stone him with stones.”*  
(Deut. 21 : 18-21).

**G**OD'S CHILDREN HAVE always been required not only to uphold the right, but to condemn the wrong. The latter has always thrown them into opposition with their contemporaries ; sometimes violent opposition. No one is offended by the preaching of the Gospel, if it be kept to the “positive” assertion of the glories of the kingdom with the promise of peace and salvation. This, how-

ever is not sufficient. Before the principles of the Truth can be thoroughly assimilated, it is imperative to show that the current thoughts of Christendom are ungodly and false. When this “*negative*” aspect is pointed out, many turn away—offended. Just as those in Jesus’ day felt His condemnation when He said, “Your fathers did eat manna and are *dead*; he that eateth of this bread shall *live* for ever.” This was too much a condemnation for the multitude whose chief concern was “for the meat which perisheth.”

“Many therefore of his disciples, when they had heard this said, This is a hard saying; who can hear it?”

For people to be told they are *dead*—dead for ever unless they partake of the true Christ is to most an unbearable condemnation, and like those who heard Jesus, are offended and turn away. Did Jesus run after these with various flesh-pleasing allurements? No! He turned to His disciples and said, “Will ye also go away?”

What a lesson is here! If people will not have *the* Truth, which inevitably condemns all not belonging to the Truth they are not worthy of it, and must be allowed to turn to fables and to the destiny they deserve—an eternal home in the darkness of the tomb. To attempt to preach the Truth by concealing the condemnation of those who oppose it is treachery. Numbers will certainly be gained by this artifice; yes, vast numbers who will remain for ever in the “congregation of the dead.” How very many there are professing Christ whose numbers may impress, but are destined to belong to this numerous “congregation.”

To have life it is essential to follow Jesus, who because of His faithful condemnation of those who were false professors was murdered by them. We cannot do better if we would follow Him, than go to the fount of His unerring counsel—the Law and the Testimony, which, when properly understood are the unadulterated essence of the Spirit of Christ.

By pursuing this policy we are often maligned.

The Editor of the *Logos* derides us as only being “negative”. We would that he and the many misled by him would appreciate that *the* Truth, as distinct from any counterfeit, requires both the “positive” and “negative” aspects to be courageously set forth, although this may give offence as it did in the days of Christ.

May we quote some pertinent remarks of R. Roberts on this important and vital matter?

“There is a *negative* as well as a *positive* side to the faith in our day, for the simple reason there is a spurious faith to

be destroyed before the true faith can enter the mind.”

“One of the first acts of a valid profession of the truth is to repudiate “the profane and old wives” fables which abound in the disguise of truth. *In fact, in times like these the repudiation of false doctrine is almost a criterion of the reception of the truth.* If a man shrink from the rejection of so-called Christendom, it is a sure sign that his apprehension of the verities of the gospel is very weak, if it is not altogether *non est.* Positive belief (that is full assurance of faith) on one side necessitates and produces non-belief on the other. A man heartily believing the truth will heartily reject error : and if he does not heartily do the latter it is proof that he is incapable of heartily doing the former . . . ”

Although the audible voice of R. Roberts is silent in the tomb as he lies in Greenwood Cemetery, New York, awaiting the resurrection, it is a blessing that it can still be heard in his writings making abundantly clear that those “*called*” to the Truth, and those *in* the Truth, are required equally to uphold the right and condemn the wrong, often as he says, disguised as truth.

Failure to condemn error, has led in all times to the loss of the Truth and the consequent uprise of many and great counterfeits as seen in Christendom, and latterly in Christadelphia. Let it be remembered that Jesus has said that these are to be destroyed in the “lake of fire” when He returns to purify the earth and through the preaching of the “everlasting gospel” bring all who are left of the nations into one family, one Truth, serving the One God with united and wholesome consent.

“TO THE LAW AND THE TESTIMONY”

As we turn our minds to the divine record, mercifully preserved, we can obtain the essential balance between showing mercy to the sinner, and obey the injunction to condemn the rebel. Human wisdom could not, and does not achieve this balance. Neither can we unless we are guided to “judge righteous judgment” according to the Law.

Men who are personally offended are, by nature inclined to show no mercy, but where God is offended talk much of showing mercy. A careful balance is needed, which can only be obtained with God’s help. Where it is clear that there is no true repentance for error, then such is a rebel and must be dealt with accordingly. To allow such to remain as is the practice of the *Advocate* group of Christadelphians and other sects is disastrous. The rebel fails to be convinced he is a rebel. His presence is like leaven, and will leaven the whole. The care of the great God to prevent such a catastrophe is seen in the Law if carefully considered.

"ALL ISRAEL SHALL HEAR AND FEAR" (Deut. 21 : 21).

Why should the good God of heaven require His family to *hear* and *fear* ?

The awfulness of how the rebel had to be dealt with under the Law is shown in the context. He was to be stoned to death by "the men of the city". Sentimentality would shrink from obeying such a divine command. If any did they would also have to be put to death as despisers of God's Law.

Sentimentality has robbed present society of the only effective way of dealing with criminals, and consequently corruption and violence are increasing everywhere so that the "cup of iniquity" of present nations is nearly full to overflowing. The authorities are baffled how to remedy the position, while the innocent often suffer and the guilty go free. God's good law cannot be neglected without grievous misery being inflicted on the community.

Under the Law when the rebel had been killed by the consent of all—for all the men of the city without exception were required to show their loyalty to God and how evil was to be put away from the congregation by casting stones, then the corpse of the victim was to be hanged on a tree till sundown. A gruesome sight, no doubt ; but God's means of teaching all Israel to hear and fear what was to be the divine fate of rebels, for "cursed (condemned) is every one that hangeth on a tree."

In this drastic treatment of a rebel, was there judgment required by the brethren, by the Ecclesia ? Most certainly there was. Not a judgment after the flesh, but first an understanding of the Law, of its reasonableness, and of the necessity of being obedient thereto in spite of any ungodly charitable feelings. Those who claim to have the truth, and yet declare they cannot and must not judge are obviously devoid of the essential principles of the Truth for its preservation. They are confused between private judgment, judgment according to the flesh, which Jesus condemns ; and the necessity of obeying against any personal inclination to the contrary, the Law already considered, and supported by Jesus, when He said :

**"JUDGE NOT ACCORDING TO THE APPEARANCE,  
BUT JUDGE RIGHTEOUS JUDGMENT."** (John 7 : 24).

Those who would gather numbers at the expense of the Truth, who would preserve numbers notwithstanding their professed heresies, have one thing in common—"We must not judge." They are quick to quote the words of Jesus : "Judge not that ye be not judged," supposing Him to mean that judgment against the evil must never be expressed or carried out. This is quite contrary to the Law and the teaching of Christ and the Apostles. They fail to realise

that the Truth demands judgment from the moment one is "called". Baptism in itself is a judgment, for by it amongst other aspects of the ordinance is the condemnation of all in the world.

When Noah built the Ark, having preached righteousness for one hundred and twenty years, "he condemned the world," as the Apostle declares. Just as Noah was saved by water, Peter says :

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."  
(I Peter 3 : 21).

To please and attract those who have "itching ears" condemnation must be avoided, even though God requires it. The result is there is no fear of God in the counterfeits of Christendom, and Christadelphia. Fear of man there may be, but this is no substitute for the fear of God, however great a man may appear.

Failure to condemn in accordance with divine law, and not according to human prejudice, has produced the caricature of the Truth which claims to be Christendom, the Kingdom of Christ, but it is evident that on every hand Christendom is astray. The "others"—those who once had the Truth have been drawn into the same wake as Christendom—failure to "judge righteous judgment" as required by Christ.

How often in their periodicals there appears the notice that withdrawal has taken place because of "long absence from the table." A little careful thought, and appreciation of the holiness of God, will show how mistaken is such a procedure.

God is merciful. He gives opportunity for repentance, but not indefinitely by any means. Both in the Old Testament and the New, it is shown that opportunity for repentance is limited. When the divinely appointed time is expired then like Esau "no place (can be found) for repentance, though (it) be sought carefully with tears."

**"FOR THREE TRANSGRESSIONS AND FOR FOUR** (Amos 1 : 3).

Afterwards God says, "I will not turn away the punishment thereof." This signifies a divine pattern. A limited opportunity to repent, and if the offender does not avail himself of this, then it reveals a hardness of character impossible of repentance.

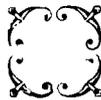
The same is shown in the commandments of Jesus how the Ecclesia must deal with offenders : gently, yes, remembering that it is not the will of the Father that "one of His little ones should perish", but carefully refraining from compromising the Truth by tolerating error or delaying in what Jesus said was necessary to

attempt “to gain” the perishing. There are three distinct steps. No more.

- (1) Seeing “him alone.” If he hears then, “thou hast gained thy brother.”
- (2) If he does not hear “take with thee one or two more, that in the mouth of two or three witnesses every word may be established.” This, it will be observed was the Spirit of the Law, in dealing with offenders.
- (3) Failure to hear at this stage, which means much more than saying, “I want to be right”, but an acknowledgement of sin, and real repentance, makes it necessary to place the matter before the whole Ecclesia who must be called together to admonish. The third opportunity to be saved.
- (4) Failure to heed the admonition necessitates the calling of the Ecclesia to cut off the offender, and regard him as “the heathen man and the publican”. This important duty cannot be delegated to arranging brethren. All must take part just as the type of “stoning” shows. Failure to vote for the withdrawal places that one with the offender, and must be dealt with as such.

Trifling with these divine commands only leads to apostasy, to compromise of the Truth being mistaken for mercy, for latitude for the offender being regarded as kindness ; a kindness condemned by God, and subversive of His desire that on these occasions all “Israel might hear and fear.”

(to be continued).



## **“Seeking God after the due order” “Putting forth the finger” in fault finding condemned**

**I**T IS GOOD for us to reflect on the wonderful way in which God has made provision for the instruction of His people ; as marvellous a provision as the ordinances of the Law of Moses—as in the Tabernacle and the sacrifices were for instructing a nation in a desert, about the Truth and the way of salvation through Christ.

Now, we have a book which is to a great extent historical narrative, including many seemingly (to the world), quite trivial

incidents, which indeed are taken to be of no consequence by most of Christendom ; being considered only suitable for the instruction of the very young, as Sunday School stories. But here is the wisdom of God, for which Jesus gave thanks, that the real instruction was hidden from the wise and prudent—the superior intellects of Christendom—but was revealed to those who are like “babes” ; sufficiently simple minded to hear the teaching behind these apparently trivial stories, which might, in fact, be called allegories for the disguised message contained therein.

Such are the two quite differing incidents related in 2 Samuel 6. The first is the incident of the unsuccessful attempt to bring the Ark of the Lord of Hosts to Jerusalem, which ended in tragedy and dismay. Many might say, not a very major occasion out of two thousand years of Israel’s national history. But what an important and thought-provoking lesson for us if we are not historians, but are like “babes,” anxious to feed upon the spiritual nourishment from God. Here is a lesson for all who may *mean* well, but do not necessarily *do* well—even through ignorance. Though this might include ourselves at times, we are shown how *God* views such an occasion, so that we can take the same view, and ourselves be more scrupulous to do, as well as to mean well.

The first step was a good one ; David mustered all his leaders, and *consulted* with them as to whether it would be good to bring the Ark of God to Jerusalem. To this the leaders agreed. The next step appears to be the undoing of this venture—at least for the time being. Instead of consulting with God how the work of God should be undertaken, all the effect seems to have been concentrated into making a *spectacle* before Israel, gathering them together in their thousands—even from as far as Egypt. Not that it was wrong to draw the attention of Israel to the Ark of God, and David’s intention to inquire at it, as in the days of old. But the priorities were so wrong that there was downright neglect of the most important part of the exercise, which David later came to realise was “*Seeking God after the due order*” (in the right manner). A new cart was either specially made or obtained for transporting the Ark, though God had given detailed appointments on how the priests and Levites should minister in the things of the tabernacle, and transportation of the Ark by poles or staves passing through rings attached to the Ark. Instead, the sons of Abinadab were either given the work or took it on themselves. We know the tragic result : one brother lost his life ; the spectacle that all Israel were gathered to see was postponed indefinitely, and David and his people shocked and ashamed. However, David’s reaction to God’s rebuke was wholesome as verse 9 of 2 Samuel 6 tells us :

“And David was *afraid* of the Lord that day, and said, *How shall* the ark of the Lord come to me ?”

This submissive and inquiring attitude enabled David to see where he had been wrong. Such an attitude in us would have the same effect in the case of a rebuke, or better still, make the rebuke unnecessary.

Now, this is why this brief little episode one day nearly three thousand years ago has been given to us. What can we learn about seeking the Lord “*After the due order*” and how does it apply to us, since it is so important ?

We can see the wrong approach on a large scale, so exaggerated in its perversity as to be only a caricature of righteousness : the building of magnificent cathedrals for worship, (a spectacle to impress), wearing elaborate and ornate clothing, the importance of status and wealth, women speaking in the churches, the back-biting, and so on. These fleshly extravagances are only a part of what to avoid in approaching God after the due order, on the lines that Jesus spoke : those who enter the Kingdom of God must exceed the righteousness of Christendom and the scribes and Pharisees, by a long way.

Isaiah was one through whom God draws attention to a wrong approach—even though there was an appearance of good. In chapter 58 the endeavour is to show to God’s people their failure :

“Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God : they ask of me the ordinances of justice ; they take delight in approaching to God.” (verse 2).

Here was no lack of outward show and apparent zeal, though under the surface there was much wrong with the approach :

“Is it such a fast that I have chosen ? a day for a man to afflict his soul ? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him ? wilt thou call this a fast, and an acceptable day to the Lord ? Is not this the fast that I have chosen ? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ?

Then shalt thou call, and the Lord shall answer : thou shalt cry, and he shall say, Here I am : If thou take away from the midst of thee the yoke, and *the putting forth of the finger*, and speaking vanity :” (verses 5, 6, 9).

In these verses we do not see something peculiar to Israel 2,750

years ago, We see human nature in all generations, including ourselves.

The *putting forth of the finger* is the very thing we read of in 2 Sam. 6, committed by Michal, David's wife under the guise of righteousness and decency :

“And Michal the daughter of Saul came out to meet David and said, How glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself !”

The accusation must have been without foundation for she was punished by God for despising the Lord's anointed, by bearing no fruit. The *putting forth of the finger* of disapproval is easily done, but when motivated by jealousy, as in Michal's case, because *she* was not getting the devotion that David was showing to God ; serving the Lord with a heart in that condition was useless. No better than those described by Isaiah ; though the head may be bowed down, though there may be sackcloth, or singing of Psalms and constant giving of thanks.

If we care to think of it, there are many things necessary for seeking God after the proper manner. We have only to think of “Loosing the bands of wickedness”—all of it. Might not half an hour's free time be well spent by any in self-examination on this item alone ? Then there is undoing heavy burdens—the imposition of unreasonable demands on others ; an idol in the heart, or bearing a grudge. From all these things ought we to clear ourselves, and not to leave the other undone ?

We cannot afford to be careless in anything, for, as Jeremiah tells us, the *One* who can perceive everything does so :

“I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings”. (Jeremiah 17 : 10).

The “fruits” or ways of a person's life are what count, and as Isaiah tells us, the good fruit in God's estimation is righteousness and the promised glory of the Lord to follow :

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily : and thy righteousness shall go before thee ; the glory of the Lord shall be thy reward.” (Isaiah 58 : 8).

A.E.I.

שָׁלוֹם (SHALOM) "PEACE"

**N**EVER WAS THERE a time when there was so much talk in the world of *peace*, and yet it seems so remote as never to be possible.

This condition is to be expected just prior to the return of the "Prince of Peace".

It is not the purpose of this article to discuss this valuable sign of the times, rather to look at a witness to God's unfailing purpose and truth, which may not have been appreciated. To the Jews God has said :

"YE ARE MY WITNESSES"

As the prophet goes on to declare :

"I (God) have declared, and have saved, and I have shewed when there was no strange god among you : therefore ye are my witnesses, saith the Lord, that I am God."

Isaiah 43 : 10-12.

The salvation of the Jewish people as a race since the days of Egypt is an undisputed testimony to the power and purpose of God. Contrary to all ethnological laws, the Jews have suffered more than sufficient to annihilate them, and yet they are still here today, a nation again in the land of their forefathers.

Impressed by a certain countenance called "Jewish" he cannot disguise himself that he is not a Jew, even if he desired to do so. And wherever he has wandered he has remained a separate people, keeping according to rabbinical tradition the Law of Moses. Even the most irreligious, will show that he is a Jew by keeping the main feasts, particularly the Passover and the *Yom Kippur*.

The Jew could not be, were it not for God's purpose declared by Jeremiah :

"Fear them not, O Jacob my servant, saith the Lord : for I am with thee ; for I will make a full end of all nations wither I have driven thee : but I will not make a full end of Thee, but correct thee in measure : yet will I not leave thee wholly unpunished." (Jeremiah 46 : 28).

Now this generation has witnessed an even more remarkable sign, the fulfilment of God's promise :

"He that scattered Israel shall gather him, and keep him as a shepherd" (Jeremiah 31 : 10).

As these events have become commonplace, they may fail to

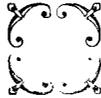
impress that God's purpose like Himself will never fail. There is another hidden detail in which the Jews in the land are God's witnesses ; an exhortation to ourselves.

At the time of the Roman conquest they were forbidden to speak their native Hebrew. Now amongst the ruins left by the Romans, boys and girls can be heard chattering in their native tongue ; while some go to school to learn the language of their former conquerors—a language which is *dead*. What a commentary on God's eternal purpose !

Now to come to the point of perhaps unnoticed significance. In the Holy Land the present greeting is not the equivalent of "good day," so usual in Western nations, but "*shalom*"—peace. It perhaps means no more than a conventional greeting to the Jews, but does it not tell us something ? Remembering the Jews are God's witnesses, they salute each as they meet with the Hebrew "*Shalom*"—*peace*. Is this what God requires in word and deed as those of His family meet today, as they remember that their God is the "God of peace."

Looking to the city of the great King, the promise of God is seen in its name—"Jerushalom"—"there will be peace". Is this not why God's children pray for the peace of Jerusalem, knowing eternal peace will be there for them if faithful ?

W.V.B.



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

“LET US CUT THEM OFF—ISRAEL—FROM BEING A NATION”

*They have said, come and let us cut them off from being a nation ; that the name of Israel may be no more in remembrance.”* (Psalm 83 : 4).

**I**N 1967 THE cry was raised in the Arab world for a final war that would drive the Jews of Israel into the Mediterranean Sea. The outcome of such a hateful machination was Israel's extension to the Jordan river, the takeover of Sinai, and the capture of the Golan heights from which Syrians had frequently harassed Israeli settlements.

Today the cry is still raised against Israel, with hardly any moderation, except to say that the Arab war is against Zionism. The talk

now is not so much of driving the Jews out of their land but rather of ending the sovereign state of Israel. So is fulfilled a prophecy nearly three thousand years old.

If a conflict of this nature had been transpiring in South America, the world while interested, would not have been alarmed. Governments can rise and fall in South America without any serious international repercussions, as so evident in the recent Chilean coup. With Israel it is different. Reminding of those words of Scripture so full of meaning :

“Behold, I will make Jerusalem a cup of trembling unto all the people round, WHEN THEY SHALL BE IN THE SEIGE BOTH AGAINST JUDAH (the Jews) AND AGAINST JERUSALEM. And in that day will I make Jerusalem a burdensome stone FOR ALL PEOPLE : all that burden themselves with it shall be cut to pieces, THOUGH ALL THE PEOPLE OF THE EARTH BE GATHERED TOGETHER AGAINST IT.”

(Zechariah 12 : 2-3).

It is quite obvious that apart from Russia's supplying of sophisticated missiles and other advanced weapons of war the recent conflict against Israel would not have been attempted by Egypt and Syria. Having built up their capacity to wage war, and knowing they had the great advantage numerically, Egypt and Syria made their surprise attack on the holiest of Jewish days—Yom Kippur. That most important day of the Jewish calendar when almost every Jew, who has any religious impulse, abstains from eating and drinking for the twenty-four hours of that memorial day. Much time is spent in the synagogue where the Yom Kipur liturgy is by far the longest in the Hebrew religion, all the prayers turning on the theme of repentance before judgment, and of release from sin and error. An annual reckoning, so to speak, a time of crisis of confession, a time to make pledge of better conduct in the year ahead and to throw self upon The Judges mercy, in prayer. Hence the burden of a central poem of this High Day, *Unessana Tokef* (“Let us acknowledge the Power”)

So while they were involved or absorbed in this ancient tradition, the enemies of the Jews attacked and crossed their borders. In an ordinary Militaristic view such a surprise attack, with preponderance of force, would have been the end. But with Israel, as already mentioned, it is different. God has declared His interest ; and also His action against those who would besiege the Jews and Jerusalem.

Therefore instead of the “final solution”, and Russia achieving over-all influence in the Middle East, it has been a burden instead.

Not only upon the Soviet Union, but all nations are affected by it. The American "Nuclear Red-alert" while criticised by some as precipitate, had an ominous ring ; the reverberations of which were not lost upon the world's leaders. Once more Israel had "turned the tables", and Russia was attempting to intervene, having expended so much wealth and material upon the Arabs. The Soviet move however was checked but so was Israel's, because the great powers were seen to be rapidly moving towards conflict over the situation. At the time of writing Israel has acquired more Syrian territory and a very important strategic position on the West Bank of the Suez Canal. But it has not been all success for the Jews, why ?

Had *Unessana Tokef* ("Let us acknowledge the Power") been kept in the way the God of Israel would desire ? Or had the Jews become more and more self-reliant on their own prowess ? Hence the set-back on the day when they should have been truly acknowledging The Power. It is a fact, though not over-publicised by Israel, that they lost much in the conflict, not only in men and materials, but also something of their public image. Undoubtedly the minds of many Jews must be turning now upon the question of what the future holds. Already there is a wrangle with the Arabs over the prisoners of war issue, and over the question of where the cease-fire positions should be.

Beyond the local issues however, is the alarming prospect for industrial nations of the Arab cut-back of oil production. This is a ruthless weapon, for self-interest can turn nations from a policy of friendship to a policy of indifference. This tendency was seen in the British Government's attitude towards Israel at the time when the conflict appeared to be in the balance. Only the United States stood with Israel in the positive sense, and is now paying for it with the loss of Arab oil, as also Holland, which did not hide its sympathies for Israel. It may be worth noting however that the helper nations may get their "wages" for the support they gave. It is now predicted that the United States will run a trade surplus of nine thousand million dollars next year, while Japan is expected to be in the reverse circumstance of having a deficit of seven thousand million dollars, the largest ever suffered by any country except the United States. Moreover from the American State of Alaska comes the news of tremendous oil reserves waiting to be exploited. Oil may still be rationed in America, but the country, a tremendous user of energy resources, is obviously not left destitute. It is highly probable therefore that the Arab use of the "oilweapon", and a consequent increase in the price of Middle East oil, is more likely to affect Western Europe and Japan than the United States.

The situation now is one that is of great concern to all nations.

especially many Industrial Nations who are caught in what can be termed the "oil trap". With great lack of foresight, modern countries have geared their way of life to dependence upon oil in its use in the internal combustion engine. Coal production, their own power resource, has been run down. Railways have been converted from steam motivation to oil. This fuel has even replaced coal in the production of gas. Some Power Stations have also been designed to use oil for the production of electricity. The plastics and chemical industries are dependent to a large extent upon derivations of this important fuel. Hence the desperate endeavours to find a compromise that will appease the Arabs, who however show no sign of compromising in the long term. So there is international perplexity.

Israel demands absolute security of its boundaries, a very reasonable demand. Arab intransigence, however, immediately thwarts international efforts to meet this requirement. There is talk of demilitarised zones, and the presence of unarmed radar and observer posts. Of a permanent United Nations peace-keeping force, which in 1967 proved so worthless. The wrangling will go on, with sporadic military encounters. Also the fate of the trapped Egyptian Third Army is yet to be decided at this time of writing. The situation is indeed a burdensome stone for all nations. Especially Jerusalem, which Israel will never give up, but which is also Islam's third most "holy" city; and in which the world's "great religions" have their interests in the form of those ancient basilicas and other places of "Christian" tradition.

Such is the situation at the present time. A time ripe for the intervention of Christ when those who burden themselves in a matter which is different to general world politics in that it affects God's purpose, will receive according to how they have been.

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. Alternative week : Revelation Study.

The conflict in the Middle East and the influence of Russia in this conflict makes us lift up our heads, for it is a sure evidence of the nearness of Jesus' return. As each nation begins to take up its appointed place, we are thrilled at the prophecy coming to pass in our day. Let us hold fast in these last days.

We are mindful of the needs in His Body and join in supplications that His mercy and grace may be known in healing, in strengthening, and in lifting up when He knows it is needed.

J. A. DeF.

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*NEWTOWNARDS, CO. DOWN, Northern Ireland.*

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

We are grateful for the peace and quietness we have been granted in this place during these times of violence and uncertainty, and that the affairs of our daily life have not been disrupted. How great a blessing it is to know and feel the power of the Spirit of our Father in heaven, in that all our affairs are overruled.

Our thoughts and supplications are for all in their separate needs even as we have need ; remembering too, those who "oppose themselves".

The work continues evenly, though outside interest is negligible.

J.P.

“PENTRIP”, Black Rock, Portmadoc.

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

Bible Class : Mid-week.

It is good to hear of the interest in the true Faith recently. We have appreciated the kind thoughts and letters during October here. We trust that all who have passed through severe trial in the past year may find courage and strength to hold fast until the end. We here are now able to look back on the happy times spent with those who were able to visit Wales during the summer. We shall look forward to further visits occasionally during the winter months ahead according to His will.

per. D.L.

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*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.

On Saturday, October 27th, we were privileged to hold our Sunday School Party and Prize-giving. We were pleased of the attendance of a scholar from Ireland.

Organised games allowed the young ones to enjoy themselves in innocent fun. It is a delight to see unrestrained happiness, a reminder of what God desires for His people, and an assurance of which is given in the record that “the streets of Jerusalem shall be full of boys and girls playing in the streets thereof”.

The evening was spent in listening to an address :

“Out of Egypt have I called my son”, illustrated by many coloured slides showing Egypt’s former might, and also her extreme folly. The minds of all were impressed that departure from *the* Truth eventually leads to absurdities ; and whatever the power to impress, it will be abused.

It has been the painful but necessary duty of the Ecclesia to withdraw from Sis. M. Laidlaw.

While the “loosing” inflicts sadness, encouragement is found in a growing and serious interest of a few, and attendance at the Lectures.

The Lecture for December : “The Birth of Christ, when ? and for what purpose ? God manifest in the flesh”.

We have been pleased to have the company of Sis. E. Williams, (Wales), and Sis. Judith Pinkerton, (Ireland).

W.V.B.