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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"

THE PREACHING OF THE CROSS... THE POWER OF GOD

CHRISTENDOM – AND OTHERS – ASTRAY

AND THE SPIRITS OF THE PROPHETS ARE SUBJECT TO
THE PROPHETS

THE ONLY TRUE GOD OUR SAVIOUR

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

NEWS FROM THE ECCLESIAS

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The Preaching of the Cross . . . the power of God

PAUL WRITING TO CORINTH, having experienced oppositions of science falsely so called, remarked that :

“ . . . the preaching of the cross is to them that perish foolishness . . . ” (I. Corinthians 1 : 18).

We are living in a time when the vast majority give no thought or consideration to the meaning of Christ. On the other hand there are hundreds of thousands who profess they preach the cross of Christ. But the true teaching of the cross of Christ is rejected. The “wisdom of words” (this world) makes the preaching of “the cross of Christ . . . of none effect.” (verse 17). This was the very thing that happened in 1873 when renunciationism began. Its spokesman, speaking with the confidence of worldly wisdom, saying that he wished to renounce certain teachings regarding the nature and redemptive work of Christ. Jesus, it was suggested, was not under the curse of “sin and death” because God was His Father. So He had a “free life” ; and how could Jesus pay a “ransom for all” if He was under the same bondage of sin and death ?

Jesus was not condemned by His death, said the renunciators, but died as a ransom substituting His death for His brethren to satisfy God who required His justice to be upheld in this way.

Oh ! how those words made the meaning of the cross of Christ of none effect ! Depriving brethren of the power of God, for the Apostle explicitly declared of those who are saved “the preaching of the cross . . . is the power of God” (verse 18). The so-called light of Renunciationism asserted that every human mind is really good. Therefore the following was propounded :

“If any of the senses or faculties of man are sin, then God is the author of sin. There is not in fact, one inclination in all the human mind, but what when you come to consider it, if good in itself. It is only when these inclinations are allowed to run on without restraint, that sin occurs. This may be seen in a moment by considering some of those passions, which unguided, lead to the grossest crimes. God commanded His new-made earth to ‘multiply’ and replenish the earth ; but He also said, ‘Thou shalt not commit adultery.’”

Fair speech can indeed delude the unwary and the unspiritual. Simple and yet profound words of Christ are overlooked. To one who came running up to Jesus saying, “Good Master, what shall I

do . . . ” received the reply which should bring to nought all the philosophies of men for those who have “ears to hear” :

“Why callest thou me good ? there is none good but one, that is God.” (Mark 10 : 18).

Renunciationism said inclinations of the human mind were inherently good. Wrong thinking was however condemned from the beginning. One example is the command in the Law of Moses, “Thou shalt not covet . . . ” What a power for good is the understanding of the cross of Christ, for it enables the mind to truly understand that :

“ . . . through (or by) death he might destroy him that had the power of death, that is, the diabolos.” (Hebrews 2 : 14).

Jesus did not destroy the devil by His being raised from the dead; no, it was by the act of death ! Jesus was not a devil and there is no such thing as an immortal sinner so the diabolos was in Himself and could not be slain until He died which means that the inherent working of sin cannot be excused in any shape or form. Through the cross of Christ therefore, the mind is enabled to know what we really are. Accursed, sin-stricken, and unworthy ; greatly in need of God’s mercy and forgiveness. This is the power to help us ; so that we are not hindered by excusing ourselves. If we do excuse ourselves we shall not be able to deliver ourselves through Christ, by the power in the message of His cross. But as members of His Body, we can acceptably identify ourselves with His glorifying of the rightness of His Father. The need for God’s help through His word of Truth to incline the mind and the heart to “right thinking” is seen in the prophetic testimony of the spirit of Christ :

“Unless thy law had been my delights, I should then have perished in mine affliction.

I will never forget thy precepts : for with them thou hast quickened me.

I am thine, save me ; for I have sought thy precepts.”

(Psalm 119 : 92-94).

“Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

I have more understanding than all my teachers : for thy testimonies are my meditation.

I understand more than the ancients, because I keep thy precepts.” (Psalm 119 : 98-100).

It is apparent from this quotation that the keeping of God’s requirements brings greater understanding. But the struggle of Christ against Himself and the great need He felt is very evident.

“I am afflicted very much : quicken me, O Lord, according unto thy word.

Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments.

My soul is continually in my hand : yet do I not forget thy law.

The wicked have laid a snare for me : yet I erred not from thy precepts.

Thy testimonies have I taken as an heritage for ever : for they are the rejoicing of my heart.

I have inclined mine heart to perform thy statutes always, even unto the end.

I hate vain thoughts : but thy law do I love.”

(Psalm 119 : 107-113).

“Quicken me, O Lord, according unto thy word . . . ” “I hate vain thoughts . . . ” Jesus must have had such thoughts to have a feeling of revulsion against them. His need to be held safe is seen in the following :

“Uphold me according unto thy word, that I may live : and let me not be ashamed of my hope. Hold thou me up, and I shall be safe : and I will have respect unto thy statutes continually.” (Psalm 119 : 116-117).

How can those whose wisdom is worldly really perceive the meaning of Christ in the Psalms *when they do not really understand the cross of Christ* ?

“I am thine, save me . . . ” (Psalm 119 : 94).

How vain to speak of Him as a substitute, and that He had a “free life” because God was His Father. His cry to be saved would be the cry to be saved from the bondage of sin and death. So “by His own blood He entered in once into the holy place, having obtained eternal redemption (lutrosis) an eternal ‘loosing’.” (Hebrews 9 : 12).

A few at this time of the end have been helped to see from the inspired word, “the power of God” to help through the cross of Christ. This is something which the wise of this world cannot see. Hence the following meaningful words showing how God really works :

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.” (I. Corinthians 1 : 26).

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. That according as it is written, He that glorieth, let him glory in the Lord.” (verses 30-31).

The more we realise our unworthiness, the less we will tend to seek for our own glory. This will mean a greater seeking to glorify the Lord, who has prepared a way, a precious way, by which there can be an escape from the bondage of sin, and its just penalty of death, which is what we really deserve.

We apologise to the readers and to the contributor for the omission of the article “At the Table of the Lord.” The article was sent in good time for this publication but owing to unforeseen circumstances, unavoidably has to be left over until the next issue.

D.L.

Christendom — and others — Astray

The Spirit of the Law the Spirit of Christ

“AND I WILL PUT A PLAGUE OF LEPROSY IN A HOUSE.” (Leviticus 14 : 33)

CONSIDERATION WAS GIVEN LAST MONTH to the practical and spiritual requirements of God, when He inflicted leprosy in a house because of unfaithfulness. The result was that the whole house, every part of it had to be destroyed and removed to an unclean place. To limit such an important law to practical matters in Israel of old passes over the divine reason why the record has been preserved for our day. If God could destroy a house under the Law, can He not, will He not, do it now when there is incurable unfaithfulness ?

When unfaithfulness has arisen the cry has been raised to remain with the unfaithful endeavouring to put them right. The history of the Truth shows this is impossible beyond a certain point. Those pleading for tolerance and laxity will ever have the greater say, and in the words of E. Whittaker a “point of no return” can be reached. Does he and those with him realise when this is the situation, there is only one thing to do, leave the leprous house, or stay and suffer destruction with those infected with wrong doctrine.

Let us not be misunderstood. Effort must be to the utmost to try and save those who are the authors of the wrong doctrine, and those who partake of the evil by refusing to condemn them. There is however, to be a limit to these endeavours if the house is to be saved. The inspired words of the Apostle Paul have an application here :

“Wherefore come out from among them, and be ye separate, saith the Lord and touch not the *unclean* thing ; and I will receive you.” (II. Corinthians 6 : 17).

Leprosy is *unclean*. Touching it will only cause the plague to spread. The words of the Spirit are very powerful. Their connection with the Law is striking.

The promise was made in the previous issue to look at those who defended the wrong in the 1884-85 Partial Inspiration Division, and were withstood by the valiant efforts of R. Roberts. He has been viciously criticised for the way he brought about the Division. What did he do ? What could he do faced with such an issue, and such formidable opposition, without a similar previous experience ?

He wrote to all in the Ecclesia explaining how affairs stood, en-

closing a post card, to be initialled and returned, if approved. The card ran :

“Bro. Ashcroft having publicly promulgated, and Bro. Chamberlin having publicly endorsed, a doctrine to the effect that the Bible is only *partly inspired*, and that there is an element of merely human composition liable to err, I recognise the necessity for standing aside from all who refuse to repudiate the doctrine, and I will co-operate in any measures that may be adopted to enable us in Birmingham to do so in a peaceful manner.”

About 330 responded favourably to this appeal, who met and in rather a circuitous way brought about the Division. The minority were told of the decision and an offer was made to them to let them have an equitable share of all funds and goods. These proceedings created amazement and indignation among the minority. They said the action was not only high handed and illegal but iniquitous.

R. Roberts said what was done was to extricate right-minded brethren and sisters from a “Spiritual morass” into which their affairs had sunk. He added :

“Our paper constitution was powerless against the organised perfidy of two regularly published papers, with a phalanx of secret sympathisers.”

Certain ones—from time to time—have sought to make much capital out of this post card incident. The document has become a classic. If those who so use it were compelled to state all that was on the post card it is doubtful if it would ever be mentioned by them.

The writer remembers the same attempt to stall righteous action in the 1923 Division. Henry Sully (author of “Ezekiel’s Temple”) was looked upon by some as a leader. But of what kind was he ? He told the writer that even if Birmingham were wrong, the Constitution required each member to be “seen”, then with witnesses before placing their case before the Ecclesia. Just imagine how impractical and unworkable was this suggestion. In Birmingham there were thirteen hundred members ! Years would have been taken in following the suggested course, which obviously was only put forward to cut off the wrong, and the sympathisers with the wrong by Division. Such are the methods of the resisters to the Truth’s requirements, which throughout the history of the Truth have made a great appeal to the sentimentalists.

To return to the miscreants, for certainly those were who were determined to keep the leprous with them.

J. J. Hadley, the chief of Robert Roberts' antagonists, and subsequently editor of the Suffolk Street magazine, the *Fraternal Visitor* was asked :

“How could you with your opinions possibly consent to the words ‘free from error’ ? ”

Answer :

“I only answer for myself, and my reply is that it is a permissible expression, and to demur to which would have been altogether misunderstood and as implying something very different to what I contended for. Moreover, I have the support of Bishop Horne, who, in his ‘Introduction to the study of the Bible’—one of the best defences of its inspiration ever written—says : ‘Whatever distinctions are made with respect to the sorts, degrees or modes of inspiration, we may rest assured that one property belongs to every inspired writing, namely, that it is free from error, that is material error’.”

The discerning mind will see how the phrase “Free from error—that is material error,” destroys any solid belief in the total inspiration of the Scriptures. Further how telling that the leprous in defence should go to the darkness, to a leader of Christendom, to support his case.

Hadley by his “standing”—let it be understood that it was an unscriptural standing—carried many with him. Another by the name of Bishop supported him. The leprosy spread to many meetings in this country and others, and was incurable.

Although the new group of lepers called themselves “Christadelphians” they were not. Their house in spite of their public efforts was “*shut up*”. None could enter without being infected, so that their “baptisms” were no “baptisms”. Painful as was the Division, and a reproach to the Truth, nothing else could be done. The leprosy—the *fretting leprosy*—could not be purged from such a house. Individuals might leave it, repent, and join the true house, which they did to receive the living hope.

And so Suffolk St.—the group withdrawn from continued many years—to their everlasting shame and disgrace. The inevitable result followed.

“Know ye not that a little leaven leaveneth the whole lump.”

(I. Corinthians 5 : 6).

Look at copies of their original magazine, now no longer published, “*The Fraternal Visitor*”, and many errors will be discerned.

They joined themselves to the world in a thorough manner. Perhaps this was seen when their Manchester meeting place was held in an ex-chapel, and the public notice board in addition to stating particulars of the times of the “memorial meeting” etc., added to this display,

BETHEL CHRISTADELPHIAN CHURCH

Public Worship 6-30 p.m.

Why should they not join with the world in what they termed “public worship”? They were of the world, and there was nothing to prevent them identifying themselves with the world.

In 1957 there was a “re-union” with the former Christadelphian —“Central”. This was a political move accomplished by the strategy of the arch-politician John Carter. Hence, need Ed. Whittaker be surprised that the leprosy is breaking out in the “house” he claims to support, and fears in the speeches and writings of his colleagues that they contain the “partial inspiration” poison?

We would be interested to hear him say how it could be otherwise.

There is still the opportunity for individuals to flee this leprous house, be washed, and clean in true baptism, and we conclude this section with this life-giving appeal.

(to be continued . . .)



“And the spirits of the prophets are subject to the prophets”

(I. Corinthians 14 : 32.)

IN AN EARLIER PART of this letter to the ecclesia in Corinth, the apostle writes :

“There are diversities of gifts, but the same Spirit, and there are differences of administrations, but the same Lord, and there are diversities of operations, but it is the same God that worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.” (I. Corinthians 12 : 4-7).

The gifts were many but our chapter deals mainly with two—those of tongues and prophesying. but before all gifts came the seeking after charity, or love. Afterwards the desire for all spiritual gifts, but especially the gift of prophecy. The word prophecy means expounding, teaching and interpretation by revelation of the spirit, and was high on the apostle’s list for edifying the Body and the spreading of the Gospel.

Speaking with tongues was a gift less valuable to the ecclesia and could be a source of frustration and annoyance to brethren and sisters. Tongues were for a sign to the unbeliever and their use is illustrated in Acts 2 when at Pentecost, we read :

“They were all filled with the Holy Spirit and began to speak with other tongues—and Jews, devout men out of every nation under heaven—heard them speak the wonderful works of God, in their own tongues—and were all amazed and in doubt, saying one to another, What meaneth this ?”

But one can see how the gift of tongues could be used by some to impress others with little edification to the ecclesia ; and indeed this could be said of many of the gifts in the large ecclesia in Corinth, where brethren neglected to unite and subject their gifts for the general uplifting of the One Body in the spirit of Christ.

The Ecclesia was vastly different in its service, to that of the Jewish synagogues and Temple. The office of priests and rabbis being replaced by the bishops and deacons who had no particular training in the work, Paul laboured to instruct them as he wrote to Timothy :

“These things I write unto you that thou mayest know how thou oughtest to behave thyself in the house of God which is the church of the living God, the pillar and ground of the Truth.” (I. Timothy 3 : 15).

To many God had given Spirit gifts by the laying on of hands, that the ecclesia might be established according to His Will and purpose, and in doing so He placed a powerful force in their hands. They received the Spirit into "earthen vessels" and were no less liable to fail than those who had preceded them in their calling, for even as we read that there is only one Spirit, so also there is also only one flesh, and as in Adam all die because of sin—there are no exceptions, so their responsibility to God was no less. Having received these wonderful Spirit gifts (which were coveted by those who were denied them) the Apostle asks :

"How is it then, brethren ? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying—for the spirits of the prophets are subject to the prophets."

The original implies that when they met together, many were over anxious to impart their knowledge or message, causing uncertainty and confusion. The prophets spoke through the help of the Spirit, which was jointly in their possession, and was demonstrated before all as they were subject to one another. "For God is not the author of confusion, but of peace." By deferring they would not only give peace in the ecclesia and comfort to the members, as they sought to find the mind of God together, they would at the same time hear the voices of others who had received revelations, as they held their peace, for as Paul exhorted :

"Quench not the Spirit, despise not prophesyings, but prove all things ; hold fast that which is good."

Do we not believe, brethren and sisters, that we can and do still receive revelation or enlightenment even as we can still commit sins of ignorance ? We do know that, while we believe, the Spirit of God dwells within us ; our body the temple of the Holy Spirit, which we can grieve and drive away, as many have done ; and are we not warned of the punishment of those who, to use the apostle's words :

". . . have done despite unto the Spirit of grace, for it is impossible to renew them again unto repentance."

(Hebrews 10 : 13-14).

or to bring back the Spirit that has been cast away. In Ephesians 1 : 13-14 we read :

"Christ . . . in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession."

The new birth ; and as in the natural where the new-born receives that extra stimulation from its mother to give it strength in its first movements, so we in gratitude for the wonderful mercy of God in our enlightenment, and cleansing from past sins, start on the new road with joy and vigour, filled with the desire to serve Him each day, in our obedience to all the commandments of the Lord Jesus—perhaps not fully understanding at the time, the unending battle that must be waged against the strength of our flesh by the Spirit that is in us ; on which our hope of life depends.

“But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you.” (Romans 8 : 11).

Had the Apostle these things in mind as he pointed out to the ecclesia in Corinth that all God’s gifts, and promises, and help in Christ, were for each other, as every member called to His Grace subjected themselves to the guidance given through His work with all. That Spirit is our guide brethren and sisters, to be nurtured and strengthened if it is indeed to be a light unto our path. If, or when, our faith weakens (and who is strong ?) then reason can distort it, anxiety can cloud it, and our trust in God can take second place. No doubt the letters of the apostle were helpful to those who had the hearing ear, but the Spirit gifts were abused as the flesh was elevated, and were withdrawn eventually.

Only in the overcoming of the flesh and its pride, by submission, can the gift of the Spirit do its true work in each one of us and so allow the peace of God to collectively remain in the Body. If that peace fled from Corinth and from many of the ecclesias since, let us who remain remember that Faith, and Hope and Love still abide and if we, to whom the working of the Spirit is made subject as each makes his contribution can in unity and love contrariwise *make ourselves* subject to that Spirit, we will be blessed to stand before Him when He comes.

The control and use of the Spirit has been a test and trial in every era of the Truth, a conflict between it and the pride that is in us all. The Ecclesia in Corinth was in need of instruction for order and decency, especially in the use of the gifts, in the meeting, and we know that many meetings of those who had had the Truth and departed from it needed it no less. To us, brethren and sisters, who in the mercy of our Father have been shown our faults and the strength of our flesh—if there should be an awareness in ourselves, a little of the urge for pre-eminence in what gift we have, the Letter to the brethren and sisters in the past will remind us of the words of Jesus :

“He that would be first, let him be the servant of all.”

J.P.

To the Anxious Enquirer :

A question provoked by this consideration, leading up to the conclusion “let all things be done decently and in order” (I. Corinthians 14 : 40) is why in this context there is the apparent interpolation :

“Let your women keep silence in the Ecclesia, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law.

“And if they will learn anything, let them ask their husbands at home : for it is a *shame* for women to speak in the ecclesia.” (I. Corinthians 14 : 34-35).

Maybe in a future issue an answer will be suggested. If in the meantime any desire to correspond about this important matter, their letters will be welcome.

W.V.B.



The Only True God our Saviour

IN THE READING from II. Corinthians 4 we are reminded of two powers—two Gods in fact—one false, and therefore misleading and destructive ; the other, the true God, able and willing to bring an exquisite state to those who can receive His power. This particular power of the true God is given the illustrative name of “Light” in verses 4 and 6, because the term “Light” tells us something of the effect of that power :

“In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

Because of its wonderful effect, both in the natural and spiritual, the Light of God is warm and should be as welcome in the spiritual as in the natural but sadly very often it is not. To the children of darkness, spiritual Light is chilling and distasteful ; so out of keeping with the appreciation of natural light, which was the first great essential in the work of converting a dark world without form and void, into a beautiful shining orb, teeming with all kinds of life. God’s creation of light has had a major part in this transformation, and those who have seen the earth from outside, from a distance in space, have seen it as a creation of exquisite beauty. Little wonder, because it is likely to look the same when it is the dwelling of God, through the Kingdom of Christ in glory. If natural light has a major part in this beauty and glory of the earth and none of it would be manifest without light, how exactly does the same hold true of spiritual Light ? It is only God’s spiritual light that will enable any one—including Jesus Christ to have the glory of God, or any continued existence at all. So apart from this spiritual Light the earth would be uninhabited by any of Adam’s race anyway. A verse in Revelation gives a link showing how closely knit is the glory of God in the Kingdom, with spiritual Light :

“And the city had no need of the sun, neither of the moon, to shine in it ; for the glory of God did lighten it, and the Lamb is the light thereof.” (Revelation 21 : 23).

Coming back to II. Corinthians 4, in the phrase “The light of the knowledge of the glory of God” do we perceive that without Light we can neither see nor know the glory of God ? Then if we are believers, the apostle tells us that God’s Light “hath shined in our

hearts"; and with what effect? Nothing less than the knowledge of the glory of God! And this knowledge can be seen in the person of Jesus Christ. ("The face" of Jesus Christ is expressive of the person). Have we here a reminder of what the Truth—the Light—should be achieving in us lest the Light should become dim, and we fail to see any glory of God in what we have been taught?

So wayward is the flesh that even the visible glory of God at Sinai, and other occasions, and glorious power in works on behalf of the children of Israel soon became dim; so that as we read from Numbers, the glory of God was despised, and the servitude of Egypt preferred:

"And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?"

This is an example of unbelievers, who though they had been called to the Kingdom and glory, the God of this world—the flesh—blinded their minds, "lest the light of the glorious gospel of Christ . . . should shine unto them."

The important question remains as to how the Light can shine into the hearts of believers to enable them to see the glory of God in the person of Jesus Christ. We are given one specific instance on the occasion of a marriage in Cana in Galilee, recorded in John 2 not only having an immediate practical lesson, but also, perhaps, a far reaching significance. A marriage being an important occasion to the families concerned, there was an acute domestic embarrassment, conveyed to Jesus in the words of verse 3:

"And when they wanted wine, the mother of Jesus saith unto him, They have no wine."

Let us not forget, by contrast, the inglorious response that might have been given by many who lack the Light of the knowledge of the glory of God shining in their hearts. It could well have been a contemptuous gesture, a sarcastic comment, a critical lecture on proper organisation. These are commonplace when someone else is shown to have failed. On the other hand, how glorious was the kindness and compassion shown by someone who did not want to draw attention to Himself, but was capable and willing to save the situation to such an extent that the newly made wine, coming at that time, was a highlight of the celebration. Is not that gracious and glorious, that even in a domestic crisis, people's difficulties can be completely resolved by the compassion and power of God seen in Jesus? As was the case here:

“This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his *glory*; and his disciples believed on him.”

There may also be a pointing forward to a future manifestation of the glory of God on a far greater scale, but still motivated by kindness, mercy and great power. Will not this glory be seen when the great marriage of the Lamb comes? When the great work of the Word of God (which is His Spirit) is done, and sometimes this Word is figured as water, all the people who are vessels of that Spirit will be changed, to become an inseparable part of Christ—saved by His precious Life. This work of such kindness and mercy will certainly be regarded as glorious, or the glory of God fully known by the redeemed, when many sins, even of the righteous, will be forgiven and forgotten. We can hardly imagine how glorious an occasion it will be for the people who are there. How else can we see and know the glory of God in Jesus Christ in these days, in a way that we can follow, in addition to the kindness and compassion that brought a solution to the acute difficulty at the marriage in Cana?

In Numbers 14 we heard the incomparably gracious words of the Lord God of Israel, who, after being provoked ten times by a wicked and ungrateful people, was able to reply to the entreaty of Moses: “I have pardoned according to thy word.” Superficially, as though Moses was the greater (though obviously not, but the Spirit of God was in Moses), even in the Almighty, far above everything and everyone in the earth, here was meekness; the spirit of submission, not rendering railing accusations for railing. This is the glory of God, without which we cannot be saved.

It is not hard to find the same glorious characteristic in the person of Jesus Christ, who believed in and followed God’s example. This attribute of the glory of God; of meekness, submission, rendering good for evil instead of a heated retort, is very hard for man to follow. However, Jesus managed it, and left us an example. There is, of course the astonishing example of longsuffering at the outrageous things said and done to Jesus at His trial, but lest this should seem too remote for us to be in a similar situation, we might look, finally, at an appalling accusation made against Jesus in everyday life, so to speak. Recorded in John 8 in a very difficult and provoking discourse with the enemies of the Truth, the atmosphere was ripe for giving way to hot anger when the Jews said to Jesus (to whom all judgment is committed, that men might honour the son):

“Then answered the Jews and said unto Him, Say we not well that thou art a Samaritan, and hast a devil?”

However, Jesus answered this wicked injustice by keeping right to the point of His purpose in life :

“Jesus answered, I have not a devil ; but I honour my Father, and ye do dishonour me.” (verse 49).

This was not the end of the encounter, for He was soon threatened with stoning, but instead of immediately bringing upon them the judgment they deserved, He withdrew and hid Himself from them. We may have considered the self-control and long-suffering of Christ many times before, but have we considered it as part of the knowledge of the glory of God ? This is no exaggeration, for if it were not for such long forbearance, the world, including ourselves, would long since have been consumed for its blasphemy, and other sins. Or even if not, without such knowledge of the glory of God we would feel free to criticise, contradict, be at loggerheads, so that unity would be impossible, and we would not be any profit or help to one another. It should be clear that such knowledge of the glory of God's character, seen in the person of Jesus Christ is not just a spectacle like a picture on a screen, but is immensely profitable for us, and this knowledge which is Light, to shine in our hearts, is given for us to follow.

A.E.I.



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

“The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him . . . I make Jerusalem a burdensome stone for all people” (Zechariah 12 : 1-3).

HOW MANY HAVE BEEN the endeavours to resolve the Middle East question, but all to no avail, for the purpose of God must inexorably continue to its final dramatic, wonderful conclusion. The following letter from an eminent former Minister in the Arab world emphasises the intransigence of the problem :

“ . . . Public opinion in the world understands that peace in the Middle East can never be even contemplated as long as Israel continues to occupy Arab Jerusalem by force of arms and in violation of repeated United Nations decisions and international law. It is said that Mr. Kollek (an Israeli spokesman) cannot contemplate any surrender of sovereignty or redivision of the city. If anything, such irresponsible statements prove beyond a shred of doubt that Israel has no intention to see a peaceful settlement in the area.

Without Arab Jerusalem returning to the Arabs it is a complete waste of time even to talk of peace. The Arabs wherever they may be will never lift their heads as long as Arab Jerusalem remains under Israeli occupation and domination. The Arab's name, heritage, future and status in the world depend on their declared policy as reported by their leaders : to liberate Arab Jerusalem *irrespective of the consequences* ; and this is prerequisite to any peace in the area.”

It is obvious from the above remarks the Arabs have forgotten that Jerusalem at the time of the British Mandate was largely Jewish ; then was partly lost to Israel in the ensuing conflict at the time when the State of Israel was proclaimed in 1948.

The leading nations tend to ignore that which the word of God foretold so long ago ; the Jerusalem question is the basic obstacle to any settlement.

At the time of writing America is urging Israel to make concessions for peace by giving up strategic territory captured from Egypt. Namely the Mitla and Gidi passes in the Sinai Peninsula, also the

Abu Rodeis oilfields. Israel is weighing up whether she will have greater security keeping these places, and thereby incurring American displeasure, or by submitting for the benefit of U.S. economic and military aid in addition to political support. A figure of £1,150 millions in military and economic aid is what Israel is expecting from America in the next financial year and will probably receive this figure. Furthermore Israel requires a longer-term assurance of military and financial assistance from the U.S. and a guarantee of oil supplies if the Abu Rodeis field on the Gulf of Suez is handed back to Egypt. America, therefore, it seems, is going to be heavily committed to the area. Both with Israel and also Egypt. The Egyptian government apparently has indicated its acquiescence to a plan to have a buffer zone on its borders with Israel under the control of United Nations troops.

But to the north of Israel there is a very different situation altogether. America realises this, and is believed to have promised that once the terms of the Israel-Egyptian settlement are completed and accepted there will be no pressure on Israel concerning any further concessions to Syria, though America hopes for an overall Middle East peace pact eventually.

How significant, really, is this political trend. Egypt, though an enemy of Israel, becoming associated with America even though America is so greatly committed to Israel. The fact that the Suez Canal has been re-opened by Egypt because Israel has pulled away its troops from the waterway has noticeably not been a cause of rejoicing in some parts of the Arab world. When the Egyptian President declared the canal open and sailed through it on board a destroyer a cry was raised in Libya that this was "high treason" for the waterway re-opening was tantamount to diplomatic recognition of Israel.

Palestinian Arabs are of course opposed to the present Egyptian leadership; they believe that Egypt is undermining their cause. One of their spokesmen recently said, "Nasser (the previous Egyptian leader) is well and truly dead." The Soviet-Egyptian relationship is at a very low ebb. The Russian arms agreement with Libya is regarded by Egypt as signifying that the Russians are partners with the Libyan leadership in their desire to overthrow the Egyptian government.

To the north of Israel, Turkey is beginning to change its diplomatic course. There is a desire to close at least some American bases in Turkey. This is retaliation for the action of the United States Congress in cancelling grants for munitions and the sale of arms because of American disapproval at Turkey's intervention in Cyprus.

To the east of Israel, across the desert, the star of Persia is in the ascendency. The enormous mineral wealth of Iran has made that country very rich and so monetarily very powerful. The Shah is determined to make the influence of his country felt, and it can now truly be said to have become a major force in the Middle East. The Shah's ambition is to make Persia into a major industrial country comparable to industrial Europe, and he hopes to do this in just over a decade.

So the world stage is being set for that great and terrible day which is soon to shake the world to its very foundations.

Israel and Egypt will be victims of the power in the north which will have numbered amongst its supporters the countries of Libya and Persia as follows :

“ . . . the chief prince of Meschech and Tubal . . . Persia, Ethiopia and Libya with them . . . ” (Ezekiel 38 : 3/5).

“He shall stretch forth his hand also upon the countries : (other nations as well as Israel) and the land of Egypt shall not escape.” (I. Daniel 11 : 42).

This will be the day when the “burdensome stone” of Jerusalem will be felt at its heaviest. Only to be relieved by the divine intervention of Christ.

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, Hamburg, Orchard Park, and Buffalo.

Alternative Week : Revelation Study.

As plans for the visit to England in August, God willing, progress, anticipation is felt at the prospect of seeing loved ones face to face, and of counsel together with brethren esteemed and valued.

Thoughts and supplications are with those of His house who are ill, in distress, or trial, praying that the Great Healer will grant His help and blessing.

As the world becomes more and more unstable, as elections, war-

fare or political actions overthrow more and more governments or their leaders, we are helped to realise the scene is being prepared for Jesus' return to establish the only government that can last, the Kingdom of God on earth, ruled over by Jesus Christ as King.

The Sunday School Outing is planned, God willing, for September 20.

J.A.DeF.

"PENTRIP", Black Rock, Portmadoc.

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

Bible Class : Mid-Week.

It has been of great benefit to us to have the help of Bro. D. Lancaster on Sunday mornings June 29th and July 6th. Also in the afternoons an address was given for the young ones and visitors. The subjects according to the Sunday School plan.

Sustained interest continues by visitors—and the weather being so favourable, a happy time has been enjoyed by all.

—per D.L.

MANCHESTER : Ryecroft Hall Annexe, Audenshaw, Manchester.

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

Lectures on the first Sunday in the month.

Wednesdays : Bible Class 7-15 p.m. Milton Hall, Deansgate (possibly changing to Ryecroft Hall, Small Room 7-30 p.m.)

The Lecture this month has been on the following subject :

"Time and chance happeneth to them all."

"Riches are not to men of understanding, nor favour to men of skill." (Ecclesiastes 9 : 11).

What is the only sure path ?

We are pleased to say some interest continues, hopeful it may bear fruit to everlasting life.

Arrangements have been made for the Fraternal Gathering on August 25th to be held in the Ryecroft Hall Annexe, Audenshaw.

The visit of Bro. and Sis. DeFries in August is looked forward to in the confident hope it will be of great benefit.

W.V.B.