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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

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

NEWS FROM THE ECCLESIAS

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## At the Table of the Lord

### "THE END OF THE COMMANDMENT"

**A**S WE READ Paul's words to Timothy, we can discern his love as he wrote, "unto . . . mine own son in the faith." Timothy was greatly helped by Paul's fatherly care as we can be as we read his words today.

In I. Timothy 1 : 5, we find counsel to help also :

"Now the end of the commandment is *love* out of a pure heart, and of a good conscience, and of faith unfeigned."

It was this love which caused Paul to write to Timothy, love he had come to know as he looked to the "end of the commandment." Perhaps, if we can discern the "end of the commandment", we, too, can grow to that love in which Paul rejoiced. What is involved in the "end of the commandment"? *End*, we find, implies a goal to be set out for, and is used as uttermost, finally. We could read it as, the goal of the commandment is love. We find, also, that the word Paul used for *commandment* here is not the usual word ; but one meaning charge. Can we, then, perceive Paul's message, indeed the Spirit's message to us, that we are given a charge to teach us of love, to bring us to the goal which is perfect love from above ?

We know Jesus' words :

" . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself." (Luke 10 : 27).

This confirms that all of the commandments of His Father are to lead us to love. As there is a perceiving of the spirit of the law, of His commandments, there is a steady growing in love for God, for His Son, and for one another. This is the unquenchable and sure working of His Spirit.

When we think of love, our mind goes to I. Corinthians 13 : 4-8. where Paul's familiar words can enable us to perceive in part the many facets of this love which is the uttermost of the commandment. Let us listen to Paul, in a desire to grow in this fruit of the Spirit.

The Apostle tells us, love "suffereth long." To suffer long is to forbear, to endure patiently. We know, from our own experience, that where there is a lack of love, there is often seen impatience, exasperation. Where there is a growing in this true love, there is found long forbearance, understanding of one another, a helping of one another. Where love abounds, we also find long patience under trial, waiting for God to reveal what He wants us to learn.

In addition to “suffering long”, we are told that love is “*kind*”. This word gives the thought of showing one’s self useful. Jesus’ words in Luke 6 : 35-36 perhaps can illustrate for us how love is revealed in kindness.

“ . . . . *love* ye your enemies . . . and ye shall be the children of the Highest : for he is *kind* unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.”

How hard it is to achieve this “end of the commandment” : “love your enemies” ; for the flesh rebels against such kindness, seeking rather, revenge. Can we do it, brethren and sisters—show kindness, be useful to all, especially to those who are against us ?

Another result of the end of the commandment on our living is that such a one “envieth not” *Envy*, we know, involves being covetous, desiring that which rightfully belongs to another. When we are envious, where is love? For envy stems from concern or thought for self, not that love. When we see a person who is jealous, envious, wanting something better or bigger, especially if it belongs to someone else, how far such seems from the “end of the commandment” which God has in mind for those who would serve Him faithfully. Yet, let us not forget, this is part of each one of us, for the flesh lusteth to envy ; none is immune. Another’s position, attention, confidence, work or life style are subtle elements ; yet, can be the objects of our subconscious envy, and can destroy peace within self and in the unity of the Body.

**“VAUNTETH NOT ITSELF”**

As a companion to envy, one often sees a vaunting of self—as the word means a boasting of self. As we begin to realise how lacking we are, how often we fail to look to the “end of the commandment”, and realise, too, how gracious God is to forgive, providing His Son, Jesus, as a means of mediation for us, how can there be a vaunting of self ? Of what is there to boast, for at best we are merely “unprofitable servants” ?

Along with not vaunting of self, the Spirit tells us love prevents us from being “puffed up” ; being proud or inflated. To help us discern how we can be “puffed up”, Paul tells us in Colossians 2 : 18-19 :

“Let no man beguile you of your reward . . . vainly *puffed up by his fleshly mind*, And not holding the Head, from which all the body . . . increaseth with the increase of God.”

It is the flesh which causes us to be “puffed up”, for it delights in being made much of, being esteemed. If we are “puffed up”, we fail, Paul tells us, to hold fast to the Head, Jesus, who never exalted

Himself, but always glorified His Father. If we can hold fast, cling to Jesus, we are promised that we will "increase with the increase of God". If, on the other hand, self is inflated, there is no feeling of need for our Head, and no appreciation of the love seen in His provision.

**"DOETH NOT BEHAVE ITSELF UNSEEMLY"**

As we can look to the "end of the commandment", it should help us to reflect in our lives that love we see there. As it does, our behaviour will exhibit a seemliness. What is unseemly behaviour? We find it involves that which is not comely. If we are struggling to keep His commands, keep His charge, how will our behaviour look to any who see it? Questionable? Inappropriate? Not suitable for one who professes to love God, to serve God? As we look on ourselves, brethren and sisters, are we striving to live in a Christ-like way, moved as He was, by love for God, aware of His desires and His presence, so that all that we do will be seemly, fitting in with that goal of love which His command fosters?

"*Seeketh not her own*" is another attribute of one moved by love. What is seen when there is true love? There is desire to please, to help, to give of self. These actions, then, are evidence for all to see of a heart that is moved by love. Let us examine our hearts, brethren and sisters. Are we seeking our own? Or, is there that constant curbing of our own plans and wishes, showing a perception of others' needs or wishes?

"Submitting yourselves one to another, in the fear of God."  
(Ephesians 5 : 12).

What careful observation, what restraint this requires. Yet, the end is so full of promise!

Paul's help to grow in love goes on to help us to be "not easily provoked." To provoke, we find, comes from a word meaning sharp, and also is used as vinegar. It seems clear: if love is in our heart, could we be easily sharp, "vinegary"? Yet, there is no doubt we can be at times. Can we conceive of Jesus speaking or acting in such a way? Our flesh may sometimes be provoked, by things that happen, by people. When this happens, how do we react—sharply, hurtfully, or restrained by love to a gentle reaction, an easing of the way, pleasing God? We can do this if we are looking to the end of His charge to us.

Let us follow on in the help of the Apostle. He tells us love "*thinketh no evil*." Evil is that which is bad, noisesome, harmful. If our thoughts are governed by love, there is no thought of harm, hurt, injury or bringing down. Nor, do we imply evil thoughts or motives to others. But, rather, to help, to sustain. Yet, when we

review our thoughts of the last week, brethren and sisters, do we not find room for improvement, room to look to His commandment that we might grow in love ?

As we consider these aspects of love, we are impressed by its many facets, all different, yet each interconnected until, when all is put together, the wonder of divine love shines forth ; truly, the uttermost of His commandment. Yet, there are still more aspects which Paul expresses for us here in I. Corinthians 13, such as we read in verse 6 :

“Rejoiceth not in iniquity . . . .”

To rejoice is to be glad, to be cheerful, to hail. If love is growing in our heart, we ask, how could there be a hailing, or a cheerful greeting of iniquity ? When we remember His commands are ordained “to make sin exceeding sinful”, *how could we consider even coming near that which is evil ?* If we look to that Law, seeking to attain its end, we will be striving to be like the One who kept it perfectly, hating all the influences of the flesh, and avoiding them as the plague. If this is truly our mind, we will, as Paul exhorts, “rejoice in the truth”, revealed in God’s mercy and love to extend the hope of salvation from death through the offering of His Son as a Redeemer. Jesus helps us to rejoice in the Truth, as we read His words in John 14 : 27-28 :

“Peace I leave with you, my peace I give unto you . . . . Let not your heart be troubled . . . . Ye have heard how I said unto you, I go away, and come again unto you. *If ye loved me, ye would rejoice*, because I said, I go unto the Father . . .”

The Truth was that Jesus had to die to become the Redeemer for His brethren. His disciples mourned because He would leave them ; yet, if they had fully perceived His work, if they truly loved Him with this goal in sight, the immediate personal loss of Jesus would have been overridden by the Truth that the promised Messiah was about to fulfil God’s will, and confirm their hope of salvation.

How does all this apply to us today, brethren and sisters ? Do we rejoice in the Truth enough to put away the present, with its pain and struggling ? In I. Peter 4 : 12-14, we see how this is possible :

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you : But *rejoice*, inasmuch as ye are partakers of Christ’s sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye . . . on their part he is evil spoken of, but on your part he is glorified.”

Brethren and sisters, is this not how, in love, we can rejoice in Truth, and thereby never find pleasure or satisfaction in iniquity ?

Summing up, Paul reminds us that love enables us to “bear all things”. *To bear* is to suffer. Many things happen to us under God’s Hand, all for our good ; for He knows what is best for us. Do we, brethren and sisters, suffer them, not rebel against them, but ever looking for what He wants us to learn ? Paul helps us in this struggle (I. Corinthians 9 : 12) :

“ . . . . Nevertheless we have not used this power ; but suffer all things, lest we should hinder the gospel of Christ.”

How much of a temptation to use the power given of God to escape difficult circumstances. But, no, his desire was to “suffer all things”. Why ? Was it love which enabled him to submit, looking to the end of the commandment ? It was indeed, and love has the marvellous ability to grow immensely the more it is perceived and exercised.

This love, as well, can help us to “*believe all things*”. Do we not believe, trust, have faith in one whom we love ? Should we not have even greater love, therefore greater belief, in the One who has given us the charge to lead us to love ?

And, going beyond belief, we find love “*hopeth all things*”, and, therefore “*endureth all things*”. Hope is anticipation, expectation. We read (Romans 4 : 18) of Abraham :

“Who against hope believed in hope, that he might become the father of many nations . . . .”

Because of his faith, Isaac, the son of promise, was born. Abraham’s love for God sustained his unquenched hope of a seed, of a son, that the promise of God might be carried out. Each day brings us to a test of that hope. We may not always recognise events as such a test ; but let us be more alert. Hope—born of love—nourished by obedience and mercy, can lead us to the ultimate of His command.

This same love helps us to “*endure all things*”, or bear up under all things placed upon us. Hebrews 10 : 36 tells us :

“For ye have need of patience (enduring), that, after ye have done the will of God (“the end of the commandment”), ye might receive the promise.”

How hard it is to *bear all things* ; we want to put them away, get out from under them when they seem overwhelming. But, as we fasten our heart on the “end of the commandment”, we can be helped to remain under, ’till He sees fit to alter the circumstances.

"LOVE NEVER FAILETH"

To fail is to end—God's love never ends ; it is always there, eternal. What of our own love, brethren and sisters, as we begin to perceive the end of His commandment—does it grow ? Is it more unfailing because we have seen the greatness of His mercy ? We remember John's words (I. John 3 : 16-18) :

"Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren . . . My little children, let us not love in word, neither in tongue ; but in deed and in truth."

"In deed and in truth" involves our whole living—in obedience to the charge given to us. Jesus' example is found in John 13 : 1 :

"Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father (in obedience to His charge), having loved his own which were in the world, he loved them *unto the end.*"

"The end of the commandment" to Jesus was His death in obedience to God's word, done because of love, for God and for His brethren and sisters. Without that love, He could not have gotten that victory over His flesh ; nor can we, brethren and sisters, hope to overcome without it. He gave His life in love—are we ready to do so ?—hoping to joined to Him who said :

"I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life . . ."

(Revelation 22 : 13-14).

J. A. DeF.



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

*The Spirit of the Law the Spirit of Christ*

"And thou shalt show them the way wherein they must walk."  
(Exodus 18 : 20)

**S**ITTING IN A WELSH COTTAGE discussing with someone who seemed to be seeking the Truth, the conversation went smoothly until it was suggested that there was only *one way* into the Kingdom of God. To try and prove otherwise the opponent pointed to a mountain (Moel-y-gest), and said apparently with complete self-satisfaction: "How many ways are there to the top?" This, to his mind allowed the belief that there were many ways to the Kingdom. Vain man will invent many plausible arguments to support his cherished hope: that there may be great divergencies of belief without in any way affecting the ultimate goal—salvation, whether this be upon earth or in "heaven".

A similar discussion took place on another occasion with a *Plymouth Brother*; of what section it is forgotten, possibly what they are pleased to term the "Open Fellowship". To prove that there was no Body of believers with exclusive rights to the Truth, and the salvation this promises, he went to the Scriptures, to the Revelation and the record of the Holy City. (Revelation 21)—Were there not *twelve gates* into the City? Implying there were as many (or possibly more) ways into the Kingdom of salvation. He had forgotten one important fact: every gate in the symbology used was a *pearl*, reminding the thoughtful that the pearl of great price is *the Truth*. All gates being the same shows clearly the only possibility of entrance into the "everlasting salvation is through Him, who is *the way, the truth and the life.*"

In correspondence with the late leader of the Christadelphians in Germany, Herr B—, he despised the belief that there was only one way "wherein they must walk," supporting his heresy by saying there were twelve tribes in Israel, implying by this that there were at least twelve ways through which entry into the Kingdom could be gained. A clear proof that the leaven of Christendom has invaded those once blessed with *the Truth*.

Men feel condemned if *the* claim of the Truth to its exclusiveness is proved. People do not mind so much being told how they may be "righter" but object strongly to being condemned as wrong and without hope. Commonsense would suggest that they should examine the "scriptures . . . whether these things were so". Men since the days of the Tower of Babel, have devised their own ways, which as in the event of those days, has only resulted in confusion—the

meaning of "Babel" or "Babylon" an onomatopoeic word, meaning the formation of a word to resemble the sound made by the thing signified. What a babble there would be when the language of the people was confounded, especially as they tried to make themselves understood. They would be amazed at what had happened, and all they could do was to form into communities that had the same language, and begin to separate (for it would be useless to keep together) and scatter themselves abroad upon the face of the earth. Here was the work of God, never to be forgotten that rebellion against Him only leads to confusion, seen finally in the latter-day babble of Babylon the Great, a veritable hodge-podge of confusing and conflicting beliefs.

"BABYLON THE GREAT"

Such is the divine description of what is generally termed "Christendom", with its headquarters in Rome. John, through whom the Revelation was conveyed confirms this.

"And I saw a woman sit upon a scarlet coloured beast . . .  
having *seven heads*.

And the woman was arrayed in purple and scarlet colour,  
and decked with gold and precious stones and pearls . . .  
And upon her forehead was a name written, *mystery, Babylon the Great, the mother of harlots . . .*"

(Revelation 17 : 3-5).

Where, John, would such a system be found prior to the revelation of the Lord ?

"The seven heads are seven mountains on which the woman sitteth.

And the woman which thou sawest is that great city, which reigneth over the the kings of the earth."

(Revelation 17 : 9 and 18).

More than one city can claim to have seven mountains, but there is only one in all the world whose populace are continually saying : "Remember wherever you go, you will always be going up and down because the city ("the eternal city" which is the usual title) is built upon seven hills" ; that is—*Rome*.

The head of the city claims to have the "keys" to unlock the gate to heaven, the supposed haven of those approved. On picture post-cards these keys are always represented. The difficulty experienced by those preaching *the Truth*, that only those in the One Body have a hope, is brushed aside with the flesh-pleasing idea that there is a chance for everybody, the moreso if the "Mother Church" be sought

and its *fathers* honoured. Doctrine, belief does not matter. It is only the authority of the Church which must be recognised, and if this were not done in the lifetime of the deceased, adjustment can be made to console the mourners upon a certain consideration. We have even heard of a non-catholic being “converted” after his death. There is no plumbing the “depths of Satan as they speak.”

As we think of Catholics and Church of England members, Presbyterian and Plymouth Brethren, Methodists and many other sects, what a motley crowd ; a veritable babble of voices declaring they are all going by different ways to the same goal—salvation : truly a babble or Babylon, and because of its world-wide crowds—*Babylon the Great*.

The Law, the Spirit of Christ, plainly declares the folly of multitudes, diverse but pretending to be united. Moses was told :

“And thou . . . shalt shew them the way wherein they must walk.” (Exodus 18 : 20).

It may be as well to remember in passing that these other nations claiming to serve the supreme Being, were those also regarded in the *way* ? The divine declaration could not be more explicit. Their apostasy had become so great, that God commanded the destruction of the seven nations who were in the Land ; each nation, it should be recalled, was more numerous than the nation of God—Israel. To the uninstructed it would seem out of character with the God of all mercies that not only the leaders of these nations were to be destroyed, but all the men, women and children. Prevailing trends show that where people give themselves over to serving the flesh, then even the children are a potential menace and must be destroyed

God has revealed that the final amalgam of so-called religious people is described as a “beast”, with seven heads and ten horns. The seven heads show it belongs to the godless nations of old, which successfully have had the following “heads” : Assyria, Egypt, Babylon, Medo-Persia, Greece, Rome Imperial and Rome—psuedo religious, or Catholic which shall speak great words against the most High. This latter phase has a world-wide sway, and prior to the coming of Christ boasts of its supremacy over all peoples. The triple crown worn by its leader, the Pope, claims to show that he is King of Kings, the Father of all, and the Vicar of Christ, (the one ruling in place of Christ).

#### FULL OF NAMES OF BLASPHEMY

In the pre-adventural development there are many names or sects, yet affiliated into one organisation. Whoever would have thought a hundred years ago of the Anglicans consorting with the Catholics: of the Catholics extending the hand of friendship to the Methodists.

and to the African states such as Uganda. Truly, here are now many names in this confederation, diverse but claiming to be one, and by degrees the Pope acknowledged as the titular head. What has become known as the ecumenical movement is but a pretentious description of this unique development ; wherein the many sects of Christendom are affiliated, their various "names" in the words of Christ being placed upon the "beast".

These names are spoken of as "names of blasphemy". Why blasphemous ? Each sect, each name, claims to be Christ's, speaking for Him, and upholding His teaching. One only needs to pause for a moment to see how blasphemous this is. One sect will not hesitate to go to war against another, as is happening to an acute degree in Northern Ireland at the present time, yet the teaching of Christ is that all who are His should live in peace, as brethren, and suffer wrong rather than be vengeful. The very claim to be Christ's, and yet manifestly being in opposition to him to an extreme degree, is injurious to His Name—which is the meaning of *blasphemy*.

#### THE MODERN COUNTERPART

Some one hundred and twenty years ago *the* Truth, under the hand of God, by the labours of Dr. Thomas was delivered from all this confusion. Its doctrines were clearly stated, and any deviation therefrom was regarded as heretical. The Body at that time is well described by an early pioneer :

"In those far-off days (1875) to withdraw or be withdrawn from that community whose headquarters were in Birmingham, was, in the mind of the writer, to be outside the Body of Christ ! Now, however, there are at least twelve Fraternities calling themselves Christadelphians, and each refusing to fellowship the other eleven !

"This division of the original body has led me to take a wider view than I did in 1875, for I am convinced that it is more than possible that those on the 'right hand' in the Day of Judgment will include some from each of the said divisions, notwithstanding their present separation."

(F. G. Jannaway 1927).

Little consideration is necessary to see that in this is the old papal guise repeated. Division does not imperil salvation according to the writer, a very prominent Christadelphian,

Thus, in this was the leprosy, which has now infected the whole Christadelphian house. Let us critically examine this statement. The following are major division in the Christadelphians over the past hundred years :

- In 1864/6 Separation from those in Edinburgh and sympathisers with them that the doctrine of fellowship was unimportant.
- In 1873 Division caused by Ed. Turney and others saying that Christ had not our nature.
- In 1885 The Partial Inspiration Division separating hundreds who either believed in the partial inspiration of the Bible, or sympathised with those who did.
- In about 1894 Division principally in U.S.A., that the unbaptised rejector would not be raised to judgment.
- In 1923 Following a great deal of controversy whether brethren could serve in some of the forces of the State : and in America on the nature of Christ a great division ensued.
- In 1933 An Ecclesia (Pemberton) passed a resolution that sisters could speak at business meetings, later rescinded on "account of peace", but the sin was never acknowledged or atoned for.

The movement to bring together those divided on political grounds rather than religious has followed the pattern set by Christendom.

Words have been multiplied to cover up the issues in the said divisions giving the impression that those belong to the past, and may be disregarded by the present generation.

The year 1957 saw the "Re-union" of the Partial Inspirationists (Suffolk Street) and the original body, originally known as Temperance Hall and later as Central. In accomplishing this, John Carter, achieved a political victory, which relegated the basic issues to oblivion. Of course, numbers were greatly increased, giving a false idea of spiritual strength. But what a hodge-podge resulted as conversation with their members will soon reveal. It is true that they are :

"Rich ! increased with goods and have need of nothing.

"Yet the Spirit's discernment is equally true, that they are 'wretched, and miserable, and poor, and blind and naked!'"

If the "covering" has been lost, then Christ can no longer be with them.

**THE LATEST "ECUMENICAL" APOSTASY**

The word "ecumenical" has been purposely chosen because of its connotation with the trend in Christendom—from the Catholics to include most of the sects.

It is quite obvious that the policy of the leaders of Central is the same. In their calamitous apostasy they are endeavouring to gather all calling themselves "Christadelphians" under their banner. Numbers, large numbers, mean everything to apostates. Following the miscalled "Re-union" in 1957 with Suffolk Street (the Partial Inspirationists) strenuous efforts were made in Australia to find a formula of words to hide the difference between the followers of Bell (who strenuously taught that Christ had not our nature) and Central. After much political bargaining and the multiplying of words without knowledge, some kind of re-union was effected, but there remained, and still does as in all these ungodly efforts, a strong undertow of disaffection and disagreement. The result is much the same as in Christendom, where doctrine does not really matter.

#### NORTH AMERICA

Here there are perhaps two thousand Christadelphians, known as the Advocate group. They have grown from the crotchet of one. Thomas Williams, who in the latter part of the last century was an able speaker, and perhaps a rival of Robert Roberts. He propounded the theory that there was no responsibility to the Judgment unless baptism had taken place. A man might know the Truth, become responsible and yet be able to turn his back upon God, saying, in effect: "You cannot touch me." This required a division which took place towards the end of the last century. It was felt to be so important that to strengthen the position of those in the Truth, clause 24 was added to the Constitution:

"That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (namely, those who know the revealed will of God, and have been called upon to submit to it) dead and living—obedient and disobedient—will be summoned before his judgment seat 'to receive in body according to what they have done, whether it be good or bad'. (II. Corinthians 5 : 10—II. Timothy 4 : 1—Romans 2 : 5, 6, 16—I. Corinthians 4 : 5—Revelation 11 : 18)."

This was confirmed by the Birmingham Ecclesia at a special meeting. Meanwhile, Thomas Williams pursued his heresy in writing and speaking. As late as December 1962 *The Advocate* stated:

"The founder of the Christadelphian Advocate, Brother Thomas Williams, felt that the Responsibility Question should not be raised to the status affecting fellowship, Advocate members since his time, including the present Committee, have shared this view."

The issue is clear. Those who possessed the Truth declared that

God would not be mocked by any who said there was no responsibility for the enlightened rejector.

When the writer visited the U.S.A. and Canada in 1968 he was somewhat puzzled by references of visits by Central members to Advocate meetings, and as the visit included speaking to Christadelphians of any sect, showing how they had departed from the Truth, a letter was sent to the late editor of the *Christadelphian* seeking information on the position of Central regarding the heresy. The full correspondence is reported in the *Christadelphian* (Sept. 1968).

The editor made a pretence of defending the old stand for the Truth. He wrote :

“For the benefit of our own readers, the answer on one point is simple : we could not accept for baptism an applicant who rejected Clause 24 of the Birmingham Amended Statement of Faith.”

Then how can Central regard any members of the Advocate group as having been *baptised* ?

It will need still more philosophising to reconcile such opposite views on an essential doctrine, which have been indelibly imprinted in the Constitution or literature of both parties. That the two groups will ultimately come together there seems no doubt, but only as a flesh-pleasing move, emphasising that the latter-day apostasy is following the same pattern as Christendom.

May there at least be some whose eyes will be opened to the false position they are in ; a position which is dishonouring to God, and offers no hope.

( . . . to be continued )



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

*“Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken : for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.” (Isaiah 14 : 29).*

**T**HE ABOVE MESSAGE came to the prophet in the year that Ahaz, king of Judah died. Ahaz had failed abjectly in his leadership of those who should have been the people of God. He allowed and encouraged “the abominations of the (nations) whom the Lord had cast out (of Palestine) before the children of Israel.”

“Wherefore the Lord his God delivered him into the hand of the king of Syria ; and they smote him, and carried a great multitude of them captives, and brought them to Damascus.” (II. Chronicles 28: 5).

Those times were evil days for the Jews. “The Edomites had come and smitten Judah, and carried away captives . . . Philistines also had invaded cities of the low country, and of the south of Judah . . . ”

In his difficulties Ahaz sought to the great Northern Power of that time ; giving treasure from the temple, the palace and by collecting from the Jewish leaders ; but it is recorded :

“ . . . (the) king of Assyria came unto him, and distressed him, but strengthened him not . . . he helped him not.”  
(II. Chronicles 28 : 20-21).

The heart of the Northern Power was not really to help, but rather to do whatever would seem best to further its political ambitions. About two decades later in the days of Hezekiah, the son of Ahaz, the Assyrian army came to fight against the Jews ; Assyria was bent upon expansion and domination. It would have succeeded except for divine intervention :

“ . . . Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven, And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria . . . ”  
(II. Chronicles 32 : 20-21).

This was not the end of Assyria ; but it meant deliverance for a time. The Jews however did not value their opportunities, so within a generation or two they were overwhelmed by the Babylonian forces. Jerusalem was burned and its people carried away captive.

Isaiah however had a message from God against the Northern oppressor (see chapter 14) :

“ . . . . How hath the oppressor ceased ! the golden city (Babylon) ceased ! (verse 9).

“ . . . . For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant . . . ”  
(verse 22).

“The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass ; and as I have purposed, so shall it stand.

That I will break the Assyrian in my land, and upon my mountains tread him under foot : then shall his yoke depart from off them and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth : and this is the hand that is stretched out upon all the nations. (verses 24-26).

“ . . . . Cry, O city ; thou, whole Palestina art dissolved : for there shall come from the north a smoke . . . ” (verse 31).

Careful consideration of this prophecy may show how wonderfully portrayed in those past events is the yet unfulfilled final outcome. “The rod of him that smote” was broken, and the Assyrian army turned back, in the days of Hezekiah. Later the Babylonian power was defeated by the Persians at the Euphrates and the Jewish exiles were then allowed to return to Jerusalem. But never, in the sense described by the prophet, was the complete fulfilment of the “Assyrian”, Northern power, being broken in God’s land, or trodden under foot “upon my mountains”.

Therefore another fulfilment, in a similar pattern of events, must be sought for :

“ . . . . for out of the serpent’s root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent . . . ”  
(verse 29).

This “serpent power” enemy, as a fiery flying serpent, against the “founding” of Zion, “shall come from the north (as) a smoke . . . ”

#### RUSSIA, THE LATTER DAY “ASSYRIAN” POWER

The Jewish state of Israel was established in 1948. Three years before that wonderfully significant event, the unofficial Jewish leader of those times of the British mandate was interrupted by an American visitor one evening. The caller was a senior official of the

American government. He had some very interesting news to impart to David Ben-Gurion. At the time of the Yalta Conference of that year, there had been a private conversation between the leaders of America, Russia and Britain. Participating were Roosevelt, Stalin and Churchill, and they were discussing Palestine. Suddenly Stalin turned to the British war leader and said there was only one solution to the Arab-Jewish difficulties in Palestine. "It is a Jewish state," and said Stalin, "the Soviet Union would support it." This was the first time the Russian dictator's thoughts on Palestine had been revealed. It gave Ben-Gurion hope, followed some three years later by the more tangible assistance of the quick Russian diplomatic recognition of the new State of Israel following the Jewish declaration of Independence.

But what has happened since? The Northern power "helped them not". Though, on occasion, it seemed that it might try to do something for Israel. Hence abortive political attempts by Jewish leaders to come to terms with Russia. The latest news is that the Soviet Union and Israel may be moving towards a resumption of diplomatic relations, which were broken off during the Six Day War in 1967 by Russia and all its satellites excluding Romania. It seems that Russia, which has politically lost ground in the Middle East, may be hoping to improve its position by diplomatic resumption with Israel. The president of the Soviet Union's United Nations Association has been quoted as saying that "there will soon be very friendly relations between our two countries." Israeli embassy property in Moscow has been renovated recently at the request of the Dutch embassy which has been looking after Israeli interests in Moscow.

**"REJOICE NOT THOU, WHOLE PALESTINA . . ."**

Superficially, it may seem good for the Jews that the Russian threat is receding. In actual fact it is not good at all; for anything the Northern power attempts to do is merely for the serving of its own ends. As "a great red dragon (Revelation 12 : 3) or "fiery red flying serpent" it has cast a "third part" of the powers down, so that it can rule over them empirically. But this is not the end of its ambitions.

A Russian dissident, who by reason of his literary standing "escaped" to the West, has this to say about the present Soviet position:

"Over the past several years, the United States has made major concessions and numerous gestures of goodwill to induce the Soviet Union to help defuse world powder kegs that could explode into war. We still hope that such efforts will eventually succeed. Certainly, everyone hopes to avoid renewal of Cold War confrontations. But it would be dan-

gerously foolish to confuse hope with reality. Therefore, I am now persuaded that some unpleasant facts about the true status of détente ought to be told, so that the Kremlin's current intentions can be judged intelligently.

The facts are that, in recent months, the USSR—secretly and openly—has repeatedly committed deliberate acts that mock détente and threaten the free world.

1. The USSR has violated agreements to limit strategic weapons.
2. The Soviet Union actively assisted North Vietnam in making a shambles of the Paris peace agreements and overrunning South Vietnam.
3. The Soviet Union has reneged on its promise to guarantee unimpeded civilian access to West Berlin.
4. The Soviet Union is abetting terrorism and guerrilla warfare in the Middle East.
5. In Portugal, the Soviet Union is sponsoring a massive campaign, trying to impose a communist regime subservient to the Kremlin.
6. The Soviet Union has engaged in a relentless effort to attain military supremacy."

The writer concludes with the warning :

"Clearly, it is time to shed any lingering illusions that détente means the Russians have abandoned their determination to undermine Western democracy and impose their system upon the world."

The world may ignore this warning from the Russian intellectual who has gone over to the West ; but what assurance could any thoughtful individual obtain from the curtailment of military power display by the Soviet Union at the annual Revolution Day parade through Red Square, Moscow ? The curtailment has been explained by the Russians as "a gesture to détente"; an aftermath to the Helsinki Conference. This is political veneer ; for the weapons are still there albeit hidden, and "improving" in their deadliness all the time.

To those who look for the signs of His coming and the end of the world, the true position is seen through the help of the Scripture, ". . . . for there *shall* come from the north a smoke . . ." In the ordinary way the world situation is hopeless. But just as surely as

the Northern Power has raised itself up in these last days, in accordance with scriptural prophecy, so also will Zion be established !

“What shall one then answer the messengers of the nation ?  
That the Lord hath founded Zion, and the poor of his people  
shall trust in it.” (Isaiah 14 : 32).

This is the only anchor of hope in this dark world.

D.L.



## News from the Ecclesias

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

Sundays : Breaking of Bread 11-30 a.m. Sunday School  
1-30 p.m. Bible Class : Midweek, Forestville, Buffalo,  
Hamburg and Orchard Park. Alternative Week : Revela-  
tion Study.

As another year is about to come to full cycle, our thoughts can reflect both upon the past and to the future.

In looking back upon this year, we have seen in the world a growing uncertainty, a time of mounting tensions among nations, poorly disguised by cries and veils of peace.

A look forward envisions for the world, and those caught up in its institutions, continued "distress of nations, with perplexity."

Oh, the blessing of light to see through the darkness of these times, that light which shines upon the signs so indicative of the last days and thus creates anticipation in our Saviour's return.

To be united in this one hope brings comfort and strength as we look ahead upon the struggles which we cannot avoid, but must face as the means of life.

Our prayers and supplications are joined for the help of all loved ones as we wait upon the will of a most merciful and longsuffering God.

J. A. DeF.

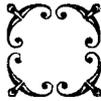


“*PENTRIP*”, Black Rock, Portmadoc.

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

It has been our pleasure to visit Manchester for the weekends of October 5th and October 12th when we were able to see many brethren and Brother and Sister De Fries. We are grateful for the effort they have made to come over at this time to help in the work.

per D.L.



*MANCHESTER* : Ryecroft Hall Annexe, Audenshaw, Manchester.

Sundays : Breaking of Bread : 11-30 a.m.  
Lecture on the first Sunday in the month at 3-30 p.m.  
Bible Class : 7-30 p.m. in the above room Friday evenings

We are striving to make known the gospel in the area where our new hall is situated. We are grateful that we have such a suitable place for this purpose. A place which is not only convenient but also peaceful. To be allowed to witness to any who have “ears to hear” or “whether they hear or whether they forbear” is to be permitted to work under His hand for the furthering of His great work, soon to be completed, in these latter days.

The Lecture for December is entitled : “THE SEASON OF PEACE”.--- But not until He returns who is the “Prince of Peace”. Then who will be accepted at His Judgment ?

W.V.B