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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"

AT THE TABLE OF THE LORD

CHRISTENDOM – AND OTHERS – ASTRAY

BELIEF AND UNBELIEF

THE ELIJAH CLASS

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

"IN YOUR PATIENCE POSSESS YE YOUR SOULS"

WE HAVE BEEN LISTENING to Jesus' words to His disciples just prior to His crucifixion. His desire was to help them to endure what He knew was coming. He said, Luke 21 : 14 and 15 :

"Settle it therefore in your hearts, not to meditate before what ye shall answer : For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

Here was the help which He knew would be needed for He warned :

" . . . ye shall be betrayed . . . ye shall be hated of all men for my name's sake." (verses 16 and 17).

This was not an easy thing to contemplate, nor an easy thing to endure, for many had already suffered and could anticipate further hardship. But, Jesus' promises :

" . . . there shall not an hair of your head perish."
(verse 18).

And, then He exhorts (verse 19) :

"In your patience possess ye your souls."

This help is for ourselves today, brethren and sisters, as well, for we too struggle to endure. He knows our needs and provides for them. We can feel that blessing as we strive in oneness of heart to be His. Let us listen again to His words : "*In your patience possess ye your souls.*" It is only by long enduring that we can hope to possess our souls. It is easily read : it is easily said, but so difficult to do—trial, hardship, uncertainty and especially so as Peter tells us. I. Peter 2 : 20 :

" . . . if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Jesus did this perfectly, with long enduring under, and so can speak with authority to help us in our struggles to follow Him.

In each portion for today, we find examples of those who possessed their souls. We are given their experience to help us.

"IT MAY BE THE LORD WILL REQUITE ME GOOD"

David is one example for our strengthening. We are reading of him as king in Jerusalem over all Israel, his people rejoicing under his righteous reign. Then there rose up Absalom, David's own son and, by deceit, outward show, pomp and ceremony which appeals

so to the human mind, took away David's rightful place as king in Jerusalem. II. Samuel 15 : 1 :

“ Absalom prepared him chariots and horses, and fifty men to run before him ”

How great a show Absalom put on to impress the people. It reminds us of today's politicians seeking the vote of the people. Further, verse 6 :

“ so Absalom stole the hearts of the men of Israel.”

This, by falsely implying David was negligent as king and judge over Israel, David may have perceived all this manœuvring by Absalom ; yet, in time, he was forced to flee from Jerusalem. He could have remained, taken a stand against Absalom, and we might ask, why did he not do so ? Perhaps, II. Samuel 15 : 14 helps us understand David's spirit :

“ make speed to depart, lest he overtake us suddenly . . . and *smite the city* with the edge of the sword.”

This was his care for Jerusalem, for his people lest they be smitten and die. Here, he endured under this great trial, *patiently waiting for God*. He, also, would remember God's words to him through Nathan when he failed so seriously in killing Uriah the Hittite and taking his wife. II. Samuel 12 : 10 and 11 :

“ therefore the sword shall never depart from thine house . . . Behold, I will raise up evil against thee out of thine own house . . . ”

David knew this would come and waited for it. According to the chronology, he waited from 1034 to 1023, a period of about eleven years, and then it came as God had said. His mind was prepared, and when it did come through the deceit of Absalom, David submitted, trusting in God. It was not easy to leave Jerusalem, to flee for his life, betrayed by his own son. We might ask ourselves, how would we react in similar circumstances ? We hope we would be like David, patient, enduring under, hoping in God, and so able to possess or have rulership over our soul, our flesh. We read how David was further tried, II. Samuel 16 : 13 when Shimei cursed, threw stones, and cast dust at the king as he fled from Jerusalem, adding insult to injury. How did David receive this further shame and injury ? When Abishai sought to kill Shimei, verse 9 :

“ Why should this dead dog curse my lord the King ? let me go over . . . and take off his head.”

David's reply spoke of his patient spirit, verse 10 :

“ . . . so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so ?”

How did David know that the Lord had bidden Shimei ? Was it because he was alert, sensitive, aware of Nathan’s words spoken eleven years before ? He further reveals his mind, verse 12 :

“It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day.”

How great was David’s patience, reminding us of Paul’s words, Hebrews 10 : 36 :

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”

David did exhibit an enduring under which must have pleased the Father, accepting the existing position and looking to God for help, seeking the lessons, as he went out from Jerusalem.

Can we enter into David’s mind ? He could have been rebellious, sore, or imperceptively looking for a way out, blind to God’s hand, but, no :

“ . . . let him curse . . . It may be . . . that the Lord will requite me good for his cursing this day.”

How can we profit from David’s example ? God places upon us trials, tests, afflictions in many directions. Perhaps, we have failed in some way as David did, have been forgiven because of seeing where we have failed and corrected ; yet, as David knew he would have to suffer for the failure, bear the consequences of it, he looked for it, expecting it to come, was aware of God’s testing when it came. Are we, brethren and sisters, as aware, as sensitive and, when trial does come, do we, in patience, endure it, knowing it is of God, for our good, for our eternal life ? Can we not, in fact, turn these trials into marvellous blessings as we are drawn closer to Him, closer to His, as in one body each part responds to help the other ? This can be, however, only as we submit and, in patience, struggle to possess our souls. As Jesus has exhorted us, “in long enduring possess ye your souls,” we need help to conquer or possess our flesh so that we can grow in the Spirit.

David, too, knew God’s promise, the covenant made with him, that he should be king over Israel, and that his seed should reign over Israel—not by an unrighteous seizing of the kingdom through Absalom’s deceit, but a giving of it to the son of David, looking forward to the coming of *the* greater Son to take that throne forever—not by deceit, not by subversion, but in righteousness and power.

In time, the army of David under Joab, Abishai, and Ittai conquered Absalom's army and restored the kingdom to David. Here, again, David was tested. Under God's hand, the deceitful, subverting Absalom was killed in battle and David mourned, indeed overmourned, for him to the detriment of Israel. Joab, in care for David and for Israel, came and warned, II. Samuel 19 : 5-6 :

“ . . . Thou hast shamed this day the faces of all thy servants
 . . . In that thou lovest thine enemies, and hatest thy friends.”

How easily our heart can deceive us into doing that which is contrary to what is right. It would seem obvious that David was allowing his heart to distract him from the right ; yet, David, in that misguided love for Absalom endangered all Israel. With the help of Joab, he recovered himself and regained the confidence of his people and the throne of Israel. God helped him to see how his emotions had betrayed him, blinded him to the needs of *the* family of God, for he was concerned only for his own immediate family, Absalom. How much we need that help to discern our own hearts, brethren and sisters, and God does provide those who can help, some who take courage to come forward and speak. How well David received Joab's warning and how quickly he corrected his wrong position. A help for us, an example for us—another way we can show patience and acceptance of God as the one who controls all our ways.

We see another example for us in the person of Jeremiah, who endured much, suffered greatly for well doing. He was, as Jesus has warned, hated, persecuted, called a traitor, his own people sought to kill him ; he was cast into the dungeon, with dreadful hardships. After each difficult experience at the hands of his fellow Jews, God told him to go back to them, to speak, to warn, yes, often to condemn by His words. It was not easy ; he often must have quaked inwardly as he went forward at God's command, but he did go, faithfully. Can we imagine the courage it must have taken, the dependance upon God it required, for Jeremiah to stand at the door of the temple and warn those who went in that they were not serving God, not honouring Him, but rather serving self ? in Jeremiah 29, he wrote to those Jews in captivity in Babylon as God directed him, encouraging them to build houses, take wives, beget children and grandchildren, for their captivity was to be long—seventy years. He warned them to be patient, to endure under that captivity, to believe that it *would* be for seventy years, and to turn to God, trusting Him, even in the midst of captivity in Babylon, Jeremiah 29 : 12-14 :

“Then shall ye call upon me . . . and I will hearken unto you.
 And ye shall seek me, and find me, when ye shall search for

me with all your heart. And I will be found of you . . . and I will turn away your captivity . . . ”

In essence, was Jeremiah saying to his brethren, “In your patience possess ye your souls”? How hard to do; yet, how necessary to put down the flesh, to submit and to wait upon the Lord.

Then, we think of the One who did well, suffered for it and yet took it patiently, enduring under, with never a failure. He was accused by the Scribes and Pharisees of being an heretic, of falsely claiming to be the Son of God, the Messiah of whom the Law, the Psalms, and the prophets spoke. How often the Lord Jesus must have been tempted to use the power He possessed to confound His accusers, to, for example, come down from the cross as they said :

“Let Christ the king of Israel descend now from the cross, that we may see and believe.” (Mark 15 : 32).

Or :

“ . . . thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross.”
(Mark 15 : 29 and 30).

What a great appeal to the flesh these words must have had ; yet, Jesus endured all this and much more, because He knew He had to do His Father’s will, not His own, although so sorely tempted. In His patience, enduring under all these things, He truly possessed His soul, owned it, conquered it, making it subject to Himself and to God.

Can we, then, find help in our struggle to conquer ourselves. It means truly searching our hearts for every distracting thought. “Ah tear it thence,” we sing, but do we truly mean it. There are so many demanding cares and wants in our living : our home, our work, the duties which are there in our daily lives. How time—and strength-consuming they can be ! Our natural family—does it, in our hearts, come before the care and responsibility of His house ? When we come to a great trial, God will know what comes first. If we can place Him and His as our first love, we shall be able to possess our souls in true patience and know the great blessing of His loving approval.

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) Conclusion

LAST MONTH THE ENDEAVOUR was made to show the unscriptural attitude of Christendom, with its many sects, claiming that just as there are many sects so there are as many ways into the Kingdom. If this were true it would make a mockery of the divine teaching seen in both the Old and New Testaments. The Law is explicit, that only Israel were the people of God, with the promise of salvation through the coming Messiah. No other people or nation had God dwelling with them. God did dwell with Israel. This, the brethren and sisters were helped to appreciate, by the Tabernacle in their midst.

THE TABERNACLE OR DWELLING OF GOD

It must have been a breath-taking sight to see the tents of the brethren spread out in the wilderness, arranged in order according to the twelve tribes ; and then in the midst, there was the striking appearance of the tabernacle, covered in blue (badger's skins) forcefully showing that this was a heavenly dwelling—the dwelling of God. Further, above the Most Holy rose a pillar of cloud by day, which became phosphorescent, a pillar of fire by night. Every brother and sister's life depended upon that manifestation of God's presence among them, not only for affording light in the night but guidance in their journeyings to the land of promise.

“And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed : and in the place where the cloud abode, there the children of Israel pitched their tents.” (Numbers 9 : 17).

Imagine that some were persuaded to go their own way, saying there were many ways into the Kingdom, they would have soon perished in the desert, deprived of the manna (or Christ in type), and the water of life (again Christ in type I. Corinthians 10 : 4). This should impress those who are advocates of many ways into the Kingdom, and present a timely warning to them.

Even the enemy of the Truth at the time, when called upon to curse Israel, could not help but admire the encampment exclaiming :

“How goodly are thy tents, O Jacob, and thy tabernacles, O Israel ! As the valleys are they spread forth, as gardens by

the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters."

(Numbers 24 : 5-6).

A glorious sight indeed, reflecting the glory of Yahweh who dwelt in their midst.

**THE HOPE OF ISRAEL COULD BE OBTAINED BY THE STRANGER
ON CERTAIN CONDITIONS**

God did not extend his offer of salvation to other nations, but it was of His mercy that if any in those nations were moved to seek Him, then he could come into Israel and "walk in the way".

"And if a stranger sojourn with thee in your land, ye shall not vex him.

But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself ; for ye were strangers in the land of Egypt : I am the Lord your God." (Leviticus 19 : 33-34).

To "walk in the way" of salvation he must keep the passover :

"And if a *stranger* shall sojourn among you, and will keep the passover unto the Lord ; according to the manner thereof, so shall he do. Ye shall have one ordinance, both for the *stranger* and for him that was born in the land."

(Numbers 9 : 14).

THE EARLY AND LATTER-DAY APOSTASY

When the early history of the Truth is considered it was not long before the poison of "salvation by many ways" did its evil work. Even in the Apostle Paul's day this "mystery of iniquity" began to work ; but who could have foreseen that it would grow to the extent that Christianity so-called would become the religion of the Roman Empire.

This leavening proceeded to the extent that has resulted in the development of the world-wide apostasy known to the Gentiles as Christendom, but seen by Christ as an unspeakable evil—"The Mother of Harlots and abominations of the earth." How striking is the difference between the view of men and that of God ; men devise their own way ; God has declared there is only one way and few walk therein.

In 1848, under the hand of God, Dr. Thomas after much searching exposed the fallacies of Christendom, and revealed *the* Truth in its pristine glory and purity. He showed his conviction by renouncing a previous immersion, and was baptised, not by a group or denomination whom he repudiated as being astray from *the* Truth, but by the help of a neutral, a man who was called upon to

do the necessary work of placing Dr. Thomas under the water, when he said that in other matters he would do for himself all that was required.

From assiduous labours there grew up a body of true believers who in 1864 assumed the name "Christadelphian"—"brethren of Christ". On his tombstone there is engraved the poignant words :

Here lies, in brief repose, waiting the Lord from Heaven
JOHN THOMAS, M.D.

*Author of "Elpis Israel", "Eureka", "Anastasis",
 "Phanerosis" and other works.*

*In which he demonstrated the unscriptural character of
 popular Christianity, and made manifest the nature of
 The Long Lost Faith of the Apostles.*

*During a busy life-time, by mouth and pen, he contended
 earnestly for the Faith once delivered to the Saints,
 and at his death left behind him as the result of his labours,
 a body of people, in different parts of the world,
 known as*

CHRISTADELPHIANS
to continue the work begun.

Born April 12th, 1805

Died March 5th, 1871

Looking at the grave, and the above inscription filled the mind and heart with sadness.

To continue the work begun ! Oh dear brother—you are better there, at rest. If you were here now witnessing the dreadful corruption of The Faith you fought so hard to uphold in its purity, would not your heart be wrung with grief ? And the people to whom you gave the name "Christadelphian". Are they now holding the name and continuing the work you began ?

Last month there was shown how the original faith had been lost by the Christadelphians, divided as they are into many sects : *Central, Suffolk St.*, (although professedly re-united with Central, experience shows they are not) *Advocates, Old Paths*, and the *Dawn*.

Each claim the other as their "brethren" regardless of the false teaching embraced requiring division. Even the *Dawn*, at one time the *Bereans*, were more particular, but now in their magazine say all have the Truth, and address the members of the other sects as "brethren". Their contradictory attitude of supporting divisions from those still regarded as being in the Truth is amazing, and a self-evident witness to their Apostasy, bearing a striking resemblance to the great apostasy of Christendom.

A question may help the anxious : “Would the ‘Dawn’ withdraw from one of its members marrying, say, a member of Central ?” How could they if they regard these, as they have plainly said, as being in the Truth ?

It is hoped some may be moved to consider the matter scripturally and be helped by the inscription over the body of Dr. Thomas.
(. . . to be continued)



Where and When should a Woman wear a Hat

THE DIVINE COMMAND in the first place is that the woman should have long hair :

“But if a woman have long hair, it is a glory to her : for her hair is given her for a covering.” (I. Corinthians 11 : 15).

Additionally the command is :

“For this cause ought the woman to have power on her head because of the angels.” (I. Corinthians 11 : 10).

This has been previously expounded in “The Remnant”, copies of which will be sent on application.

How many women entering churches, chapels, or *meeting rooms* know why they wear a hat ; or when going out and about.

God has not left this divine blessing for the *sister* without witness. At a recent Sunday afternoon address the pupils were asked to look round and see that the men were bald or balding ; no woman was bald : Is this mere chance !

Belief and Unbelief

IT IS A VERY COMMON FACT in this world, though none the less frightening, that the scriptures can be read every day, and yet neither God nor His Son be known by those who read their Word. This also is confirmed by those familiar words of judgment: "I never knew you". Also we read of such a contingency in Acts 13 where the apostle Paul preaches his powerful exhortation to a mixed gathering of Jew and Gentile at Antioch, saying in verse 27:

"For they that dwell at Jerusalem, and their rulers, because they know him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him."

Let us remember that this exhortation of the apostle is directly to us, and not just a commentary on the unbelieving Jews. We see this from verse 26 for instance:

"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent."

So this word is for all who fear God, not to undermine or pull down, but as the Word of salvation. Salvation is from what? From death, yes, but that is only a result; the cause is first, we need to be saved from sin; our very iniquity that could and would easily prevent us from knowing God and His Son, even if we did have a respect for God and read the scripture every Sabbath day—or every day. The warning is intensified in verses 40-41:

"And by him all that believe are justified from all things . . . Beware therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe though a man declare it unto you."

Here is presented to us the crucial issues of salvation and condemnation, which are determined by belief or unbelief, and the stronger way of expressing it—"despising", though a man has declared it unto us.

May we think first, what is involved in the unbelief which could rob us of the salvation sent to us and keep us from knowing the Lord Jesus Christ—even though we might read His Words. In the case of those unbelieving Jews, we read from verse 45 that it was envy which provided, perhaps we can say, an insurmountable barrier to knowing Him:

"But when the Jews saw the multitudes, they were filled with

envy, and spake against those things which were spoken by Paul . . . ”

A repetition of the very same reason that Pilate perceived to be the motive behind the betrayal and murder of Jesus Christ, by religious leaders who also never knew Him. Needless to say, the laws of God's spiritual creation are as marvellous in their harmony as the laws of nature. So it need be no surprise that envy (as a work of the flesh) is a barrier to knowing Christ. We can say an immovable barrier, because, as a form of hatred it is opposed to Christ rather than attracted, and therefore blocks any unity. Now envy is only one of the works of flesh, which it is hoped we can see must prevent an envious person from knowing Christ. So by the same rule, can we see the appalling danger of any of the works of the flesh, of preventing us from knowing Him? They (works of the flesh) do not just cause unbelief like the blindness of the Jews, but they are unbelief, because of being in direct opposition to the Mind of the Spirit. So then, we can relate unbelief to the works of the flesh, and taking a step further, belief can be related to the works of the Spirit, which we hope to come to later.

First let us examine our position with regard to the works of the flesh, and see that we are in a perilous position, and why it is that of the many called to the Kingdom of God and its glory, through belief in Jesus, only a few will be chosen because their one time belief has turned to disbelief—through allowing works of the flesh. The fact is, as we know, we all have the works of the flesh latent in us, which are our “adversary the devil”, but the crucial point is that if any is allowed to work in us, then that is what we are. If envy is allowed, we become envious; if uncleanness is allowed, we are unclean; if anger is allowed, we are angry people; if bitterness is allowed, we are embittered; if pride, then any of its fruits; if covetousness is allowed by either taking too much or longing for things, then we are covetous, which we are told is idolatry, and is obviously unbelief. If we allow complaining in ourselves, we become murmurers.

Does it not speak for itself that these and other works of the flesh are unbelief? As such they will effectively prevent us from knowing Christ, and from being known by Him. So we come now to what constitutes belief, which will be seen in the few chosen and faithful. Is it not the reverse of what we have found to constitute unbelief?

We can see that love attracts, to make unity with the one loved. If that is God and His Son, we can easily see how it makes an affinity which constitutes knowing them. Both in natural law and spiritual law love worketh no evil to the one loved, but good. Is it

not simple to see that one who is loved is believed in, while one who is not loved is despised, or not believed in ?

May we finally have a quick look at some of the other works of the Spirit of Christ and of God, which if followed, constitute belief, and most evidently, make for knowing Christ ?

In Galatians 5, verses 22-25 we are given some of the headlines of belief, which if earnestly followed after and prayed for, will enable us to know Christ and God :

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance : against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts.”

So when the apostle Paul said in verse 39 of Acts 13 : “All that believe are justified from all things from which ye could not be justified by the Law of Moses”, surely he meant far more than believing the promises to Adam and Abraham, etc., necessary as these are. A rough and mechanical attendance, or crotchety conversation at the meetings neither produces nor advertises a knowledge of Christ. But longsuffering does, because that is one thing that Christ is. Meekness shows a knowledge of Christ, because it is peaceable, easy to be entreated ; does not arouse hostility when pride is touched. Gentleness also, because like Christ it does not inflict harm to another. These are the virtues that can and should be sought after to take the place of the works of the flesh, which we should not allow in ourselves unchecked. Is not this what verse 24 of Galatians 5 means : “They that are Christ’s (know Him and are known by Him) have crucified the flesh, with the (evil) affections and lusts.” ? So that with those barriers out of the way we can begin to live in the Spirit and walk in the Spirit of God and His Son. Beautiful and profitable it is to have our love directed in this way, but can we imagine the contrast between the greetings from Jesus, “I never knew you, depart from me . . .” and “We know one another, and you are one of my people and my Father’s children . . .” ? Either of these two sentiments will be the lot of all those who are called.

A.E.I.



The Elijah Class

WHAT A STALWART EXAMPLE of faith and patience is seen in the account of the life of the prophet Elijah. It had been plainly shown to Israel that :

“The Lord, he is the God.” (I. Kings 18 : 39).

As the hearts of the people were turned back to the God of Israel in those early times the prophet Elijah took the action which hitherto he had been powerless to undertake :

“Take the prophets of Baal ; let not one of them escape. And they took them : and Elijah brought them down to the brook Kishon, and slew them there.” (I. Kings 18 : 40).

The news of this overthrow of the false prophets however came to the ears of the false woman :

“And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time.”

(I. Kings 9 : 1-2).

It was but a threat, nevertheless Elijah must have known how powerful a little leaven can be. The evil tide of Baal worship had been stemmed for a time. But the benefactress of the false prophets still exercised a powerful influence. Therefore the little leaven quickly worked and Elijah had to flee for his life. Even though, through this faithful man, God had clearly showed to the people where the true worship was. Elijah must have felt despondent. How hopeless, it would seem to him to have been ; this task of showing the people what was wrong and what was right.

But he did not chafe in his distress ; did not grumble. Nor was there any pride in allowing a boastful thought that at least he had achieved the destruction of the prophets of Baal.

“But he himself went a day’s journey into the wilderness, and came and sat down under a juniper tree : and he requested for himself that he might die ; and said, It is enough ; now, O Lord, take away my life ; for I am not better than my fathers.” (I. Kings 19 : 4).

“I am not better than my fathers”, this was a realisation of his own unworthiness. But God showed to Elijah that though his work had seemed to have failed, *it had not failed in the eyes of God* : furthermore God still had a work for him.

Heavenly provision was sent to Elijah as he slept beneath a juniper tree. The provision was to enable Elijah to go on a journey which God had appointed for him. It was not to be an easy way and could not have been undertaken apart from what God supplied for it. This was to be a journey of separation in the wilderness for forty days and forty nights. How significant ! At the end of that time Elijah would be found in Horeb, the Mount of God.

So Elijah became the type of the "Elijah class" who will be helped to reach the mount of God, because they have resisted the leaven of the false. Not to be terrified in that day by the power which God can wield in judgment, but rather to hear the comforting and encouraging words of "a still small voice". For God *will* show His condescension in that day to those who, though they have felt unworthy, and weak, have been the vehicles of the "still small voice." Through allowing the word of God to work with them and through them and though weak as concerning the things of this world, have been strong in the things which really matter.

The voice of God through His prophet Jeremiah is another example. How weak was the position that Jeremiah appeared to be in, as he stood for the Truth of God. The people of God had become broken down, divided, and scattered through apostasy. But Jeremiah was shown clearly that the evil would not prevail for ever. The Zion of his people would ultimately be established in glory. What a comfort for those who believed the words of God, the few who stood with Jeremiah.

So the message against the world, against Babylon, comes to those who can still look to God in the days of weakness and fewness in numbers.

"They are vanity, the work of errors : in the time of their visitation they shall perish." (Jeremiah 51 : 18).

There is a visitation coming ; those who remain faithful to the "Elijah class" can be helped to attain unto the Mount of God, as Elijah was, not for condemnation but approval. Such can be helped to escape from that which is coming upon the whole world. An exhortation for these days comes through the words of Jeremiah :

"As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

Ye that have escaped the sword, go away, stand not still : remember the Lord afar off, and let Jerusalem come into your mind." (Jeremiah 51 : 49-50).

It was a wonderful thing that in two world wars the remnant "escaped the sword." "Stand not still", therefore, the Elijah class are on a journey to the mount of God. He will provide for that

journey if the leaven is resisted : the Baal worship which says "You can serve God and the flesh at the same time, and yet be fully accepted by Him."

On that journey, remember, that the Mount of God is not the final destination for the faithful of God, even as it was not the final destination for Elijah (in the type) in those days of old when he was told :

"Go, return on thy way . . . "

But now the message also is :

". . . . remember the Lord afar off and let Jerusalem come into your mind . . . "

That is where the people of God will find their deliverance, when Babylon and all that belongs to it shall fall. The deliverance of Israel of old from the land of their captivity, is an earnest of the final deliverance for the people of God.

". . . . let Jerusalem come into your mind."

In the New Testament times the people of God suffered at Jerusalem. It would require considerable faith in a time of persecution and of breaking down of the Truth, for Jerusalem to be retained in the mind as a token of the promise of the final redemption. But God can do all things perfectly for His people. Even to the renewing and strengthening of their faith in very difficult days.

"But all that heard him were amazed, and said ; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" (Acts 9 : 21)

Saul had been a bitter enemy of the brethren "breathing out threatenings and slaughter against the disciples of the Lord"; this phrase reveals much. Some obviously had felt the heavy hand of Pharisaicism against them as "they called" on the name of the Lord "in Jerusalem". What a wonderful help, to the strengthening of the faith of those disciples, was the miraculous conversion of Saul. From being their opponent to becoming their champion.

". . . . (confounding) the Jews which dwelt in Damascus, proving that this is very Christ." (Acts 9 : 22).

How great would be the chagrin of the leaders of the Apostasy at such a turn of events.

Yes, God comes to the aid of His people. In their weakness He supplies in a wonderful, unostentatious way for the strengthening of their faith. He came to the aid of Elijah when Elijah thought he had been left alone. He came to Jeremiah at a time when the very

foundation of Jewish faith had been broken down and burned with fire, delivering Jeremiah and the remnant with him from the overthrow and the captivity.

And in the days of the immediate disciples of The Lord Jesus, they also felt the hand of comfort and assurance extended from their God, in that their enemy Saul became their friend and brother.

In these days God will likewise help the faith of His remnant. For from His record it is evident that He never forgets the needs of those few who are His, who almost invariably are found weak in numbers and poor in the eyes of those who belong to the world.

D.L.



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

*“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;
And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.” (Revelation 8 : 8-9).*

THE “GREAT MOUNTAIN” referred to in the above passage would seem to be symbolical. The sea with its ships and its creatures a combination of the figurative and the actual.

It may be as well to note that the judgment of the second trumpet along with the first, third and fourth trumpets is upon a third. It is significant that the opposer of Michael who “shall . . . stand up, the great prince which standeth for the children of thy people . . .” (i.e. Daniel’s people) Daniel 12 : 1 ; is a Red Power referred to as :

“ . . . a great red dragon . . . and his tail drew the third part of the stars of heaven . . . And there was war in heaven : (figurative) Michael and his angels fought against the dragon . . . And the great dragon was cast out . . . And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God . . . ”
(Revelation 12 : 1-10).

The “Gogian power” of prophecy (Ezekiel 38) “ . . . the chief prince”—i.e. the prince of Rosh, which name means “the head”, leads a great throng of people, “against the mountains of Israel” (verse 8). But God has spoken against such an event in the words :

“ . . . It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.

For in my jealousy and in the fire of my wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel . . . and the mountains shall be thrown down.”
(Ezekiel 38 : 18-20).

As the “great mountain” of the northern power is thrown down, enveloped in the flames of God’s judgment, its considerable forces in the sea will also be destroyed as a result of this mighty overthrow. That it will figuratively have under its sway “a third” of the sea is evidenced by the words of Daniel’s prophecy that he shall come “ . . . with many ships . . . ” (Daniel 11 : 40).

Such is the position at the present time. Russia (the Roshian

power) which now claims a place as "The Head" in world affairs, has built up a tremendous naval force in the last two decades. Hitherto Russia has been mainly a land power, because it is to a large extent "land locked". Its outlets from the Baltic or the Black Seas are through the strategically narrow straits of the Bosphorus or Skagerrack and its northern shores ice-bound. After World War II, Russia was mainly concerned with nuclear weapons, though some submarines were stationed in Albania. But in 1961 Albania turned against Russia and allied itself with China, so the Russian Navy moved out of its base in Albania.

Following the Cuban crisis of 1962 Russia had a re-think over its Naval capability. It felt the need to have something more than the option of nuclear war or political retreat. So the naval expansion began. In ten years its nuclear submarine force increased from three to seventy and its guided-missile craft from ten to one hundred and seventy. Since then the pace of its naval production has gained momentum. It now has four fleets. The Black Sea Fleet, the Baltic Fleet, the Arctic Fleet and the Far Eastern Fleet. In addition there is a Mediterranean Squadron with its own command and supply system.

It is probably obvious why Russia poured money into Egypt. It no doubt coveted and planned for a strategic link through the Suez Canal, the Red Sea and the Indian Ocean between the Soviet Far Eastern and Black Sea Fleets. Its plans with Egypt, however, went wrong, a further fulfilment of prophecy. But what a sign is this new Russian naval capability. In the spring of last year the Soviet Union held a global naval manoeuvre. At the time Western reconnaissance noted one of Russia's newest missile cruisers (rated amongst the world's best modern warships) off the Azores. In the Mediterranean the Soviet fleet was out in force. Other vessels were sighted off the Philippines, in the Pacific Ocean and in the Sea of Japan. At least two hundred ships and one hundred submarines were involved.

One United States officer was quoted as saying, "What they have done in just ten years is absolutely fantastic. From almost nothing, they have built up a first-rate navy, and it is an imposing threat."

The Soviet navy is obviously no longer a coastal force, as it was in the second world war. It has proved that it can reach out now on a global scale. What a far cry from the days of the Russo-Japanese war of some seventy years ago, when at the siege of Port Arthur in the far east the Japanese navy closed in upon the Russian Port Arthur Squadron. The Russians soon scattered, some heading southward with majority running back to Port Arthur from which they did not again appear. All the rest were either forced into neutral ports to be interned or were destroyed. Following this the

Japanese Admiral concluded that it would be safe to return to Japan to give his ships a complete refit. About the same time the Russian Vladivostok Squadron was likewise defeated. This effectively removed the Russian flag from the Pacific Ocean. Only the Baltic fleet remained to challenge the Japanese. This sallied forth in October 1904, and as its ships steamed through the North Sea, expecting to be attacked by Japanese torpedo boats, they opened fire in their excitement upon a fleet of British trawlers on the Dogger Bank, and several fishermen were killed ; resulting in wild indignation, almost bringing Britain into the conflict.

However, the Russian fleet was allowed to go on its way to the Far East. When near Tsushima strait they met the Japanese fleet on May 27th of that year. By the following day almost the whole of the Russian fleet had been captured or sunk. Russia's pretension as a naval power was deflated.

But at the end it is to have many ships, and there will be no pretension in its control (figuratively) of a third of the seas. It will be a major naval power, which is to receive of the divine judgment which declares :

“ . . . the third part of the creatures which were in the sea, and had life, died ; and the third part of the ships were destroyed . . . ” (Revelation 8 : 9).

May the phrase “third part of the creatures which were in the sea, and had life, died . . .”, have significance when it is noted that Russia now has the world's largest submarine force “in the sea.”

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.

As we begin the new year, our minds can look back over the year just past with gratitude to the God of heaven for His care, His guidance, His help. We can look ahead with hope, knowing that the return of the Lord Jesus will surely come, for God has so promised. We long for that great event, praying we may be allowed a place in His kingdom, free from pain, the sorrow, the illnesses to which this flesh is so prone.

Great gratitude is felt that the visit to England was allowed and for the help and guidance given in His great mercy. May we each be sustained in our struggles to put away our own desires in subjection to His will.

J.A.DeF.

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.

The monthly lectures are being continued in the hope, under the hand of God, that some may be helped to the way of life.

In the Sunday afternoon class consideration is to be given to the Parables of Jesus, remembering that He only spoke in parables to His contemporaries, explaining them privately to His disciples later.

W.V.B.

