

JULY 1976

A Monthly Magazine issued by

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

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

“GOD HEARD THEIR GROANINGS”

Our minds have been taken back to the children of Israel in bondage in Egypt, as we have read our recent portions in Exodus. We have seen God’s provision to deliver them out of that bondage and take them to Himself. We remember how Jacob, his sons, and their families came down into Egypt to join Joseph there, escaping the famine that was so sore in the land of Canaan — a total of 66 people. God was with His people, and they prospered in Egypt, multiplied under His blessing; and, in time, became so numerous and so blessed that Pharaoh and all Egypt feared and sought to destroy them, bringing upon them great affliction and oppression. In the midst of that affliction, Moses was born, chosen of God to be their deliverer. It was a most difficult time for Moses and for Israel. In their sore travail, they cried to their God for deliverance. We have read, Exodus 2:23-25:

“ . . . the children of Israel *sighed* by reason of the bondage, and they *cried*, and their cry came up unto God by reason of the bondage. And God heard their groaning, and . . . remembered his covenant . . . and . . . looked upon the children of Israel, and God had respect unto them.”

“**God had respect unto them,**” meaning He was aware of their affliction, heard their sighing and crying. In Exodus 6:5, we have read the Father’s own words:

“ . . . I have also heard the groaning of the children of Israel . . . and I have remembered my covenant.”

The Almighty does hear the weeping of His people in distress as they agonize to put down their flesh and serve Him. Brethren and sisters, do we not at times find ourselves under affliction, as we struggle to put down our flesh, as we strive to be His children in an alien and oppressive world? We, too, need to remember that He knows; He has respect, even as He did with our brethren in Egypt. We must know that He will remember His covenant and will remind us of it to help face what this life of captivity and affliction may bring. What is that covenant? A promise of an inheritance in perfection with His Son eternally. How easily we can forget this, lose sight of this which

God has promised to all His faithful children. Let us, brethren and sisters, in the midst of trial, affliction, sadness and fear keep our minds on this *Hope* and in the sure knowledge that God will help us, just as He has helped all who sigh and cry in their need for His deliverance.

“I will bring you out”

God said, Exodus 6:5-6:

“ . . . I have also heard the groaning of the children of Israel ”

And He will hear ours as well, and promises:

“ . . . I am Yahweh, and *I will bring you out* from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments.”

We know how His arm drew His people out, and how His great judgments destroyed the power of Egypt. Cannot such a merciful and knowing God help us as well, brethren and sisters, as we groan under the burdens we all bear?

This morning, David’s words have been for our help, words which reveal how often he, too, cried out unto the Lord, how he groaned in his struggle to get the victory:

“Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.”

Psalm 55:22

David knew many burdens, sorrow from Israel’s enemies, grief from friends and family who failed and betrayed him. He knew, too, fear for his life, and, perhaps, worst of all, great distress at his own flesh, so weak and failing. All of this David knew, and he tells us how God heard his groanings and granted help to endure them even as He did for Moses.

David would think of how Moses must have felt as God told him to go to the dreaded Pharaoh of Egypt and say to him, “*Let my people go.*” He feared; he trembled; he hesitated; we can feel with him as he groaned, and God heard him and granted strength. Can we not almost hear Moses saying these words of David:

“Cast thy burden upon the Lord, and he shall sustain thee ”

We can almost hear David echoing Moses' words, Psalm 55:4-6:

“My heart is sore pained within me: and the terrors of death are fallen upon me . . . And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.”

How often we have all felt like this: How I'd like to get away from it all. But, we know we can't, for God has placed it there for us to bear. Can we not, then, respond as did Moses, as did David, in the spirit of *“cast thy burden upon the Lord”*?

What is involved in casting our burdens upon the Lord, especially when we remember Paul's words in Gal. 6:5:

“For every man shall bear his own burden.”

The word used here implies weight or capacity. Each one of God's people is required, as was David, Moses, Jesus to carry his own capacity, to bear what a perfectly just God places upon us, looking to Him for help. For example, Moses was required to bear the burden of going to Pharaoh. Yet God lightens these burdens if we do strive to bear them to our full capacity, not in despair, in rebellion or murmuring; but in the struggle to obey. Jesus has told us, Matthew 11:28-30:

“Come unto me, all ye that labour and are heavy laden (all who groan?), and I will give you rest. Take my yoke upon you (bear your own burdens placed there by God), and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

It certainly doesn't seem light at times, but if we can cast our burdens on Him, we find help to bear them, and they do become lighter, more easily borne.

What a comfort it was to Israel, to Moses, to know that God heard their groanings and knew their affliction. David, too, experienced this help, and could say as we have heard this morning (Psalm 56:8-9):

“Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book? When I cry unto thee (groan), then shall mine enemies turn back: *this I know; for God is for me.*”

When we consider in part the title of this Psalm, it helps us to appreciate David's position as he spoke these words: *"To the one who overcomes . . . with the golden faith of David when the Philistines took him in Gath."* He had fled to Gath to escape from Saul, was in the midst of the Philistines, the long-time enemies of Israel. He feared for his life; yet, he recognized that God "tellect my wanderings." God knew his position, indeed, knew his every tear, for they were not overlooked or forgotten, indeed, were written in the book of remembrance. God did hear David's groaning, and was a strength to him in the midst of his sore travail. How many tears we know, brethren and sisters, tears of distress under affliction, tears as we struggle to bear our own burden, tears as we fear, tears as we fail; yet, we can realize that God knows, does store them up in His "bottle" of remembrance. We think of the words of Malachi 3:16:

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

How can we show Him that we do, indeed, think upon His Name? Is it not when we do turn unto Him in time of affliction, as we groan under it so that He knows and sees our dependence upon Him? He knows, too, how we are searching for guidance. He knows that we look to Him to hear our pleadings and to remember His covenant.

Turning again to our brother, Moses, we perceive how much help can be given. He experienced this as he left Midian to return to Egypt and to confront Pharaoh. On his way, we read in Exodus 4:24:

" . . . the Lord met him, and sought to kill him."

Why was this so? Moses had overlooked the need to circumcise his sons as a sign of the covenant between God's people and Himself. A grave omission, but Moses was saved through the intervention of Zipporah who recognized the lack on Moses' part. How good it is that we have such help available through those who can see what we may fail to perceive, and are ready to come alongside in help and counsel. God has given us faithful brethren and sisters for this purpose.

Again, in Exodus 4:27-28, we read how:

" . . . the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord . . . and all the signs which he had commanded him."

It was at Horeb, Mt. Sinai, that Aaron met Moses. What a help it must have been for Moses. Here was one sent of God to share the burden, the fearful responsibility of going to Pharaoh. Moses would tell Aaron of all his experiences, of the burning bush where God spoke to him, of the commands of God, and that Aaron was to go with him in the work. Would he not speak with awe and fear? Moses and Aaron cried out unto the Lord, and Israel cried out in their bondage at the same time. God heard their groanings and sent help in many ways. Will He not do the same for us today, brethren and sisters, if we can turn to Him in trust, in faith, believing He knows, He hears, and will allow us to cast our burdens upon Him?

Paul can help us (II Cor. 5:2-4):

“For *in this we groan*, earnestly desiring to be clothed upon with our house which is from heaven For we that are in this tabernacle do groan, being burdened”

By what are we burdened? By the flesh with all its weaknesses, pressing upon us so heavily, as we fight against it in ourselves. But, what great help is available for us (Romans 8:26-27):

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.”

Jesus is there with God to make intercession for us, as He searches the hearts, able to do so because of His victory, His crucifying of His flesh. He groaned mightily as He struggled to get that victory, and God heard and sustained Him. Now Jesus knows our groanings, and carries them to God for us, making intercession as only He can, with groanings which we cannot utter.

We can turn again to Paul's words and find further help (Rom. 8:18-25):

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us For we know that

the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also . . . even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body But if we hope for that we see not, then do we with patience wait for it.”

Let us, brethren and sisters, take hope, search our hearts, accept our need for correction, and with patience look for His deliverance, knowing that He knows our trials, our groanings, and will, in His own time, in His own way, deliver us.

J. A. De F.

CHRISTENDOM — AND OTHERS — ASTRAY

The Spirit of the Law the Spirit of Christ.

“All Israel shall hear and fear.” (Deut. 21:21)

The One Body at the time of the Law was the ‘Body of Moses’ for all in that Body had been baptised into him, as says the Apostle Paul:

“And were all baptised unto Moses in the cloud and in the sea.” (1 Cor. 10:2)

None of any other nation had a part in that One Body, but could do so by being inducted into the Body in the appointed way. Moses’ wife was an Egyptian but she was ‘baptised’ along with all who came out of Egypt. Ruth was a Moabite, but declared her faith to her Mother-in-law in the well known words:

“Intreat me not to leave thee, or to return from following after thee: for whither thou goest I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.” (Ruth 1:16)

The latter part of this testimony shows the unity of the Body: that it is *One* and *exclusive*. Those of other nations could come to Israel’s God, and be part of the One Body on this understanding. They were required to keep the Law in all its particulars. This they could not do if they returned to their native land. The feasts, the keeping of the Sabbaths, and all the ordinances of the Law could not have been kept except in Israel.

The Truth, the shining light and the only light in a dark world, has a great enemy — the “sin which doth so easily beset us.” Often this is met by the One Truth in unequal combat, and sin takes place due to the inherent weakness of human nature. God in all dispensations has made provision so that the evil (unless presumptuous) could be put away, on the basis of a full recognition of the evil committed so that there could be acceptable repentance. This is a severe test of faith. Not many like David are prepared in these circumstances to acknowledge their guilt, and spontaneously declare — “I have sinned.” It was this humble spirit in David that made him a “man after God’s own heart.” He confessed his sin, and was comforted in his grief that —

“A broken and a contrite heart, O God, thou wilt not despise.”
(Psalm 51:17)

Sin in the Law likened to leaven.

As mentioned on many previous occasions God uses the natural to help finite minds to understand and appreciate the spiritual. To impress the insidiousness of sin, how it works unseen, corrupting and defiling, the figure of *leaven* is used in the Law. It is a well known natural fact how the introduction of a little *leaven* into dough will in a short time permeate the whole, although nothing can be seen of its working.

And so the One Body of Israel on their first feast were commanded to keep the Passover and then for seven days the feast of *unleavened* bread. This was no light ritual, but a divine command with divine meaning. So serious was a breach of this command that death was the penalty.

The Jews everywhere in the Diaspora keep even today a form of the Passover. It is true that it is no more than a form, but an interesting witness to what God ordained for His people so long ago.

At an exhibition in Manchester of Israeli activities we met a young party of Jews, with whom the Passover was discussed. They told us in reverential breath that special pots and pans were kept from year to year, cleaned after use, so that there should be no possible contamination of leaven from other vessels. How deeply must the forbidding of leaven during the Feast have been impressed upon their forbears, now more than three thousand years ago.

The lesson was not just for old time. The Apostle Paul uses the same figure to show that—

“A little leaven leaveneth the whole lump.” (1 Cor. 5:6)

As in the natural, so in the spiritual. Hence, the command of the Apostle:

“Purge out therefore the old leaven, . . . that ye may be a new lump.” (1 Cor. 5:7)

Human nature objects to the removal of those who have a leavening influence, perhaps excusing by reference to their ‘zeal’, and genial qualities. Such overlook both the type and the command, which if neglected will bring about the corruption of the whole. Better lose the leavenous few than all.

Another form of excuse is made to avoid the painful process of ‘cutting off’ those who are as leaven.

In conversation with a devout and zealous church worker, it was freely admitted that the Church was corrupt in doctrine and practice, but argued that it was better to stay with the Church and work with a zealous few to try and purify that which was corrupt.

This argument is often used. Even the ‘others’ have fallen for its specious reasoning. A challenge to such is offered:

Can any scripture be found to support the false notion of retaining the leaven, while ostensibly working alongside it for its removal?

The answer is obvious. Such a proposition is a denial of the clearly stated commands both in the Old and New Testaments.

To follow this flesh-pleasing notion, a simple experiment can be tried. (often previously referred to). Take a bag of apples some of which have rotted, and if left will contaminate the rest. Will the introduction of a few really good apples stop the rot, and save the whole?

However well meaning the efforts of those who in their group professing the Truth, they cannot hope for any success by defying divine instruction. “Purge out”—“Cut off”—“Come out”. Failure to hold these simple precepts has resulted in the growth of a stupendous apostasy, numbering millions professing the name of Christ. The warning is clear in the Word. Neglect of this as seen in the various so-called Christian communities is overwhelming evidence of what is bound to be the result of such defiance of Holy Writ.

No mercy for rebellion.

While God is exceedingly merciful, and ready to forgive where there is acceptable repentance, a rebel is one who has despised God's law. Acceptable repentance requires a full understanding of the evil committed and the consequent damage done; then, and only then can there be true repentance. A rebel is regardless of such consideration. Momentarily he may appear affected, but the course of his behaviour shows he is far removed from a "broken and contrite spirit." The Law, again the Spirit of Christ, stated:

"But the soul that doeth ought presumptuously, whether he be born in the land or a stranger and *the same reproacheth the Lord*, and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that souls shall be *utterly cut off.*" (Num. 15:30-31)

The removal of the 'rebel' was also seen to be necessary for the preservation of the One Body, seen in the context of —

"All Israel shall hear and fear." (Deut. 21:21)

The record states:

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when *they have chastened him* (note the opportunity to repent) will not hearken to them: then shall his father and mother lay hold on him, and bring him to the elders of the city . . .

And they shall say unto the elders of his city, This our son is stubborn and rebellious, and will not obey our voice

And all the men of his city shall stone him with stones, that he die, *so shalt thou put away evil from among you; and all Israel shall hear and fear.*" (Deut. 21:18-21)

No divinely inclined mind will neglect the teaching herein contained. It will be perceived that removal of the evil one, however genial and generous he may be, is most necessary for the preservation of the One Body by serving as a warning to all that unless the evil one is removed the whole body will become corrupt.

To emphasise the lesson the dead body was to be hung on a tree until sundown. Many might look upon the dangling corpse, remembering some of his good deeds, and feel sympathetic, but they were to be sharply reminded:

“That he that is hanged is accursed of God.”

And in addition the imperative need for what may have seemed a pitiless end by God’s words which follow:

“that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.” (Deut. 21:22-23)

In the groups of the ‘others’ such teaching is not understood, and what is worse, in many groups completely defied. Suffolk St. would never withdraw for any offence as their erstwhile leader — Turner — declares. The Advocate group (numerous in North America) openly refuse to consider withdrawal for any maintained offence. Is it any wonder that the ‘others’ have lost the pearl of great price while rejoicing in their numbers which have no restrictions irksome to the flesh? Two things can be done by members of the ‘others’: stay with a God-defying evil and perish; or “Come out and be separate.”

(to be continued)

**“To him that is afflicted pity should be shewed
from his friend.” (Job 6:14)**

Down the years comes the pleading of one in deep affliction:
“To him that is afflicted pity should be shewed from
his friend; but he forsaketh the fear of the Almighty.”

The inference of these inspired words is that the absence of pity for the afflicted, reveals that the one who so greatly lacks in such mercy, has forsaken the fear, or respect for the ways of The Almighty whose mercy is so great.

Job’s brethren had dealt deceitfully. Their motives were questionable. They had become victims of pride. He, their brother was prepared to listen to them, and follow good counsel. But the fact that they could not give good counsel showed their spirit was not right. So, preserved on record are some very thought-provoking words:

“Teach me, and I will hold my tongue: and cause
me to understand wherein I have erred.
How forcible are right words! but what doth your
arguing reprove?”

Do ye imagine to reprove words, and the speeches
of one that is desperate, which are as wind?
Yea, ye overwhelm the fatherless, and ye dig a
pit for your friend.” (Job 6:24-27)

Job could not confess to something for the sake of peace. How right he was in this! For not only would he have allowed wrong thinking to triumph, but would also have allowed his false friends to become entrenched in their error. A grievous sin, in that their work amounted to the overwhelming of the fatherless (i.e. the weak). A cruel work, bringing not only the disfavour of God, but if not repented of, the loss of their salvation.

What was seen in the failure of a few individuals to show compassion and exercise sound judgment, was later seen in a nation. The prophecy of Zephaniah, contains a warning not only to Israel but also for the last days.

“Woe to her that is filthy and polluted, to the
oppressing city!”

(Zeph. 3:1)

Oppression was rampant at the time of Zephaniah because the leaders were false, and the people loved to have it so, otherwise they could not have given their support. The preserved indictment of the situation is severe; but it must be a just one, for these are the words of the Spirit.

“Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

The just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not, but the unjust knoweth shame.”

(Zeph. 3:3-5)

What a dreadful description of those who were judges, and therefore should have judged righteous judgment. They were as the “evening wolves”. How different from “the sheep” they should have been; or shepherds of the sheep. How terrible to be described as having “done violence to the law”. The law of God was and is a law of mercy to those who would incline to it. But the law had been misused at the time of Zephaniah. It had been distorted, so that there was oppression instead of mercy; arrogance instead of meekness.

God’s view of those who were exercised in such oppressions is very condemnatory. Moreover he promised a recompence:

“In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.”

(Zeph. 3:11)

Is it possible for those who have known the Truth to rejoice in pride, and in haughtiness? Unfortunately this is so. For those who support those who do “violence to the law” of God, are doing just this. God, however, has always worked to preserve a remnant from such things, when they arise. So the following words should perhaps be noted:

“I will also leave in the midst of thee an afflicted

and poor people, and they shall trust in the name of the Lord.

“The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.” (Zeph. 3:12-13)

These words of course relate to the final deliverance for a purged Israel. But this has always been a principle according to the purpose of God. God delivers from pride, “*a remnant*”. Whether, in delivering from it when it arises in The Body, or in “bringing a remnant out” from a worldly system based on pride. The standard for His remnant is seen in the words of the prophet:

“Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger.”
(Zeph. 2:3)

Note, the *meek*, who are approved, have wrought His judgment, for they sought along with “rightness”, meekness! How important and necessary is this balance. How failing on the other hand if there is a judging in arrogance or in jealousy as in the case of Job’s “friends”. It is wrong to seek “to be right”, if there is a grave impediment of pride in such an apparent seeking. Pride thwarts right judgment. Then “violence” is done “to the law”, and the weak or needy, or the afflicted ones may, as a result be forced to experience and suffer grievous things.

The failure of Job’s friends shows how important it is for the motives to be right if the work of God is to be carried out successfully.
D.L.

“A FALLING AWAY”.

“Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a *falling away* (apostasia — from which we have the word ‘apostasy’) first, and that man of sin be revealed, the son of perdition.”

(2 Thess. 2:2-3)

How saddened many of the brethren and sisters in the ecclesia at Thessalonica would be to hear these words of the Apostle; sad as these words *were* necessary as subsequent events proved, and may it be respectfully pointed out they *are* necessary as the history of the Truth in the latter days is considered. Who, at the time when the words were written, would have dreamt of so great an apostasy numbering millions; and belonging to a system which Jesus says would *deceive* the whole world.

The pioneers, Dr. Thomas and R. Roberts spent much of their time and ill-afforded energy in combating apostasy, lest it should destroy what they had fought so hard to establish. Whatever would they say if they were to arise; look at the inscription of Dr. Thomas's grave, when after speaking of his work is added:—

“As a result of his labours, a body of people, in different parts of the world, known as

CHRISTADELPHIANS

To continue the work begun.”

Then to review the dozen or more sects claiming the name “*Christadelphian*” amongst whom will be found nearly all the errors of Christendom.

The situation in the main group is grave, when letters are written to the Editor in which the following occurs:

“We have been perturbed by the departure to the Anglican, Methodist, Baptist and Pentecostal churches of a small number of young members in various parts of the country and by the dissatisfaction felt by others who as yet are still among us.”

These are the fruits of the “falling away”, so that Christadelphians generally are now only a part of Christendom; no longer bearing the reproach of the true body, as the “sect everywhere spoken against.”

The true Body condemns the apostasy, the Churches and Chapels, and so bring upon themselves the same reproach Christ suffered. This is how it was in the early days. Affluence, education have corroded faith resulting in “Ichabod”—the glory of the Lord is departed from Israel.

W.V.B.

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

**“ . . . At the end it shall speak, and not lie:
though it tarry, wait for it; because it will
surely come, it will not tarry.”**

(Habakkuk 2:3)

How greatly “the vision” is speaking. Signs are being multiplied in the earth.

“ . . . Great earthquakes shall be in divers places.”

(Luke 21:11)

These words of the Lord Jesus are now being brought home to the minds of those looking for His coming. As the months go by news of earthquakes are continually being reported; even in Great Britain. Publicity has recently been focussed upon the Midlands where there have been frequent tremors, thought at one time to have been due to subsidence in old coal mines.

“ . . .with them . . . Gomer, and all his bands . . . ”

(Ezekiel 38:6)

Gomer is the ancient name for the territory now occupied by Turkey. After the Crimean War and subsequent events, and also in the cause of self-interest, it could never have been visualised from the natural point of view that Turkey could have so switched its policies in the way recent events have shown. But Ezekiel specifically reveals that this country will be allied to the Northern Power at the end.

For almost thirty years Turkey has been closely allied to the United States. America had many installations in that country. These were used to measure nuclear tests and record military communications taking place in southern Russia. The bases are now closed down; American Congress apparently having upset Turkey by imposing an arms embargo following the Turkish invasion of Cyprus in 1974. Turkey felt the United States had sided unfairly with Greece, which had tried to take over Cyprus. Though the arms embargo is now lifted the rift has not been healed. Turkey is no longer an ally of those who oppose the Russian threat.

“When they shall say, Peace and safety; then sudden destruction cometh upon them”

(1 Thess. 5:3)

After the Second World War there was a great cry for peace. So the United Nations Organisation was formed. It was to be a world governing body “to maintain international peace and security.” A World Bank and International Development Association came into being. A Universal Declaration of Human Rights was passed by the U.N. Assembly; and though the peace tried for did not come, efforts were made to contain wars.

Today the U.N.O. has become almost meaningless. The Palestinian terrorist leader has been loudly acclaimed at the Assembly, as also the African leader who praised the Nazis for having executed six million people who were either political or racial victims in the Second World War.

How can such a Body gain world respect and therefore authority to further the aims for which it was set up? Rather it has degenerated into a place where nations are seen to be in verbal conflict, which sows the seeds of hatred and channels individual nations into political courses which appear to further their own particular causes, in many cases warlike, without any recourse to guidance from a World Authority.

Peace and safety may be the cry. But U.N.O. is now seen to be completely unable, and where the majority of its members are concerned, unwilling to save from sudden destruction. It is an assembly divided into voting blocks of East and West and the “Third World” (a block of 105 countries) There is also a block of about forty countries which has been called the “Fourth World”. These blocks are poles apart, with no hope of the radical reconciliation needed to make a World Authority work.

“Behold you among the heathen (nations), and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you.” (Habakkuk 1:5)

The latter day “Chaldean” power in its phenomenal uprise is a very great sign indeed.

Russia has been scorned as inefficient; a large country with only a slow steam roller effect. The Soviet Union however has an inscrutable face. Recently it has come to light that Russia’s military

budget is three times as much as that country has declared it to be. Actually more than sixty per cent of previous Western assessments of what was thought to be the true situation. Russia outnumbers its Western opponents in tanks, troops, missiles, submarines, has a tremendous airforce with craft that have a high performance. Moreover its navy is catching up with its western rivals.

The weaponry of the latter day “Chaldean” power has been referred to long ago in the following graphical figurative language:—

“Their horses also are swifter than the leopards,
and are more fierce (sharp) than the evening wolves:
and their horsemen shall spread themselves, and
their horsemen SHALL COME FROM FAR; THEY
SHALL FLY as the eagle that hasteth to eat . . . their
faces shall sup up (as) the east wind”

(Habakkuk 1:8-9)

Nothing the West is able to muster can or will be able to resist the Northern avalanche at its outset. Figures now available show western forces to be outnumbered, obviously unable to stem a sudden onslaught when he:—

“ . . . shall come . . . like a whirlwind, with chariots,
and with horsemen, and with many ships; and he shall
enter into the countries, and shall overflow and pass
over.” (Daniel 11:40)

“ . . . the land of Egypt shall not escape.”

(Daniel 11:42)

Egypt for many years seemed set upon being the Soviet’s greatest ally in the Middle East. But that is not the position today. Egypt has linked itself with the West, and come to terms with Israel in a covert sense. But Russian influence in the Middle East remains. At the time of writing it is reported that the Russian Prime Minister is expected to visit Damascus shortly. Jordan also recently has begun to show a pro-Russian attitude. Moreover it is reported that Russia and Libya are working to establish an anti-Israel Middle East Pact. Some of the participants would be Jordan, Iraq, Algeria and the Palestinian guerrillas, as well as the Syrians and Libya. A very hostile situation for Israel; and if established an uncomfortable state of affairs for Egypt, once a leader in Arab affairs. The scripture however clearly defines the situation “the land of Egypt (though in the Arab sphere of influence) shall not escape.”

“ . . . there shall be a time of trouble, such as never was ” (Daniel 12:1)

It requires little imagination to consider, in the wake of the Rhodesian situation, the potential for world trouble brewing upon the African Continent. The Zambian leader has warned that he believes the clash of interests of the super powers) will lead to an open conflict in which the states of Southern Africa will be pawns in the power game of nations whose central intention is “world hegemony”. The Middle East and Egypt are indeed stepping stones to Africa. The writing for this region is already upon the wall, indeed, it would be so even if the scripture had not previously foretold that this would be the case.

Hollow are the messages of the World’s religious leaders at such a time. At Easter the traditional speech from Rome (“Urbi et Orbi — to the city and the World) wished world happiness in twelve languages including Arabic, Chinese and Russian. The leader of the Roman Church declared:—

“ . . . our certainty today is so full and blessed that it desires only to be communicated with those who do not share it in order to have them as partners in our faith and in our happiness.”

The English religious leader said:—

“I would say to Christians and men of goodwill in every area in Britain: define your local need, muster your local resources. Use your trowels, and get to work. You will soon shift the rubble, and build something lovely out of the mess.”

The truth however is that the world is unhappy, and unable to deliver itself from the increasing troubles, so that deliverance will only come by the return of Christ.

The vision is now speaking more powerfully than ever before in the signs in the nations. The end is near. For “At the end it shall speak, and not lie.” (Hab. 2:3)

D.L.

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.

In this time of probation, we are made more and more aware of our dependence upon God for guidance, for help, for strength in our seeking to be pleasing in His sight. Events in our daily lives, show how near He is and how ready to help if we can but turn to Him. What a comfort this can bring in the midst of change, illness, trial, difficulty, sadness which this life brings, making us long for the coming of the Lord Jesus and the deliverance this event promises if we can only be found faithful.

J. A. De F.

“PENTRIP”, Black Rock, Portmadoc.

Breaking of Bread: Sundays, 11.30 a.m.

Bible Class: Mid-Week.

We were pleased to see Bro. Butterfield and Sis. Beryl on Sunday May 9th, and were grateful for Bro. Butterfield's work and help. A visitor recently to our Sunday School has given us some encouragement. We hope to continue our witness by way of small advertisements in shops in Portmadoc and district offering information and literature.

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.

In an endeavour to maintain the light, the lecture for the month was:

“If a man love me, he will keep my words.”

What is involved and in what way can help be obtained to do this?

The present programme for the Young People’s Class is almost concluded. Help has been obtained for all in considering during the past six months, “The Parables of Jesus”. Now it is proposed to consider the miracles in the New Testament.

Circulation of the Magazine continues to bring a few enquiries, and this encourages us to continue the work.

W.V.B.