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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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"THE REMNANT – PART 2"
(The only magazine contending for the faith)

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At the Table of the Lord

“Ye shall afflict your souls.”

LET US LISTEN THIS MORNING to God's words to Israel through Moses, spoken as they were about to enter the land promised to their fathers. Aaron had died; Moses had been told by God that he, too, would soon die, unable to enter the land because he had failed to sanctify God at the waters of Meribah. Joshua had been appointed by God, at Moses' request, to lead the children of Israel after Moses' death. All was being prepared for their entrance into the promised land. To further help them, and ourselves as well, God spoke to Moses:

“Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.” (Numbers 28:2)

God was speaking, not just of the offerings for everyday, but also the offerings to be made at the feasts in Israel. It was important that these offerings as well as the feasts be kept, to remind and to lead Israel to Christ, and through Christ, to the Kingdom of God promised to His faithful children, a marvellous exhibition of His love. All these were to be kept “In their due season,” not just at any time, not when they felt like doing so; but, at their appointed times. Because this was important to God, He instructed Moses to speak to our brethren in the wilderness. Can we, then, brethren and sisters, strive to discern, to profit from God's instructions?

The same help is found in Leviticus 23, where commands were given concerning the feasts, verse 4:

“These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their *seasons*.”

... the same word as “due season” in Numbers 28. And, then, God gave to Moses, to Israel and to us the instructions concerning those feasts which Israel was to keep each year, to teach them of God's merciful purpose in the Lord Jesus. Today, Jews all over the world religiously keep these feasts, but to what avail? for they have failed to appreciate God's purpose to be accomplished in Christ, the promised Messiah. Paul speaks of their lack of perception in II Corinthians 3:14-15:

“But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

“But even unto this day, when Moses is read, the veil is upon their heart.”

How unhearing, how lacking in awareness we may feel or say about them; but cannot this be a warning for us, lest we fail to perceive or appreciate, yea, yearn for the things God revealed through Moses? It is only with His help that we can see, and seeing can be the inspiration to go on with strong hope.

Particular instruction is found, as our brethren in Israel experienced, in these feasts which were to be kept each year in their “*due season*.” When we examine this word, we find it is also used by Moses in Numbers 29:39:

“These things ye shall do unto the LORD in your *set feasts* . . .”

Can we, then, brethren and sisters, with Moses, with those in Israel, go up to these “set feasts,” these great and meaningful occasions ordained of God in His love? Not literally, of course, but in spirit, seeking the help faithful brethren of old found in their going up to Jerusalem to keep the feasts.

The Day of Atonement

There were provided for Israel several “set feasts”: the passover, the first sheaf, the first fruits, the day of atonement, the feast of tabernacles — all important, each having God’s message for His people. Don’t we find, brethren and sisters, that on occasion a particular aspect seems to stand out? Perhaps today the day of atonement strikes a special response in our hearts. We read God’s instructions in Numbers 29:7:

“And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein:”

Also, in Leviticus 23, we read of these same “set feasts.” Israel was instructed, verses 27-29:

“Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls”

“For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.”

Of all the feasts, only on the day of atonement was the specific command given to “afflict your souls”. It was an important command, and failure to do so involved being cut off from the people of

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God. To Israel, and to us, this day of atonement has a particular significance, for it was the only day the high priest went into the Most Holy Place. Paul speaks of it in Hebrews 9:7-8:

“... into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

“The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.”

Also, verse 12:

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption.”

Verse 15 continues:

“And for this cause he is the mediator of the new testament, that by means of death... they which are called might receive the promise of eternal inheritance.”

This day of atonement spoke peculiarly to Israel, to us, of the work of the Lord Jesus: His dying, offering His blood, entering into the Most Holy, to atone first for Himself, and then for His people. In this, we can see the whole purpose of God to be accomplished in His Son.

What does this feast have to do with us today, brethren and sisters? We must remember Jesus' work in God's purpose; but, more important, we must strive like Him to “crucify” our flesh. This is illustrated in the Divine instruction for this day of atonement. “Ye shall afflict your souls.” There could be atonement only for those who did this. What is involved in this affliction of soul? We find the word is also used as “*chasten self*”, “*humble self*”, “*gentleness*”, “*submit self*” — giving the thought of the flesh (soul) conquered, chastened. Perhaps, an example or two can help us understand this Divine requirement.

In Deuteronomy 8:2, 3, we read:

“... thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to *humble* thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

“And he *humbled* thee, and suffered thee to hunger, and fed thee with manna... that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD... .”

Also, verse 16:

“... that he might *humble* thee, and that he might prove thee, to do thee good at thy latter end;”

God required His people to be *afflicted, humbled*, to look to Him who provided *the* bread from heaven. If their souls could not be afflicted, humbled, they could not find atonement.

Also, in Daniel 10:12, we read of the angel who came to sustain Daniel in answer to his prayer:

“... Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to *chasten thyself* before thy God, thy words were heard, and I am come for thy words.”

If Daniel had not understood, had not afflicted his soul, would he have received that special help from God?

Our brother David, beloved of God, was one who afflicted his soul. We read of his mind in Psalm 35:13:

“... I *humbled* my soul with fasting”

How can the flesh be humbled or afflicted by fasting? To fast is to withhold that which the flesh craves, bringing great affliction of soul, and, in time, a submitting of the flesh. Fasting in this sense is not easy, as we all know; yet, how needful to help us keep our minds, our hearts fastened upon the things of the Spirit as God desires of His people. The flesh may be inclined to fast for outward appearance, rather than to humble self. We read of the danger in Isaiah 58:3 where those that “fasted” but failed to truly afflict their souls and asked:

“Wherefore have we fasted . . . ? Wherefore have we afflicted our soul, and thou takest no knowledge? . . .”

The answer is found in the next several verses (verses 4-6):

“Behold, ye fast for strife and debate, and to smite with the fist of wickedness

“Is it such a fast that I have chosen? a day for a man to afflict his soul? . . .

“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?”

This is the affliction of soul that God looks for in His children if they fast in sincerity and truth. And, He will help us overcome the heavy yoke of sin.

What is the result of such affliction of soul? David helps to answer in Psalm 119:67:

“Before I was afflicted I went astray: but now have I kept thy word.”

And, verse 71:

“It is good for me that I have been afflicted; that I might learn thy statutes.”

And, also, verse 75:

“I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.”

Is this our mind, brethren and sisters, as we ponder this day of atonement — one of the “due season” established in the great mercy of God? Can we see in it His provision of the One who could enter into the Most Holy Place, to offer His life, first for Himself and then for us? Perhaps David’s mind expressed in Psalm 69:31-32 can help us further to perceive this blessing:

“This also shall please the LORD better than an ox or bullock.

“The *humble* shall see this, and be glad: and your heart shall live that seek God.”

It is truly only the humble, the afflicted who shall see this; only the humble are brought to seek God with all their heart; only these can perceive the living hope in this day of atonement.

Atonement, as we may know, conveys the thought of purging away, to cover, to pitch, to reconcile — truly the work of the Lord Jesus. In this connection, we think of the command of God to Noah, Genesis 6:14:

“Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt *pitch* it within and without with *pitch*.”

Pitch: a covering to keep out the water, the flood that destroyed all life outside that ark; a covering given by God. As Noah and his family were in the ark safe from the flood, how grateful they would feel for that covering of pitch making it waterproof — a barrier or covering that saved them from death. Would not that covering, that atonement be very real in their hearts? Can we strive for that same reality as we reflect on this feast of atonement, and as we determine all the more to go about the work of afflicting our souls, submitting ourselves to the chastening Hand of God?

Perhaps there is another help for us in the words of David found in Psalm 18. The title of the Psalm helps us to understand his mind:

“A Psalm of David . . . who spake unto the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul”

David knew very great fear, and also very great deliverance. He rejoiced in it!

“Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy *gentleness* hath made me great.” (verse 35)

How can God’s *gentleness* make us great, brethren and sisters? He, in His gentleness and love, brings affliction upon us. To what end? That we, by that affliction, might be able to gentle our souls — bringing the flesh into subjection to His Will, and so, like David, can hope to approach unto God on the ultimate day of atonement and say:

“. . . thy *gentleness* hath made me great.”

J.A.DeF.



**“The Remnant” — The only Magazine
contending for the Faith. (Part 2)**

IN THE LATTER DAYS of the last century contention arose over whether the unbaptised who had become enlightened would be raised to judgment. Some in England and many in North America claimed that the teaching of a very influential “brother” was correct: viz that as in “Adam all die so in Christ shall all be made alive”, declaring that this meant that those not in Christ, even if responsible, would not be raised to judgment.

There was the usual spate of pamphlets, and finally division was the only way of extirpating the error. This gave rise to those who supported the error of the publishing a new Magazine:

The Advocate

generally referred to as the *Christadelphian Advocate*.

As is usual when there is departure on a principle of Truth, a falling away in doctrine and practice quickly follows.

This is mainly seen in a failure to uphold the doctrine of fellowship.

A leader of this group (a genial and most respectable person) states that he does not believe in withdrawal as commanded by the Spirit; but tries to argue that the one in error should be allowed to attend the meetings, even if he is treated with perhaps coolness.

The result is at once evident by talking with their members in Canada (where they are the most numerous). “A little leaven has leavened the whole”. The light of the Truth has been quenched amidst a free and easy and sociable society. Friendship of a kind there may be as is seen in the world, but the “power of godliness” with its inestimable joys, its guidance, and help is unknown.

Like many groups which have left *the* Truth, their association has become more like a debating society, in which on a host of questions there is no agreement, and “every man does that which is right in his own eyes.”

Looking through the pages of the *Advocate* there is no trumpet of Truth giving a certain sound; no unequivocal condemnation of error, but merely articles of an insipid nature, offensive to no one and without help (in the real sense) to any.

The main group of *Christadelphians* at the time of the Division amended the constitution to make clear their repudiation of the new error, and so this group, later called *Central*, meet on what is known

as the *Amended* basis of Faith, while the *Advocate* group are known as *Christadelphians* meeting on the *unamended* basis of Faith.

The late John Carter, Editor of the *Christadelphian*, in his world-wide attempt to unite *all* claiming the name, succeeded as an able politician to a large extent with Suffolk St. (the Partial Inspiration group), but failed in his attempts to bring the *Advocate* members into his fold. Nevertheless, the division from the *Advocate* members became only technical. Some prominent speakers from *Central* appearing on their platform. When a letter was sent to the Editor of the *Christadelphian* asking whether the stand on the responsibility of the enlightened rejector had been jettisoned, his reply clearly indicates the wishy-washy attitude of an *uncommitted* upholder of *the Truth*.

“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 (the clause introduced to *amend* the previous statement, condemning the doctrine that only those in Christ would be raised.)

“We are not the judges of those in other fellowships; may the Lord have mercy upon them all as upon us.”

(*Christadelphian* 1968 p. 412)

Little examination of these two statements is necessary to see that in the first there is a semblance of standing for the Truth; then in the second a complete somersault indicating that those condemned by the *Amended Statement of Faith* may after all be recipients of God's mercy — in one word, *salvation*. If because of the error one is denied baptism, the means of salvation; how can those living in the same error be gratuitously offered salvation? This shows the gross inconsistency of this accredited leader of *Central*, which has not been repudiated by the group to which he belonged. So the stain of error remains with them.

The first World War was a severe test for those claiming to be in the Truth. Patriotism in England was a very live force. Any who were not ready to fight or in some way help those who were fighting were looked upon as parasites and viewed as being worse than the enemy. Young men who were not in uniform or wore a badge indicating they were engaged in making munitions scarcely dared to walk the streets. Even girls would accost such and place a white feather in their coat. The pressure to join in the war in some form or other was great. Failure to do so meant being ostracised, and alienated by relatives and friends. It is sad to have to confess the leader of the *Christadelphians* succumbed to the pressure. He published in the Magazine that the medical corps of the Army (R.A.M.C.) was a suitable way out for the brethren. This caused an outcry by the more

stalwart so that a correction of some kind was made. Again the leading Ecclesia, then in Birmingham, and numbering about thirteen hundred failed lamentably when the suggestion was urged that a petition should be presented to Parliament "praying" for exemption from Military Service for the brethren.

The faithless attitude of Birmingham and its supposedly great leaders was soon seen.

Following the usual pattern of those lacking courage or faith to take action, they claimed that the time was "not yet" — whatever this meant. Procrastination is a favourite gambit of the fearful.

Birmingham had passed a form of petition containing a notorious clause:

"That the conscientious objection of your petitioners does not extend to strictly non-combatant branches of National Service, but only to those which involved the bearing of arms or resort to force."

When this was published in the *Christadelphian* great consternation was caused throughout the brotherhood. The clause offered a handshake with the world. A joining in the war in which it was engaged.

It took some time to persuade the feckless leaders in Birmingham. Eventually they conformed, but later events showed there was a malignancy left in the body.

As time went on during the first world war, and the Government published a blue book on German atrocities, the feeling against those not taking part in the war became extremely bitter. We remember as a young man going up to a little crowd assembled near a pool of water, and asking what was going on. The reply: "Just ducking a conscientious objector." We silently stole away, not wanting to be the next for the unwelcome immersion.

Many of the brethren, especially in Birmingham, succumbed to the cover of munition making, which allowed them the passport to favour by means of wearing a badge. This prevented them being accosted by Recruiting Officers or members of the public. The serious reproach of belonging to a "sect everywhere spoken against" was removed. Feelings of animosity against the brethren became intense as telegraph boys came up the streets informing relatives that their loved ones had been killed. At times the papers published four thousand names a day of those slain. Ambulance trains poured into the cities carrying the wounded, making the populace more bitter against those who refused to fight for "king and country".

Then in 1917 two brethren from the largest ecclesia joined the Police Force as special constables. This not only gave them immunity

from reproach, but a certain prestige among their neighbours, who, seeing them sally forth in their uniforms could no longer regard them with hostility. Their position as transgressors was brought before the ecclesia. C. C. Walker like a rudderless ship turned first one way and then another. At first he said he had never heard the Truth called in question so seriously before, when two by the names of Pearce and Davis opposed withdrawal from the unrepentant erring. Then finding that the malignancy had spread through most of his ecclesia, he turned round and began to excuse the two who, as he said, when properly understood did not mean what was attributed to them! Asked to produce copies of their wicked speeches, he refused!

It was not until 1923, after much toiling and circularising that a division occurred. Many, although a minority left Birmingham and those in fellowship with them.

Simultaneously the brethren in America were troubled by the promulgation of the old heresy, that Christ could not sin, even if he wanted to do. The proneness to sin was not in his body. He had in the words of these heretics — “clean flesh”.

And so there was a division throughout the world on account of the failure to understand fellowship, and the need to withdraw from those who would condone joining the police force; and failure to repudiate those guilty of the heresy of claiming Christ’s nature was sinless. The result was that those who separated used a current magazine as their means of communication to all with them. This was known as the *Berean*. And the name assumed by those withdrawing was the *Berean Christadelphians*.

(to be continued)



“Judge Righteous Judgment”

We are reminded by Paul in Romans 14:10 and 12 that:

“... we shall all stand before the judgment seat of Christ.
“So then every one of us shall give account of himself to God.”

This knowledge makes life in the Truth demanding. There is much required of us who have responded to the call of God. The embracing of God’s Word brings a responsibility to attain unto the end of that Word, and such is a life-long struggle.

Our probation is a constant revealing process, a process of testing our response to the elements of truth which will serve as the basis of acceptance by God. In this process, God’s Word is essential, for by a diligence toward and a labouring in it, there comes to light what God’s Truth demands of us, so as to maintain hope in the accomplishment of His purpose. Recognising this should prompt us to a determination to look to that Word, to seek that which is spiritual, that which makes the difference between knowing of the Word of God and truly knowing what that word should mean to us.

As we look to the words of the Spirit, spoken to us by Jesus, we are helped to discern this difference where we are told:

“Judge not according to the appearance, but judge righteous judgment.” (John 7:24)

Here we have spelled out for us the two factions which are constantly in conflict with each other in our decision-making processes — that which appears to be, that which is on the surface, the fleshly reasoning and way of doing things, versus that which is the hidden and deep things of the Spirit which is really the governing truth of a matter.

We are repeatedly called upon to judge, to distinguish what way to react or think in the various situations which confront us. As we view the things which affect us in our relation with one another, as well as those we come in contact with in the world, how needful it is for us to consider carefully the things we see and do. Here is where the Spirit must come into application; here is where the help afforded in the Scriptures can provide the basis of making such judgments; here is where our dependence upon God’s Word is put to the test.

We read God’s Word to Zechariah, saying in Chapter 8, verse 16:

“These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:”

And, also Zechariah 7:9 and 10:

“... Execute true judgment, and shew mercy and compassions every man to his brother:

“And oppress not the widow, nor the fatherless, the stranger, nor the poor; *and let none of you imagine evil against his brother in your heart.*”

What should these words mean to us? They expound for us that difference found in the Truth, and establish the basis of our dwelling together.

To execute true judgment, to execute the judgment of truth, in essence as Jesus said, to “Judge righteous judgment” is a function of the Spirit, making it clear that we cannot judge of ourselves, but must allow the Spirit opportunity to provide the guidance we need. The flesh, however, wants rather to judge for itself, for it is quick to seek its own justification.

Practically then, how can we know if what we decide to do is according to the Spirit, or being led by the subtle deception of the flesh? Jesus supplies us the answer in John 7:18, saying:

“He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.”

We know these words speak of Jesus and His ministry which only gave the glory to God, but they also apply to us as a means of determining our intentions. Must we not put that which we might decide to do to the test implied here — that is, to ask, who will be glorified by the action now about to be taken?

To be governed by such a procedure of spirit is necessary, as the example of Daniel in the matter of interpreting Nebuchadnezzar’s dream so clearly reveals. The situation was that all the wise men in Babylon were to be slain for failure to reveal the king’s dream, which included Daniel and his brethren. Daniel and his three brethren sought the mercy of God to reveal the secret of the vision; and when revealed, prompted Daniel to say:

“I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee” (Daniel 2:23)

The stage was set to test Daniel through the knowledge of the vision God had given him. Would not the flesh here desire to take advantage, seek its own glory? But, Daniel put the action he was to take to the test — who will be glorified? Daniel gave glory to God, for his words further proclaimed:

“. . . there is a God in heaven that revealeth secrets, and maketh known

“But as for me, this secret is not revealed to me for any wisdom that I have more than any living” (Daniel 2:28, 30)

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We know the outcome of blessing for Daniel and his brethren. We need not ask if they judged righteous judgment, for they responded to the Spirit's lead, using that which God revealed to them to give God the glory.

God likewise reveals to us through His word all that we need to know, but do we use that knowledge to glorify God? If we do strive to respond in this way, will not we be helped to execute judgment and move in the way of the Spirit? Let us value, then, the position we are in and allow the Spirit to help us seek not our own but to judge righteous judgment, thus making that distinction between that which appears to be and that which actually is. By this response we can glorify God and maintain our hope of His righteous yet merciful judgment.

M.C.S.



At a Bible Class.

“A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother.”

(Proverbs 18:24)

AT FIRST SIGHT the above seems self-explanatory. He who would preserve valuable friends must cultivate a friendly disposition, endeavouring to be generous and beneficent in his manner.

Careful consideration however raises the question, why should such a thought, in this particular proverb, be linked with the observation that “there is a friend that sticketh closer than a brother.”?

Perusal of the chapter reveals several instances such as this, which indicate contrast rather than elaboration of a theme. For example:—

“The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?” (verse 14)

“The poor useth entreaties, but the rich answereth roughly.”
(verse 23)

Consideration of the meaning of the original words show a divergence from the English Authorised Version rendering. The following explanation begins to emerge in which a contrast in the proverb is thrown into clear focus:—

“A man having many friends shall come to ruin. But there is a loving one that sticketh closer than a brother.”

As a corroboration to the suggestion that the proverb is showing a contrast there is another translation as follows:—

“There are friends who pretend to be friends but there is a friend who sticks closer than a brother.” (R.S.V.)

It is a fact that in the first place the proverb would relate to circumstances affecting the lives of the people of Israel. But the word of God is not merely for one generation, or one period of history. Also human behaviour has always been the same. There are some whose friendship is shallow, they like social contact, but prove themselves to be mere “fair weather” friends. Let adversity come and they are no longer to be found. They are not true friends. Such cannot be of help to a godly man, rather they can bring him to ruin.

There are many examples of this in “vain and light persons” becoming friends of renowned men in Israel. But they were never of any real benefit to those they followed. “Friends” of this calibre

will never utter a word of reproof when their friend needs some sober advice. Their objective is social contact for themselves, and for what they can derive from the same. They will never burden themselves by incurring possible natural displeasure in helping their friend to be right, nor would they want to share hardship with their friend should he suffer a reversal of his circumstances.

But, "there is a friend (godly friend) that sticketh (cleaveth) closer than a brother (kindred)." Here is depicted a true friend; a friend (original *loving one*) whom God (the most reliable friend of all to a godly man) has raised up to be a help in happiness or adversity.

A striking example is seen in the friendship of Jonathan and David. It began in a time of joy when David slew the Philistine; it survived a time when David had to become a fugitive and virtually friendless. Jonathan incurring the danger of his own father's displeasure, yet being constant in his disinterest in seeking David's welfare, whom he knew would be king one day rather than himself. Jonathan cleaved to David from those early days; even David's own kin were not so faithful, for hard words had been spoken to him on occasion by his brothers. Jonathan was indeed a provision of God, raised up to be a comfort to David, and was so attached to David, because of his integrity, that David marvelled at the love shown by Jonathan towards him.

These considerations probably help to highlight another proverb similar to the one here considered:-

"A friend loveth at all times, and a brother (in the Truth) is born for adversity."

Families often scatter. Kin become dispersed and in some cases indifferent. But the godly friend will remain constant because the hand of God (the Friend who never fails) is in it. Such a friend will be a friend in all things, in joy, in adversity and if necessary in reproof.

D.L.



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

“And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet”

(Zech. 14:12)

WRITING HIS EXPOSITION over a century ago, Dr. Thomas referring to the above prophecy said:-

“The sharp sickle in his hand is symbolical of his power to reap down the multitudes which have assembled on the valley or plain of their destruction. The sword called for throughout the mountains of Israel, their mutual slaughter, the pestilence, overflowing rain of hailstones, fire, and brimstone, the panic and blindness of the horses, and the madness of their riders (Zech. 14:12-15) — all illustrate the sharp sickle cast upon the earth for its reaping at the appointed hour.”

It could not be expected that Dr. Thomas would visualise actual conditions in the earth a century later, would indicate more fully of what the prophecy from 400 B.C. was speaking.

Since August 1945 things have drastically changed. On the 6th of that month the sun was blotted out by a brightness that killed 80,000 people instantly, burning another 60,000 who died within three months. Blast and burns were the factors. People are still suffering in Japan from the long enduring after-effects of that explosion. It probably will never be known how much was expended in research to bring finally about the production of such a deadly weapon. But it is now known that today it is technically possible to build a nuclear device for little more than £1000.

The nuclear weapon kills, traps or seriously injures 95 per cent of people within the immediate radius of its impact, after which a 50 per cent reduction in casualties takes place. It has been stated that if everyone whitewashed their windows before an attack, the amount of heat entering each house by radiation from the fire-ball would be reduced by 80 per cent. and this would reduce the number of houses that catch fire to 20 per cent. of those that otherwise would be burned.

But as horrible as such a prospect seems, there has been a down turn to something even worse, for this later thing has the potential of destroying human beings and animals without causing damage to cities and property, hence becoming more attractive to use.

The U.S.A. has Neutron Bomb.

The new weapon has already been exploded in an underground testing range in Nevada. The device kills human life through high doses of radiation. It is the harnessing of an enhanced radiation technology. The warhead releases deadly neutrons with greatly reduced blast and heat as distinct from other nuclear weapons. There would be far less damage to tanks, buildings, and military installations. But the effect upon those inflicted by it would be almost immediate incapacitation, with convulsions, stupor, lack of muscle co-ordination, leading to certain death in a few hours or at the most in several days.

Heavy casualties therefore could be caused to an invading army without causing mass devastation. A science fiction futuristic idea turned into fact. How significant! This weapon in its initial stage would be attached to a conventional battlefield missile with a range of about fifty miles.

Zechariah speaking of events affecting his people in the last days said:

“And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every-one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour

And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.”

(Zech. 14:13-15)

It is a veritable beacon of light from the past shining upon latter day events underlining the power and the veracity of the scriptures. How could the following prophecy be fulfilled if there were a “moon-escape” desolation of the land of Israel?:-

“Judah also shall fight at Jerusalem; and the wealth of all the nations round about shall be gathered together, gold, and silver, and apparel, in great abundance.” (Zech. 14:14)

There is nothing to be gathered after a H-Bomb explosion. But Ezekiel reveals that there will be very much spoil for Israel:-

“And they that dwell in the cities of Israel shall go forth . . . they shall burn them with fire seven years . . . they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.” (Ezek. 39:9-10)

God deals very wonderfully in the affairs of men. Why are men to be so deceived after such an awe-inspiring, world rocking event as the overthrow of Gog, that they are yet to worship:-

“. . . the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?” (Revelations 13:4)

An event which is to take place after the “red dragon” (Gog) has been cast out of the land of the people of the prophets.

Men are now simulating the power of the Most High, and harnessing matter for their own deadly purposes in ways that would at one time have been unimaginable. So their simulations will bring their own delusions, and they will fail to perceive God’s hand in the overthrow of the latter day northern power.

How fantastic are some of the devices that are now being prepared. Apart from the neutron bomb, there is the Cruise missile, capable of flying at very low levels over tree tops etc, but always avoiding any obstacles such as rising ground, and also so computerised as to find its pre-determined target hundreds of miles from its launch point.

The Russians are angry about these developments, a proof that they fear these new weapons which threaten their numerical conventional armament superiority.

There is also the underwater laser (death ray) gun in experimental stage, mounted on an underwater scooter, aimed by sonar (sound detecting device) and fired by a two man crew. A weapon apparently for use against numerous underwater repair and refuelling depots and their frogmen, which are known to exist beneath the Pacific Ocean to provide for the needs of nuclear submarines! Little wonder that a time will come when it will be said:-

“Who is like unto the beast? who is able to make war with him?”

But the preliminary to the development of such a world outlook will be the great overthrow upon the mountains of Israel of the latter day Northern Power, when “their flesh shall consume away while they stand upon their feet.” With the world still unaware of the hand of God in this defeat of Israel’s enemies through the person of His returned Son, how deceived the world is and how near it is to its final destruction.

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 this appears in print, God willing, two of our sisters will be visiting England to rejoice in the companionship and help of those of like precious faith. We are grateful for the blessing allowed in His mercy.

As we see the world becoming more and more filled with violence and strife, as uncertainties continue in the Middle East, surely the time of Jesus' return seems nearer. May we be given strength to hold fast until He comes.

J.A.DeF.

“PENTRIP”, Black Rock, Portmadoc.

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

We were pleased to have with us on Sunday 10th July at the Table of the Lord, Brother and Sister W. G. Butterfield. The day was helpful and enjoyable.

We all feel the loss of Sister Butterfield who has been to us as a mother in Israel.

We now look forward to the visit from America of two sisters who are due to visit Wales for a few days ending Sunday 18th September, together with a brother and sister from Manchester.

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.

It is our sad duty to report the death of Sister Butterfield. She was taken ill suddenly on Saturday 23rd July and died in hospital some three hours later, just after midnight on the Sunday morning of 24th July. The burial took place at Cheadle Cemetery on Thursday afternoon 28th July when the Brethren and Sisters were reminded that each one in the ordinary course of life was journeying to such

another occasion as that one. (Sister Butterfield was baptised in 1915.) Sympathy has been keenly felt for the bereaved, but what a power of consolation the Truth affords, even though the bands of death grip tightly, God has given a place of refuge from its victory, for He who is invincible has declared:

“Turn ye to the strong hold, ye prisoners of hope: Even today do I declare that I will render double unto thee.”

It is also the cause of sadness that withdrawal has been necessary from those in Ireland, John Pinkerton, David Pinkerton, Josine Pinkerton, Judith Pinkerton and Nancy Pinkerton, due to their embracing a false doctrine namely that there is no possibility of any returning to the Body who have been withdrawn from.

As is usual this has brought in its train a number of other errors. Maybe the inconsistency of their position, that claiming to uphold The Truth and saying that we are in error, they have not withdrawn from us, it is hoped may yet open their eyes to retrace their steps.

D.L.

