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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

and a warning against the deception in the last days  
foretold by Christ

**"Take heed ye be not deceived"**

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**"AT THE TABLE OF THE LORD"**

**"CHRISTENDOM – AND OTHERS – ASTRAY"**

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**"THE REMNANT – PART 3"**  
*(The only magazine contending for the faith)*

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

**"NEWS FROM THE ECCLESIAS"**

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**All Communications**

W. V. Butterfield  
16 Westfield Road,  
Cheadle Hulme,  
Cheadle,  
Cheadle, SK8 6EH

J. A. DeFries  
R.D.1. Forestville,  
New York 14062  
U.S.A.

## At the Table of the Lord

**“The Kingdom of God is not in Word but in Power”**

**W**E HAVE BEEN LISTENING to Paul’s words to our brethren in Corinth. Paul, obviously, from his writings found them lacking, having grievous errors among them. He wrote to help, for he was soon to come to them, as we read in I Corinthians 4:19-21:

“... I will come to you shortly, if the Lord will . . . .

“What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?”

He was showing his love for these brethren in whatever manner he did come — with a rod, or in love and the spirit of meekness. Circumstances would determine what would be his approach to them. Those in Corinth to whom he wrote were “puffed up,” as I Corinthians 4:18 tells us. They were inflated, thinking of themselves higher than they ought. Can we enter, then, into Paul’s mind as he questioned, What shall I do? I know it’s wrong; shall I come with a rod, or in the spirit of love and meekness?

Perhaps I Corinthians 4:20 helps us to enter into Paul’s spirit in this work placed upon him when he said:

“For the kingdom of God is not in word, but in power.”

These are but a few words, but perhaps they can help us as we struggle to be pleasing in God’s sight. It was apparent to Paul that those who were in difficulties in Corinth were puffed up, perhaps given to much words, and little action or power. Do we not find it so in our own experience, brethren and sisters, that those who think of themselves higher than they ought often are given to much words, lofty sounding; but when really examined, of little consequence? Paul, then, warns such, and at the same time helps those who are ready to submit to God’s will, seeking only His blessing, His kingdom.

Each one of us, brethren and sisters, is struggling to that end. God is ever present for those who are faithful in that struggle, even though there may be failure — for who does not fail? To whom, then, does He extend His help, His covering? No doubt, as Paul tells us, to those who feel the *power* of that Kingdom, not just as expressed in their words, but that power, working to help develop the Spirit in themselves and in others. The Lord Jesus has gone through this very struggle, and so knows our needs and is ready to supplicate for us, that we may be strengthened in our labours.

**“Teach us to Pray”**

Jesus’ unforgettable response to His disciples when they said to him, “Lord, teach us to pray,” Matthew 6:9-15:

“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name . . . .”

Throughout the “Christian” world today, these words are repeated; thousands, yes, probably millions of times a day. And, thus, how empty they can become — many words, but no power. Paul has told us, “the kingdom of God is not in word, but in power.” Let us listen carefully to Jesus’ words, the power of God speaking through His Son, Matthew 6:10:

“Thy kingdom come . . . .”

We *know* that the kingdom of God *will* come, for it has been in His purpose since the fall of man in the garden. He has promised! Yet, here is Jesus’ prayer that it will come, not in word only but in power, as verse 13 tells us:

“. . . For *thine* is the kingdom, and the *power*, and the *glory*, for ever. Amen.”

Jesus knew that all power, the only power, was of God; and He submitted to it in all His life. His works exhibited His submission, and by them, taught His disciples to pray “after this manner” — not just words, but from a heart filled with an awareness of God’s mighty power.

What of those in Corinth to whom Paul was writing? Were they able to recognise that the power was God’s, that only by His power will the kingdom of God come; and, in addition, that only those who know that power and let it rule their living can hope to be in that kingdom? Jesus said:

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?”  
(Matthew 7:21-22)

Many will claim wonderful works, or “power”, as the word is used. Many will speak of power, but the Lord Jesus will know whether they are words only, and to some will reply:

“. . . I never knew you: depart from me, ye that *work* iniquity.”  
(verse 23)

Their works will identify them as “His” or “I never knew you.” Jesus knows and fellowships only those who are striving to do wonderful works through His power, who are seeking to become subject to that power, uniting in the mind, “thine is the power and the glory forever.”

How can we be sure of this? Perhaps an answer is found in Revelations 12:10 where a loud voice from heaven said:

“... Now is come salvation, and strength (power), and the kingdom of our God, and the power of his Christ . . . .”

A voice from heaven — the voice of those with Christ in His kingdom who will know firsthand that power of Christ and His strength, for they are now a part of it as His kingdom encompasses the earth. We read, also, of those before the throne:

“Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and *power*, and might, be unto our God for ever and ever. Amen.” (Revelation 7:12)

Do we rise up to feel like that now, brethren and sisters? If this is so, that power *can* work with us to help bring us closer to His kingdom, when that power will be known and seen in all its might. If we cannot feel like this, if we cannot with determination make room in our lives, if we cannot allow that power to be seen, not just in words, but in deeds, we shall know only the words, “I never knew you: depart from me.”

*Power* — the Greek word used is “*dunamis*” from which comes the word “dynamo”, a source of great energy. Some people who are particularly energetic are spoken of as “human dynamos”. We know that God is the Source of *all* power, and grants it as well as uses it, on behalf of His children, who are seeking the kingdom with their whole heart and living.

#### “Full of Faith and Power”

As an example, we think of Stephen, of whom we are told:

“... Stephen, full of faith and power, did great wonders and miracles among the people.” (Acts 6:8)

Here was a man moved by the Spirit of God; yet, God tested His faith. Were these just words, or was this power in his heart? The high priest who sought to kill him asked, “. . . Are these things so.” (Acts 7:1) How easily Stephen, fearing for his life, might have held back in his witness. But, no, in faithfulness, with power, he spoke openly and suffered death because of that testimony. In Acts 7:55-56, we read how

“... he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God . . . .”

He looked to the only source he knew, to God, and His Son Jesus; and, so strength and power was given to our brother to remain steadfast, looking to God's kingdom. As he was stoned and died at the hands of the scribes and Pharisees, he cried out, ". . . Lord Jesus, receive my spirit." (verse 59) He *knew* the power of the kingdom of God. It was not merely words to Stephen, but a great force sustaining him in this grievous trial.

At times, brethren and sisters, we may feel unable to cope, feel our strength is not adequate; and we know that this is true — *our own* strength is *not* adequate. Paul, himself, experienced this. In II Corinthians 12:7, we read of Paul's situation:

" . . . lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me . . . ."

Have you ever had a thorn in your flesh? It perhaps is not too noticeable or hurtful until you happen to press or lean upon it; and then it quickly makes itself known by the acute pain it causes, a reminder that it is there, lest we forget. This is what God, in His wisdom gave to Paul, and does to us as well: a thorn in the flesh to remind us when we lean upon the flesh. It cannot support or help us. God does buffet us to reveal the inherent weakness that is in each one. Paul prayed that his thorn might be removed; but God in wisdom said, No, you need it.

" . . . My grace is sufficient for thee: for my strength (power) is made perfect in weakness . . . ." (verse 9)

It is only as there is awareness of our weakness, the failure of the flesh, that we can become strong in spirit, made possible by *His* power. Yes, we do have thorns in our flesh, brethren and sisters. Let us be grateful for them, and learn from them.

" . . . Most gladly therefore will I rather glory in my infirmities, that the *power* of Christ may rest upon me." (verse 9)

Yet, with all this understanding and help, we can still fear and so fail! But, Paul helps, further:

" . . . God hath not given us the spirit of fear; but of *power*, and of love, and of a sound mind." (II Timothy 1:7)

*Power* — here is this thought again! Power to conquer fear, love to conquer fear, as we read in I John 4:17:

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."

We are to be as Christ — in *this* world, but not of it, by the power of God, separated from it. Continuing in I John 4:

“There is no fear in love; but perfect love casteth out fear . . . .”  
(verse 18)

What is this to work in us brethren and sisters? Going back to II Timothy 1:8, we read:

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel *according to the power of God;*”

If we are partakers of the afflictions (as was Paul, as was Stephen), we must know that power which speaks in love — that hope of the kingdom of God. It is not just words, but a great force working to put aside all fear.

The Lord Jesus knew that power all through His life:

“For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we *shall live* with him by the power of God toward you.”  
(II Corinthians 13:14)

What an uplifting and inspiring promise for us to hold on to, brethren and sisters! And, then, the exhortation as we experience that force working in us, helping us to conquer our fleshly desires:

“Examine yourselves, whether ye be in the faith; prove your own selves . . . .” (verse 5)

How can we prove ourselves, brethren and sisters? Is that power working in our living, helping us to spend our lives for God, for Jesus, and for those who are striving to be Jesus' Brethren and sisters? Are we willing; yes, ready to “spend and be spent”? Are we ready to give up those things which our natural self so dearly loves to do for the sake of what God wants us to do? We know what a struggle it is, but, we, too, know what “*power*” is there to help.

J. A. De F.

## Christendom—and Others—Astray

*The Spirit of the Law the Spirit of Christ*

### The Leaven in the Apostasy

**A**POSTASY MEANS a *falling-away* — a falling away from the Truth. This is evident in those withdrawn from at the time of division. In 1885 when it was impossible to clear the error of *partial inspiration* except by division, those withdrawn from became known as the *Suffolk St.* Christadelphians. Let a leader of theirs speak of the defiling leaven which prevailed amongst them. In 1921 he wrote the following:

“The ‘Fraternal Visitor’ Suffolk Street Meeting took up the position that withdrawal was not necessary in the case of the abandonment of some element of the Truth, as the offender would by and by leave of his or her own accord. They ‘went out from us because they were not of us’ (1 John 2:19) is often quoted in this connection. From 1885 until the present time, the ‘Fraternal Visitor’ Community have, therefore, never withdrawn from any of those who have espoused false doctrine.

As a result, all sorts of wrong views, contrary to their ‘*Statement of Faith*’ are held by various members of their Ecclesias, i.e. Immortal Emergence; no judgment of Saints; A personal supernatural devil; Existence of Jesus in Heaven prior to his birth; Jesus, the son of Joseph in the ordinary course of nature; The Bible partially inspired; Jesus not of our nature, but possessing ‘clean flesh’; and so on.

The ‘Fraternal Visitor’ and ‘Suffolk Street’ policy was clearly set forth in a resolution which enabled them to extend fellowship to a Dowieite Meeting in Nottingham, (Chaucer Street) in 1905, at which meeting the present writer (i.e. a former leader of Suffolk St.) was present, to the effect that any brother or sister would be welcomed to the Table of the Lord who ‘*substantially* accepts our ‘*Statement of Faith*’.’ The result of all this today is that a brother may hold what views he likes and retain his fellowship with them; the only obligation laid upon those who espouse false doctrine being that they shall not be allowed to hold permanent office as Managing, Speaking, or Presiding Brethren.

We may illustrate the unsoundness of the 'Fraternal Visitor' contention by what has actually and recently happened in the 'Suffolk Street' Meeting. A brother holding a pernicious view has for years been in fellowship there, and was elected as a speaking brother. The Arranging Brethren deputed two of their number to interview him, with a view to ascertaining if he had altered his mind on the particular point of doctrine. Their report was that the brother still held to his old opinion, and therefore could not be elected to office. The flimsy character of this defence is seen in the fact that this brother regularly lectures for meetings outside Birmingham!"

There is no alternative, as will be seen by the above, to the scriptural remedy in dealing with error, with leaven which has corrupted the mass.

"Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

Purge out therefore the old leaven, that ye may be a new lump." (I Corinthians 5:6-7)

In practice this means separation from each and all contaminated by the leaven. A division is inevitable for the preservation of the Truth.

How the late J. Carter managed to circumvent all the difficulties, the errors, to effect "Re-union", is beyond belief. No wonder it took him and his associates five years! The true effect of his political gamble was to bring in more leaven to an already leavened body.

Those who would have *the* Truth and find the fellowship of the Father and Son will understand what the Apostle Paul means when he said:

"What fellowship hath righteousness with unrighteousness! What communion hath light with darkness?"

"Wherefore come out from among them, and by ye separate, saith the Lord, and touch not the unclean thing (and leaven is unclean); and I will receive you.

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

(II Corinthians 6:14, 17-18)

## Blessings Used to Overcome

**“Take ye heed, watch and pray: for ye know not when the time is.”** (Mark 13:33)

**T**Hese words of Jesus remind us of the way we must conduct ourselves during our sojourn today. To take heed to ourselves and each other, to watch for God’s indications and signs of the time, to pray for the help and mercy of God are conditions we all ascribe to and admit are so essential in our struggle to serve God. Certainly, all these conditions must be performed consciously by us to guard against the danger of not being ready — lest coming suddenly, He find us sleeping.

Yet, at times, we find it difficult to struggle against the constant strain and wearing down by our flesh. We, at times, tend to despair or become discouraged at the trials which arise in the path of life, even though we have been chosen of God to follow this path. Such feelings are very real, for it is the flesh working upon the minds and hearts of those sensitive to God’s Word. To be sure, such suffering of conscience can be avoided by giving in to the power of carnal reasoning which can ease the pain and sorrow for the time being, but to do so will ultimately lead to a most bitter end. This is the conflict we find ourselves in, a warring against the flesh in seeking after the Spirit, knowing that only one side can prevail.

How important it is, then, when feeling discouraged or in a state of despair which can tempt us to not think as the Spirit would have us, that we recognise the danger of being overcome by such. To overlook such an ever-present danger is to fail to value that which we have witnessed as the merciful hand of God, which, working in our midst, has brought so much to each, much in the way of blessing. These blessings which we have known, and know now, are given for our encouragement, to help us war against the flesh. They are given to help us as we struggle to reach out for that final blessing to be granted to those, who by the power of the Spirit, are able to overcome. We must attempt to use these blessings to strengthen ourselves in determination to seek the all-important blessing of victory and acceptance into the Kingdom.

God, in His wisdom and love, does grant and will grant much in the way of help for displays of right spirits in His children, for He wants us to continually grow in Spirit, so that our spirit will become more like His good Spirit. Knowing this, our labours must be directed toward seeking and doing those things which we know God looks for in us, and how clearly we are reminded that it is upon obedience to God’s word that all blessings are dependent. How needful it is, then, that we constantly seek God’s blessing; for if we are striving to do so,

will we not be attempting to obey His commands. However, this is not easy. It takes an effort on our part which, at times, we may feel incapable of making, and so comes those feelings and thoughts of despair and discouragement, the state of mind we need to guard against.

### Paul's Example of Trust

To help us, we can draw upon the words of our brother, Paul, who like us was at times faced with such sentiments. In II Corinthians 1:8, we read of Paul's troubles in Asia:

"... that we were pressed out of measure, above strength, insomuch that we despaired even of life."

How grievous must have been the situation so as to feel such an utter loss! But, yet, there was a means to pull through such, as verses 9 and 10 tell us:

"But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

"Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;"

By trusting in the deliverance of God, Paul and those with him were able to overcome their despairing even of life itself; for they knew they could not trust in themselves but only in *Him* could the means of overcoming be found.

### Past Experiences

Paul was assured of his stand even though at times he despaired and was discouraged, for he had witnessed since his putting on Christ much in the way of blessing from God, for God had been with him in the past and had delivered him in other sore trials, for example in Acts 14:19 and 20, where we read:

"And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

"Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe."

This incident took place, according to the chronology, nine years prior to his words relating to the despair in Asia, so it, along with other events, would have served as a source of strength to Paul as he remembered these blessings God had given him, thus helping to

place his trust in God, in Whom he could only depend to deliver. (See II Corinthians 11:24-28). Paul's spirit was one of obedience and, as such, although stricken at times with despair, God's help was there to guide and direct his walk.

What of our trust? Are we attempting to place our spirits in subjection to the commands of God and to derive His help in controlling the nature of our flesh? We must recognise that here is our only means of deliverance; to turn elsewhere is to not take heed, but rather give way to the flesh. How much we can draw from our past experiences of blessings, for we each have been granted their help, but only as we allow our spirits to grow by them accordingly, ever building and strengthening our present stand in anticipation of our next step. If we can move in this way, how great a help is present in time of need, at times when we might be tempted to feel discouraged. We know what is required and we know what is given, as we are shown in the example of Paul, as he walked in faith, struggling to please God and so was blessed with the Spirit's help.

Let us strive to remember that we, too, have this same encouragement to strengthen our spirits, given of God to help us in our conflict, to trust *not* in ourselves, but in God, who only can deliver.

M.C.S.



## **Behind the scenes of how God worked for the Restoration of the Holy Land to the Jews**

**W**HEN DAVID LLOYD GEORGE became Minister of Munitions in 1916, he suddenly found that unless means of providing a vital chemical — *acetone* — could quickly be found, then the guns of the allies and also the rifles would suddenly be silent.

Worried by such a calamitous prospect he applied himself to find a solution with that industry for which he became so famous. His own account appears in his Memoirs:

“Among the interesting developments to which the chemical side of warefare gave rise I must mention the story of *acetone*. Here again we nearly came to grief for lack of timely forethought. This chemical which was an essential element in the process of manufacturing cordite, for cartridges great and small, was commonly produced by destructive distillation of wood.

“Before the War there was a small factory in the Forest of Dean set up by the Office of Woods and Forests to utilise waste ‘cordwood’. In May 1915, this Office set up two fresh factories at Bideford and Dundee, which were transferred together with the Coleford factory, to the Ministry in October. Messrs. Kyroch’s also set up a factory in the New Forest, which was nationalised in 1917. But this country is not one of great timber-growing lands, and it takes a great deal of wood to produce a ton of acetone, so in practice we were dependent for the bulk of our supply on imports from America.

“But by the spring of 1915 the position in the American acetone market had become extremely delicate. British cordite firms were competing with each other and with the agents for the Allies. Prices were being forced up. American contractors were selling their output twice over and defaulting on their contracts. They even went to the length of insisting upon an advance in price upon their existing contracts with the British Government, and in the case of their default it proved impossible to recover damages from them.

“Prompt steps were taken over here to eliminate the competition between British cordite makers for American acetone. I was confronted by a much serious crisis. In the survey we made of all the various prospective requirements, it soon became clear that the supplies of wood alcohol for the manufacture of acetone would prove quite insufficient to meet the increasing demands, particularly in 1916. The matter was urgent, for without the acetone there would be no cordite for our cartridges, for either rifles or big guns.

“As Chairman of the Munitions of War Committee I took this matter greatly to heart. While I was casting about for some solution of the difficulty, I ran against the late C. P. Scott, Editor of the Manchester Guardian. He was a friend in whose wisdom I had implicit faith. I told him of my problem and that I was on the look-out for a resourceful chemist who would help me solve it. He said: ‘There is a very remarkable professor of chemistry in the University of Manchester willing to place his services at the disposal of the State. I must tell you, however, that he was born somewhere near the Vistula, and I am not sure on which side. His name is Weizmann.’ Scott could guarantee that whatever the country of origin, Weizmann was thoroughly devoted to the cause of the Allies that the one thing he really cared about was Zionism, and that he was convinced that in the victory of the Allies alone was there any hope for his people. I knew Mr. Scott to be one of

the shrewdest judges of men I had ever met. The world renown of his great paper had been built up on the soundness of his judgement — of men as well as of affairs. But I also trusted his patriotism implicitly. Pacifist as he was he believed in the essential justice of our intervention in this War. I took his word about Professor Weizmann and invited him to London to see me. I took to him at once. He is now a man of international fame. He was then quite unknown to the general public, but as soon as I met him I realised that he was a very remarkable personality. His brow gave assurance of a very fine intellect and his countenance gave confidence in his complete sincerity. I told him we were in a chemical dilemma and asked him to assist us. I explained the shortage of wood alcohol and what it meant in munitionment. Could he help? Dr. Weizman said he did not know but would try. He could produce acetone by a fermentation process on a laboratory scale, but it would require some time before he could guarantee successful production on a manufacturing scale.

“‘How long can you give me?’ he asked. I said ‘I cannot give you very long. It is pressing. Weizmann replied: ‘I will go at it night and day.’

“‘In a few weeks’ time he came to me and said: ‘The problem is solved’. After a prolonged study of the micro-flora existing on maize and other cereals, also of those occurring in the soil, he had succeeded in isolating an organism capable of transforming the starch cereals, particularly that of maize, into a mixture of acetone butyl alcohol. The generation of these organisms die very quickly, and in quite a short time, working night and day as he had promised, he had secured a culture which would enable us to get our acetone from maize.

“‘Now maize contains about two thirds of its weight of starch, and our sources of supply were very wide; so that this discovery enabled us to produce very considerable quantities of the vital chemical. Today this discovery is the centre of an important industry.

“‘In King’s Lynn there was an oil-cake factory which had been converted in 1912 to make acetone from the starch content of potatoes. It had come into the field with promises of supply, but the quality of its output was not satisfactory, and financially the company was unsteady. So in March 1916 it was nationalised, and by June it was making acetone from maize by the Weizmann process with highly successful and valuable results. The shipping shortage in 1917 which forced us to restrict all unnecessary imports, introduced yet another experiment. In the Autumn of that year horse-chestnuts were

plentiful, and a national collection of them was organised for the purpose of using their starch content as a substitute for maize. The King's Lynn factory carried out the manufacture, and at first the poor quality of the material hampered output, but these difficulties were overcome, and the Weizmann process was turning out acetone from horse-chestnuts by the time the factory closed in 1918.

“When our difficulties were solved through Dr. Weizmann's genius, I said to him: ‘You have rendered great service to the State, and I should like to recommend you to the prime minister for some honour.’ He said; ‘There is nothing I want for myself.’ ‘But is there nothing we can do as a recognition of your valuable assistance to the country?’ I asked. He replied: ‘Yes, I would like you to do something for my people.’ He then explained his aspirations as to the repatriation of the Jews to the sacred land they had made famous. That was the fount and origin of the famous declaration about the National Home for the Jews in Palestine.

“As soon as I became Prime Minister I talked the whole matter over with Mr. Balfour, who was then Foreign Secretary. As a scientist he was immensely interested when I told him of Dr. Weizmann's achievement. We were anxious at that time to enlist Jewish support in neutral countries, notably in America. Dr. Weizmann was brought into direct contact with the Foreign Secretary. This was the beginning of an association, the outcome of which became the charter of the Zionist movement so that Dr. Weizmann with his discovery not only helped us to win the war, but made a permanent mark upon the map of the world.”

How wonderful are the ways of God in raising up those whom He will for the furtherance of His purpose.

When the dim cellar in which Dr. Weizmann first worked is recalled, the hours he applied himself in almost impossible circumstances, it is a wonder there survived a Dr. Weizmann who did so much for Britain in her hour of direst need.

It must have been some satisfaction to see the Jews established in the land, as the nation of Israel, in spite of British opposition at the time; and to learn that he had been elected its first President. He was staying in the Waldorf Astoria, New York, at the time, and there was raised over the building Israel's national flag in honour of Weizmann. When some wealthy occupant complained of “that thing floating on the top of the building” he was told “Don't you know the President of Israel is staying here!”

**“The Remnant” — The only Magazine  
contending for the Faith. (Part 3)**

**T**HE UNIMPEACHABLE TRUTH that a “little leaven leaveneth the whole” is seen vividly in what has happened to the main body of *Christadelphians*, now called *Central* formerly *Temperance Hall*. The doctrine of fellowship was lost by them in the 1923 Division as openly confessed by the Editor of the *Christadelphian* in 1921 when he said:

“In nothing do we feel more bereft than in the question of fellowship . . . .”

Although divided from Suffolk St. on the doctrine of “partial inspiration” meetings were held in 1921 with a view to re-union. Their members were looked upon as brethren and sisters, and no doubt regarded by many as having the hope of salvation.

A reference to an article in this issue by a leader of Suffolk St. will indicate how that group had connections with others who had lost the Truth, so that the result was an amalgam of almost all the errors of Christendom, with a thin veneer of truth, How sad that the truth should have been lost by these in so short a time.

It will be seen in order to preserve numbers it was decided at a special meeting that any would be accepted who *substantially* accepted the *Statement of Faith*. Keen perception is not needed to see this nullifies any profession of belief in the *Statement of Faith* at all.

Every human manoeuvre was made by the leaders in Birmingham to preserve numbers in the Division of 1923.

Some eighteen had withdrawn from that Ecclesia of over one thousand because of unrepented error. Instead of these being supported they were actually disfellowshipped!

To make an impression during one meeting to deal with the issue as to whether joining of the Special Constabulary was wrong, and should be deemed a sin, requiring the supporters of the error to be withdrawn from, the platform at Birmingham was weighted with all of the twenty-five Managing Brethren. Undoubtedly prearranged, they claimed they were so appalled at the lack of loyalty by those

opposing the error, that at an appropriate signal, they showed their condemnation of the anti-errorists by resigning en bloc, and walking off the platform. To the rank and file this gave a dramatic impression: it seemed that ecclesial life had ceased as though the world no longer turned on its axis.

Again, no doubt, pre-arranged two of the audience proposed and seconded that the Managing Brethren should be re-elected, and of course they were by a substantial vote. This buried the error amidst what appeared as ecclesial chaos. The few upholding the right were turned out, and it seemed peace had been secured — obviously at the expense of purity.

Those who were cast out came to be known as the John Bright St. Ecclesia, led by one, Viner Hall. His methods were those of a firebrand, perhaps to be excused in some degree because of the great odds he was up against. He later showed that this was character, and the good he did was nullified by his methods. What a warning! To do good is good; but how important to restrain conduct so there can be no reproach by one upholding the Truth, by being cantankerous and so causing the loss of many who might have heard. A warning indeed! To do the work of a Nehemiah is approved even though much indignation was shown; but it is most important to make sure that the effusion of wrath proceeds from the Spirit, and not from the flesh and who is there amongst us today to be able to decide? Better go softly, firmly, deliberately, and let the power of the Truth speak for itself.

### The “Re-union” of 1957.

Many are the *Christadelphian* magazines claiming to uphold the *Statement of Faith*.

The Partial Inspirationists did so in 1885, although flagrantly in breach of an important doctrine. In the history of the Truth the *Statement of Faith* has often been of no more value than treaties between nations. Reference to another article in this issue will show that the *Partial Inspirationists* were quite prepared to accept those who *substantially* agreed the *Statement*. This, of course, meant nothing. No real belief at all. This enabled a joining together of those who had previously left the Truth due to various errors: that the doctrine of the mortality of man and a personal devil were unimportant, and not to be treated as a matter of fellowship; that the nature of Christ was *sinless* (let us be clear what was meant by this) viz., that Christ could not have sinned even if he wanted to. And so when the efforts of the arch politician, J. Carter, were made to effect a re-union, it can be imagined what juggling with words were necessary to bring about what was called “*Re-union*”: Reunion of some members, but no reunion based upon upholding good doctrine.

When the final vote was taken in the various meetings — *Central* and *Suffolk St.* — reunion was only accomplished by a *majority* vote. What of those who were in opposition but went with the tide? Does it not show clearly that it was only *Reunion* in name? And that the great and mighty truth had been sacrificed to the gaining of numbers?

This explains why so much exists in *Central* that is contrary to the Truth, with which it is hoped to deal in the next issue.

The Magazine bears the legend: “Seek ye first the Kingdom of God and his righteousness”, but this is obviously nothing more than meaningless embroidery.

(to be continued)



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

**“Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.” (Micah 7:14)**

**S**PEAKING CONCERNING THE ABOVE PROPHECY Dr. Thomas wrote as follows:

“The spirit of Christ in Micah caused him to place on record . . . the supplication following: ‘Feed thy people with thy rod, the flock of thine heritage, which dwell solitary in the wood (or forest of nations), in the midst of Carmel: let them feed in Bashan and Gilead, *as in the days of old.*’ This is a petition praying, in effect, for the restoration of the kingdom to Israel; for their return from their present long dispersion in ‘the land of the enemy;’ for their re-establishment as a powerful and independent nation in the holy land; for the subjugation of all kingdoms and nations to the laws and ordinances of their king. To perform this great work will require considerable time, and a great manifestation of almighty power.”

It is now almost 30 years since Israel became a nation, but as yet they feed not in Bashan and Gilead, as in the days of old. But there are signs. The Middle East War of 1967 was a remarkable development. In the spring of that year the Syrian army recommenced shelling Israeli settlements in Galilee, while the world looked on complacently, until suddenly on 5th June 1967, the third Arab-Israeli war began. In a few hours Israel had destroyed the air-forces in Syria, Egypt and Jordan, and their three armies six days later. As a result Israel occupied all Sinai to the banks of the Suez Canal, the hills above Galilee from which the Syrians had been shooting at Israeli settlements, and all of the west bank of the Jordan river, which territory had been under the control of Jordan; Britain and America was blamed for this turn of events which the Arabs had “brought on their own heads”, to quote the view of The Times newspaper at that time. Russia, seizing a diplomatic opportunity, moved into the Middle East to support the defeated Arabs.

Another ten years has elapsed, and there has been a gradual diplomatic rehabilitation for America and Britain. Egypt, for example, has become western orientated and therefore inclined towards America and its policies. So much so, that Russia for three

years has exercised an arms embargo on Egypt including spare parts for Soviet arms previously supplied. Now Egypt has suspended its cotton quota to Russia which had been enjoyed by that nation for twenty years. Egypt expects that all its arms supplies over the next five years will come from the West with the aid of Saudi-Arabian oil finance.

America therefore has become more inclined to appease and compromise with the Arabs in the hope of gaining greater political stature in the Middle East. To do this she has to try to persuade Israel to come to terms with its opponent neighbours. Hence, a great deal of diplomatic effort by America in recent months.

Syria has said that it is willing to discuss demilitarised "buffer" zones between Israel and the surrounding nations, but only if such zones include Israeli territory, an idea endorsed by Egypt. The Palestinians have also implied they are prepared to modify a previous unyielding refusal to acknowledge the right of Israel to exist. They are now prepared to go along with an old U.N.O. resolution recognising the "territorial integrity and political independence of every state in the area and their right to live in peace within secure and recognised boundaries, free from threats of acts of force", with a qualification that a solution to the refugee problem be the Palestinians' right to a homeland.

This apparent change in Arab thinking due to American diplomacy has not been found to be satisfactory to Israel's new leaders. On the contrary Israel does not want to negotiate with Palestinians, for it fears that if an independent Palestinian state were created on the West Bank of the Jordan and in the Gaza Strip, this territory would become a Soviet base against the Middle East area.

Egypt has been prepared for discussion with Israel, along with Syria and Jordan. But Syria has been against such an arrangement unless the Palestine Liberation Organisation is included as a creditable partner in such discussion.

Meanwhile, even though all this diplomacy has been going on, Israel has progressed in the setting up of Jewish settlements on the West Bank. Objections have been made against this policy, by the United States, Britain, France and Belgium.

The reply by Israel to such objection has been quite terse: "Israel does not accept and cannot accept the argument that Jewish settlement in the land of Israel is illegal . . . The Government restates that Jewish settlements is not and will not be an obstacle to negotiations towards peace." Prominence has been given by Israel to a group of Arab personalities from the West Bank who have taken the initiative to replace the Palestine Liberation Organisation

as spokesman for the million Arabs of the Israeli-held West Bank and Gaza Strip.

Entering into the diplomatic scene, and contributing to the American pressure, a Saudi Arabian spokesman has declared the view that Israel would be frustrating American peace efforts if it remained adamant in refusing to return occupied Arab territory including the West Bank. It would mean Israel was working to torpedo the Arab desire for real peace, "a matter that will lead the area into a state of despair that will have very grave consequences detrimental to peace." The Arabian spokesman continued to say that he believed "that public opinion in the United States and the world at large will stand by those who are clearly for peace and justice, and not with Israel if it has decided to wage war against the Arab states."

Perhaps to help diplomatic pressure bear more heavily upon Israel, the new United States Administration did not approve a single Israeli arms request for six months from the time of its taking office. Not that this could have an immediate weakening effect for since the 1973 Yom Kippur war the Israel Air Force has reached the size of the British and French air forces combined, and its armour is half the armoured strength of Nato. Furthermore Egypt is unlikely to return to a military stance against Israel, which would require Egypt to move away again from the United States and back towards the Soviet Union.

Hence the progression of newly established para-military settlements in the West Bank, manned by army soldier-farmer units. At the time of writing an Israeli Government spokesman has refused to say how many settlements have been established, or where they are, except to say that in the last month several settlements have been set up in Judea and Samaria (the West Bank) without being widely publicised. Israel's Prime Minister has announced that Israeli public services will be extended to the West Bank.

The situation of course, is not yet a "feeding in Bashan and Gilead, as in the days of old." It is still a time of dwelling "solitary in the wood" (or forest of nations). But courageous decisions are being taken even now, which can only fully be realised when, as the prophet declares:

"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Micah 7:20)

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.

The annual Sunday School Outing was held on August 20 with delightful weather prevailing — a great blessing, as there has been record rainfall and few bright days. The outing was enjoyed by all, young and old.

Preparations for advertising throughout the U.S. and Canada are underway. Our prayer is that God may bless this effort to witness to His Truth.

With all in His house, we feel greatly the loss of a sister beloved, and know too the great gap left in the lives of those who loved her as wife, mother, and companion.

J. A. DeF.

### **“PENTRIP”, Black Rock, Portmadoc,**

Breaking of Bread: Sundays, 11.30 a.m.

Bible Class: Mid-Week.

It has been our pleasure once again to be at the Fraternal Gathering on the 29th August. — the impression being that though fewer in number — all felt stronger in the Spirit.

We are thankful for transport which enabled both to attend. We now look forward to the arranged Autumn visits of brethren and sisters so that we may be able to take counsel together in the love of the Spirit.

per D. L.

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

Sundays: Breaking of Bread: 11.30 a.m.

Lecture on the first Sunday in the month at 3.30 p.m.

Bible Class: 7.30 p.m. in the above room Friday evenings.

We welcome with joy the visit of Sister Nancy Brown and Sister Lois Carter from Eden, New York; grateful for their safe arrival, and believing we will have a beneficial time together.

The Fraternal Gathering was held on Monday 29th August, when we had the helpful company of those from Wales, and a heart-warming greeting from our brethren and sisters in America.

Exhortations were given on “Which is the great Commandment?” and helped us appreciate the great love of God with which we are surrounded.

W. V. B.