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The Remnant of Christ's Ecclesia

in opposition to the Dogmas of
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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"

"THE REMNANT – PART 7"
(The only magazine contending for the faith)

"IT IS MANNA"

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"NEWS FROM THE ECCLESIAS"

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At the Table of the Lord

“Follow Me”

WE HAVE BEEN LISTENING to the words of Jesus as He began His ministry. He spoke the words of God, of the Spirit, to His disciples, as well as to others who saw Him. How powerful was His influence! How much that God-like spirit must have shone forth to teach, by word and example.

Jesus, we are told, walked by the Sea of Galilee, and there he saw Peter and Andrew casting a net into the sea. He said only a few words to them:

“ . . . Follow me, and I will make you fishers of men.”

What was their response to these words of Jesus?

“ . . . They straightway left their nets, and followed Him.”
Matthew 4:18-20

Jesus also spoke to James and John as they were in a ship with their father, mending their nets:

“ . . . He called them. And they immediately left the ship and their father, and followed him.” Matthew 4:21-22.

“He saith unto them” — “He called them.” Had we heard these words of Jesus, seen Him as did these disciples, would we have put down our nets, left the ship, left our father, and followed Him? We would like to think we would have done so. Indeed, we have been called and are striving today to follow Him. How much is involved in our response to His call, and in our struggle to leave behind all that might hinder our following Him!

How are we to know how to go — where to go — what to do? We are not left bereft, but are to follow the One who has gone before us, who shows the way by His example. Our brethren saw, and we, too, can see through His words, His work — by guidance given through God’s hand upon our living, our circumstances.

To follow means to travel the same road, to be in the same way. This makes us think of Jesus' words:

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

Matthew 7:13-14

What way did Jesus go — which gate did He enter? We know it was the narrow way, and the strait gate, and He says to us, “Follow me” — be in the same way with Me. But what a struggle we find it is to go in that path, for our natural selves, our flesh doesn't like that way; it's too difficult, the gate is too constricting. We are told, “. . . few there be that find it.” *To find* means to get, to obtain, to perceive. Few are so blessed, for that gate “leadeth unto life”. The gate is strait, not easy to get through, it may be hidden unless we diligently seek it — and it does take effort.

The way is narrow, Jesus tells us. *Narrow* implies to press or to crowd, and is used as afflict, suffer tribulation, trouble. Is this why few are found in it? It is the way of pain and denial to our natural inclinations.

Many go the broad way and enter into the wide gate, Jesus tells us. Why is this so? Is it because it is the easy way, there is no crowding, no pressing, no restraint? The way God would have us go is revealed by His commandments, which are to be unto us as signposts, pointing the way; and more, too, — warning of dangers ahead, just as do signs on our highways. They tell us of curves, falling rock areas, speed zones, slippery spots — all for our good, our safety, our protection. In the same way, God's commandments define for us the narrow way and the strait gate — a way of restraint of the flesh, and yet a way of safety and blessing. Many ignore the signposts on our highways, and so, too, many want to take the broad way and the wide gate. *But* we are told by Jesus, these lead to destruction. Many go blindly down that easy, comfortable way, and can only come to destruction — death, from which there is no hope of salvation. Most go in this way through ignorance; yet, some who know the way, who have been called to “Follow me” — to walk in the same way with Him, have left that way. Why has it happened? If we can discern, it may help us to follow Him more closely, more faithfully, more fearfully.

Let us go back to the time of Abraham — one to whom God said, “follow me” as we read in Genesis 17:1:

“When Abraham was ninety years old and nine, the Lord appeared . . . and said unto him, I am the Almighty God; *walk before me, and be thou perfect.*”

How much like the words Jesus spoke to James and John, and to Peter and Andrew. How hard it is to follow Him, and to “be perfect”. Who *is* perfect? None but One; yet we are to strive to be. And then God said to Abraham,

“I will make my covenant between me and thee, and will multiply thee exceedingly.” Verse 2.

A covenant, a promise, a hope, and as a sign of that covenant, we read in verses 10 and 11:

“... Every man child among you shall be circumcised. And he shall circumcise the flesh... and it shall be a token of the covenant betwixt me and you.”

A token — a reminder that the flesh must be cut off. Verse 14 tells us how needful it was:

“And the uncircumcised man child... shall be cut off from his people; he hath broken my covenant.”

This act of obedience was a token, a mark, a sign; something which said to God, “I recognize the covenant between us, and I will cut off my flesh in submission, showing that I do perceive.” And so every Jew even today is circumcised, but how much a form — not a token, not the mark of a covenant.

In the same way, many go in the broad way and the wide gate, because the flesh is not truly cut off, not restrained, and their symbols of “religion” become only rituals.

How strikingly that immediately after Abraham received this token of the covenant, he was given the promise of a seed.

“And God said, Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.” Genesis 17:19.

Abraham and Sarah laughed at the thought of a son when he was 99 years old and she was 90. Yet God established His seed in Isaac, who was born by the intervention of God. How easy it is to laugh — how quick we are to disbelieve! It is the flesh failing to recognize that there is nothing “too hard for the Lord.” It must be cut off, circumcised, restrained; yet how few there are who strive to do so. This is illustrated as we read of Sodom and Gomorrah. Abraham said,

“... Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?” Genesis 18:23-24.

But there were not 50 righteous — nor 45, nor 40, nor 30, nor 20, nor even 10; and so the city was destroyed, and a few — only just Lot and his two daughters — were spared. Lot's wife was also taken out, but as we know, looked back, not wanting to leave the city, and was turned into a pillar of salt. Sodom is the symbol of unrestrained flesh even today. Why was it in such a state? Was it because of failure to follow God's commands, to cut off the flesh?

What a warning for us today, brethren and sisters. Do we fully comprehend the need for this token of the covenant? Not actual circumcision, but of the heart, as we read so often in Romans 2:28-29:

“For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”

We may feel, “Certainly I know the flesh must be cut off — restrained.” But, brethren and sisters, do we do so?

For example, we think of Moses who was called of God as he saw the burning bush in the land of Midian, and was told to go to Egypt — to Pharaoh, and tell him, “Let my people go,” to deliver them from bondage. He went, not without fear; and, as he went,

“... it came to pass ... that the Lord met him, and sought to kill him.” Exodus 4:24.

Why would God seek to kill Moses, whom He had called, whom He had sent on His work of deliverance, and who was striving to carry out these commands?

“... Zipporah (his wife) took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a husband of blood art thou to me. *So he let him go* ... because of the circumcision.” Exodus 4:25-26.

Moses had failed to circumcise his son. Why? Perhaps he had lost sight of this part of the covenant — the need to cut off the flesh. And before he could go about doing God's work, he had to be forcibly reminded. Therefore, God “... sought to kill him.” Surely all that God does is righteous and just. In His righteousness, He would have killed Moses, had it not been for the quick and perceptive action of Zipporah. Does this tell us how important this token of the covenant is in the eyes of God? We, brethren and sisters, are not circumcised in the flesh; but does not God want us to be circumcised in heart — in spirit? Are we in fact living in a way which demonstrates our striving to restrain those fleshly impulses that are so natural to all of us?

THE REMNANT

What does all this have to do with the strait gate, the narrow way? Only if our flesh is being cut off, is being restrained, can we walk in that narrow way, can we hope to enter that strait gate; for it is the way of tribulation, of pressing the flesh. Perhaps Jesus' words which He spoke to His disciples can help us. His instructions have to do with every-day things, our walk — our daily living, which is the true demonstration to God, to Jesus, and to each other that our flesh is being cut off, pressed, under affliction. So Jesus warns us:

“Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven . . . do not sound a trumpet before thee . . . They have their reward.” Matthew 6:1-2.

Those who give alms, do a good work, provide help or share, “sounding a trumpet”, seek to please themselves, obtain praise for themselves — not primarily to help. And as they in public receive acclaim for their alms giving, Jesus tells us “they have their reward.” Here is not a cutting off, or a restraint of the flesh as they walk in the broad way. Those seeking the narrow way will do their good deeds, offer their help in secret, caring not about esteem for self.

Jesus also speaks of prayer. What is prayer? A desire to have our needs, our praise, our thanksgiving, heard by God through the mediation of Jesus at His right hand. Why, then, would one pray standing in the synagogue or on the street corners? Jesus tells us:

“. . . that they may be seen of men. Verily I say unto you, They have their reward.” Matthew 6:5.

If the only concern is that God might hear, will the desire be as Jesus instructs:

“. . . when thou prayest, enter into thy closet . . . and pray to thy Father which is in secret; and thy Father . . . shall reward thee openly.” Matthew 6:6.

So, then, brethren and sisters, we may feel we would *never* make a show. Let us remember that in many ways we are “different” from the world. Let us be with quietness, humility; never with a sense of “righteousness” or of enjoying the effect we might make. We do it only for God. All these things were done by those in the broad way, interested only in the external appearance, in how it looked to other men, and not how it looked to God.

Jesus continues to help us.

“When ye fast, be not, as the hypocrites, of a sad countenance . . . that they may appear unto men to fast.” verse 16.

Why does one fast? To abstain from what is the daily food, or occupation, or other pursuits, to show God that there is a recognition that such things can and do distract from spiritual thinking and walk. When fasting, a sad countenance reveals that there is sorrow in doing so; not a heart's desire to do it to please God. We know well how God feels about doing something for Him — with joy and not with sadness. So who is impressed by the sad countenance? Certainly not God, who knows the heart. So it must be a seeking to impress men. How empty! Again Jesus says:

“. . . Verily I say unto you, They *have* their reward.”

They are praised of men, for those walk in the broad way and the wide gate, with so many like them. How pleased the flesh is with the recognition given.

What of ourselves, brethren and sisters? Are we aware of these dangers, and are we ready to cut off our fleshly desires, in struggling to go in the narrow way?

“Lay up treasures in heaven”

To help us in our struggle to so walk, let us listen to Jesus' words:

“Lay not up for yourselves treasures on earth . . . But lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also.” Matthew 6:19-21.

What are treasures? The word means to amass, to heap up. Is it not true, that what we value, we tend to heap up. Our flesh values many things — home, family, job, security, nice things, pretty clothes, much goods. We all know what we like, what is attractive to us, what we treasure. Doesn't it always take a restraint of these desires, a circumcising of the flesh, to make sure our eyes are fastened upon the strait gate, and the narrow way, “which leadeth unto life?”

Jesus helps us to follow him:

“. . . Seek ye *first* the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.” Matthew 6:33, 34.

Is it not a difficult enough task to overcome today's troubles and temptations, without looking ahead to what tomorrow's temptations may bring? Here, however, we must be careful to seek the Spirit's balance. Care and providence for our family's needs is commanded; yet an unrestrained accumulation of goods and money, too constant attention to heaping up, can detract from appreciation of God's

care, and can be a stumbling block both to ourselves, and perhaps to others. If we can seek *first* His kingdom, won't He lead us, show us the way by His signposts, His hand upon us, to that narrow way and strait gate?

To further strengthen our determination, Jesus said:

“Ask, and it shall be given you; seek, and ye shall find . . .”

Matthew 7:7.

Ask — seek — for what? Treasure in heaven, heaped up by those who are helped to walk in the narrow way, through tribulation and trouble.

“ . . . Knock, and it shall be opened unto you.”

What shall be opened? Could it be that strait gate we are seeking to find?

Jesus has said, “Follow me.” What a great deal this word tells us; how difficult it is to do; how few there are that do! It is only those whose hearts are circumcised, in the spirit, ready to *cut off* all that pertains to fleshly desires. Can we follow Him, brethren and sisters? Can we together travel the same road, in that same narrow way with Him, and through the strait gate unto life — always seeking to “Follow me”?

J.A.DeF.



“The Remnant” — The only Magazine contending for the Faith. (Part 7)

THERE ARE A FEW MAGAZINES also claiming the name “Christadelphian” viz. *The Testimony*, *The Old Paths* and the *Endeavour*. As previously mentioned it is intended later to review the *Logos* and the *Advocate*, both claiming to speak for the *Christadelphians*.

The Testimony.

This is a well gotten-up Magazine, and is supported by writers of academic attainment. Its appeal is therefore to the “learned”, that is “learned” in the wisdom of this world. Some of the articles are of a scientific nature, and seem to have no connection with the Gospel. Notably in this connection was an article on the “black holes” — “wherein darkness dwelleth”. Only by an oblique reference to Job was it possible to justify the publishing of the article in that Magazine, supposedly for the upholding of the Truth. It is obvious that the Spirit of the Truth is entirely lacking. This is seen in the unsatisfactory, and unsatisfying way answers are given to questions.

A question was asked: “What is the ‘Mammon of unrighteousness’”? The answer given “The Law given through Moses”. It is hard to credit that those claiming to be in the Truth could have given such an answer, when the Law is spoken of as “holy, just and good”. Once the spirit of the Truth is lost, then everything depends on nothing higher than human thinking; hence the confusion, the debates which prevail, so that their members although they have “eyes, see not”.

The Testimony is impressively produced, a glossy magazine by appearance, and this may deceive many that it is a vehicle of the Truth. A thoughtful perusal will show that it is catering for those imbued with the wisdom of this world, by those who are similarly infected.

The Old Paths.

This magazine came into existence when Central united with Suffolk St. in 1957. It was produced by those who objected to this, and seceded from Central.

The Magazine shows a more spiritually healthy attitude than the others, but overlooks the point in division — that this is the dividing

of truth from error, of light from darkness. The salutation of "brother" is extended to those in the darkness, giving the impression that there is hope in the darkness; manifestly wrong and unscriptural. What is claimed by the magazine appears right, but their actions deny this, by implying there is hope for those who have departed from the Truth.

The Endeavour.

This magazine, because of its condoning worldly clerics, has gained a certain notoriety even amongst *Christadelphians*. This was seen particularly when the hand of friendship and co-operation was extended to the Bishop of Woolwich (author of "Honest to God" — which caused a storm amongst even Church people by its revolutionary ideas.)

It is believed that the Editor of this magazine has been "seen", but no confession of the wrong has ever appeared, as expression of repentance.

This magazine has made clear that *Christadelphians* are no longer a separated people, "called out from the world".

(to be continued)



It is Manna

WE HAVE RECENTLY BEEN ALLOWED to start once again another cycle in our daily readings from the Word of God. As we look back upon our completed portions, upon the sustenance they have afforded us this past year, can we say that we have truly valued and appreciated all that we have been given by our being allowed to partake of them? Have we been as responsive as we could have been to the message of these words? We must, being truthful, answer, No; for we have lacked. Even though we desire, perhaps, to go back to have a second chance, to make up for these lacks; this we cannot do. We can, however, benefit and learn through our reflections backwards, so that, confronted with like situations in the future, we can respond with the submissive and obedient spirit God looks for in us. Let us, then, as we return to the start of our portions, renew our desire to grow in that right spirit which is so pleasing to God, and is overruled by God.

Light — God's Creation

To help us toward this end, we have the words of Genesis 1:1, where God's work in the beginning is revealed. We read:

“In the beginning God created the heaven and the earth.”

When we consider God's creation, we cannot help but be overcome by the immensity of *His* absolute power, that power responsible for the spreading forth of the heavens as well as the compacting together of the individual parts to compose the smallest living thing. The enormity of God's power is really beyond comprehension, as the mind is unable even to begin to grasp all that has been wrought by the hand of God. In the face of such boundless power as is God's, we must realize how little impact we make in comparison; yet, the flesh has the tendency to want to increase our thinking out of proportion as it attempts to instill a false notion of pride in our power and our accomplishments.

To counteract this danger, we have only to consider what we truly are. We are part of God's creative work, placed in *His* earth because it was God's pleasure to make man in *His* own image, out of none other than the dust of the ground. It pleased God to make man to inherit his creation, *but* only if man could keep *His* commands. Man, however, was tempted and fell into disobedience, thereby becoming as God had promised, a dying creature because man had sinned by going against His word. We, then, have inherited that dying nature. This, then, is what we truly are — dying creatures. Yet, we are not

without hope, for God, through His great power, in the beginning, created light, as he said in verses 3 and 4 of Genesis 1:

“And God said, Let there be light: and there was light.

“And God saw the light, that it was good: and God divided the light from the darkness.”

God, in His wisdom, ordained that there be a separation between light, that which was good, and darkness, that which was evil. God, in giving light, revealed His great power and mercy that a means was provided whereby there *could* be an escape from the darkness of death, a hope of redemption, a means of salvation given in the seed of the woman who was “the light of the world”. We know this from God’s promise as He spoke to that subtle serpent in Genesis 3:15, saying:

“... I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

We know that the seed of the woman referred to Jesus, the light of the world because He overcame His sin nature, bruised the serpent, thus allowing the light of hope to shine forth.

Through the merciful power of God, then, we have been given His son to shine upon us, in order to help us in our walk in the midst of darkness to maintain, to have that ray of hope. To more fully receive this light, we must realize the importance of the instruction given us through our portions, to help us grow in the spirit of the Word, that Word, which John tells us “was made flesh and dwelt among us.” Our spirit must reflect the spirit of Christ, allowing the spirit of the Word of God to control our living, for this only is the way by which we can please God. Our spirit must be willing to be conformed, but how difficult this is at times, to overcome the flesh; but this is exactly what we must strive to do — as Jesus has done. So can we see how much help we are granted by being able through the Word to draw upon His example.

It is written

To overcome the flesh is to overcome temptation, and how clearly Jesus’ life speaks to us to reveal the means close at hand for so doing. We read in Matthew 4 of Jesus’ temptation in the wilderness, how that three times He was sorely tried to see if His spirit could be induced into using the power God had given Him for His own fleshly fulfilment and desires. In each instance, we see how Jesus was able to reveal an obedient and right spirit. Jesus’ reply was in each instance, “*it is written*”, or, as that word “written” means here

“to grave”. So, had not Jesus the Word of God graven in His heart, put there through His study and valuing of it, so that He was able to draw upon it as necessary to put down the attack from the adversary. The record of Jesus’ earlier life confirms this as it states that Jesus “grew and waxed strong in spirit, filled with wisdom.” Jesus’ example teaches us an important lesson, of the value and need to indulge in the Word of God, thus to grow upon it, enabling that word to build up the right spirit within us. We must take to heart, then, when we are tempted, perhaps to go our own way, to use our own fleshly power, to stop and consider the power that Jesus had entrusted to Him, yet was able through the graven Word of God upon His heart, to yield to His Father’s greater power. So then by remembering His example, we can be helped to reflect and be led by the spirit of light so as to blind the adversary in ourselves hindering His reaching out to take hold of us. We are further nourished by the example of one who during His life sought to reflect that spirit.

David’s Example

In our portion in the Psalms, we read of David’s spirit, a spirit of one who sought to overcome for he knew the victor, he knew Christ, and so endeavoured to maintain the hope of being allowed to one day partake in His victory. The words of Psalm 1:1 and 2 reveal this spirit, as we read:

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

“But his delight is in the law of the Lord; and in his law doth he meditate day and night.”

David fully realized the blessed position of one such as himself, that he had been called out of darkness to be led by God’s marvellous light. His spirit was delighted, for as the prime root of this word means, “inclined”, “bent towards”, the Word of God, desiring that Word given to lead, meditating in it, studying it to receive the protection it afforded against the enemy.

It is David’s spirit speaking, and really the spirit of Christ, when we read the words such as are often recorded in the Psalms concerning the adversary, words learned and meditated upon from God’s law, for example:

“But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.” (Psalm 3:3)

“I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.” (Psalm 4:8)

“Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face.” (Psalm 5:8)

“For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.” (Psalm 5:12)

Against the adversary David trusted only in the protection of God’s unchangeable Word; he relied in the shielding of God’s light against the darkness; he meditated upon it, valuing the hope that was his in so doing. This, brethren and sisters, must be our spirit as well, a true valuing of God’s Word, remembering that only as we submit to that Word can we delight in it and derive the strengthening we need to overcome our nature. How much we need to follow David’s example, his seeking after God’s help and guidance, to enable us to take each step in the assurance of the light, so as not to diminish the hope before us. These steps are seldom the easiest to take, but we are assured in taking them that it is the Spirit’s path we are attempting to tread.

Bread of Life

So as God’s Word was given to David to help reveal a right spirit, a yielding spirit, that same Word which Jesus drew upon so as to be nourished thereby, it is that same Word we, too, must savour and attempt to have graven upon our hearts to assure our spirit’s growth. Let us, then, as we come each day to partake of the Word from our daily portions, do so valuing its provision and its importance to us as a means of life. We must reflect daily, then, upon the words quoted from Exodus 16:15, which appear on the schedule of our daily portions:

“... It is manna ... This is the bread which the Lord hath given you to eat.”

M.C.S.



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

“Thus saith the Lord God; I will even gather you from the People, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.”

(Ezekiel 11:17)

GOD NEVER FAILS HIS PROMISES. As foretold through Ezekiel the captivity returned in the days of Nehemiah and Ezra, and remained in the land until the dreadful overthrow and desolation by the Romans. Then for eighteen centuries, to the scattered Jews the land of Israel was but a dream, and their revival as a nation a forlorn hope.

But into the world on May 2nd 1860 was born one Theodor Herzl. Born in Budapest, in a house next to the synagogue, of a family line which had included Rabbis. He grew up to be an artist and journalist but finally a politician. When he was thirty-five years of age he began to set himself at the head of a movement of the Jews, aware of prevalent anti-Semitism. Why should Jews not go back to the land of their forefathers? To this end Nerzl visited Constantinople from June 17th 1896 until June 28th. Hoping through various contacts to influence the Sultan. The message from the leaders of the Turkish empire of that time was as follows:-

“If Herr Herzl is as much your friend as you are mine, then advise him not to take another step in this matter. I cannot sell even a foot of land, for it does not belong to me, but to my people. My people have won this empire by fighting for it with their blood and have fertilised it with their blood. We will again cover it with blood before we allow it to be wrested away from us. The men of two of my regiments from Syria and Palestine let themselves be killed one by one at Plevna. (a town in Bulgaria where Turks were besieged by Russians and Romanians in 1877) Not one of them yielded; they all gave their lives on that battlefield. The Turkish Empire belongs not to me, but to the Turkish people. I

cannot give away any part of it. Let the Jews save their billions. When my Empire is partitioned, they may get Palestine for nothing. But only our corpse will be divided. I will not agree to vivisection.”

Turkey was a formidable obstacle to Zionist aspirators. But Herzl was undoubtedly a motivating force for strongly revived hopes of a nation of Israel again. In his negotiations, and political endeavours he did favour the suggested offer by Britain of a national home for Jews in East Africa (Uganda) under British suzerainty, yet for all this he felt a passionate attachment to Palestine. Why did a Jewish colonisation in Uganda not take place? Why did an African New Palestine not materialise? The fertility and climate of the Nairobi region was favourable.

It all failed because God had said:

“I will give you the land of Israel.”

Herzl died in 1904, and a decade went by, but Zionism did not die with Herzl. At the second Zionist Congress Chaim Weizmann saw Herzl for the first time, and if Herzl sought for a Jewish national and traditional revival, Weizmann sought it all the more, and in a more nationalistic sense.

Opportunity was with Weizmann; opportunity was provided for him, and he helped to gain favour for the Jewish cause. British policy during the First World War years became gradually committed to the idea of the establishment of a Jewish home in Palestine. After discussion at British Cabinet level and consultation with Jewish leaders the decision was made known in the form of a letter by Lord Balfour to Lord Rothschild, dated the 2nd November 1917. The Balfour declaration requested that the government’s promise to use their best endeavours to achieve for Jews what Zionism had been seeking be conveyed to the Zionist Federation.

But two more decades passed, and Jews in Europe, particularly in Germany, were under persecution, yet they had no nation to which to turn, no nationality saving the nationality of the land wherein they were born. Suddenly the Second World War fell upon Europe in particular, and Zionism faded into the background. But the fires of the death camps of Nazi Germany did not burn Zionism away; rather did that horror and torture help to fuel the enthusiasm of those scattered suffering Jewish survivors.

Upon the Jewish scene came a certain David Green, who was to change his name to Ben Gurion. There had been a series of pogroms

in Russia about the beginning of the twentieth century, which had caused some Jews to flee to Palestine, among these had been David Green a nineteen year old lawyer's son from Plonsk, a small Polish factory town thirty eight miles north-west of Warsaw. His father's study had been a favourite meeting place of Plonk's Lovers of Zion, but being a forceful individual, he was determined not merely to talk Zionism but to live it.

When he arrived in Palestine he lived it the hard way, learning it first hand in exhausting physical labour struggling to reclaim the soil of the land in malarial conditions. A year after he arrived in Palestine he went on a two and a half day hike from Jaffa through the gorge of Bab el Wad to Jerusalem where he was shocked to find at the spiritual centre of Judaism his fellows speaking to each other in forty different languages, half of them unable to communicate with the other half.

But here was a determined Zionist; an unusually determined individual. The obstacles to a nation of Israel emerging out of all the difficulties in the way of such a thing seemed insurmountable. But David Ben Gurion was a persistent man, and also a planner. Furthermore the diaspora not only had the means, but were inclined to invest in Palestine. In the first fifteen years of the British Mandate a great deal of money poured into the country, which began to prosper as the immigrant Jews applied their energies to effect a change for the better.

In 1947 another step was taken. The end of the Second World War had brought to light the extent of the horror that had been perpetrated upon Jewish victims of Nazi occupied Europe. There had been the slaughter of six million of their kin in the gas chambers of Nazi Germany. So the cry was raised, and the demand made to the United Nations in the autumn of 1947, that Jews must have a state of their own, to gather the survivors of the catastrophe into Palestine, to construct a society there which would become strong so that never again would the Jewish people be so menaced, persecuted and tortured. For the United Nations to so recognise the justice of their demand was to the Jews the reparation needed from the world to pay them for all the sufferings which had been inflicted on them.

But the Arabs were not prepared to show such sympathy. They poised themselves ready to destroy the State at its inception. At four o'clock on the fourteenth day of May, 1948 David Ben Gurion, now the Jewish leader, rose from the table in Tel Aviv before which he had been seated and sharply rapped a walnut gavel upon it. He raised a scroll of white parchment and began to read:-

In the land of Israel the Jewish people came into being. In this land was shaped their spiritual, religious and national character. Here they lived in sovereign independence. Here they created a culture of national and universal import and gave to the world the eternal Book of Books. Exiled from the land of Israel the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and the restoration of their national freedom. Impelled by this historic association, Jews strove throughout the centuries to go back to the land of their fathers and regain their statehood. In recent decades they returned in their masses. They reclaimed the wilderness, revived their language, built cities and villages . . . It was the self-evident right of the Jewish people to be a nation, as all other nations, in their own sovereign state. Accordingly by virtue of the natural and historic right of the Jewish people and of the Resolution of the General Assembly of the United Nations, we hereby proclaim the establishment of the Jewish state of Palestine, to be called Israel — the principles that would guide the new nation would be principles of liberty, justice and peace as conceived by the prophets of Israel; full social and political equality for all citizens without distinction of religion, race or sex, freedom of religion, conscience, education, language and culture — we offer peace and amity to all the neighbouring states and peoples — Our call goes out to the Jewish people all over the world — to stand by us in the great struggle for the fulfilment of the dream of generations, the redemption of Israel.

As the Jewish leader came to the end of his address he concluded with the request to the gathering of eminent Jews before him in the words:-

“Let us all stand to adopt the Scroll of the Establishment of the Jewish State.”

It was now a little after 4.30 p.m. Ben Gurion rapped the table once more and said, “I hereby declare this meeting adjourned.”

So came into being the state, the nation, of Israel! And has continued, and grown in the face of adversity and conflict ever since.

At the time of writing this article, plans are under way for the present Israeli Prime Minister to visit the United States on April 30th 1978 for Jewish community celebrations marking the 30th anniversary of the State of Israel. As yet the population of Israel is little more than three million people.

THE REMNANT

But the great sign is, that God has kept His promise; “I will give you the land of Israel.” This is but the start of that assembling out of the countries, and gathering from the people, foretold through Ezekiel the prophet all those many years ago.

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 work of local advertising continues with an ad in the Buffalo newspaper on April 20. We do pray that this work may be blessed, and feel encouraged in the continuing follow-up from earlier advertising.

By the time this is in print, our two sisters will have returned from England, God willing, and a sister from there will be here in continuing the visits which are such a help in achieving closeness of mind and spirit.

Healing granted in illness here and in England is a reminder of God's gracious care over those who are seeking to please Him.

J.A.DeF.



“PENTRIP”, Black Rock, Portmadoc,

Breaking of Bread: Sundays, 11.30 a.m.
Bible Class: Mid-Week.

We have been grateful to have had a visit from two Sisters from New York on Sunday 30th April on which occasion we had the help of Bro. Iago from Manchester who officiated and gave the word of exhortation. We were also glad to have the company of Sister Lois Bouchet and Sister Nora Francis at the same time.

Such fellowship from both far and near is most uplifting, enhanced by our visit to Bodnant Gardens at Conway on Monday 1st May when other brethren and sisters from Manchester joined with us. In fine weather we were enabled to contemplate the wonderful tree landscape with flowering shrubs of all shades and colours.

Our thoughts are with the sick, and glad to hear of improvement.

per D.L.

MANCHESTER: Ryecroft Hall Annexe, Audenshaw, Manchester,

Sundays: Breaking of Bread: 11.30 a.m.

Bible Class: 7.30 p.m. in the ante room to large hall,
Wednesday evening.

We have been very pleased to have had the company of two Sisters from the States and are grateful for the help which such a visit provides. By the time this is in print one of our Sisters should be in the States. These interchanges of visits afford the necessary and valuable binding together in the unity only to be found in the One Body. We are grateful that these are allowed.

W.V.B.

