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The Remnant of Christ's Ecclesia

in opposition to the Dogmas of
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

"Take heed ye be not deceived"

"AT THE TABLE OF THE LORD"

"HIDDEN OF GOD"

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**"HOW GREAT CALAMITY CAME THROUGH LACK OF CARE –
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"NEWS FROM THE ECCLESIAS"

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At the Table of the Lord

“God heard their groaning”

ONCE AGAIN the record of Israel's going out of Egypt, of their deliverance from sore bondage provides us with great help and encouragement. In this can be seen God's love for His people as He granted freedom to those who cried out for it, realizing how grievous was their servitude, how sore their affliction. God does provide for those who turn to Him as we have discerned in our recent portion in Genesis. In it is seen how Joseph was cared for, how Jacob and his sons were preserved from the famine in the land of Caanan. Joseph was used by God to deliver his brethren, bringing to fulfilment his dream that his brethren would bow down to him. His faith was great as he turned to God. By the things he suffered in prison, in bondage, through the years of famine, and the settling of his family in Egypt, he had learned much, and his faith continued to be strong. And, so at the end of his life, his words unto his brethren tell us a great deal:

“... I die: and God will ... bring you out of this land....

“And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.” (Genesis 50:24-25)

Joseph was convinced that God would visit Israel in Egypt to deliver them. The word “visit” means “to oversee”, “to care for”. What, then, was the source of Joseph's faith that this would come to pass? Had he not been cared for, visited by God? And, so he knew without any wavering that the God of Israel would also oversee His people, Israel.

As we have read this morning, God did just this.

“And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.” (Exodus 1:7)

Under His hand, Israel prospered in the land of Egypt. Years later in the midst of their prospering, God further visited them; and this time, brought affliction through a Pharaoh who feared Israel, but not the God of Israel. We find this record:

“... they did set over them taskmasters to afflict them with their burdens....” (Exodus 1:11)

Also, in verses 13 and 14:

“... the Egyptians made the children of Israel to serve with rigour:

“And they made their lives bitter with hard bondage... all their service... was with rigour.”

“Rigour” we find comes from a root meaning “to break”, and this was Pharaoh’s intent, to break Israel, God’s children. God visited Israel, therefore, both to bless *and* to afflict. We know that all His work with His people is done with wisdom and equity, so He was justified in blessing them, and justified, too, in bringing the affliction, as they were caused to serve with rigour.

How easy we find it is to understand why God blesses, but may question why affliction is necessary and right for us. God knew it was needed, and that we, too, need it. Is it not true that if we knew only blessing, we could become complacent and cease to struggle, making it easy to go astray from God? Affliction is to *remind* that we are sons of Adam, transgressors, flesh, of a dying nature; and also to make us realize our real need for God.

“Before I was afflicted”

David, as a child of God, realized this need for suffering and trial, and wrote:

“Before I was afflicted I went astray: but now have I kept thy word.” (Psalm 119:67)

He further said,

“It is *good* for me that I have been afflicted...” (verse 71)

It is not natural or easy to feel as did David; yet, our Father knows what we need and, in loving kindness, places affliction upon us as David wrote:

“... thou in faithfulness hast afflicted me.” (verse 75)

Is it not true that God in His wisdom afflicts with judgment and justice. For what reason? So that His people will turn to Him, seeking His deliverance and *realizing* that it is only through Him that salvation can be found.

Perhaps this thought can help us this morning as we consider the position of Israel in Egypt, and remember, too, our own position of bondage in this world. God wants us to come to the mind of Israel as they

“... *sighed* by reason of the bondage, and they *cried*, and their cry came up unto God by reason of the bondage.” (Exod. 2:23)

They had to come to realize that their position was hopeless, and that there was no possible help except through their God. In this realization, they cried unto Him and

“... God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

“And God looked upon the children of Israel, and God had *respect* unto them.” (Exodus 2:24-25)

He heard and He considered and understood their need. He had *respect* unto their grief because they appealed to Him in their distress. Later, when they were in the land, there were other occasions when His children were heard as they groaned unto Him:

“And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies... for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.” (Judges 2:18)

Here, too, was a realization of a need and a crying out before God would deliver. If we, as His people, knew only prosperity, there would be no need to cry out, to groan; no need to rely upon God. Is there not, then, in prosperity, the danger of falling away? God, in His love, sends the affliction He knows we need and can bear, to test us, brethren and sisters. Will we sigh and cry? Will we groan, not in sorrow and frustration, but in trusting and crying out for help and deliverance?

Paul was another who knew affliction *and* deliverance as he, no doubt, groaned. He writes to us:

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” (Romans 8:18)

If Paul suffered in his present time, if Israel knew great affliction, is it any surprise, brethren and sisters, that we, at times, should know this same sore affliction to try us? Yet, in it all we have a hope as we wait “for the manifestation of the sons of God.” (verse 19) This hope can enable us to endure as, no doubt, it did for Israel, and for Paul as well. In verses 22 and 23, we read:

“... we know that the whole creation *groaneth and travaileth* in pain together... .

“And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption... the redemption of our body.”

Do we wait for redemption, for deliverance, brethren and sisters;

do we groan, long for that hand of God to work as surely as did our brethren in Egypt? Do we recognize we *are* in bondage? As we at times have things fairly easy, do we realize they will change, and we will have need to groan, indeed the urgency to cry and sigh unto the One who can deliver? Do we recognize our failures, our weaknesses, our sure bondage to sin and death? Paul continues to help us:

“... the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.” (Romans 8:26)

Why cannot we utter these groanings as we ought? The flesh hinders our awareness, and we cannot make intercession with God; we cannot groan as Jesus can, who knows our every need, our every affliction, and knows too, as we do not, what is best for us.

“And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints *according to the will of God.*” (verse 27)

We pray, but perhaps not always according to the will of God. Not so Jesus who does all to the will of God as He groans, interceding for His brethren and sisters in affliction and placing before the Father our true needs, knowing and expressing what we cannot. Our brother, Paul, further writes:

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” (II Corinthians 5:1)

This is our expectation, our sustaining, the “substance of things hoped for”, and:

“... in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.

“For we that are in this tabernacle do groan, being burdened ... that mortality might be swallowed up of life.” (verse 2-4)

What is our mind, brethren and sisters, as we listen to these words of Paul, as we try to enter into the minds of those in bondage in Egypt? Do we, too, groan in this life, recognizing the urgent need for deliverance, yearning for it? If we have all we want or need, if the good things of this life are too important to us, will we be inclined to groan; or, rather, may we not feel content, complacent, not longing for that “house not made with hands eternal in the heavens”? God knows what we are like; and so in love sends affliction, trial, making us ready to groan, to cry and sigh for deliverance.

Going back to Exodus 2:24-25, can we take it all in? God heard the groanings of His children, remembered His covenant, looked upon His people, and had respect unto them. The covenant which

He remembered, promised to them, a land, a seed, which would multiply and possess the gate of his enemies; and, through that seed, all people of the earth would be blessed. He spoke further of that covenant in Exodus 6:5-8:

“. . . I have also heard the groaning . . . and I have remembered my covenant.

“Wherefore say unto the children of Israel, *I am the LORD (Yahweh)*, and I will bring you out . . . I will redeem you. . . .

“. . . I will take you to me for a people, and I will be to you a God. . . .

“I will bring you unto the land. . . .”

Here was hope, deliverance, the adoption of sons, the house not made with hands, the gospel, all part of His covenant. He says to us, “*I am Yahweh.*” *I who am your God will never fail.*

Do we realize, brethren and sisters, how deeply we are in bondage; we fail; we sin every day; and without His merciful deliverance, would have no hope of redemption? Again, we find help in the words of David which we have read this morning in the 51st Psalm — words very familiar to us; but let us listen to them carefully as we realize David’s position explained in the title of this Psalm. He had sinned grievously, and was worthy only of death, having taken another man’s wife, and caused the death of that man. Was he not in bondage? To what? To sin; to death. Yet, he groaned, as we have read this morning:

“Have mercy upon me . . .

“For I acknowledge my transgressions; and my sin is ever before me.

“Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.” (verses 1, 3, 7)

What heart-felt groaning, pleading for deliverance! Can we see why David said, “Before I was afflicted I went astray”? He continues in Psalm 51:

“Create in me a clean heart, O God; and renew a right spirit within me.

“Cast me not away from thy presence; and take not thy holy spirit from me.

“Restore unto me the joy of thy salvation; and uphold me with thy free spirit.” (verses 10-12)

Was not David crying and sighing for deliverance, for redemption? His recognition of the need for affliction is clearly shown in verse 17:

“The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”

Only through affliction and the valuing of it through the knowledge that He is the sole means of deliverance can we become as a broken spirit, having a contrite heart. Only then will He hear, will He remember His covenant, will He have respect unto us, brethren and sisters.

God delivered Israel through His servant Moses. He promised that He would raise up another “Prophet like unto Him”, and tells us,

“... unto him ye shall hearken;” (Deuteronomy 18:15)

Indeed, it is only through hearing, trusting, groaning, looking for *the* Deliverer can we hope to escape this sore bondage which we all share in this present life.

J.A.DeF.



Hidden of God

AS WE LOOK TO THE WORDS OF ZEPHANIAH, we find they foretold the fall of Jerusalem as well as prophesying of the coming of the Day of the Lord. Although Zephaniah's message is brief, its importance cannot be overlooked as it supplies much help in our struggle to lay hold on eternal life.

It is needful to regard the circumstances at the time of Zephaniah speaking these words, as Chapter 1, verse 1, tells us, that it was in the days of Josiah, king of Judah, or approximately 625 B.C. that these words first had their impact. Josiah, we remember, from II Chron. 34:1 and 2:

“... was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

“And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.”

Josiah did right in the sight of the Lord, and some of the work he did is spoken of, continuing on in the third verse:

“For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

“And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.

“And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.” (verses 3-5)

Certainly the influence of Zephaniah can be seen here, for we read in Zephaniah 1:4-6:

“I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests;

“And them that worship the host of heaven upon the housetops; and them that worship and that swear by the LORD, and that swear by Malcham;

“And them that are turned back from the LORD; and those that have not sought the LORD, nor enquired for him.”

It seems significant from the similarity of context here that Josiah was moved by Zephaniah's prophesy and further in II Chronicles 34:21, we read Josiah's mind after Hilkiyah found the book of the law:

“Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.”

It would seem that Josiah took to heart God's warning saying as He did through Zephaniah He would utterly “consume all those that have not sought the Lord or enquired for him.” This, in essence, would seem to be the message of God's words through Zephaniah as Zephaniah 2:3 tells us:

“Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.”

This would have seemed to have been Josiah's incentive: to attempt to be hid, or as the word is rendered “to hide by covering” from the wrath of God to come upon all flesh. Is this, then, the help Zephaniah's words of the spirit give us, to regard, as Josiah did, the great need we have to seek God in all that we endeavour to do. We might ask, then, “How can we seek God?” The word “seek” means “to search out by any method”, but specifically by worship or prayer; but also used in the context, it speaks to those “meek of the earth, who have wrought his judgment; seek righteousness, seek meekness.” Is this not saying that in order to search out God either in worship or in prayer, it must be done with a right spirit, a meek spirit, a spirit really like Josiah displayed, as in II Chron. 34:27, where Huldah the prophetess speaks saying:

“Because thine heart was tender, and thou didst humble thyself before God, when thou heardst his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD.”

Josiah's example should speak clearly to us of our seeking or inquiring before God, that it can only be accomplished, or we can only be heard, by displaying such a humble or meek spirit, and, therefore, it is the only way we can hope for salvation. How can we reveal such a right and meek spirit in our struggles to overcome? Paul helps us here in his writing to the Philippian brethren in Chapter 2, verse 12, saying:

“Wherefore, my beloved . . . work out your own salvation with fear and trembling.”

These words of Paul are consistent with those of Zephaniah which spake to those who have wrought (worked or practiced) God's judgment. To know what God's plan is for this world and to regard our place in that purpose which will be based upon His judgment, the verdict of which will determine our future, instills this fear and trembling Paul speaks of. We are required now to practice what we know God looks for in His children, and this requires, as a basis, being able to seek God in meekness, that fear of failing in God's sight. If we, then, in meekness seek to call on God, who, without respect of persons, judges according to everyman's work, we must pass the time of our sojourning here in fear. Should not the words of Zephaniah, then, prompt us to reflect upon our labours because it is possible, very possible, to lose sight of this fear of God as those in Jerusalem did in the time of Zephaniah, who in chapter 3:7 tells us God said:

“... Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.”

The corruption inherited in the flesh is not easy to overcome; yet, we can prevail in our struggle over it by heeding these words of Zephaniah and working to apply them in our living. And, Jesus' example also speaks so clearly to us, Who

“... being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

(Philippians 2:8)

We must not forget that we, too, are flesh; we can overcome our nature by submitting ourselves in meekness as we regard all of our labours in respect to the judgments of God. To re-read Zephaniah 2:3, we are told:

“Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be *hid* in the day of the LORD's anger.”

Are we seeking this hiding? We must, for as Paul tells us:

“For ye are dead, and your life is *hid* with Christ in God.”

(Colossians 3:3)

Here, then, is Zephaniah's message, or as his name in the Hebrew means “God has hidden.” Must not our spirit seek to be as the Spirit of Christ reflected by Isaiah 61:10:

“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness....”

In the day of the Lord's anger all who have truly sought, shall be covered, and therefore hidden from the wrath to come.

M.C.S.

Correspondence (*Received*)

ON PAGE 68, in paragraphs 4 and 5 of the April "Remnant" you once again reproduce a passage from the pen of the late Frank G. Jannaway. The last sentence contains these words — "... I am convinced it is more than possible that those on the 'right hand' in the Day of Judgment, will include some from each of the said divisions, not withstanding their present separation."

You call this "*poison*" in your condemnation of this statement, but you say in your last paragraph — "We do not wish to be unfair." Let us put your fairness to the test. Only three pages later, immediately beneath F. G. Jannaway's letter from which you so often quote the passage in question there appears a quotation from a letter by Robert Roberts. F. G. J. appended this because it said the *same thing in different words* to that which you find so wrong in F.G.J.'s letter.

This is what R.R. wrote (to those from whom he separated on the question of the Inspiration of the Bible)

"We do not say you are not brethren, or that Christ will refuse you at His coming; we judge ourselves. We say we cannot be implicated in the position which you feel at liberty to hold towards the new doctrine that has been introduced. We desire to regard you with feelings of friendship and brotherly love; but so long as you retain connection with a false doctrine of so dangerous a character, you compel us to stand aside in the spirit of Paul's recommendation, which, while telling us not to count you as enemies, but to admonish you as brethren, at the same time directs us to have no company while things are on a footing that does not allow of it."

If you are fair, and that means just and equal, how is it that you have printed Frank Jannaway's words to prove him and *Dawn* members as reprobates, and yet you never condemn Robert Roberts for expressing *identical* sentiments. Why have you quoted F. Jannaway at least ten times and never quoted Robert Roberts to the same effect? I am sure you are not dishonest, but the human heart finds it almost impossible to admit to making a mistake. It takes a man of true humility and of a noble heart to say — "it was an oversight" or, "I made a blunder."

So I appeal to you again, as I did in a previous letter to get back to the understanding of Fellowship as found in the later writings of Robert Roberts.

If you print Robert Roberts' statement alongside that of Frank Jannaway then we shall know that you really do mean that you

“do not wish to be unfair.” But if you refuse to print it, we shall thereby know that you prefer to mis-represent the position of the *Dawn* fellowship.

You conclude your article by saying that *Dawn* “views will be published” but my last letter was firstly patronised with faint praise, and then effectively destroyed in meaning, by editorial “cuts”.

Because of this I wish to remain yours anonymously, though nevertheless yours sincerely,
Simplicitus.

Correspondence (*Reply*)

From Simplicitus.

IN A LETTER this anonymous correspondent defends the *Dawn* in calling all Christadelphians “brethren” by referring to R. Roberts who said to those from whom separation had taken place—

“We do not say you are not brethren, or that Christ will refuse you at His coming.”

R. Roberts has been dead eighty years. It is believed if the truth on this matter could be put to him, he would agree to modify his views. In “Christendom Astray” R. Roberts suggests that when Christ was tempted in the wilderness this was by an angel: a thought dangerously near to the doctrine of an immortal devil. While brethren have refuted this, they have believed that if this correction could have been put to R. Roberts he would see the need to correct his statement. Even the great can make mistakes, and perhaps it is only when the evil fruit of these is seen that the error must be rejected, much as the author of them may be loved for his work and stand for the Truth.

R. Roberts did not foresee that to regard all professing the name as “brethren” could lead to the present apostasy in which the name *Christadelphian* has lost the meaning as the “sect everywhere spoken against” and amongst its professions almost every error of Christendom is found viz; Joseph the father of Jesus; the nature of Jesus unlike our own in that it was impossible for him to sin; Jesus no longer a mediator but one to whom prayer can be made thus making him into a God etc. etc.

The name “Christian” was once descriptive of those who were separated from all counterfeits; so the name “Christadelphian” was unique in defining a people separated from all claiming to be “Christians”, but this privileged stand has now been lost, and it has

to be regrettably admitted that Christadelphians as a body are only a sect of Christendom. Can these be scripturally addressed as "brethren". Jesus said:-

"My brethren are those which hear the word of God and do it."
(Luke 8:21)

W.V.B.

Addendum

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

(2 John verses 9-11)

"It is the duty of the friends of The Truth to uphold it as a basis of union among themselves, by refusing to receive those who deny any part of it. Paul demands withdrawal from 'any man' who obeys not his word — 'delivered by epistle'."

(Christadelphian, Sept. 1885 p. 388)

"Many who have allowed the entirely inspired character of the scriptures, have not been able to see the necessity for insisting upon that truth in our basis of fellowship. They have been inclined to leave it as 'an open question'. This is the result of a faulty perception of the Apostolic doctrine of fellowship."

Robert Roberts,
(Christadelphian, Sept. 1885 p. 386)

Footnote.

It is important to ascertain the difference between "separation" as distinct from "standing aside", when it is admonishing as brethren. But if withdrawal has taken place, those holding the wrong doctrine must be as the heathen man and the publican. So could not be as brethren or having hope of acceptance.

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

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold and silver. . . .”

(Daniel 11:36-38)

MARXIST-LENINISM is the prevailing worship in that sprawling mass of territory, Russia. The ruling clique has no time for “Christianity”. True the Russian Orthodox Church still exists, but the Soviet Union is a professed atheistic state; it does not regard the “God of its fathers”. People of the Evangelical persuasion, who have endeavoured to take Bibles into the country, have been apprehended by the Secret Police. The official propaganda speaks against “the God of heaven”.

Yet Russia prospers, and will continue to do so until “the indignation be accomplished”, for what God has “determined shall be done.”

It is quite obvious that the Soviet Government, backed by the majority of its peoples, honours its forces. Armament is what that nation worships more than anything else. Upon the manufacture of its weaponry it heaps its “gold and silver”. Even while building up its own forces, it is quite willing to distribute from its arsenal to any quarter which might take up an anti-western stance.

So to Cuba, and through Cuba into Africa. To Angola, to Ethiopia, to Libya and through Libya now into Chad, where at the time of writing, French soldiers have joined with the official Chad forces to fight back the rebels in the Ati region, who have been equipped with Soviet weapons. Zaire is another country which has suffered due to Soviet and Cuban intrusion via Angola. But Russia is a master of propaganda, turning situations of its own creating into propaganda evidence of the evil intentions of the Western allies. For example,

concerning recent massacres of Europeans and Africans in Zaire, Russia's official explanation through its Government News Agency, is as follows:-

“Blood is flowing in Zaire because of the military actions of the interventionists. The argument that the operation was to rescue white people from being annihilated by the blacks, was obviously racist. It was the same pretext as the gunboat diplomacy of colonial powers. There were only a few hundred Europeans in the area. In itself the task of evacuating this number in our age of technology is not very difficult and certainly does not require the intervention of huge military forces from a number of states. In official circles of the North Atlantic bloc they are not hiding the fact that the combined action of the Western countries in Africa is being co-ordinated and directed by the United States through the Commander in Chief of Nato armed forces in Europe. It is becoming more and more clear that the direction of the implementation of this plan is being carried out by Washington and that the role of a fighting force in Zaire has been assigned to other partners in the Nato pact.”

The truth of the matter of course is that Nato, nor the United States were directly involved in the decision by France and Belgium to intervene in Zaire. France has not been a military participant in Nato for a decade. But many Africans will not see through this Soviet propaganda used by those (including indigenous black marxist leaders) whose ambition is to exploit Africans for the furtherance of their own desire for power.

At the time of writing another Ethiopian offensive against Eritrea is expected. Russia has supplied Ethiopia with over fifty fighter planes, and the Cuban presence there has been building up.

The British Prime Minister speaking in New York has summed up the situation in the following terms:-

“Those of us who played a tiny part in helping Africa to emerge from colonialism are not content to see her misused by a new imperialism or become, as she might, a new breeding ground for discord between East and West. The old principle of non-interference and the peaceful settlement of disputes are best for the struggling people of Africa. I urge them to speak out clearly for it will soon be too late, and they will find themselves caught up in an arms race, with growing instability for their countries and increasing danger of wars.”

Russia's propaganda is far more effective however, for hundreds and hundreds of Ethiopian children are being taken to Cuba for

“revolutionary” education. They are joining thousands of others who have arrived from Angola and Mozambique. Such a mode of indoctrination is very successful. One of the effects of such propaganda is to say one thing and do something else. To hide actual intentions in verbal flurries and assurances of good intentions.

The former American Secretary of State has it all weighed up as follows:-

“It was essential to make clear to the Russians that they could not have it both ways — they cannot have both detente and an exacerbation of all countries. It cannot be that they make new arms agreements, for example with the Palestine Liberation Organisation, and at the same time say, ‘We are for peace in the Middle East’. This is a challenge that this Administration (that is the new current U.S. Government) faces if we want to work for peace.”

But Russia does have it both ways to some degree. The campaign of Russia against the neutron bomb caused the United States President to provisionally scrap the neutron bomb scheme; a considerable concession. But without any marked reciprocation on the part of Russia, which unashamedly bases itself on the Lenin policy:-

“To speak the truth is a petty bourgeois prejudice. To lie, on the other hand, is often justified by its end.”

So Russia becomes more and more powerful; and through its policies a growing threat. Such a situation will continue, for as Daniel has prophesied, it “shall prosper till the indignation be accomplished: for that that is determined shall be done.”

D.L.



How great calamity came through lack of care - A lesson from the Book of Kings

JEHOSHAPHAT WAS THIRTY FIVE YEARS OLD when he began to reign and he reigned twenty five years in Jerusalem. It is recorded that he walked in all the ways of Asa his father and turned not aside from it, doing that which was right in the eyes of the Lord. Nevertheless the high places were not taken away, for the people still offered and burnt incense in those places. Jehoshaphat made peace with the king of the northern portion of Israel. Regarded no doubt as a move which would prove to be a blessing in removing enmity between the divided ten tribes and two tribes of the kingdoms of Israel and Judah. But here was the seed of harm sown, through lack of care.

As a preliminary it may be fitting to consider something of the history of Jehoshaphat's father Asa. It is recorded that Asa did that which was right in the eyes of the Lord as did David his father. Asa took away out of all the cities of Judah the high places and the sun images, not all of these, but there was considerable endeavour to be right, and for ten years of his reign the Jews had the blessing of peace. Also he renewed the altar of the Lord that was before the porch of the House of God, and at his instigation the people made a covenant to seek the Lord God of their fathers, with all their heart and soul. It was a good lead; and so it is recorded:

“And (God) was found of them: and the Lord gave them rest round about.” (2 Chron. 15:15)

But sorrowfully, great trouble arose for Asa five years before his death; after a very long reign. He made a league with the alien nation of Syria, to fight against a threat from the ten tribes of Israel under Baasha.

On being reproved by God's prophet he responded very badly, was wroth putting that faithful prophet in prison; and crushing some of the people at the same time. Retribution came three years later, he began to be diseased in his feet. Would he now change, repent, remembering the reproof for seeking alien help, and so rely upon the Lord? *No*; he sought to the physicians and not to God. After a troubled and painful two years he died.

What a flaw upon such an ones' life after a long service of dedication to the work of God in the rulership of His people. What then of his son Jehoshaphat; would he remember the lesson of making a league with those whom God condemned? Here in the record, is seen

a righteous man's failure to perceive fully, from past events, the care he needed to exercise.

“And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.” (2 Kings 8:16)

The significance of this information begins to dawn as the following verses concerning Jehoshaphat's son are read.

“Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

“And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the Lord.” (2 Kings 8:17-18)

Let it be noted that Jehoshaphat was still on the throne when Jehoram was selected by Jehoshaphat his father to co-reign with him. If Jehoram had turned out to be a good king this would have been perfectly acceptable. But what was the reason for Jehoshaphat doing this? Surely on contemplation, not the best, the wisest, or the most careful reason. Rather consideration that Jehoram was his firstborn, it was right that the firstborn should succeed, but only if he were worthy. This principle should have been realised, for there was the lesson from Jacob and Esau and from Solomon and Adonijah.

But what motivated it is indicated as follows:

“Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

“And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.

“And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the firstborn”.
(2 Chron. 21:1-3)

He gave this godly office to Jehoram because he was his firstborn. But consider Jehoram's history, and how the bad part of that history came about through Jehoshaphat first making peace with Israel. Jehoram, as already indicated had married into the wicked Ahab's family. His wife had therefore been schooled by the evil Jezebel. Is it to be wondered then at his vile unscrupulousness! ?

“Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

“Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife; and he wrought that which was evil in the eyes of the Lord.”

(2 Chron. 21:4-6)

What black calamity! Look at the list of evils! ! His cutting off of his brethren, the sons of his father; and the leaders of Israel. The bringing in of the Jezebel worship into Judah, with all its ill, ungodly effects.

Edom revolted at this time of evil, and there was an inconclusive battle, for the revolt still succeeded. Libnah revolted. High places were made upon the mountains, and the record says that the people were compelled to such worship. The Philistines attacked. The Arabians attacked and carried captives away. Only the youngest son of the king was left. Soon afterwards he fell ill, and after two years of sore disease he died.

But the evil chain of events had not ended. His one son and successor was thoroughly unfitted for the position of ruling over the people of God. So again it is recorded:

“He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. Wherefore he did evil in the sight of the Lord like the house of Ahab: for they were his counsellors after the death of his father to his destruction.” (2 Chron. 22:3-4)

This one reigned but briefly, and also came to a violent end after but one year. What next? Had the evil chain of events now been broken? No!

“But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.” (2 Chron. 22:10)

For six years, such a wicked woman; heartless and without natural affection reigned over the land. What a time of suffering for the people with such a ruler. Eventually she was slain, and matters were righted.

But what a lesson is conveyed by the perusal of such a black history, which started with a righteous man (Jehoshaphat) making a wrong move, in making peace with the apostasy; and in allowing himself to have his judgment over-ridden by the letter of the law in appointing his eldest son to the succession without due regard to such an one's character, and circumstances, brought about through his earlier lack of care.

The scripture clearly states, the brethren of such an one, whom later he slew, were better than he, and this Jehoshaphat had failed to realise. Later Jehoram's own son, Jehoshaphat's grand-son, also died violently through alliance with the Apostasy; encouraged, as already considered, by his predecessors.

What evil can result from wrong and unwise action. What a momentum a wrong course can produce; and it may be a long and calamitous time before the evil chain of events finally come to an end.

This history no doubt is preserved as a lesson in caution and care for the last days. For it is evident that other events at other times have led to prolonged suffering, distress, and evil. His people are far from perfect, and do make mistakes in these times. But greater the blame if mistakes are made in haste and incaution, especially if a train of much trouble and evil ensues.

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.

Our two sisters have returned from their visit to England, refreshed and uplifted in spirit by the companionship of brethren and sisters and in the sharing of our love for one another in the bonds of His Truth.

We look forward to the arrival of Sister Lois Bouchet from England, God willing, rejoicing in the opportunity of sharing experiences and strengths.

The work of witnessing goes on with advertising in local newspapers. Replies, though few, have encouraged in that some are moved to write and a witness is thus possible.

Thoughts and prayers have been with all in His house, in gratitude for His guidance and care shown on behalf of each of His children.
J.A.DeF.

“PENTRIP”, Black Rock, Portmadoc,

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

We feel our Father's guiding hand in our affairs in practical help received, much appreciated.

We have experienced a very cold winter — and now exceptional heat and realise the more, the mighty power which sustains us, and also as we continue in health and strength and enjoy the simple country life.

We have been pleased to have had the company of Bro. Smith.
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.

At the time of writing we are looking forward to the return of our Sister from the States, feeling the visit will have been helpful to the binding together of those in the Body far and near. We shall be pleased to have her back and look forward to sharing in the blessings which the visit will have afforded.

Our witness continues in helping one or two by word of mouth and by the answering of letters received.

W.V.B.