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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"

"THE REMNANT – PART 8"
(The only magazine contending for the faith)

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At the Table of the Lord

“Because ye believed me not, to sanctify me”

THIS MORNING we have stood with Moses on Mt. Abarim and listened as God spoke to him:

“... Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

“And when thou has seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.”

(Num. 27:12-13)

In the mercy and kindness of God, Moses was allowed to see the land promised to Israel, His people. He could see it, but would not be allowed to enter therein, as verse 14 tells us:

“For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.”

Can we try to share Moses' thoughts as he stood there on Mt. Abarim and looked out over the land promised to Israel? He would long to be allowed to enter that promised inheritance. He would reflect upon why he wasn't allowed to enter, for we are told he rebelled against God's commandment. At the same time, he would rejoice at God's mercy in allowing him to see the land, for he could have died never having seen the hoped-for inheritance, except through eyes of faith.

Perhaps, then, brethren and sisters, if we can enter into Moses' mind upon the mountain, we can be helped in our struggle to enter into the promised inheritance. While Moses was not permitted to enter into the land, we believe he *will* enter into the eternal inheritance of the faithful people of God. God said to him:

“... thou also shalt be *gathered* unto thy people. . . .”

(verse 13)

We find the word used here for “*gathered*” is in the Hebrew, “Asaph,” found in the titles of many of the Psalms, and translated as “the Gatherer” — Christ, who will gather together His people, God's children, to a judgment; and those approved there, to eternal life. Moses knew that hope, and we believe he will be among those on the Gatherer's right hand.

Can we, then, imagine what thoughts would be going through his mind as he heard God's words spoken on Mt. Abarim? No doubt there would be deep regret that he had failed, had "rebelled . . . in the strife of the congregation. . . ." "*Strife*," we find also means "provocation," and is the Hebrew word, "meribah". The place of strife, where the waters gushed forth from the rock, was called Meribah — a reminder of the provocation of God and of Moses that occurred there because of "the strife of the congregation." Can we review for a moment the position of Israel at Meribah? We find it described in Numbers 20:1-5. There was no water and Israel rose up against Moses and Aaron, and, we are told:

"And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!" (verse 3)

To "chide" means "to complain", "to contend", "to debate", "to rebuke", "to strive". Israel had been in the wilderness nearly forty years. There remained but a short time before they would be able to enter the land. Of those who were over twenty years old at Kadesh-Barnea, there were few left, for God had told them all but Joshua and Caleb would perish because of their refusal to go up and take the land. Miriam, the sister of Moses and Aaron had died; Aaron was soon to die; and Moses also did not have very long to live. All these forty years, God had led His people, the fire and the cloud was *always* there to lead them; the manna was there every morning (except the sabbath day) for food and water had been provided for them in all their journeying. They truly "lacked nothing". Here at Meribah, shortly before they were to enter the land, they were again tested — "there was no water". They failed the test, for they "chode with Moses". How easy the flesh succumbs to circumstances and rises up to complain, to debate, to contend. Why did they do it? Perhaps they were discouraged, perhaps discontented, perhaps jealous of Moses and Aaron. There were, no doubt, many reasons, all fleshly ones. It was really against God that they complained, for Moses and Aaron were simply carrying out the word of God. As Moses and Aaron encountered this striving of the children of Israel, we know they must have become impatient, discouraged, angry, and were provoked by the people. Yet, they obeyed, for verses 9-10 tell us:

". . . Moses took the rod from before the LORD, as he commanded him.

"And . . . gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?"

Here was where Moses rebelled against the commandment of God as he was told on Mt. Abarim. We find the word "*rebelled*" in

Numbers 27:14, and this word “*ye rebels*” in Numbers 20:10 are the same Hebrew word. It is the word “*Marah*” meaning “bitter”, “to be disobedient”, “to provoke”. God was very clear with Moses, Numbers 20:12:

“... Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.”

Can we visualize Moses' reaction: saddened, distraught, ashamed because he had failed, had rebelled, was even as the children of Israel whom he called “*ye rebels*.” Why was it so? Because, we are told, he failed to sanctify God before the people of Israel. “Sanctify”, we find, means “to hallow”, “to purify”, “to cleanse”, “to make holy”. How did Moses fail to sanctify God. His words were, “... must *we* bring forth water...” taking the power of bringing forth the life-giving water to himself when it was really God's. Moses, in his many years, had done much to sanctify God. He forsook the riches of Egypt, choosing rather the reproach of the people of Israel; he faced Pharaoh; he led Israel out of Egypt; he pleaded for Israel when God thought to destroy them; yet, he failed here at Meribah. Why did it happen?

To help to a fuller understanding of Moses' situation at Meribah, we read David's words:

“They angered him also at the waters of strife, so that it went ill with Moses for their sakes:

“Because they provoked his spirit, so that he spake unadvisedly with his lips.” (Psalm 106:32-33)

Again, we find the word “provoked” means “rebel”. By their strife, they caused Moses' spirit, his flesh, to rebel; and, as a consequence, he failed to sanctify God, speaking unadvisedly, or as the word implies, without thought or being circumspect. Because of his rebellion, the only instance we are aware of, he could not enter into the land. He could not rejoice in the “end” of that long, painful wilderness journey. What submission, what awareness, what sorrow, and yet, what hope and gratitude would be his as he stood there on Mt. Abarim, overlooking the promised land. We find the word “Abarim” comes from the root word “*eber*”, meaning, as we are aware, “to pass through” or “cross over”. It was Moses' hope to pass through, cross over into the land; but no, God decreed upon Mt. Abarim he could not. We find that Mt. Abarim is also called Mt. Nebo, as we read in Deut. 32:49; and looking further to Deut. 34:1, we find that Mt. Abarim, Mt. Nebo was also called Pisgah, where Moses died as he viewed the land.

This word “Pisgah” is used as “*consider*” in Psalm 48:12-13:

“Walk about Zion . . .

“ . . . *consider* her palaces”

Moses, from Pisgah, as he considered the land, realized his failure; yet, had the hope of being *gathered* to his people. As he *considered* that land, and realized he could not enter into it, he could easily have become bitter, feeling, Look at all I’ve done, all I’ve endured, all the provocations I’ve known! He could have blamed those who provoked him, saying, it’s too much for me to endure. He could have blamed God for being unmerciful, for after all I was provoked. He could have reasoned, I have only failed to sanctify Thee this once. Yes, I did rebel, but who wouldn’t in the circumstances? All these are thoughts of the flesh, natural thoughts which may have passed through his mind, but he rejected them as we can see from his further words in Numbers 27:16-17:

“Let the LORD . . . set a man over the congregation,

“Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.”

Moses’ only care and concern was for God’s people, the congregation of Israel, lest they be left without a shepherd. Moses was their shepherd, but was soon to die. What of the sheep? Moses’ conviction in this regard is expressed for us in Deut. 18:15:

“The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren’ like unto me; unto him ye shall hearken;”

How merciful of God to provide such a prophet; how faithful of Moses to embrace this promise. There was a prophet raised up, as we read in Numbers 27:18:

“ . . . Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;”

Joshua did lead his people in and out as a shepherd, but more is involved here, for we realize he was a type of the greater Joshua — Jesus who said, “I am the good shepherd” (John 10:11) And, also:

“ . . . the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

“And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.”

(verses 3 and 4)

How helpful for us, brethren and sisters, as we consider the mind of Moses there upon Pisgah, the place where he *considered*. He carefully weighed over his failure, God's justice, God's mercy. He considered how he had neglected to sanctify God. He realized that he had indeed spoken unadvisedly (without care and thought) with his lips. Those who provoked, those who rebelled because there was no water, or so they thought, were wrong, and would no doubt be held responsible for murmuring, rebelling, provoking. But, Moses recognized and accepted his own failure and submitted to God's judgment without murmuring or giving way to anger. He knew sadness, shame, loss, but his care was for his people, the congregation of the Lord.

Brethren and sisters, how greatly we can profit by his example, can be helped to more fully sanctify God, obey God, and glorify God in the face of trial, of provocation, yes even of rebelling. If we can recognize our own failures, sorrowing over them, seeking to correct them in the spirit of Moses as he stood there upon Pisgah where God caused him to consider, we may indeed have hope as Moses did. Let *us* consider — do we provoke God, or one another? Do we rebel? How do we react when provoked? Even Moses failed under this trial, crying out against them. How easy it is to fail. Let us *consider* our ways as we have been helped by seeing Moses' spirit on Mt. Abarim, on Pisgah. Let us, indeed, observe that spirit of Pisgah, with all its hope and help. Let us look carefully at ourselves, examine our position, our work, our attitude, our service to each other and to God. And, although we fail and know His correction, let us not lose the hope which is promised, nor lose the care for each other in the long wilderness journey.

J. A. De F.



“The Remnant” — The only Magazine contending for the Faith. (Part 8)

AMONG THE MAGAZINES claiming the name *Christadelphian* for over seventy years has been the —
Advocate

The circulation of this magazine is principally in Canada and America. It was started at the turn of the century by one, Thos. Williams, as a means of propagating his theory that only those who had been *baptised* could be raised to judgment. Like so many he based his theory on one verse, and would not consider the general teaching of the Word showing the principles of the Truth:

“As in Adam all die, so in Christ shall all be made alive.”

He argued from this that only those who were “in Christ”, who therefore had been baptised would be raised to judgment, and those who were not in Christ, and so had not been baptised, could not be amenable to the judgment seat of Christ.

This meant that a man could become *responsible* by knowing the Truth and flout the requirements of God, by saying to God in effect, you cannot touch me — “I have not been baptised.”

On the face of it such a position is unsound, and alien to the principle of divine judgment and an insult to divine justice. Baptism is only a step in the process of coming to God, and it should be remembered that before baptism, it is God who *calls*.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son . . . Moreover whom he did predestinate’ them he also *called*.” (Romans 8:29-30)

The old Testament expresses the same thought:

“For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.” (2 Chron. 16:9)

The divine *call* is a command. Obeyed it can lead to the inexpressible joy of being united to God and His Son. If disobeyed then life becomes barren, and bereft of divine care, and subject like the world to “time and chance”.

With worldly monarchs it is recognised that a request is a command; how much more so should it be with the King of all the earth.

If the Advocate members would pause here and consider, they would deliver themselves from the error of non-responsibility of the enlightened rejector; an error which makes a mockery of divine justice.

Error is leaven. The words of holy writ cannot be gainsaid: "a little leaven leaveneth the whole lump."

The Advocate Group — Victims of "leaven".

Members of the Advocate whom we have met, are kind, genial and hospitable, but as R. Roberts says kindness, although an essential in those professing the name, is no substitute for *faith*. Many in the world are kind, but this is of no avail unless they are prepared to condemn the world by being thus baptised into the one faith.

Error which is subversive of the Truth must be dealt with, otherwise the Body will soon lose the Truth. The command is:

"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, as ye are unleavened." (1 Cor. 5:6-7)

Members of the Advocate must have read this command many times, and been aware of the teaching in the Law, that at the time of the Passover, no leaven must be found in their dwellings for seven days. When it is remembered that the Law is the basis of the teaching of Christ, the importance of removing error from the Body is of paramount importance.

Whenever an error is introduced it follows that unless this is expunged as leaven (and think how this was to be regarded by the children of God in the days of Moses) then further errors will quickly follow. Experience can greatly fortify precept.

We remember visiting an exhibition about the time of the Passover. When Jewish children were asked at one of the stalls about "leaven" the answer was most enlightening. "Mother" kept special pots, pans, plates etc. from year to year uncontaminated by any use so there was no danger of leaven. Their countenances revealed how deeply this was ingrained in their thinking. (an exhortation of a kind) How powerful is the word that after three thousand years there can be evidence of its teaching in living witnesses, even if in an unenlightened way.

If error had always been regarded in this way, *the* Truth would not have become a victim of “philosophy and vain deceit”. Failure to perceive, and uphold has almost robbed the whole world of that which is most precious, more so than all the gold in Fort Knox or the diamonds in South Africa.

Apostasy has a powerful ally in deception. When there is departure from the truth, it is not recognised, as it should be; that means going into the world. There are no intermediate positions between being in Christ and in the world, whatever is claimed to the contrary is only the subtle voice of deception — really the voice of the serpent.

Coming back to a careful (but we hope kindly) examination of the position of the Advocate—

They openly state they do not believe in withdrawal by expunging the unrepentant from their camp. They believe it is kindness to keep them in, mistakenly supposing they may convert them from their errors; instead of which those in error gain the ascendancy by their appeal to kindness and forbearance, so that the result is a body of people no different from the world, but what must be stated in all humility, “aliens from the commoowearth of Israel”. How sad.

“Thos Williams” — you did a great work: but an evil work. The fruit is seen to your shame in a people professing the name but denying the power.

W. V. B.



Our Dwelling

THE WORDS OF OUR BROTHER PAUL are of extreme importance as he reminded his brethren at Corinth in II Corinthians 6:16:

“. . . for ye are the temple of living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”

These words are indeed familiar, and they are recorded often throughout the Scriptures to help us; for how necessary it is for each of us to be reminded what our dwelling should and must be. We, brethren and sisters, must recognize that we are in constant danger of forgetting the blessed position we are in, that position of closeness we are allowed to share with a merciful Father.

This danger, failing to value our dwelling with God, is not a new peril; on the contrary, all who have truly heard the word of God have, during their time of probation, lived the same danger. We can site for instance the children of Israel as they journeyed in the wilderness, for they were required to remember their dwelling, the position they occupied in the household of God. They were reminded of their place constantly, for their every movement was directed by the cloud and fire that abode amongst them, a visual sign of God's presence and power with His people. It was just as God's word spoken to Moses at Sinai had said it should be, as Exodus 29:45 and 46 tell us:

“And I will dwell among the children of Israel, and will be their God.

“And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.”

We recall how the cloud had brought them out of Egypt, how it was darkness to the camp of Pharaoh but a light to Israel; and surely Israel's response to such a great deliverance was appropriate, as the record in Exodus tells us:

“And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD. . . .” (Exodus 14:31)

This deliverance, coupled with the great plagues they had witnessed upon the Egyptians, along with the constant visible overshadowing day and night of the cloud and pillar of fire, was all given to them to serve as a reminder of God's dwelling with Israel.

All of these signs of the power of God working on their behalf were experienced before their being brought to the point of entering into the land of promise. We know at that time how Moses at God's direction sent twelve spies into the land to search it out and their report we read in Numbers 13:27 and 31:

“. . . We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

“. . . We be not able to go up against the people; for they are stronger than we.”

The report of the condition of the land was obviously not what they had expected; yet, we know from God's words to them as they came out of Egypt, concerning the keeping of that day, in Exodus 13:3-5:

“And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

“This day came ye out in the month Abib.

“And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hitites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.”

Had not Israel forgotten? They failed to remember even in the sight of all they had witnessed up to this time to help them know God's presence with them.

We might ask how could they have forgotten? Was it, perhaps, that they took for granted the position they were in until they no longer valued that which was theirs? Does not this example help to point out the danger which we also are ever faced with, that it is possible we, too, can take for granted our position if we fail to remember to value it as we should? We are in a similar situation as those in Israel, for we, too, are on the verge of possible entrance into the promised inheritance God has told us of. Likewise, we find ourselves in difficult circumstances, situations which demand our doing things we may not naturally wish to do, which may even cause us to fear and tremble, but let us remember that at such times of trial, God is testing, seeing whether or not we value our dwelling, seeing if we trust, believing that He is indeed walking close with us. Our response is what counts in God's eyes as shown us by the example of Israel; so let us take seriously that warning to us, to alert us lest we forget the danger involved in becoming complacent.

Caleb's Example

Perhaps we can be helped to guard against becoming this way, by considering for a moment the example of Caleb in this same situation as we found Israel in, for we know that out of all Israel only Joshua and Caleb with those under twenty years of age at the time of Israel's failure to value and trust in their dwelling with God, were permitted to enter the land. We see in Numbers 13:30 that Caleb's reaction was different. His reply was:

“. . . Let us go up at once, and possess it; for we are well able to overcome it.”

Also, Chapter 14:8:

“If the LORD delight in us, then he will bring us into this land, and give it us. . . .”

And, further in verse 9:

“. . . neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.”

What made this difference between Caleb and the majority of Israel? For, if we can perhaps know it, we, too, may be helped to enter the land as he was? Let us consider Caleb by going to Numbers 14:24, where we read God's words concerning him:

“. . . my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land wherinto he went; and his seed shall possess it.”

We are told “Caleb had another spirit with him,” and was this, then, that which made the difference? According to the concordance, we find that this word “another” used here comes from a prime root meaning “to loiter”, and is rendered “to be behind”, “to follow”, “to be next to”, “to wait”. It could be said, then, that Caleb had a “following spirit”, a spirit which was behind and next to God, which waited upon Him. It was obviously a right spirit, an eager spirit to follow, a spirit of faith and trust in God that could not be displaced by obstacles which came into his path. He remembered, did he not, by that spirit, his dwelling where only strength could be found — close to God from whom the enabling power to overcome was obtainable. Because of his spirit, he was allowed to enter the land promised as the record in Joshua 14:13 and 14 tell us:

“And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

“Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.”

Caleb inherited Hebron, a Hebrew name which means “to have fellowship with”, “to join”, “compact”, “coupled together”, and how fitting this was, for truly Caleb had a compactness with God because he remembered his dwelling, valued it, and through the help of the Spirit was kept fully behind and following God. For us, then, Caleb’s example makes it quite clear as to what our own spirit must attempt to be like in order to maintain our dwelling with God. We might question, Are we waiting in true anticipation of entrance and dwelling in the land promised of God? If we are, our dwelling *now* must reveal that waiting spirit, a spirit which cannot be turned by the barriers placed in our path. Let us remember that we walk not alone but that we have a dwelling as Paul reminds us of in I Corinthians 6:19 and 20:

“What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

Here we have our place in the sight of God personified, the recognition of the price paid by the Lord Jesus, the recognition that it is only through Christ that we can dwell with God, that we can hope to glorify Him, that we can have the one body, the one spirit. Must we not then strive to remember our dwelling, for by it and through it we can abide and are able to overcome.

M. C. S.



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

“Woe to them that go down to Egypt for help: and stay on horses, and trust in chariots, because they are many: and in horsemen because they are very strong: but they look not unto the Holy One of Israel, neither seek the Lord” (Isaiah 31:1)

EIGHT YEARS AGO at the Independence Day memorial ceremony the then Prime Minister of Israel had this to say:-

“This is one of the greatest days in our history: the celebration of Independence Day — the independence of the Jewish people in its homeland. To my sorrow, this is still not a day of peace in Israel. You know as well as we do that, had it depended upon us, there would not have been the war in '67. We came to this land to rebuild it because it is ours—in peace with our neighbours, in peace with those whom we found in our land and in the surrounding countries. We wanted to work, to restore the glory of this country. We went down to the desert, we went up to the hills. Nobody had cared enough for this land in order to build and develop it. We came back with all the fervour and enthusiasm and the decision that this was going to be the Land of Israel, a land of peace, dedicated to co-operation with its neighbours. This was not, to our sorrow, to be our fate. We have not yet seen the slightest sign from any one of our neighbours that they are prepared for this. But we are confident that the day must come. How soon it will come we cannot say. But we are convinced of one thing: as long as Israel can defend herself, the day of peace grows closer.”

In the following years Israel has continued to build up its forces to the best of its ability. It has its “chariots”, and continues to put its trust in them, but the “Holy One of Israel” is not looked to for the help He alone can give.

But eight years ago also saw a considerable political change in Egypt. Israel's arch-enemy Nasser had died, and a new President

took his place. The new Egyptian leader at first seemed to be following a similar course to his predecessor. After over 12 months in office he was talking on the following lines:-

“Israel was still living in the ‘illusion’ of victory. It had indeed won a ‘military victory’, but not a strategic victory. ‘It cannot win such a victory unless it defeats the will of the Arab nation.’ That was why he still refused to enter into an argument with Israeli leaders. ‘I shall not enter into an argument or negotiations with them as they and the Americans want.’ Concerning the diplomatic front, his initiative of the previous year had been a step towards a comprehensive solution covering all Arab territory.

“It was first turned into a separate solution with each Arab State. Then it was turned into a partial solution with Egypt; and then into a partial solution to the partial solution with Egypt. What does this mean? It means that I should be happy and satisfied when they tell me that they would open the Suez Canal and no more. They even named this solution the opening of the Suez Canal.

“I told them that was enough . . . I have ended all contacts with the United States and told them that the game of hide and seek is over. I know what you want and you know what I want. I want my land and the Arab land, nothing more.

“This did not mean that political action had finished. But to the Arab masses he assured them that he stood by two principles: never to relinquish a single inch of Arab territory and not to compromise on the rights of the Palestinian people. ‘There will be no negotiations — the Americans may as well save their breath about finding a solution. Whoever wants to speak within the framework of these principles is welcome’.”

But as the years passed Israel hoped for Egyptian help, namely a separate peace treaty; and efforts recently have been stepped up in this direction. But the ancient prophecy declared, “Woe to them that go down to Egypt for help. . . .” Has Israel been helped?

About the middle of July last a diplomatic convention was arranged at Leeds Castle, Kent. Attending was the Israeli Foreign Minister, his Egyptian counterpart, and the American Secretary of State, as a mediator. It seemed that both sides identified with each other on the following points:-

A five year transition period for the West Bank and Gaza. Some form of self government for the people of the West Bank and Gaza.

Detailed arrangements to protect Israel's security. Conviction that there must be true peace and full normal relations.

The Israeli Foreign Minister said in advance that the discussions were not going to be "talks about talks". "We want laid on the table and discussed fully what is happening in Gaza, in Judea, and talk about the Jordanians and the Palestinians and all the parties involved in the Middle East situation." The Israeli proposal was for the granting of administrative autonomy for the Palestinians or possibly partition of the West Bank. Would Egypt help?

Within a few days of the talks at Leeds Castle the position was obviously a negative one, for the Egyptian President expelled the Israeli military mission from Egypt after a stay there of nine months. This severed direct contact between the two countries. With the return of this mission the only direct telephone line between Alexandria and Tel Aviv was broken. The Israeli defence minister was reported to have said:-

"We had waited many years for a direct contact with Egypt. The contact was important in itself and I hope the return of the mission is an isolated move and not the beginning of a negative process."

A few more days and the Egyptian President made himself clear. He was not in favour of any further meetings unless they were preceded by an official agreement that there would be no compromise on land and sovereignty, he spoke as follows:-

"I don't want to embarrass my friend (the American President) but, as I said the United States should act as full partner and not a mediator as we have reached the climax of the crisis. . . . From our side there will be no compromise whatsoever on our lands or sovereignty . . . we have exceeded the limits that the President called for in 1977.

Whenever there is complete agreement upon the fact that we shall not compromise on land and sovereignty, we are ready to discuss, otherwise we go to any other end, imaginable or unimaginable."

So threats have returned, because Egypt's leader is thinking about his position in the eyes of other Arab nations. He wants peace but cannot accept Israel's proposals which would then incite much Arab hostility against himself. So the Egyptian President is virtually back to his earlier statement of seven years ago.

On the part of Israel there is now considerable pessimism. Egypt's rejection of Israel's terms is considered to be the rejection of what is felt to be Israel's minimal proposal and defence requirement along

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with what was thought to be a liberal attitude concerning discussion over compromise regarding West Bank territorial partition.

What troubles Israel is the uncertainty of having American diplomatic support, because the United States has previously said that Israel ought to withdraw to the 1967 frontier line, which Israel feels would be a breaking down of her defences.

But the United States President has declared that "Middle East peace must come":-

"Our commitment to the policy of seeking a comprehensive and effective peace in the Middle East remains constant and very dedicated . . . and we will not back off on this."

But do any of the parties involved remember what the ancient writ has declared? Of course they do not.

"Woe to them that go down to Egypt for help . . . and trust in chariots . . . but they look not unto the Holy One of Israel, neither seek The Lord!"

D. L.



Conditions which the Elect experience

IT IS PLEASANT IN EVERY SENSE to speak in the free and unconstrained way a letter allows — to speak, that is, of those things which are hidden below the current of ordinary life, but which more deeply affect us than those things in which we appear as other men. It is not always possible to unbare the inner man. Yet, the inner man is the real man, and asserts himself in the outer life, sooner or later, with all men, for evil or good.

If the inner man is the new man, he may appear to be dormant a long time, because of the checking effect of surroundings. The deportment of the world in which we live acts on him as the chill breath of winter on a delicate plant or creature that seeks warmth. In its presence, he is liable to go into his shell and remain there. It is pleasant for him to come out and breathe the balmy air that comes with apostolic saintship, whether actual or contemplated. In the present case it is a little of both. I write to you, knowing some of you, whose remembrance is a comfort, and grateful as the incense of the sanctuary. I write to the rest knowing them not in person, but thinking of them only as the elect of God, and, therefore, as men and women, earnestly striving to consecrate themselves in their several spheres of life, to God, through His Son, in the way He has appointed, in the ardent love of His name, and in the joyful hope of His promised goodness, counting all things upon earth as dross, that they may win Christ.

To such, my letter, though necessarily public in its mode of transmission, is a confidential letter of friendship in Christ.

To the carnally-minded, whose natures have never yielded to the transfusing glow of the Spirit (radiant from the page of complete inspiration): and who survey all phenomena with the dull eye of their unspiritual discernment, and estimate all things by the rule of their heavy-footed present-world affinities, my letter will appear an

impertinence and a presumption. With the best of good wishes, I must leave them to their unhappy fermentations. Doubtless they have a mission. "The deceived and the deceiver are His." They serve a purpose in the divine working out of things.

The gibes of the unthinking: the ineffable scorn of the proud: the unmixed hate of the evil man are not without a place in the development of the saints of God. The prophets were subject to this kind of experience. Upon the devoted head of Jesus, the utmost force of Satanism was spent. The apostles (filling up the measure of his suffering), had to drink of the same cup, as he said. Therefore, as an element of divine discipline, they are to be patiently endured, without "railing accusation," which even "the angels, greater in power and might, bring not against them before the Lord." But while enduring them, it is lawful to get away from them, "letting them alone," as Jesus said; going apart, even "into the desert to rest a while."

My letter is to you who live in God: whose faith is a reality: whose affections are set on things above, and not on things on the earth: who are nothing in their own eyes: to whom the circumstances of their daily life are but the form of their probation; the mode of their development; the soil and manure in which they are being grown for divine use.

To you, mortal life is a pilgrimage in reality — not a cant sentiment: a journey in which you are consciously, overtly, and with many deliberate and practical adaptations of means to ends, passing on to a goal which is your objective. Your mortal affairs are but the vesture of your real, inner growing-up-to-God self. It is a luxury to commune with such — a luxury unspeakable.

R. ROBERTS

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.

We are encouraged in the work with one Sunday School scholar as response is seen to the wonder of God's purpose seen in His word.

Under the guiding hand of God, a further visit to England has been arranged, and we trust that blessing and benefit may be known by all.

It is planned, God willing, to resume our advertising in September asking for His blessing and guidance.

J. A. DeF.

“PENTRIP”, Black Rock, Portmadoc,

Breaking of Bread: Sundays, 11.30 a.m.

Bible Class: Mid-Week.

We feel encouraged that we are permitted to witness to the Truth in our small way, namely by an outside notice for the public to see, and so many stopping to read it.

How favoured also we are that we have “the readings” which are such a sustaining influence.

per D. L.

THE REMNANT

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.

The witnessing has helped by the one or two enquiries we have; the answering of which is a profitable work. In addition to the written enquiries we have two who are showing some interest but to what extent at this stage it is not possible to say.

Living in a world that claims all attention the still small voice of Truth does not generally appeal. We are thankful, however, overruling will take place to the benefit of any whose heart is toward Him.

W. V. B.