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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

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

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

**"CHRISTADELPHIANS – THEN AND NOW"**

**"SET YOUR HEARTS"**

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

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## At the Table of the Lord

### “Making melody in your heart to the Lord”

How helpful are the words of our brother Paul as he wrote:

“. . . to the saints which are at Ephesus, and to the faithful in Christ Jesus:

“Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

“. . . who hath blessed us with all spiritual blessings. . . .”

(Eph. 1:1-3)

**P**AUL KNEW AND VALUED THESE BLESSINGS given to the faithful, for he was one of such. We, brethren and sisters, are also striving to be among those faithful. We know what a hard struggle it is, what great grace and peace we *can* know from God through Jesus Christ. This grace and peace will help us in time of trial and affliction, help us not to despair, but to realize more fully how blessed we are. It may not seem at the moment like blessing to us, to our flesh; but in His wisdom and justice, it *is* blessing. What is our response, brethren and sisters, as the hand of God becomes so manifest in our living, to help, to correct, and to chasten?

### “Ye were sometimes darkness”

Paul helps us particularly as we listen to his words:

“For ye were sometimes darkness, but now are ye light in the Lord. . . .” (Eph. 5:8)

“*Sometimes*”, we find, means “aforetime”, “in time past”. How good it is that we are reminded that we *were* once walking in darkness, having no light, alien to the hope of Israel, without God in the world. From our present position, we can easily forget what we *were* like, children of disobedience. This was so, not because we wanted to be, but, perhaps, through ignorance of God’s way, or through not yet having grown in a spirit of obedience, not yet having responded to the hand of God. Let us not forget, brethren and sisters, that we *were* at one time darkness; and, even more important, let us be aware how easily we can slip back to being children of darkness. We remember John’s words:

“This then is the message which we have heard of him, and declare unto you, that *God is light*, and in him is no darkness at all.

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” (I John 1:5-7)

Is this one way we can know “grace and peace from God; and from the Lord Jesus Christ”?

What can we do then to carry out these desires of God to walk in light? Paul’s instruction is clear:

“... have no fellowship with the unfruitful works of darkness, but rather reprove them.” (Eph. 5:11)

“*Reprove*”, means “to rebuke”, “convince”, “tell a fault”. We must, then, recognize these unfruitful works of darkness for what they are; and once perceiving, avoid them, condemn them by not going near them. What are unfruitful works of darkness? We are inclined to think of them as dreadful acts or wicked deeds. But, upon consideration, do we find the key to what they can be is found in the word “unfruitful”? What is involved in unfruitful works? They are devoid of value to God who looks for fruitful acts. In Gal. 5, we have read many times of the two different kinds of fruits, the fruits of the flesh, and the fruits of the Spirit. They are clearly described for us so that we can recognize them for what they are in God’s eyes. Can we, then, with these thoughts in mind, look upon *our* fruits, what we bring forth? Are they pleasing to God, to the Spirit, or are they merely comforting to the flesh? We sometimes may look upon our works and think they *are* fruitful, for we may have a nice home, a family, a job, security in a measure, possessions that are pleasing to us. We *can* become so absorbed in these things that other, more important things may be neglected. Certainly these are not evil works, but can they be unfruitful in the eyes of the Spirit because they tend to build up the flesh? We are to be pilgrims and sojourners, brethren and sisters, looking for a city which is to come, ready to move as indicated by God. If our roots are too deep, if our interests and occupations are permitted too much interest or time, we can find it very difficult if not impossible to be pilgrims and sojourners. The world looks on these fruits as praiseworthy — and, up to a point, they are; but, if we become over-concerned with them, they can be unfruitful works, barren in the Spirit’s view.

### “Walk as Children of Light”

What is our help, our strength to counteract these material desires? We remember Paul’s words:

“... but now are ye light in the Lord: walk as children of light:” (Eph. 5:8)

How is it possible to walk as children of light? David, one who certainly was a child of light, helps in Psalm 119:105-106:

“Thy word is a lamp unto my feet, and a light unto my path.

“I have sworn, and I will perform it, that I will keep thy righteous judgments.”

To David, God’s word was *the* source of light, a light to show him the right way. To understand this need for light, each of us may have experienced darkness, may have tried to walk in total darkness, when it is impossible to see where to go. How quickly we stumble and fall, and soon become completely disoriented. And, then comes light! We are immediately oriented and can see where to go to achieve what we want or need. We are able to go in a right way. What a frightening experience total darkness can be to our physical senses. Must it not be just as frightening to us in a spiritual sense, brethren and sisters? We *do* need His word, His light to show us the way, to “walk as children of light.” Children are off-spring. God is light. If we are striving to be children of God, will we not struggle diligently to be children of light, knowing that “in Him is no darkness at all”?

**“All things reprov’d . . . are made manifest”**

In this great struggle, brethren and sisters, do we then look to the source of all light to guide us, to help us “reprove the unfruitful works of darkness”? How is it possible to do so? Again, Paul is there to help:

“. . . all things that are reprov’d are made manifest by the light: for whatsoever doth make manifest is light.” (Eph. 5:13)

“*Manifest*” comes from the word “light”. It is light, then, that can make apparent. Are we alert and perceptive enough to see what the light of His word does make manifest for us? Do we not find by experience that what may look attractive in a dim light, when the bright light of Truth falls upon it, its desirableness is greatly diminished.

This, then, is part of God’s peace and grace, the giving of light to help us in our walk as children of light. From experience, we know *that* way, the way, is not easy; but what helps is the realization that His mercy is lighting the way in a remarkable manner.

As we strive to walk faithfully in this time of probation, at times we may feel cast down, low in spirit, almost overwhelmed by the struggle to put down our flesh, by the circumstances that walking as children of light may bring upon us. But, here, too, we have help

from Paul, who undoubtedly knew the same circumstances. In Eph. 5:19, he encourages us to continue:

“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;”

How far, at times, we may feel from “making melody in your heart”. Yet, if we are walking in His way, and soberly weighing over what happens to us, and from Whom these circumstances come, won’t we be glad to be separate from the unfruitful works of darkness; won’t our hearts be circumcised, the flesh put away, and therefore, a rejoicing there, a making of melody, joyous and pleasing sounds within? “*Melody*” comes from a word meaning to “rub” or “twang”, as in the playing of a stringed instrument. This makes us think of David again who gave great praise unto God, who provided singers and players upon stringed instruments for the service of God’s house. He was one who did make melody in his heart to the Lord, singing Psalms and hymns and spiritual songs. Several of the Psalms have to do with stringed instruments as we find in the title, Neginoth: implying a harp of praise. In Psalm 4, we find the title to read:

“To the one who overcomes upon the harp of praise, a Psalm of David.”

It is a touching and clear evidence of melody in his heart to the Lord. In verses 6 and 7, we find this mind expressed:

“There be many that say, Who will shew us any good? Lord, lift thou up the *light* of thy countenance upon us.

“Thou hast put *gladness in my heart*. . . .”

Can we, too, brethren and sisters, feel, “Thou hast put gladness in my heart”? How is it done? By the light of His countenance, shining upon us, helping us, like David, to walk as children of light. That same light can shine in our heart, making melody there, to the Source of all light even when naturally we may feel low, cast down or depressed. How hard it is to look beyond our immediate circumstances — which may be severe, sad, or depressing, almost desperate at times, to the hope of salvation in Christ Jesus, the Light that lights our path. Where would we be without that light, brethren and sisters? How could we walk in this world of darkness? We would soon stumble and fall out of the way of righteousness and join the millions who wander, fearful, perplexed and utterly without hope.

**“Let the Word of Christ dwell in you”**

Again, support is given in this work by Paul:

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering (fruitful works of light?);

“And above all these things put on love (charity), which is the bond of perfectness.

“And let the peace of God rule in your hearts. . . .

“Let the word of Christ (light) dwell in you richly in all wisdom . . . singing with grace in your hearts to the Lord.”

(Col. 3:12-16)

Again, we read of making melody in your hearts. How can we do so in the midst of trial? Only as we can let the peace of God *rule* in our hearts, as we let the word of Christ dwell in us can we know true joy. Only as light manifests all that is darkness, can we “who were sometimes darkness” discern any danger creeping in — the fruits of the flesh, anger, resentment, envy, covetousness. The antidote to the poison is found in Paul’s words:

“ . . . let the peace of God rule in your hearts . . . and be ye thankful.” (verse 15)

If this is our mind, brethren and sisters, we will be able to “make melody to the Lord”, as our brother Isaiah was able to write:

“Behold, God is my salvation; I will trust, and not be afraid:  
for the Lord JEHOVAH is my strength and my *song*; he

also is become my salvation.

“Therefore with joy shall ye draw water out of the wells of salvation.

“Sing unto the LORD. . . .

“Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.” (Isaiah 12:2-6)

Can we perceive, brethren and sisters, just a little more clearly why Paul was able to write:

“Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.”

J. A. DeF.



## Christadelphians Then and Now

**A**T ONE TIME to hold the name was a privilege, although bringing with it scorn and contempt. Those having *the Truth* have always belonged to the “sect everywhere spoken against”. With the passage of time this changes, as the history of the Truth shows. The change costs much; indeed everything — the loss of the Truth with the power to provide for the “life that now is, and that which is to come.” Let us see if such a sad development can be substantiated. In 1875 the following appeared in the *Christadelphian Magazine*.

“*Christadelphian*. The name “Christadelphian” is in our day the verbal symbol of the narrow way. By its association, it symbolises in a single word, that there is no hope outside the belief and obedience of the truth, and that the truth is not to be found in the pale of Christendom. This is the secret of the odiousness of the name to its enemies and its usefulness to its friends. ‘Swedenborgian’, ‘Mormon’, ‘Unitarian’; and all other sectarian titles allow of salvation to those who may not embrace the system expressed. Hence their respectability and fragrance compared with ‘Christadelphian’. The term ‘Christian’ in this respect is a compound of them all. It defines nothing that is offensive to the most faithless sinner. Hence it is in high odour. It is not strange that the Renunciationists (those denying Christ had sinful nature, but had ‘clean flesh’) are discarding ‘Christadelphian’ and taking to ‘Christian’. The plea that the former title is an obstacle to the truth is contrary to fact; for the progress of the truth, in our day, dates from the adoption of a distinctive title.”

Such a straightforward declaration would not be published by the leaders of the Christadelphians today. It would cause a hue and cry, and be the means of offending most. The way has been greatly broadened by these. Indeed it is no longer the “narrow way” as current Christadelphian publications show. It is much easier to lose the Truth than preserve it. There is always the tendency to please the flesh more than God. The former demands ‘liberty of conscience’, a euphemism for pleasing self rather than God. The name is retained, but while this suggests they ‘live’, really they are dead.

### Christadelphians now.

Of the many Christadelphian Magazines — from the “Christadelphian” down to the “Endeavour”, none give a “certain” sound.

Perhaps the “Logos” is the most vigorous in pleading for a stand against encroaching error; but signally fails in failing to obey the divine injunction for dealing with this. Instead of withdrawing from the propagators of error, and those who continue in fellowship with them, they salve their conscience in not obeying the divine injunction of how to deal with those in error, by merely declaiming their views. Experience shows this gets nowhere. All are included under the Christadelphian umbrella; all are regarded as “brethren”, and all are tacitly promised the hope of life. Apparently very charitable, but most ungodly. It makes their position not only ungodly, but weak. It is impossible for them to obey the divine command:

“Come out and be *separate* — and touch not the unclean thing.”  
(2 Cor. 6:17)

As proof of this the “Endeavour” praised the Bishop of Woolwich (Author of the notorious book “Honest to God”) saying he was trying to save a generation from the “brink of disaster” and were joined with him in this work. So Christadelphians are no longer Christadelphians in the meaning of the word — “brethren of Christ” — and have been the means of that once cherished title being no more distinct than “Christian”. It is no exaggeration to say in view of the statement by the *Endeavour* that the name *Christadelphian* has been inscribed on the beast. There have been protests against the Endeavour’s traitorous work, but no action of withdrawal, thus condemning the manifest evil.

A review of the Christadelphian over the last fifty years shows it no longer gives the trumpet of truth a certain sound. More questions remain unsettled, a matter of opinion, than resolved by conviction based upon the Word. It is sad indeed to see leaders giving answers to questions which show how hopelessly they are astray. A classic example of this when one of their leaders (J.C.) was asked what was the “mammon of unrighteousness” the reply he gave was “the law”. However could the law claimed by the Apostle Paul to be “holy, just and good” ever be denigrated as the “mammon of unrighteousness”?

### **Christendom Astray, but are not Christadelphians astray?**

It came to be thought by many that the title of Robert Roberts’ excellent book — “Christendom Astray” was too pungent; or rather inclined to be offensive. It should be remembered that the sword of the Spirit is “quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

At the beginning of this century the truth of these divine words was experienced. A case of a sister who came from a well-to-do home is remembered. Her family were staunch Church people, when it was discovered that our new sister rejected the doctrine of the trinity she was expelled from home — amidst much grief and tears. Truly, in those days *Christadelphians* were the sect everywhere spoken against.

In 1914 the first world-war commenced. Britain elected to support Belgium and France. Germany was represented by the Anglican church as the Devil incarnate, so that young brethren who did not volunteer to fight the Devil were regarded as his partner. So that young men who worked on munitions might not be molested on the streets, they were given munition badges. With shame it has to be confessed that this means of escape from joining the army was taken by some “brethren”. This greatly embarrassed the appeal made to the authorities for exemption from the Forces. How we managed to escape annihilation as a body is difficult to comprehend. There were some who stood firm and consequently suffered. Molested on the streets, sent to prison, threat of forcibly making some to wear military uniform and sent to France, where for disobedience to military orders they could be shot, gives some idea of the persecution suffered. Although the authorities said they were anxious not to create martyrs, the strong advice of these was for brethren to get right away from home surroundings so there would be less likelihood of provoking bitter feelings.

However, God was looking down and the way of escape He provided. Contact with the chief of the Imperial General Staff was made, who issued orders to the local tribunals (where no exemption was ever given) that the military representative was not to oppose the application for total exemption.

It can well be imagined in the atmosphere of the times how this came to be known, and provoked the bitterest feelings. Every day train loads of wounded were coming for treatment to different parts of the country. Some of these, fifty years after, are still suffering lameness and discharging of infected wounds.

A sensational paper got to know of the contact which had been made at the War Office, and of the relief obtained for the threatened brethren. In an issue the front of the magazine carried the announcement that *Christadelphians* were being sympathetically treated by the top authorities (and they were) and promised in the next issue to reveal who and how their representatives had been admitted by the back door to the War Office.

But! The next issue never appeared. Of the very few bombs dropped on London (perhaps less than twenty in the period of the war) one fell on the printing machinery of the attacking paper. So (!) the promised issue never appeared.

How gracious God is! Careful for His people. But sad to say those people in the main were unappreciative of His goodness.

When the writer proposed a meeting to be called to be given a full account of the marvellous blessings received, the meeting at which this was made rejected the proposition; or agreed to it in such a form that the leaders of the meeting by stealth never found a date for the proposed meeting suitable for the one who was to be asked to address that meeting. Jealousy prevented what the meeting wanted, and what is more important — needed.

The history of the Truth in the latter days reveals a very sad story similar to that experienced by the prophets.

W. V. B.



## “Set Your Hearts”

**H**OW NECESSARY IT IS FOR US as spiritual Israel to move and think in a way which is consistent with God’s direction. How needful it is for us to reflect daily upon our position as we struggle to uphold God’s Truth; how often we find ourselves in need of indication as to what God desires us to do in response to a particular situation or question, either individually or ecclesially.

One importance of being led by the word and spirit of God in all our endeavours is addressed for us by Moses in Deut. 32:45-47. Moses, on the culminating day of his life, spoke to Israel for their help, which can be our help as well, in the struggle to keep and move in accordance with God’s word and purpose.

“And Moses made an end of speaking all these words to all Israel:

“And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

“For it is not a vain thing for you; because it is your life; and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.”

Summarized in these few words of Moses are the “what”, “why”, and “how” of life as a child of God. What? the keeping of God’s words. Why? to attain unto hope. How? this is the most needful question for us to consider in relation to our living.

How can we keep God’s word to attain unto God’s inheritance? We are told clearly by Moses that we need to *set our hearts*; or, as that word “set” means, “to place” or “to put our hearts” upon the word of God. If we can do this, it is not vain (empty) because it is our life. In Prov. 4:20-24, we have this thought fortified for us where we read:

“My son, attend to my words; incline thine ear unto my sayings.

“Let them not depart from thine eyes; keep them in the midst of thine heart.

“For they are life unto those that find them, and health to all their flesh.”

The need for the ears to hear and the eyes to perceive is most important because it is the means by which the heart can be nurtured, as verse 23 continues:

“Keep thy heart with all diligence; for out of it are the issues of life.”

How this draws our attention to the diligence which is required in order to not only perceive God’s word, but also to apply that word, to allow the heart to show forth that which is in it! By such a revealing, we know that God sees and judges our hearts to determine whether there is truly a setting of our hearts upon the things of God.

### Diligence

How important was this diligence for the children of Israel as they were reminded, as Deut. 11:18-21 tells us:

“Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

“And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

“And thou shalt write them upon the door posts of thine house, and upon thy gates:

“That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.”

Here the perception of God’s word is forcefully brought home; in essence, every action, every movement, every thought is to be encompassed by the perception of God and what He requires of us as His children. God’s word is to be always before our eyes. God’s word is to be always on our tongue. God’s word is to guide us as we move during this time of probation afforded us. By so doing, verses 22 and 23 continue to reveal what the result can be:

“For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

“Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.”

Here is the manifestation of God’s power on the behalf of those who diligently keep His commandments, who lay up those commandments, who set their hearts upon God. God’s power can be directed

toward overcoming, not only the adversary seen in those who surround us, but also the adversary of our flesh.

To place our hearts upon the things of God is essential to remember. As Moses spoke to the children of Israel in Deut. 4:9 and 10, we see how important this is:

“Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons;

“Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.”

How needful it is, then, for us to remember the experiences we have had in the past, to remember God’s working with us, His indication and direction. Through diligence and remembering our place in God’s sight, we can learn that fear which is so essential in setting our hearts upon the things of God.

### Fear

In Prov. 1:7, we are reminded of this fear in relation to the knowledge of God:

“The fear of the LORD is the beginning of knowledge. . . .”

This Proverb implies that as one is called to the Truth, and as help is given through the power of the Spirit in the study of God’s word, there comes a realization of the overruling power of God, which, in turn, demands a fear of Him. This godly fear, thus obtained and kindled in the heart, is said to be the first real knowledge of God and His purpose. Have not each of us experienced such a similar progression in coming to the Truth? Initially, such was the case, but we must examine ourselves now to see if there still exists that fear; for we are told this is the end of the whole matter in Ecclesiastes 12:13, where it states:

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.”

This speaks of the arrangement we have with God as His children, that it is our duty to fear Him and keep His commandments in return for the goodness God shows to us, as we have been allowed to know His purpose and the hope set before us. It may not always be

easy to keep this fear in our hearts and minds, considering all the evil which daily surrounds us; but it is a *must* that we strive to do so, for this is what God requires and tells us from the words of Solomon in Prov. 23:17:

“... be thou in the *fear* of the LORD all the day long.”

In this difficult struggle of each and every day, we are given much in the way of help and encouragement from our portions. For example, in Psalm 31:19, we read:

“Oh how great is thy goodness, which thou hast laid up for them that *fear* thee; which thou hast wrought for them that trust in thee before the sons of men!”

Also, Prov. 14:26 and 27:

“In the *fear* of the LORD is strong confidence: and his children shall have a place of refuge.

“The *fear* of the LORD is a fountain of life, to depart from the snares of death.”

Do not these reminders help us to keep in mind the blessings given to those who fear God, who set their hearts upon the things of God? Is it not any wonder, then, that Proverbs 28:14 states:

“Happy is the man that feareth always...”

This is the happiness (blessedness) we have, that God has given us His knowledge, the knowledge of His purpose and the hope set before us, and the knowledge that we must fear Him always as the means of obtaining unto His promise. What our spirit must be like is represented by David's spirit in Psalm 40:8:

“I delight to do thy will, O my God: yea, thy law is within my heart.”

To *delight* to do God's will can only come from a circumcised heart, a heart in which is placed a godly fear, and the determination to do and keep God's word. Must we not, then, diligently strive to place our hearts upon the word of God, to hear and see that word; for it is not a vain thing for us because it is our life.

M. C. S.



## “My People Doth Not Consider”

(Isaiah 1 v. 3)

**I**N OUR RECENT READINGS in Isaiah chapter 1 a very sad picture is presented of a people claiming to serve God and yet in their works denying Him. Hence the plea in v. 2 to “hear and give ear, I have nourished and brought up children, and they have rebelled against me.” The plea was ignored — a departure from the Faith was imminent as shown in v. 3 “The Ox knoweth his owner and the ass his master’s crib, but Israel doth not know, my people doth not consider.”

What a lot there is to be learnt from this word “consider” in its different aspects. The whole of the life of the Truth depends upon whether we will pause and consider. To consider does not just mean being kind and considerate, which is very acceptable to God and to the brotherhood, but rather does it refer to a clear discernment of what God requires. There has to be the aim to uphold the right and condemn the wrong.

When consideration is given to any point or subject one has to have time to think, and then act according to God’s will by prayer and in faith. It is up to each individual whether he or she wishes to serve the Creator or the creature.

Failure to consider often leads people into trouble or even catastrophe by impulsive action. Adam and Eve were the first to fall into the trap by the enticing words of the serpent who said “Ye shall not surely die.” They succumbed on impulse, to the temptation, believing in a wrong doctrine, thus making God a liar. A serious transgression bringing the curse upon themselves and upon mankind, all because they failed to consider.

In the same way, many since have departed from the true doctrine as a result of failing to consider, causing the precious Truth to be lost and uniting themselves to those who are “dead”, having a form of godliness yet denying the power.

**“The ox knoweth his owner and the ass his master’s crib . . . .”**

An animal has a certain respect and affection for its owner and therefore is obedient. This is particularly noticed after a period of absence on the part of the owner who returns after other duties. Yet Israel did not know God in the same way. Multitude of words, or eloquent speech by itself means nothing in the eyes of God and will only result in rejection at the hands of the returned Son of Man.

In v. 4 Israel were described as being laden with iniquity. Not just iniquity, but laden with it. Anything laden, as we know, is loaded to capacity. This word “laden” is used in the form of being dimmed, unable to distinguish right from wrong having no clear discernment of the evil that doth so easily beset us.

Like the beast of Revelation those so condemned were made drunk with the wine of fornication due to the insidious working of leaven which only pulls down and eventually destroys the Spirit of God in an individual.

As a result of such behaviour of not knowing or “considering”, Israel became stricken as v. 5 says; not that God was unmindful, but their sins had separated them from their Maker, and so they were divinely punished.

This reminds us of Paul’s words to the Galatians ch. 3 v. 1:

“Oh foolish Galatians who hath bewitched you that ye should not obey the Truth . . . .”

Verse 3:

“Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?”

Anyone bewitched seeks to witchcraft in order to receive what really is a false comfort and security and makes the individual feel he or she is quite all right after all; so someone else is sought who will do the considering, as a result there is a feeling that there is nothing to worry about. But could anything have been more frightening than when Saul took counsel from the witch of Endor. This only amounted to idol worship instead of obeying and trusting in God. Here again is another example of one who was called to be leader but failed to consider. Jealousy was part of his character, which turned to hatred causing Saul to make attempted fatal attacks on David but failed. Surely, the divine Hand protected David because of his faithfulness to God. Hurt pride, as was revealed in Saul, took him away from the Truth because he did not “consider”, and only merits destruction as the eternal punishment for it.

Those who like Saul, fail to consider do lose the Truth, and are in darkness, and all hope of salvation for them is lost.

The question that remains is, — Will we be amongst those who will “consider” with all that this means, in order that the divine reward may be attained?

W. G. B.

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

**“... In that day will I make Jerusalem a burdensome stone for all people.” (Zech. 12:3)**

**A**BOUT THREE MONTHS AGO Israel's Ministerial Defence Committee decided to set up five new settlements in the Jordan valley, of West Bank occupied territory. The decision came to public knowledge because of agitation of Israel's "Peace Now" movement, which displayed posters on public buildings against this move, known to be something to which the United States President is opposed. Egypt had some critical comments to make likewise.

But what a lot has happened since! As September approached, an important political meeting between the United States President, the Egyptian President and the Israeli Prime Minister began to loom up. The United States tactfully made a pre-conference statement that it would not link future military and economic aid to the outcome of such a meeting. The U.S. President would not try to force concessions from Israel with threats about reducing American aid to that country (a very considerable amount of two thousand million dollars a year)

It soon became clear how important the arranged political get-together was viewed by the United States President. He said that his political future was at stake in the Middle East peace summit that had been arranged. His words were:-

“If the summit should fail, then I will be associated personally, as the President of our country, with failure. . . . The political consequences of that are obvious.

. . . I have no hesitancy about the summit. The stakes are so great that I am perfectly willing to risk adverse political consequences in the hope that we might make progress in establishing a framework for peace.

. . . We are not idle by-standers. We are not just message carriers. We have a direct national interest in the Middle East itself, so we are legitimately involved in these discussions.

. . . There is an often ignored factor . . . that the United States . . . has a direct, major stake in the Middle East from the perspective of energy supplies, but primarily because of a stake to our own national security if the Middle East should erupt in war.”

Speculation began to develop as to what line of action Israel's Prime Minister might take in negotiating a settlement with Egypt. Would he withdraw Israeli troops to a new line in Sinai if Egypt agreed to sign a peace pact? Would he offer to abolish the military government in the West Bank and the Gaza Strip if Jordan were persuaded to join in the administration of this territory for a five year period, after which the future sovereignty of these lands would be negotiated? Would the way for negotiation of a final settlement on these territories in conditions of peaceful co-existence be opened up?

Israel's leader said that he was "taking concrete ideas" on the proposed initial "permanent partial settlement". His ultimate objective was an overall settlement for the entire Middle East conflict but "if it transpires that there are unsurmountable difficulties in concluding full fledged peace treaties, then Israel is prepared to deal with permanent partial accords."

To help prepare the ground for achievement at the Middle East peace talk, the U.S. Government let out, for general consideration, its inclination towards the possible use of United States troops or naval forces in the area, either as an independent force or as part of a joint operation. An American presence was thought to be one possibly very important way of helping Israel to overcome its fears that giving up occupied Arab land would lessen its own security, and that a longer term settlement would not be achieved without some form of guaranteed regional security agreement requiring more than just another United Nations peace keeping force.

A factor that helped to promote a positive mood for the discussion was the Jordanian leaders inclination towards considering a compromise over the West Bank as distinct from his publicly stated position. Moderate Palestinian leaders close to the King of Jordan and opposed to the Palestine Liberation Organisation had in fact been involved with Jordanian officials in behind the scenes contacts with Israel for months. The news was circulated that in return for getting Arab autonomy in the West Bank, Jordan's leader would commit his country to being responsible for keeping the Palestine Liberation Organisation and "other extremist factions" out of the region, and would be prepared to accept the continued presence of Israeli garrisons along the River Jordan as long as they were replaced by an international peace-keeping force after five years.

After twelve days of talks came what was regarded as a breakthrough in diplomacy and a triumph for the U.S. President, on 17th September it was agreed as follows:-

"Phased Israeli withdrawal from Sinai, and restoration of

Egyptian sovereignty there. Future of Israeli settlements still to be decided.

Five year transition to autonomy in Gaza strip and West Bank. Israel to retain specified bases, and borders still to be negotiated.

Israeli withdrawal from Sinai within two to three years. Creation of 'security zones' there."

No mention was made of Jerusalem or of the Golan Heights territory, but it was agreed that a peace treaty would be signed between Egypt and Israel within three months.

In the streets of Israel people turned out and cheered as the result of the discussions became known.

The U.S. President said:-

"We are privileged to witness a significant achievement in the cause of peace, an achievement none thought possible a year ago, or even a month ago, an achievement that reflects the courage and wisdom of these two leaders."

(The Egyptian President and Israel's Prime Minister)

The Egyptian leader commented:-

"The signing of the framework for the comprehensive peace settlement has a significance far beyond the event. It signals the emergence of a new peace initiative with the American nation in the heart of the entire process . . . the continuation of your active role is indispensable. We need your help and the support of the American people."

When the Prime Minister of Israel returned to his country the crowds were singing and chanting "You have brought us peace". He drew a loud cheer when he told them "It was the thought of Jerusalem that sustained me during the long days and nights (of the discussions). At one point when the Americans were insisting on something we could not give up, I reminded the President of the old Jerusalem saying, 'If I forget thee, O Jerusalem, let my right hand forget her cunning'."

Needless to say, Russia is not well pleased. Its president denounced the agreement as "a deal behind the backs of the Arabs", and accused the United States of "impudently pressuring its allies into taking anti-Soviet measures". He went on to declare that the United States was seeking to provoke the Soviet Union to acts that would worsen relations. "This, comrades, is a serious matter. We will resolutely resist sallies against the rights and interests of the Soviet State, and we will not give in to provocations . . . , the Middle East would

remain a seat of war until the rights of the Palestinians to create their own state was recognised.”

So, a cold blast from the north has taken something from the euphoria of what had been promoted.

At the time of writing the Knesset (Parliament) of Israel has overwhelmingly approved the initiatives of its leader.

But what the United States President has overlooked, and what Israel now overlooks, is that Jerusalem has been made to be “a burdensome stone for all people.” (Zech. 12:3)

America has become involved, along with others, with a burden. This will ultimately be seen. The cold, harsh voice, from the north, is a reminder of it!

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. Alternate Week: Revelation  
Study.

Our hearts and minds have been with our brethren and sisters as they have met together in fraternal gathering in Manchester, and we are grateful for the message of love and unity from those assembled.

As God's guidance is felt in several directions, we are moved to gratitude for the assurance this brings.

The work of advertising locally is planned to continue in September, God willing. Our prayer is for His blessing on this work.

J. A. DeF.

**“PENTRIP”, Black Rock, Portmadoc,**

Breaking of Bread: Sundays, 11.30 a.m.

Bible Class: Mid-Week.

We were pleased to have had Bro. and Sis. D. Lancaster and Sis. Bouchet at the Table of the Lord on 10th Sept. — also the Bible address in the afternoon which was much appreciated.

One Wednesday 13th September we had the help of Bro. W. V. Butterfield and Bro. Smith — the subject being the 7th Trumpet. On 17th September Bro. Butterfield and Bro. Smith were with us at the Table of the Lord — and then again for the class on the 20th. the subject was Exodus 23:19. The instruction being to strengthen each one and uphold the Word in our striving to please God.

The help from the Word is invaluable, also the practical help we have received.

On 24th September there was an enquiry from one from Mold who was anxious for literature and so the witnessing continues.

per D.L.



**MANCHESTER: Rycroft Hall Annexe, Audenshaw, Manchester.**

Sundays: Breaking of Bread: 11.30 a.m.

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

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

We are encouraged by receipt of applications for our booklet: “The History of the Truth in the Latter Days”, and hope it may be the means of turning some from the counterfeit to the real thing — *the* Truth. Some write to say they appreciate our forthrightness. May it bear fruit.

It is evident that the work of God, which in some cases takes quite a long time, will eventually be carried out according to His will. Eunice M. Francis, we are glad to report, after a considerable time of searching, was Baptised into Christ’s Death on Monday, October 2nd. We are glad to report this and trust that she will be a help.

W.V.B.