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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

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At the Table of the Lord

“THY WORDS WERE FOUND . . .”

IN our daily portion, we are reading of Jeremiah, the prophet sent by God to Israel in a time of departure from God, and consequently a time of judgment, of travail upon the children of Israel. In Jeremiah 1 : 2-3 we read of this :

“To whom the word of the Lord came in the days of Josiah . . . it came also in the days of Jehoiakim . . . unto the end of the eleventh year of Zedekiah . . . unto the carrying away of Jerusalem captive in the fifth month.”

This must have been a time of sadness, of trial for those who, like Jeremiah, were faithful to their God—a time of a sore heart to see his people scattered, taken into captivity, destroyed by the sword, by the famine, and by the pestilence.

Yet, it was a time of a great and God-given work for Jeremiah, as we are shown in Jeremiah 1 : 9-10 :

“ . . . Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.”

It was a grave responsibility, a difficult task; yet one that could be done, for God required it of Jeremiah, and He does not ever require more than His children can do. It was a task which if done faithfully, would enable Jeremiah to glorify the God of Israel.

Faced with such a responsibility, Jeremiah hesitated, questioned. We can understand his feeling—How can I do it ? “I cannot speak: for I am a child.” (verse 6). Was this weakness on Jeremiah’s part, a failure to rise up to what God required ? No ! It was perhaps the same mind that Solomon expressed :

“And now, O Lord my God, thou hast made thy servant king instead of David my father : and I am but a little child: I know not how to go out or come in.” (I. Kings 3 : 7).

Solomon prayed for wisdom and God, pleased with him, granted that wisdom. Such was the mind of Jeremiah—a humble mind, feeling its weakness, over-whelmed at the thought of going to Israel in their backsliding—to warn of God’s Judgments to come.

As with Solomon, Jeremiah was greatly helped of God. The help is shown to us in verse 9—

“Behold, I have put my words in thy mouth.”

A simple statement, but how great the power—the help found through those words of God ! They caused him to speak to Israel,

to show them their evil ways—to call upon them to forsake their own ways; to return to the ways of their God. We remember that Jeremiah was caused to speak God's words in the days of Manasseh, Jehoiakim, Jehoiachin, Zedekiah—faithless kings of Israel who led their people in evil ways, led them away from God, and ultimately into captivity.

Because he spoke plainly these words of God, Jeremiah suffered for it; yet through it all he was greatly helped. His example is a help to us, brethren and sisters, as we strive to please God, to have the words of God in our mouth, to move under His hand, guided in our living.

Each message he was to take to Israel began, "The word of the Lord came to me saying . . ." or "The Lord said also unto me . . ." requiring Jeremiah to go to his people with these words, regardless of the circumstances or the consequences. Naturally he must have hesitated, must have trembled in anticipation of trouble, of persecution; but nevertheless, he went to the people of Israel and spoke unto them the words of God. He did suffer for doing so; but at the same time, was greatly helped.

In our reading of Jeremiah 15, we find an example of this for *our* help!

"Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight, and let them go forth."
(verse 1).

How far gone Israel was in God's eyes! Even though Moses or Samuel might plead for them, God cast them out to the suffering and to captivity in a land they knew not. Indeed, the times of the Gentiles were beginning. Israel now was to come under Gentile dominion until "He comes whose right it is"—to rule over Israel and over the world in righteousness and justice. Jeremiah was to go to Israel with this message, with these words of God. Because he did it in obedience, in faithfulness, God's mind toward Jeremiah was entirely different.

"VERILY, IT SHALL BE WELL . . ."

In verse 11 :

"The Lord said, Verily it shall be well with thy remnant, verily, I will cause the enemy to entreat thee well in the time of evil and in the time of affliction."

What a reassurance to Jeremiah and to us—that there is a remnant to be entreated well. Jeremiah experienced it as he was kept and guarded by Nebuchadnezzar's captain—protected from injury or even death at the hand of his own people, Israel.

But the reassurance goes beyond the protection from mere physical harm ; it speaks of a remnant upon whom God's eyes are always turned—on whose behalf He works so that even their enemies entreat them well, as our brother can testify from his uplifting experiences with the draft authorities in this country.

A REMNANT

The word *remnant* comes from a root meaning *to free—to direct*. Those who make up this remnant are a people freed—saved—redeemed—directed ; a people precious to God as was Jeremiah. His remnant are freed from the captivity of the flesh—from the law of sin and death through the Lord Jesus, if they are faithful. Why are they called a remnant ? Is it not because so few are freed, so few are directed, so few want to be freed from the world and joined to God ? To so few He says, "I will put my words in thy mouth."

Can we imagine, brethren and sisters, how much this meant to Jeremiah—what a lifting up of his heart it would cause ? We, too, can experience this care—this help—this strength, if we are truly striving to be His remnant !

Perhaps it would be helpful to consider this remnant for a moment. What is there about it that sets apart those associated with it ? Jeremiah helps us :

"O Lord, thou knowest . . . know that for thy sake I have suffered rebuke."

Jeremiah as part of that remnant suffered rebuke. We find the word means *reproach, shame*. All those who belong to that remnant are called upon to suffer reproach—the reproach of Christ, which Paul speaks of in Hebrews 13 : 12-13 :

"Wherefore Jesus, also that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

Jeremiah was one who was indeed without the camp, accused by his people of being a traitor, suffering because of the words of God in his mouth. His consolation was, however, strong—expressed in his words : "O Lord, thou knowest." He does know, He hears He sees, and helps His people. His remnant ; helps them to bear this reproach, as they look for a "continuing city" which *is* to come.

The words of God in Jeremiah's mouth brought upon him the rebuke he suffered at Israel's hands. It brings upon us the same rebuke, the same reproach ; but how much we are helped in bearing

it, if we can only be faithful. These very words of God that brought the reproach, caused Jeremiah to rejoice !

“Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.” (Jeremiah 15 : 16)

Is this the key to it, brethren and sisters ? The word of God in Jeremiah’s heart, written there ; Jeremiah absorbed them and grew stronger, because he “did eat them.” What a help this can be to us—for we, too, know His word, read His word, listen to His word. We have read it this morning, and are lifted up, inspired by the example of Jeremiah found there.

“I SAT NOT IN THE ASSEMBLY OF THE MOCKERS”

What was the result of Jeremiah’s “eating” the word of God ? Verse 17 tells us :

“I sat not in the assembly of the mockers, nor rejoiced : *I sat alone*, because of thine hand : for thou hast filled me with indignation.”

“*I sat alone.*” There are few that do not make a mockery of God’s word, failing to let it enter the heart and govern the living ; failing to take its strength to be used to conquer the flesh with all its lusts.

When the word of God is truly “eaten,” it is absorbed and made a part of our living; is our strength to enable us to go on, stronger in the struggle to overcome. Because of this, is it not the experience of all who eat His word, all who strive to be His remnant, that they do “sit alone.” ! How few there are in such a position—truly a *remnant*.

Jeremiah rejoiced in his heart, because of the words of God, even though they did bring rebuke and caused him to sit alone. This position makes us think of Israel in the wilderness, separated from all people, joined to God as His people. Balaam when asked to curse Israel, was moved by God to bless instead as we read in Numbers 23 : 8-9—

“How shall I curse, whom God hath not cursed ? . . . For from the top of the rocks I see him, and from the hills I behold him (Israel): lo, the people dwell alone, and shall not be reckoned among the nations.”

Israel was in the wilderness, dwelling alone, a redeemed people, a freed people ; a directed people—A REMNANT. Balaam was further caused to speak :

“How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!” (Numbers 24 : 5).

So in the eyes of God, that remnant was cared for, cherished, protected, because they were striving to make His word their joy and rejoicing.

Can we see then, why Jeremiah’s heart rejoiced at being a part of His remnant—those freed from captivity to sin and death? How often he would repeat to himself the words of God, spoken to him : “Verily, it shall be well with thy remnant.” How often as he suffered rebuke, as a part of His remnant, he would say, “O Lord, thou knowest.”

Brethren and sisters, we are privileged to be called to be His remnant in these last days. Let us profit by the example of Jeremiah. Let us take the words of God in our mouth and truly “eat them.”

J. A. DeF.

Christendom — and others — Astray

The Spirit of the Law the Spirit of Christ

“MY PRESENCE SHALL GO WITH THEE” (Exodus 33 : 14)

THE DEEPER MEANING OF FELLOWSHIP

THE wonder of creation never fails to excite the admiration of men. The heavens reveal such limitless glory that man is dwarfed by the contemplation of their infinite majesty and power. One of the American astronauts, who succeeded in landing on the surface of the moon, when looking at the heavens, for a while forgot his computers and other scientific instruments, and was led spontaneously to exclaim :

“When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained.

What is man that thou art mindful of him and the son of man that thou visitest him.” (Psalm 8 : 3-4).

Every created thing was said by God in the beginning to be “very good,” and so it is, or rather was until spoiled by man. The great and wondrous condescension of God expressed in the foregoing quotation, can to some extent be glimpsed when it is realised that in

creation, God has been careful to make everything complementary to each other, so that all might be a suitable dominion for the one created in His own image and likeness.

While the beasts are a marvel of creation, it is seen that their service is for man, as they are incapable of developing an understanding of righteousness, truth and honesty: and consequently cannot crush covetousness, strife and vengeance. Man has been created, not only to be like God in form, but to rise to the likeness of His character. This transcending development can be accomplished by the aid of what God has given—His Law. Failure to seek God by compliance with His Law, makes men no better than beasts; perhaps worse as their higher intelligence is used to perpetrate vengeance, strife and cruelty.

THE DEEPER MEANING OF FELLOWSHIP

The Apostle John says:

“Truly our fellowship is with the Father, and with his Son Jesus Christ.” (I. John 1 : 3).

It is easy to read these words without realising the unique power of the blessing they are intended to convey; which it is almost impossible to put into words.

Men of importance are very careful whom they choose for their “fellows.” Lesser men covet to become one of these. Great wealth, time and effort are spent, as well as the making of ostentatious gifts in order to become a *fellow* of the great. Few in this striving succeed. Not many can claim to be *fellows* of the President or the Pope, or the Queen, much as they would like to be able to do so. Yet all the great in the earth quickly pass from the stage of man-kind into the eternal darkness of the forgotten tomb. What great blessing must there be for those accounted worthy to be the *fellows* of the great Eternal, the Almighty God and Creator of all! No President, prelate, or ruler has said to the poor and lowly, what the great Sovereign of the heaven and the earth has declared:

“Draw nigh to me, and I will draw nigh to you.” (James 4 : 8).

Such an intimate association with the God of heaven is almost beyond understanding, and perhaps would be, were it not for the record which we have of God’s presence with the brethren and sisters of old in the wilderness. There, those who were privileged to be *fellows* of God, were guided, provided for and instructed in all that was right that they might develop characters like unto the One who was so gracious to them. From such an inestimable association they were able to learn what truly was meant by love; and be

strengthened to overcome the wretched native qualities of vengeance, spite and strife.

The brethren and sisters in Israel of old knew the simplicity of *fellowship* with Yahweh, in a way which transcends the frailty of words to express. They were told through Moses :

“My presence shall go with thee.” (Exodus 33 : 14).

As a witness to this glorious fact, the life of the whole Ecclesia depended upon the presence of Yahweh in the cloud which rose from above the Tabernacle, and became a pillar of fire by night giving light to all in the darkness. To be with the cloud was to have the presence of Yahweh in a tangible and realistic form. Away from the cloud meant a loss of His presence, His *fellowship*, with the inevitable result of being without God, and so perishing in the wilderness.

These brethren and sisters had the Law, replete with “statutes, precepts and judgments,” sufficient to give guidance on all private and Ecclesial life. Nevertheless *fellowship* was something which, while based upon the Law, was something more, for it brought the brethren and sisters into close association with Yahweh, as His *fellows*.

The binding force of such a blessed association was *love*. This most important ingredient of *fellowship* knew no boundaries, but embraced all the families of the twelve tribes numbering more than half a million people.

This deeper meaning of *fellowship* is entirely overlooked by the *others*, whose view of fellowship is based upon a Statement without any regard to the most blessed provision that God’s presence first and foremost constitutes true *fellowship*.

GOD’S PRESENCE TODAY

It seems to have been forgotten that God’s presence which was promised to Israel of old is a fundamental promise to be experienced today—

“Ye are the temple of the 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.*” (II. Corinthians 6 : 16).

Like all statements of Scripture this can be “spiritualised” to rob the promise of its essential meaning. How sad it is that those who have known so much should deprive themselves of all that really matters—the presence of the great and living God, who will

in these days dwell with those who are His people, to guide, to protect and to instruct as He did with the brethren and sisters in the days of Israel.

The cause of so tragic a loss, is that they are divided refusing to meet with one another, and yet declaring that each of the several sects is part of the "brotherhood." If there were belief in God's presence then it would immediately be seen that there could not be such confusion, and that when there is division those left lose His presence, His fellowship, and the hope of salvation this promises. The divided state of the *others* while they confess they are the "body of Christ" is a complete denial of the belief in His presence.

Belief in His presence is essential as it delivers *the* Truth from mere platitudes, from cold and legal statements, to an appreciation of the light and warmth of what it means to have the great God of heaven as a Father.

Belief in His presence is absolutely necessary to come to *know* God as a person; far transcending the technical profession that there is "one God, almighty, omnipresent, omniscient."

Just as in the natural, a son may know his father, that he exists and has a certain appearance; yet if the father has been godly, instilling in his son the qualities he has learned from the Almighty, then the son will say, "I know my father," with an intensity of meaning, and an appreciation which sparkles with the lights of the Spirit, reflecting the attributes of Him, who is the "Father of lights."

The bonds which can draw the members of a natural family together are undoubtedly a creation of the Almighty, by which father, mother, sons and daughters do not require a code of rules, a "Statement" in order to appreciate the privilege of belonging to the family. Each and all are bound together in love, which is as far above man-made rules as the "heavens are higher than the earth."

This unique creation with all the blessings it can provide, should help in appreciating what it means to belong to *the* family—the family of God. For God is a Father—a perfect Father. His Son a perfect brother.

In this intimate understanding, it is possible to *know* God as a person, not just as an item in a creed. The importance of this is expressed by Jesus :

"This is life eternal, that they might *know* thee the only true God, and Jesus Christ, whom thou hast sent." (John 17 : 3).

While "Statements of Faith" have been useful in the past hundred years to curb the recurrence of errors, they are unable to provide

the reality of what it means by God dwelling with His children, which is the deeper meaning of fellowship. None can come to such a blessed position by answering a few questions. There must be an expansion of the heart to the realisation of God's goodness and mercy. Great gratitude must be felt for the prospective deliverance from the hopeless darkness of the world in being brought into the glorious presence of Him, who has all power to sustain and provide. This is the promised fellowship, with its simple but deeper meaning.

This blessing is denied to the *others*, which say they cannot judge any man in the matter of salvation. They deny what is the greatest blessing given to man : to leave the world in which there is no hope, and by being allowed to come into His presence, may rejoice in the salvation which this promises. If the world cannot be judged as "having no hope, and being without God"; then baptism becomes meaningless, and to rise from the waters as a "new creature" in Christ is robbed of all reality and significance.

The *others* have become so moribund in the "letter", that they cannot see or feel the glories of the Spirit; any more than it is possible for a blind man to perceive by words the wonders of the heavens and the radiance of the sun. Our appeal to these is to rise above the "letter", and seek to *know* Him by finding the peace of His presence, who has promised He will guide into all truth.

It is hoped next month to point the way in more detail by which it is possible to *know* Him, as distinct from a knowledge of an agreement to certain tenets of faith.

(. . . to be continued)

The "Testimony" to the Departure from the Faith

IN the July issue of the "Testimony" the question was asked :
"What does Jesus mean when He says, in Matthew 13 : 38,
'The field is the world' " ?

James Carter in the course of his reply says :

"As Paul founded his ecclesias, he found that 'the power of satan' was soon in evidence . . . Some, with a defiled conscience, were eating meat offered to idols. Some were even still participating in the immorality in the heathen temples.

What action was taken ? Did he uproot all the believers in these things or was he prepared ' . . . to let both grow together until the harvest . . . ' It is quite evident that the parable of the tares is not referring to apostasy *outside* the ecclesia (' . . . in the world . . . '), for regarding that the injunction is most definite : ' . . . come out and be separate . . . ' and is repeated in Revelation ' . . . come out of her My people . . . ' But what of things inside the ecclesia ? For gross immorality Paul said, 'Put away from you that wicked person . . . ' But what of the heathen temple immorality ? Paul appealed to them to put away this 'defilement of the flesh.' He condemned it, but allowed the guilty ones to continue in the ecclesia."

This statement is manifestly a denial of the simple words of Jesus that the "*field is the world*," and leads to the inextricable quagmire of how to interpret those commands requiring withdrawal from the rebellious. In fact the "Testimony" to the departure from the Faith is so serious that the writer of the foregoing may as well take a blue pencil, and cross out the many commands requiring withdrawal or removal of what he calls "tares" in the Ecclesia.

Feeling it might help to bring so important a matter to light, the following question was sent to James Carter :

"Will you please say if a 'brother' openly declares himself to be 'immoral,' to be a 'tare,' will you not uproot him from your Ecclesia by withdrawal, or in accordance with your statement will you allow him to remain under protest ?"

No answer has been received ; undoubtedly because no answer can be given.

What is so amazing is that the writer has forgotten that his interpretation has been used in the past to excuse every kind of

error; and well it might be, for none could be withdrawn from on the basis of what is said.

This was particularly in evidence at the time of the Inspiration Division in 1885, when those departing from the faith used the very same argument about the "wheat and the tares" as J. Carter. This caused Robert Roberts to issue a forthright and scriptural rebuttal as follows :

"It has no reference to fellowship and withdrawal whatever. If it had, then such a thing as withdrawal would be positively forbidden by Christ in this place, while in another place he, with equal emphasis, enjoins it (Matt. 18 : 17). The substance of the parable is this : A man sowed good seed in a field, and afterwards another man sowed tares on the same ground. Then the servants of the former desired to pull up the tares. The master forbids this, and his reason for it is : 'Lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest, and in the time of the harvest I shall say to the reapers, Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn.'

The commons interpretation of the whole is as follows :

Christ is the man who sowed the wheat; the flesh sows the tares. The wheat are the faithful brethren, while the tares are the unfaithful ones. The faithful want to separate from the unfaithful ; but Christ says : Let all remain together until the judgment of the last day.

Where would this explanation lead us to ? The legitimate, in fact the only reasonable conclusion, is that the 'field' is the ecclesia, for it is contended that we have no right to exclude from the ecclesia, or, in other more Scriptural words, to withdraw, although the idea is the same ; which, of course, destroys Christ's and the apostles' command to 'withdraw', to be 'separate', etc., etc. We should in this case have to fellowship any and all who desired us to do so, if they only professed to be in the 'field', or ecclesia, although they might, at the same time, admit themselves that they were 'tares'.

What brother or sister would be prepared to stand by such a result ? It would effectually nullify the entire truth, without the possibility of a remedy. Obviously, this is not the interpretation of the parable, and why men, brethren, should give such an interpretation, when the author of the parable has himself given us one of his own, I am at a loss to under-

stand, unless fleshly affections blind and overbalance their better judgment.

Let us hear the author's own interpretation : 'He that soweth the good seed is the Son of man. The field is the world. The good seed are the children of the kingdom : but the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world, and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world' —viz. 'The Son of man shall send forth his angels, and they shall gather out of his Kingdom all things that offend and those who do iniquity.'

This gives the parable an entirely different aspect. Instead of the ecclesia being the field, it is the world that is the field, and the time has not yet come for the world to be cleared of the offenders, and those that do iniquity; but when that time shall come, then the Lord will send forth his angels, and will 'break in pieces the oppressor', in order that the world, the territory of his Kingdom may be so purified of all present pollution as to be fit to become the basis of an eternal dominion, for the Creator has said, 'He that ruleth over men must be just,' and he will not allow unjust rule to be perpetuated for ever.

Another feature of the false interpretation is that it makes the ecclesia the kingdom. 'The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend.' They say: Let it all stand together in the ecclesia until the Lord shall separate the tares from the wheat. They are both in the kingdom, but from it Jesus says his angels shall gather the offending or the tares. It is impossible now to do away with the tares out of the future kingdom without disturbing the wheat, which is not yet ripe, it being not quite harvest time yet ; but when this golden autumn shall come then the work of separation will be done very effectually.

I should not have written anything on so simple a point only I know by experience how widespread the misconception on it is, and if it be passed over, it must certainly produce the conclusion that there is a contradiction."

...(Christadelphian, 1886, p.318)

How the writer can extol R. Roberts in his vigorous and righteous stand at the time of the Inspiration Division in 1885, is beyond comprehension, when he wrote in the "Testimony" on "Fellowship"

“Regarding the present ecclesial position some ecclesias have already . . . reaffirmed their belief . . .

The writer urges that all ecclesias adopt a similar procedure, and so help to end the present ecclesial indecision. It has arisen because ecclesias with members who propagate contrary views and others equally pernicious (for example, the Inspiration of the Scriptures is again being assailed as it was 80 years ago, when Bro. Robert Roberts *rightly took vigorous action*—but which action appears to be lacking today) have not had either moral strength or courage—or both—to deal with them.”

The upholding of Robert Roberts in one breath, and the undermining of his teaching in the next, reminds us of the contemporaries of Jesus, who were prepared to honour the prophets by building their sepulchres; but Jesus said they were the children of those who killed the prophets. Inconsistency of this kind has its own reward, its own sword of self-destruction as is evident in the “Testimony”—to the departure from the Faith.

W.V.B.

The Gospel

CHRIST'S ASCENSION INTO HEAVEN

AFTER the resurrection Christ did not immediately depart into heaven. As the writer of the Acts of the Apostles records :

“ . . . He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God.”

(Acts 1 : 3).

His disciples were not to be suddenly left without their Head. They were to be prepared for His departure. This preparation had begun even before His crucifixion when He told them :

“It is expedient for you that I go away; for if I go not away, the *Comforter* will not come unto you; but if I depart I will send him unto you.” (John 16 : 7).

At last the time allotted had expired and six weeks from the day when He had been crucified He met with them for the last time in Jerusalem. On this occasion He reiterated the assuring and comforting promise that though they would not see Him again He would not forget them but would remain with them in a profound sense. As a token of this they were not to leave Jerusalem, but await the baptism of the Holy Spirit which would quickly follow His departure. "Ye shall receive power" was His promise, "and ye shall be witnesses unto me . . . unto the uttermost part of the earth."

While He was speaking these words He was leading them out of the city towards Bethany to the Mount of Olives about two miles east of Jerusalem. There they saw Jesus taken up into heaven, and as they beheld, a cloud enveloped Him and they saw Him no more. The little throng of disciples continued to stare into the sky hoping to get another glimpse of Him until they suddenly became aware that there were two others who had joined their group. These were the messengers of heaven sent specially at this time of need, to raise their minds up from sadness.

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1 : 11).

Feeling strengthened by the comfort and re-assurance of these words they returned to Jerusalem to await the help promised before commencing the work of witnessing entrusted to them.

They did not remain in suspense long; fifty days from the Passover when Jesus had fulfilled the Law, the disciples received power, and the token of their acceptance was the descent of "cloven tongues like as of fire, which sat upon each of them." The record testifies that when this wonderful event occurred following "a sound from heaven as of a rushing mighty wind which filled all the house where they were sitting," the day of Pentecost had *fully* come.

Pentecost was that special day under the Law of Moses, the feast of the fiftieth day after Passover, when a "new meat offering unto the Lord," was given. Of the firstfruits of the new growth of corn two loaves were also made to be presented before the Lord at the same time. This day also corresponded with the day (after the first Passover in Egypt) when God was revealed at Sinai and Israel was given His Law.

Now what had been typified had *fully* come. An abundance of the spirit giving instruction and healing power and a universal message had been poured upon the disciples from heaven.

They as "a kind of firstfruits" had been accepted following the sacrifice of the Lamb of God. They were the result of the seed shed abroad by "The Sower" before His departure into heaven. They had come to acceptable maturity by the Spirit.

Soon Jerusalem was to be startled by "the power" bestowed upon such men of humble circumstance, and the repercussions would reach to the ends of the earth.

D.L.

"The Signs of His Coming and of the end of the World"

"FOR THE DAY OF THE LORD IS NEAR UPON ALL THE HEATHEN: AS THOU HAST DONE IT SHALL BE DONE UNTO THEE; THY REWARD SHALL RETURN UPON THINE OWN HEAD. FOR AS YE HAVE DRUNKEN UPON MY HOLY MOUNTAIN, SO SHALL ALL THE HEATHEN DRINK CONTINUALLY, YEA, THEY SHALL DRINK AND THEY SHALL SWALLOW DOWN, AND THEY SHALL BE AS THOUGH THEY HAD NOT BEEN." (Obadiah 15 and 16).

FROM the time of Rehoboam, Israel of old was harassed by other nations. It was Ben-hadad and the Syrians at the time of Ahab, followed by war with Hazael, Ben-hadad's successor at the time of Jehoram. Then there was trouble with Ben-hadad, at the time of Jehoahaz. Later Shalmaneser came against Israel, and after his conquest of Samaria the Israelites were deported.

Later still Josiah was killed while opposing Pharaoh Neco's armies; and shortly afterwards Nebuzaradan under Nebuchadnezzar destroyed the temple and the city of Jerusalem, and there were fresh deportations of the Jews.

During the post-exile period the Jews suffered time after time, because of the quarrels among the Hellenistic leaders over the empire of Alexander after his death.

Later at the time of Christ and up to A.D.70 the Jews were ruled by Rome. Coming nearer to our time the nations have continually exercised their dominion over Palestine. The Moslems, the Seljuk Turks. Finally the Ottoman power was broken and Britain extended its influence over the area.

After the Mandate came the realisation of a hope, sought and sighed for over a long period of time by many in the *diaspora*. Somewhere to flee from the persecution which had troubled and terrified them, particularly at the time of the Nazi era. But even now the hatred persists and still the desire of many nations to exert their authority over the land, which God has declared belongs to Him.

Since the establishment of the nation of Israel in 1948, it has continually experienced the vicissitude of international diplomacy. In 1947 the Jews fought with arms supplied from Communist countries, the Arabs with weapons from the Western Powers. But in 1956 the Israelis were supported by Britain and France and the Arabs by America and Russia. In 1967 Israel was supported by America and the Arabs by the Soviet Union. The power struggle of the great nations has been one of the reasons for the shuttlecock position in which Israel has found itself. But even before the establishing of the nation the Jews were used as scapegoats, were made victims of pogroms, the bait of malignant world governments who were subtly desiring to divert the violent energies and attentions of their disturbed dissatisfied masses from inadequate and selfish policies of government. The Jews have been most unjustly dealt with on occasions too numerous to mention. It seems that all nations at some time or other have hated the Jews, who have indeed been caused to drink the cup of suffering. The question, which no doubt has passed through the mind of many a Jew will have concerned the lack of justice. Will the nations continually triumph in their injustice? Is there no power to intercede to judge righteously? The Great Judge of all has judged the matter however, and He has pronounced the verdict—

“ . . . as thou has done it shall be done unto thee; thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain; so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.”

(Obadiah 15 and 16).

The Jews have drunk the cup of suffering century after century, but the time has now come when the nations, their persecutors, are to have the divine sentence carried out upon them. They are to drink destruction! Their continuing persecution will ensure this.

Consider the incongruous situation of nations that have not wanted the Jews amongst their own population, often of course, only in a mild form of opposition but who are still not satisfied and continue their negativism when the Jews have themselves become a nation.

But the day of the Lord is now near upon all the nations. Time is running out, for as the months go by the weapons produced by the nations become more fiendish. As one statesman said recently :

“Yesterday it was the sten gun; today the jet aircraft and napalm ; and tomorrow it will be atomic weapons or the Hydrogen Bomb.”

Reviewing the United Nations failure its Secretary-General had this to say about the position recently :

“The world body’s continuing frustration was highly dangerous and time was not on the side of humanity. It is not only the threat of war which must deeply concern all responsible people, but also some of the other major problems of our age which can only be tackled and solved by real international co-operation and action, and whose solution is indispensable to secure an enduring peace.”

From China has come the boast that she is ready to wage conventional or nuclear war. This nation is still not as technically powerful as her propaganda would have other nations believe, but the Chinese trend forbodes ill for the future. Underground nuclear test explosions in Russia and America also sound a note of warning. A new U.S. Hydrogen weapon, believed to be one of the most powerful tested has been fired 3,800 feet below the Nevada desert. The blast shook building 100 miles away, and carved out a cavern 700 feet in diameter, displacing 10 million tons of rock. There has been speculation that this latest device, having a destructive force approaching one million tons of T.N.T. was perhaps a spectrum bomb, one that releases devastating heat rays.

From a British Ministry of Defence scientist has come the admission that the Great Powers have enough nerve gas stockpiled to wipe out the human race. Hundreds of gases were being developed all over the world. Many of them would have “dramatic effects”, but all were much more powerful than the Chlorine that produced huge casualties in World War One. If Britain were attacked, the only precaution civilians could take would be to get indoors as soon as possible and try to find a respirator, said the scientist, but research was going on into developing special clothing and preparing warning systems.

Such news indicates that the end is near. The world has become a rumbling, seething volcano, its eruption only a matter of time. The end will be very, very bitter :

“ . . . they shall drink, and they shall swallow down, and they shall be as though they had not been.”

“But upon Mount Zion shall be deliverance . . . and they of the south shall possess the mount of Esau . . . and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.” (verses 16-19).

In that day the Jews will recover that which had been lost, and will no more be made to drink the bitter cup of their enemies' fury.

D.L.

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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 weeks: Revelation Study.

We are grateful that Sister Glenn is recovering from her recent surgery. The supplications of all on her behalf have been much appreciated.

Recent contact with the U.S. Attorney regarding Brother Steiger's draft situation has not brought any further solution, but rather that patience is required.

Thoughts and supplications are with those who are ill or under tribulation that the Father's Hand may strengthen as He knows best.

J.A.DeF.

Newtownards, Co. Down, Northern Ireland.

Breaking of Bread, Sunday : 11-30 a.m. Sunday School
2-30 p.m. Bible Class, Wednesday.

In anticipation of our effort in Bangor, we have had leaflets printed and have distributed them there. The subject of the Lecture, "How long can deteriorating world conditions continue ? Prophecy versus Men's Hope." This will be our first lecture in Bangor. Bro. Butterfield will speak all being well.

The Sunday School party was greatly enjoyed by those from here who were present. We are most grateful to all who contributed to their welfare in every way. The Sunday School quarterly address was on the subject, "The Bible. Its Miraculous Preservation."

J.P.

Dudley, Worcestershire.

Sundays : Breaking of Bread 11-30 a.m.
Wednesdays : Bible Class 7-15 p.m.

The three of us here were glad to visit Manchester on Saturday, October 25th, the occasion of the School Party. The subject "Time and Chance" was most uplifting reminding us of the divine control of God's children "so that all things work together for good" for those of the called, whilst time and chance (occurrence) happens to all others. The knowledge of God's Almighty power working for the salvation of His people brings fear and reverence to the godly mind. The reference to and the condemnation of the goddess of fashion which is so powerful in the world today, and so appealing to the young yet so opposed to the teaching of God's holy Law, was timely and we trust convincing to those that were present.

It has been a great and joyful experience for us to be allowed by God to give help to some who have expressed a sincere desire for the truth in all its purity and holiness. Coupled with the joy however, there is also anxiety that all be done to the glory of His name. The prayers and supplications of the brethren and sisters for help and guidance to be given to us will be a powerful assistance. We are most impressed so far with the readiness to accept humbly The Word, and to make the sacrifices the Truth requires, by the enquiring minds. We trust the discussions will lead to fruit to the glory of God with whom we are co-labourers realising that, "No man can come to me (Jesus) except the Father . . . draw him."

R.W.

Manchester, Memorial Hall, M.A.P.S. Building, Albert Square, Manchester.

Sundays : Breaking Bread, 11-30 a.m., Lecture 3-30 p.m.
Thursdays : Bible Class, 7-15 p.m., Onward Hall Deansgate.

On Saturday, October 25th, we were permitted to hold the Annual Sunday School Party.

It was good to have children from Ireland join with ours, first in the innocent fun of games ; then to share in the help from the Address : "Deliverance from time and chance, which happeneth to them all." The endeavour was made to show we must all be worthy to receive such blessed deliverance. Not easy, for we find that where there has been a slip, the power to deliver can be withdrawn, emphasising that we must never presume.

We have been pleased to welcome Sister T. Williams from Criccieth, and Brother and Sister Wood and Sister Ruth of Dudley.

W.V.B.

Pentrip, Black Rock, Portmadoc.

Breaking of Bread, Sunday 11-30 a.m.
Revelation Study, Mid-week 7 p.m.

It has been the privilege of one here to attend the Sunday School Party at Manchester in October, the address given being very impressive and suitable to this present time.

We have also received much help from the visit of Bro. J. Smith in the daily readings. We have also had the help and company of Sis. M. Slaney.

There is much encouragement for us in the enquiries from other sects to whom literature has been given and with whom discussions are continuing.

per J.S.