

NOVEMBER 1971

A Monthly Magazine issued by

# 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

CHRISTENDOM - AND OTHERS - ASTRAY

AT A FRATERNAL GATHERING

SANCTIFY THE LORD GOD IN YOUR HEARTS

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

NEWS FROM THE ECCLESIAS

---

**All Communications**

W. V. Butterfield  
16 Westfield Road,  
Cheadle Hulme  
Stockport, England

J. A. DeFries  
R.D.1.  
Forestville  
New York, U.S.A.

## At the Table of the Lord

**"WE ARE BOUND TO THANK GOD FOR YOU, BRETHREN"**

**I**N OUR RECENT PORTION, we have been reading Paul's letter to his brethren in Thessalonica. This expression of his heart reveals his love for them, indeed, for all who through Christ become his brethren. We, like those in Thessalonica, were Gentiles and have been called to the hope of Israel through the mercy of God. How much he valued these brethren and their love for him who had helped them to an understanding of their hope of salvation. He writes in II. Thess. 1 : 2-3 :

"Grace unto you, and peace, from God our Father and the Lord Jesus Christ. *We are bound to thank God always for you, brethren . . .* because that your faith groweth exceedingly, and the charity of every one . . . toward each other aboundeth."

Paul's love for the brethren is expressed in almost every letter he wrote, I. Thess. 1 : 2 :

"We give thanks to God always for you . . ."

Colossians 1 : 3 :

"We give thanks to God . . . praying always for you."

Philippians 1 : 3 :

"I thank God upon every remembrance of you."

And, Romans 1 : 8 :

"*First*, I thank my God through Jesus Christ for you all . . ."

Why was Paul so grateful for these brethren, for their faithfulness and their love ? Is not the fellowship involved known only in the Body of Christ, for all are called to be members of that Body, joined together in the mutual struggle to serve and obey God ? His Body is made up of many members, all united in love for God and in the great striving to be like the Head, the Lord Jesus who has gone before. If the Body were only one member, that member would have to be all things to the Body. But, being many members, each can and must contribute their portion according to the ability given by a wise Creator. What a help this figure is to us in our efforts to be perfectly joined together, exhibiting the true fellowship of His people. Can we imagine how it would be to be alone, struggling to overcome ? It may not be impossible (for God does not require the impossible), but how difficult ! God in His love and mercy has given us each other for our help, our encouragement, our instruction. Let us, then, brethren and sisters, value each other, recognising that we are given to one another of God. Can we begin to see why Paul so esteemed those given to him as his brethren and sisters ?

**“HE THANKED GOD, AND TOOK COURAGE”**

We have read in Acts 28 of Paul's hardships on his journey to Rome as a prisoner. It was in God's purpose that he go there to witness. To accomplish this, God caused him to appeal to the judgment seat of Caesar. After many months' journey and much hardship, Acts 28 : 15 tells us :

“And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns : whom when Paul saw, *he thanked God, and took courage.*”

Appii forum, we find on a map, is almost forty miles from Rome. Paul's brethren in Rome, when they heard he was coming, journeyed these forty miles to meet him. In those days, forty miles would be a long journey—over twelve hours of walking. Truly, here was an expression of their love and care for him. The record is, when he saw them, “he thanked God, and took courage.” How often, brethren and sisters, we feel the need to take courage, and what great help faithful brethren can give to that end when they realise a need and are ready to spend of themselves to fill it. Do we always appreciate how great a help such faithful ones can be ? How much they may be giving of themselves to help encourage one such as Paul who was undergoing difficulty and trial. In His Body, this is the work of its members ; this is the Spirit working to bring each member closer, joined together in a common hope, sustained by each other's love and care.

**“WHEN HIS BRETHREN HEARD . . . THEY WENT DOWN THITHER TO HIM.”**

David was one who knew and was comforted by the support of faithful brethren. We recall how he was persecuted by Saul who sought his life in jealous fury. David was hounded from place to place, finally fleeing Israel to a Gentile, Achish King of Gath, after having gone to Ahimelech the priest and being given the shew bread and the sword of Goliath. Can we imagine David's mind as he fled from his own country ; and, even then, his life was in danger before Achish so that to escape, he was forced to feign madness. I. Samuel 22 : 1-2 tells us of David's help in these sore circumstances :

“David therefore departed thence and escaped to the cave Adullam : and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was discontented, gathered themselves unto him . . . and there were with him about four hundred men.”

Few, indeed, in comparison to the mighty army of Saul seeking to destroy him. These four hundred were despised, persecuted, cast

out, in distress. "*Distress*" we find, means "anguish," "pressed," "straitened." All were in need of help. Each was able to provide help to the other to sustain in their distress. At the same time, what help and comfort they would afford for David, and how grateful he would feel in his anguish.

For an insight into his mind in these sore circumstances, let us turn to Psalm 34. The title tells us :

"A Psalm of David, when he changed his behaviour before Abimelech ; who drove him away, and he departed."

This was the time when he fled to the cave Adullam and his brethren came to him there. He tells us, verse 1 :

"I will bless the Lord at all times : his praise shall continually be in my mouth."

Even in distress, his spirit was to praise God—at all times. How hard it is to do so "at all times", as well we know. Yet, it can be done if we grow in the spirit of David, the spirit of Christ, expressed in this Psalm. Verse 3 :

"O Magnify the Lord with me, and let us exalt his name together."

Those four hundred with David helped him, and together they could exalt the Lord for His provision. Verse 7 tells us :

"The angel of the Lord encampeth round about them that fear him, and delivereth them."

These men with David were in distress, straitened, needed help, and could, therefore, better help one another. They could say with David, verse 19 :

"Many are the afflictions of the righteous : but the Lord delivereth him out of them all."

#### **"HOW AM I STRAITENED"**

We know the Psalms express the spirit of Christ. He, too, was among the distressed. In Luke 12 : 50, we read :

" . . . I have a baptism to be baptised with ; and how am I straitened till it be accomplished."

We know how He agonised to accomplish what God required of Him ! He did accomplish it, at great cost to Himself. He can thus know our distress and will help us, for we are members of His Body. He mediates for us, knowing our temptations and provides other members of that Body to come alongside to share the distress, to help us bear it.

How great is this blessing, brethren and sisters. Can we see why Paul was moved to write so often, "I thank God for you"? Let us, too, thank God for one another. How wise is our Father to provide brethren who are striving to obey Him, serve Him. Often we, as individuals, may fail to see a weakness, a lack which, if uncorrected, could take us away from His Body, from His fellowship. There are other members of the Body who can perceive our need and who, moved by love, can come and help us see what God wants us to realise. In trials, then, each can help the other. In II. Corinthians, 1 : 3-4, Paul writes :

"Blessed be God . . . the God of all comfort ; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

How grateful we feel to have some one come alongside (as comfort means) in understanding and love, to help in our distress and tribulation, able to help, particularly because they, too, have experienced similar distress and have been helped by the God of all comfort. This is true love, as it is known only in His Body, among the members of Jesus. Are we, brethren and sisters, aware of our ability to help in such circumstances ; yes, our responsibility to help in this way ? God comforts us not just for our own help and deliverance, but also so that we can, with understanding and love, comfort others. As one member is so blessed, he can come alongside more quickly, more lovingly, more effectively. In this way, great strength is found one of another, and the whole Body is more closely knit together in the love and unity of His Spirit. Does all this help us to comprehend what Paul tells us in Ephesians 4 : 15-16 :

" . . . we . . . speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, *maketh increase of the body unto the edifying of itself in love.*"

"That which every joint supplieth"—every part contributes, helps, complements another, as we so clearly see in the members of the natural body, until it is "built up in love". How needful, then, are brethren and sisters to build one another up, to "edify in love."

Do we feel ourselves being edified one by the other ? Do we feel ourselves to be growing in love ? Do we feel we have contributed to that growth of love in His Body ? We should, if we are truly members of His Body. Surely, Paul experienced it. Let us read

again his words which reflect this love for his brethren and should be the expression of our love one for another. II. Thessalonians 2 : 13 :

“ . . . we are bound to give thanks alway to God for you, brethren beloved of the Lord . . . ”

Verse 15 :

“Therefore, brethren, stand fast, and hold the traditions which ye have been taught . . . ”

J. A. DeF.

---

## Christendom — *and others* — Astray

*The Spirit of the Law the Spirit of Christ*

**“ALL THAT THE LORD HATH SAID WILL WE DO  
AND BE OBEDIENT.”**—(Exodus 24 : 7)

**AN OBJECTIVE ANALYSIS OF THE USE AND MIS-USE  
OF THE “STATEMENTS OF FAITH”**

**T**HE LAW GIVEN THROUGH MOSES was undoubtedly the Spirit of Christ, a fact which needs to be ever in mind if its preservation to this day is to be valued as a source of instruction and guidance for the present. To impress this, it is only needful to recall how the Old Testament concludes with the exhortation, “remember ye the law of Moses my servant” ; that Jesus declared : “for had ye believed Moses, ye would have believed me, for he wrote of me” ; and the Apostle Paul says “the law is holy . . . just and good.”

Christendom overlooks these overwhelming endorsements that the Law is preserved for guidance and help *now* : as much as in the day when it was given. The general view is that the Law was nothing more than a harsh means of regulating the lives of a primitive and somewhat barbarous people. It is claimed when Jesus came, His teaching showed a different spirit ; a love where previously there had been harshness, kindness instead of oppression. Such a view splits the Word of God right down the middle, and what is worse robs the Lord Jesus of the only basis of His teaching. Christendom will one day come to know at their great cost that “he that despiseth the word of the Lord . . . shall utterly be cut off.” Christendom’s denial of the Word of God has led the multitude of its adherents into utter confusion wherein there is no peace. Christendom *is* undoubtedly astray.

Apostasy from *the* Truth in the last hundred years, has shown a similar trend; to give little devout attention to the Law for present guidance, and dismiss it with the saying: "we are no longer under the Law, but under grace". This is a scriptural statement, but obviously wrongly used, for it implies that God is unjust, giving a preferential treatment to those belonging to the Gentile dispensation. There is not the space to explain what is the true meaning of this scripture, but the thoughtful reader will at once understand that God has never changed His method of dealing with His people. God is *unchangeable*. For this we can be profoundly grateful, otherwise there might be a further change in God's ways which could imperil all of us.

**THE STATEMENT OF FAITH FOR THE BRETHREN AND  
SISTERS IN THE WILDERNESS**

Nothing could be more simple than what God required as a basis of fellowship for those who were His children in the wilderness:

"All that the Lord hath said will we do and be obedient."  
(Exodus 24 : 7).

Here there was no differentiation between "essentials" and "non-essentials"; no room for human opinion on any doctrine or practice. God had spoken fully to cover *all* that was required to be believed and obeyed. In this there was to be no exception. Does not this suggest that paraphrasing or itemising those things which are to be believed in the form of a "Statement of Faith" is bound to fail at some point because of its obvious limitations. There can be no substitute for the only "Statement of Faith"—the Word of God, which is a living power, able to supply what is needed in every new situation or difficulty.

Let us not be misunderstood. It has to be admitted that up to a point the Statements of Faith in the past eighty years have served some useful purpose to prevent the recurrence of those errors which have occurred. In 1873 after the heresy that Christ had not our nature, the Statement made this a point of doctrine to be rejected. In 1885 a further effort was made in the Statement to show that the Bible was completely inspired. Again in 1894, when trouble arose over the error of the non-responsibility of the enlightened rejector a further addition was made to the Statement. So far so good. But what was not envisaged is that each generation is tried by God to see how it will deal with contradictions of His Word. And so in 1917/1923 the great Birmingham Ecclesia became involved in condoning service in the Constabulary. What was worse was the argument in connection with this; that the matter had not

been previously considered and was not included in the Constitution or Statement of Faith. At the time it was quickly discerned by the faithful that the Statement of Faith or Constitution was being elevated above the Word of God. This fatal error has beset Christadelphia ever since.

It is true that the greatest endeavours have been made by well meaning men to bring opposing factions together by composing a Statement of Faith that would be agreed by all. What a parious and chaotic position this has produced ! God might never have spoken to give guidance on a host of matters which have arisen to plague Christadelphia. All know the great difficulty which is being experienced over *divorce*. True, this is not mentioned in the Statement of Faith, but it is certainly dealt with adequately in the Word of God. Can it be believed that God will be pleased with a people who will put a Statement of Faith before what He has declared in His Word ? If Christadelphia will not learn now that a "little leaven leaveneth the whole lump", the day will soon come when they will have to learn it at their dire peril. Just look at what is happening : The leaven that Adam was not created but taken from an existing race : that the serpent was not a literal beast of the field ; that "brethren" are received into fellowship in some quarters who believe that they have the Holy Spirit enabling them to speak with tongues. Note what is said by those who defend such :

"The legality of this action is claimed on the grounds that reference to the withdrawal of the Holy Spirit gifts is not specifically mentioned in the Statement of Faith."

Will not the eyes of Christadelphia be opened to see how the Statement of Faith is being mis-used ? That it is being elevated above the Word of God. Further leaven : that some brother "is tolerated in fellowship who teaches that other denominations have the gifts of the Spirit."

Where then is the separation between those who are supposed to be the "brethren of Christ" and those who belong to the world-wide apostasy of Christendom ? And to this woeful list of apostasy could be added many other items of heresy either believed or condoned. Well meaning leaders who wish to bring about a unity on a scriptural basis are wasting their time and unnecessarily exhausting their energies trying to sweep the sands of error from their house just as hopelessly as someone trying to use a broom to clean up the desert of the Sahara. The history of the Truth has shown, and the command of God has made clear that when apostasy has reached such a state as this there is only one thing to be done :

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will

receive you.

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

(II. Corinthians 6 : 17-18)

( . . . to be continued)

---

## At a Fraternal Gathering

“THIS PEOPLE HAVE I FORMED FOR MYSELF : THEY SHALL SHEW FORTH MY PRAISE.” (Isaiah 43 : 21)

### SECOND ADDRESS :

MEMBERS ONE OF ANOTHER. (Ephesians 4 : 16)

“ . . . . joined together and compacted by that which every joint supplieth according to the effectual working . . . of every part.”

**T**HE MESSAGE TO US THIS AFTERNOON from our Father is beyond our finite comprehension ; that we poor few mortals are called upon to show forth the praise—the praise of Him whose majesty exceeds all and is imperishable. But it cannot be imagined that its application is to any others. Human thinking would incline to the view that where congregations are numerous, and include the influential and the learned, they ought to be the means of showing forth the praise of the great Eternal. In their assemblies, their pomp and pageantry, they certainly do show forth praise, but only a little reflection is needed to realise it is only the praise of men. God is not in all their thoughts. The greater the number, the more prosperous and powerful, the greater is the counterfeit of anything like divine praise.

We shall see how God intends to accomplish what He has said, that His “people have I formed for myself : they shall shew forth my praise.” The means by which this great end is to be accomplished can only be discerned by His people, by making them *perfectly one*—“members one of another”. At first sight this may not seem possible ; but with God it is not only possible but the only means of accomplishing what He desires in a people for the eternal future, that His praise might be seen in them.

Perhaps it might help to see how much God’s ways and thoughts are higher than man’s, even as the heaven is higher than the earth

if we discern how human endeavours fail to make their people one—"members one of another".

It may seem very impressive in St. Peter's Square, Rome, when the Pope appears before a great multitude, who in reverence to him immediately fall on their knees. As the Pope holds up his hand, and gives the usual stereo-typed blessing, is the multitude made to feel any better spiritually, any more qualified to show forth the praise of God? To become indeed "members one of another"? The answer is obvious. They leave, and as they disperse they continue their own ways, biting and devouring one another, and in the wars condoned by the Church maiming and killing one another. What does the supposed blessing amount to? We are reminded of a Cardinal (later Pious XII.) who visited Niagara Falls, and like all humans was impressed, awed. Turning to go, he then turned back and "blessed" the Falls. How much better would the millions of gallons of tumbling water feel for such a "blessing"? Just the same as the peoples who are supposed to be "blessed", but continue without any blessing at all—rushing onward like the waters of the Falls into the eternal abyss of death's oblivion.

### THE FAILING ATTEMPTS OF NATIONS TO MAKE THEIR PEOPLES "MEMBERS ONE OF ANOTHER"

Great as the leaders of nations may seem, they fail to make their peoples one; in spite of their best and in some cases altruistic endeavours. Consideration of their failures will help us appreciate more deeply how favoured we are in coming within the scope of a power that will *not* and *cannot* fail.

In 1781 the United States adopted a Constitution to give her people the means of becoming *one*. The object was clear; the intention good. Since that time there have been some twenty two amendments showing how the best intentions cannot meet new situations. Complaint is often made that the Constitution is out-moded. Why? Because it is but a letter—dead, continually lacking in the spirit which alone can supply what is needed to all generations.

Britain, with all her boasted prestige, suffers in just the same way. Her Constitution though unwritten, and governed mostly by precedent fails utterly to make her people one; a praise thereby to the God of heaven.

### WHAT OF THE "OTHERS", THOSE WHO ONCE HAD THE TRUTH?

It is indeed very sad to see that those who once had the blessing whereby their members might become one of another, and thereby

show forth the praise of the living God, fail in the same way as the nations.

Just as the nations they have their Constitutions, and much discussion and going to and forth, adding and amending has taken place with the object of bringing together opposing factions that they might be *one*. All these efforts at great expense in time and travel have failed. Experience has shown that a Constitution drawn up by men, while serving for a time a useful purpose, has become like the Constitutions of the nations—dead and without the living power of the Spirit. So much emphasis has been placed upon the Constitution by the *others*, that as new points have arisen they have been dismissed as being only worthy of opinion because they have not been included in the Constitution or Statement of Faith. How terrible this must seem to the God who has given the only Statement of Faith that is complete, and bears a living message for every generation—His Word, the Bible. The result seen in the various sects of the *others* is utter chaos. Meetings to bring about a unity through an agreed Statement of Faith have failed and will fail. Patching up the Statement by what are called “addenda” has not succeeded. Private interpretation of the Statement of Faith has allowed for the widest variations in doctrine; so much so that taking Christadelphia as a whole, there is scarcely any error in Christendom which one sect or another does not profess. How can such a divided body possibly become “members one of another”—destined to show forth the praise of Him who is the author of the *one* Faith?

### **IS IT POSSIBLE FOR MEN OF DIVERS TEMPERAMENTS TO BE MADE MEMBERS ONE OF ANOTHER THAT THEY MAY SHOW FORTH HIS PRAISE?**

Having looked at the plight of the nations, and the deplorable condition of the *others* may we now look to our Father for the certain means by which a people, who can include ourselves, shall ultimately show forth His praise. Already the means of how this will be accomplished is by those who belong to Him being made perfectly one, becoming “members one of another”.

The natural creation frequently helps us understand the spiritual. We all know that in the natural family, what are called “blood ties” are strong. This provides a bond of which all are aware. Yet it can be quickly broken. Nevertheless, it does serve to illustrate how in a spiritual sense there is a greater power than that of blood to make God’s people “members one of another”. This power is the Spirit of God.

The Spirit or power of God is shown by David in the Psalm 139 to be everywhere present. By its prevalence and its immensity this

power is awe inspiring. It is through this Spirit or power that we have all been created in the image and likeness of God. As David says, we are "fearfully and wonderfully made". There is not an organ of the body, which when carefully considered fails to reflect the wonder of this power. Our natural body, in a sense, does show forth His praise. Is not this a help in appreciating *the* Body of His people, united to the head the Lord Jesus Christ, who will eventually without any doubt show forth His praise, when all other bodies have passed into oblivion? The connection between the natural and the spiritual is admirably shown by the Apostle Paul:

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

(Ephesians 4 : 15-16).

Perhaps the message of the Apostle Paul, and his exhortation will be a little clearer to us, if we realise when he says "according to the effectual working in the measure of every part", the meaning is that every part is working properly . . . "in love".

If in our individual lives, and in our Ecclesial life, this is the key-note of all our actions, we cannot help but grow; "grow up into Him in all things", so that we may have confidence for His help and protection now as His "witnesses"; a showing forth of His praise and in the future being able to do the same thing in a nature which will permit the full radiance of His glory.

W.V.B.

## “Sanctify the Lord God in your hearts”

(I. Peter 3 : 15).

**WE HAVE THE ASSURANCE THAT :** “The angel of the Lord encampeth round about them that fear Him and delivereth them.” (Psalm 34 : 7). What a great privilege is ours, brethren and sisters, as we realise that the angels, God’s ministers, though unseen, are ever about us, and the care they are able to exercise on our behalf is a reality. What a comfort to know that even when we are overwhelmed with difficulties, the angels are there, close to us, and that we are protected by an Almighty Hand, in this wicked and evil age.

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty . . . He shall cover thee with his feathers, and under his wings shalt thou trust : his truth shall be thy shield and buckler . . . For he shall give his angels charge over thee, to keep thee in all thy ways.”  
(Psalm 91 : 1, 2, 4, 11).

The God we serve, is the same God Moses worshipped ; the God who provided for our brethren and sisters in the wilderness. We know that the presence of God went before Moses for it was visibly seen. Our journey to the land is through a spiritual wilderness, and we too have that same assurance of God’s presence :

“My presence shall go with thee and I will give thee rest.”  
(Exodus 33 : 4).

So in our journeyings we are not alone, God is in our midst, and the angels are ever about us, and because we are His children, the course of our lives is subject to His will. Therefore we are not subject to “time and chance”, but rather are we being guided and directed as the Father sees best. Hence we have the Spirit’s counsel :

“In all thy ways acknowledge him and he shall direct thy paths.”

In *all* our ways we must seek God’s counsel, that our steps might be guided in the right path, or else we shall find we are not following God’s way, but our own. Let us remember “there is a way which seemeth right unto a man but the end thereof are the ways of death”.

Therefore we need to ponder which way we are taking, that we are not being deceived, we believe we are following God’s way, but are we ? Are we submitting to all that God requires ? If not, then we are not wholly following God’s way, but rather “the way which seemeth right unto a man”.

God's desire is that not one of us be lost ; but He does require obedience to His commands. We fail, and therefore need to receive the counsel of the Spirit, that along with the comfort we might receive help to perceive our failings, and to correct them before it is too late.

In I. Peter 3 : 15, the Apostle exhorts us: "Sanctify the Lord God in your hearts". Are we truly sanctified ? Sanctification, a setting apart of the Lord in our hearts, can only be achieved by a diligent study, and by applying our hearts to the instructions contained in God's word. It means allowing the spirit of Christ to permeate our whole being to the exclusion of all fleshly attributes.

We profess to have "died" to our former manner of life ; therefore all that pertains to the flesh must be crushed. Have we laid aside—

“ . . . all malice, and all guile, and all hypocrises and envies, and all evil speaking.” ?

These attributes belong to the flesh, from which the true disciples of Christ have been loosed.

Are there any of the characteristics of the flesh in us ? Do we in any degree bear malice ? Do we practice deceit (guile) against others or even ourselves ? Are we hypocrites feigning to be what we are not ? Are we envious, jealous concerning anything which pertains to this life ? It will be of no avail in the day of Christ to excuse ourselves, saying such and such a characteristic was part of our make-up ; we were naturally impatient, or had a natural streak of envy and so forth ; for if we are setting apart the Lord in our hearts, with the hope of life-everlasting in view, then all natural tendencies will be being put down.

To fulfil God's requirements is not always easy. It requires courage, but with the determination to do all that God requires, whatever the cost, comes help. Our Father does not willingly afflict us, but in love instructs us and sometimes chastens us, to correct us, to prevent us from being led astray. Sometimes, too, there may be a proving to see what is in our hearts, but always we need to remember that God is mindful of us, and what we have to endure is for our good and for our eternal welfare. If we are striving to be right we are not left to struggle alone, providing we on our part are sanctifying the Lord in our hearts. Nothing is hid from our God, He knows the thoughts and intents of our hearts, so we need to look into our hearts, and as we do, what does the searching reveal ?

Weaknesses, yes we all have some. Are we striving to overcome them, or are they becoming part of our character ? Do we find a

submissiveness to all that is required of us, or is there a pulling against? Our calling is exceedingly high. We have been called to exhibit perfect characters in the sight of God. Paul in II. Timothy 3 : 17 exhorts us :

All scripture is given that "the man of God may be perfect, throughly furnished unto all good works."

We cannot excuse ourselves that we are still in the flesh, for the scripture saith : "So then, they that are in the flesh cannot please God, but ye are not in the flesh, but in the spirit." (Romans 8 : 9). This calling to perfection, involves a continual striving to put down, to crush the "old man". In this struggle we must be of the same mind, the spirit mind, as Peter tells us :

"Finally, be ye all of one mind, having compassion one of another." (I. Peter 3 : 8).

Having compassion is a far deeper thing than merely being sorry, or having pity for another who is undergoing suffering. It means a suffering with. The natural mind cannot forget self and so enter into the sufferings of another. Only the mind of the spirit can do this. So if any of our brethren and sisters are suffering for Christ's sake, if any are in distress, are we all of one mind? We must suffer together, whether it be materially (for we possess nothing which is not for our brother's benefit) or spiritually.

Thus in our sharing together we are drawn closer together in heart and mind, and so become true help-meets to one another as we journey Zionward.

In the time that remains of our probation, let us cultivate the attributes of the spirit, helping our brethren and sisters, and desiring to be helped by them—a working together—with the hope of sharing forever the life which is promised to those who have sanctified the Lord in their hearts.

M.M.H.

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

**“AND THEY SHALL LOOK UNTO THE EARTH; AND BEHOLD TROUBLE AND DARKNESS, DIMNESS OF ANGUISH; AND THEY SHALL BE DRIVEN TO DARKNESS.”** (Isaiah 8 : 22).

**I**T SEEMED THAT RELATIONS between Russia and Britain were improving, and then suddenly any ground that may have seemed to have been gained in that direction was lost as a result of Britain's insistence that some of the diplomatic and trade delegates from the Soviets must leave the country because of their spying activities.

In Ireland an ugly situation still continues. Leaders meet and fail to agree on how to seek a solution. There are too many pressures, factors and influences not seen on the surface, that cause them to have divergent views.

The war in Vietnam continues and the border between Russia and China, though not actually as hostile as it was a little while ago, is still unfriendly. Neither are India and Pakistan on the best of terms; nor is Pakistan itself at peace where twenty-five million people are facing starvation. Further afield Taiwan stands very much aloof from its Chinese counterpart on the mainland, and probably feeling very sore about the United States diplomatic approach to Communist China.

Rhodesia remains separate from Britain. South Africa's policies continue to engender hate amongst the coloured peoples.

The international monetary situation is in disorder and unemployment in Britain and America is causing bitterness.

The Middle East is a seething pot of unrest and discontent. The trans-Arabian pipeline was blown up on the Jordanian-Syrian border a few weeks ago. Carrying crude oil from Dhahran, Saudi Arabia, through Jordan and Syria to terminals at Zahrani, near Sidon, in Lebanon, the line was apparently breached on the Jordanian side, by Arab guerillas who are very much at odds with Jordan's régime. They appear to be operating from Syria which has itself been fighting with Jordan at the border. The cutting of this pipeline has occurred several times in the last two years, and has caused irritation.

About the time of this incident the Ambassadors of the four great powers held their 72nd meeting on the Middle East at the

United Nations. The outcome was virtually deadlock ; a restating of previous positions.

The British Foreign Secretary's visit to Egypt on the other hand appears to have brought about some improvement in diplomatic relations between Britain and Egypt, but also the comment from Israel that the British Government's ideas on Middle East peace were worse than the American plan.

Israel has rejected the United Nations' Security Council's resolution which called on Israel to rescind any measures it has taken in the old Arab zone of Jerusalem which might purport to change the city's status.

Israel said there was no justification for the Security Council to discuss Jerusalem and pass a resolution. Israel's policy towards Jerusalem would remain unchanged. Some Arabs of the occupied sector have voiced a desire for the city to be internationalised. But at the moment the Arabs are being kept in their place as indicated by the recent clash between Israel and Egypt when the Israeli Stratocruiser was destroyed by an Egyptian missile, and Israel retaliated with an attack on Egyptian missile sites, without any further build up of hostilities from Egypt.

But what a dark and dismal situation all these events reveal ; as the scripture so eloquently expresses it :

“ . . . they shall look unto the earth ; and behold trouble and darkness, dimness of anguish . . . ” (Isaiah 8 : 22).

The world is in peril without doubt. The new Secretary General of N.A.T.O. views the situation in the Mediterranean as having worsened. He passed the observation that Yugoslavia has never been completely secure from a Russian invasion, and there was a possibility that N.A.T.O. could not remain aloof from any such attack.

But behind the danger of war is the danger presented by what has been prepared by governments for purposes of war. A call for legislation to control the use of germs has been made recently. The tularemia and botulism toxins are reported to be more dangerous than the most lethal of the substances included in the Poisons Schedules, and these micro-organisms can now be isolated and cultured using simple techniques.

Nuclear development also continues. The Russian detonation of what is probably the biggest underground nuclear explosion to date is ominous. As a result of man's war preparations every human being on earth today has some radio-active strontium 90 in their

bone marrow, and as man continues to seek for more devastating weapons the amount will increase.

The whole way of man's life is slowly and subtly affecting man's well-being. One in eight of all deaths in the world's cities according to American statistics, is caused by pollution. But generally the populace is kept in ignorance by lack of emphasis on news reports, and because men have grown accustomed to the slow advance of the pollution of their environment, there is little or no protest.

Pollution to the discerning is certainly evident. Man's industrial policies of the last hundred years have led to the release of more than four hundred thousand million tons of carbon dioxide so that its concentration in the atmosphere, so essential for life, has increased by ten per cent. This actually has an effect upon the world's temperature, for though carbon dioxide lets in the sun's rays it also has a retaining effect upon the heat. This has resulted in the seas becoming warmer. Glaciers are melting, and the snowline is retreating so that in Scandinavia soil is now being revealed, that has not been seen before because of the snow. The polar ice caps, an essential part of creation, are also shrinking. But men continue to burn up oxygen and pour about six thousand million tons of carbon dioxide into the air annually in their burning of oil and coal.

It is not only vehicle exhausts and factory emissions that are becoming a threat. There is sewage in the rivers and seas, radioactive waste from nuclear stations, and the chemical pesticides that are being used too freely. These things almost certainly affect in some way or other all individuals particularly in the industrial nations who are imbibing poisons, even though in most cases in minute proportions, from the air, from their food, and from their water supplies.

The outlook for man therefore is not a bright one, for nations are far from co-operating with each other on the more prominent threats of aggression, and so are not likely to co-operate in these matters. So the picture is, as the prophet describes it, "trouble and darkness". A hopeless situation but for one thing. There is to be a light from heaven to remove the "smog". To lead some to deliverance from the follies of men; those in peril who recognise their peril. The prophet describes their salvation in the words:

" . . . they that dwell in the land of the shadow of death, upon them hath the light shined." (Isaiah 9 : 2).

The healing to be wrought in the earth is also portrayed in another wonderful and eloquent figure seen by the Apostle John :

“And he shewed me a pure river . . . on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month ; and the leaves of the tree were for the healing of the nations.”

(Revelation 22 : 1-2).

The oxygenated air of the “new creation” of the wood of life which God has figuratively promised will bring physical and spiritual benefits undreamed of by mankind at the present time.

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.

The benefit and blessing of face-to-face contact with our brethren across the sea sustains us in the struggle to be pleasing in the sight of our God. The Fraternal Gathering was a source of inspiration and exhortation in this struggle.

Advertising continues in the hope of reaching any who may be concerned over the nearness of Jesus' return.

The Sunday School Outing was held in beautiful weather after a week of rain, and afforded much enjoyment for all.

J.A.DeF.

---

*NEWTOWNARDS, CO. DOWN, Northern Ireland.*

Breaking of Bread, Sunday 11-30 a.m.  
Sunday School 2-0 p.m.  
Bible Class—Wednesday evening.

With great joy and thankfulness to our Heavenly Father for His mercy and still outstretched arm, we have learned of the successful interview of Lois Bouchet, daughter of Sister Francis, and of her proposed baptism, God willing, before returning home to Jersey.

We rejoice also in the news of the action of the United States Department of Justice in dismissing the case against our brother Steiger for his refusal to be inducted into the forces, and of the subsequent dropping of the action by the Draft Board against him, unconditionally. Truly we are strengthened in our faith by the evidence of God's hand in the affairs of His children who are resolute for the Truth, and separate from the world, trusting in Him alone.

J.P.

*"PENTRIP"*, Black Rock, Portmadoc.

Breaking of Bread : Sundays, 11-30 a.m.  
Revelation Study : Mid-week.

During the month of September we have had further visits of those from Manchester, Bro. and Sis. Pulman and Sis. M. Laidlaw on September 5th and September 9th and Bro. J. Smith who exhorted us on the Sunday.

On September 19th and 26th Sis. Slaney and Sis. Crossley were with us, also Sis. Francis at the class on September 23rd.

The weather was exceptional, helping us all to appreciate the many pleasures and privileges these occasions afford both natural and spiritual.

There remain many happy memories to help us through the winter months.

—per J.S.

---

**MANCHESTER** : Memorial Hall, M.A.P.S. Building, Albert Sq., Manchester.

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

On Monday, October 4th, Mrs. Lois Bouchet (daughter of Sis. Francis) was baptised into the death of Christ. We knew and felt at the time that our joy in witnessing this work of the Father was a reflection of the joy of the angels in heaven.

It is hoped that we shall be able to give our sister the strength and comfort she needs in her trial, to endure unto the day, when there will be joy that will know no sorrow.

W.V.B.