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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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**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

### "IN MY TROUBLE, I HAVE PREPARED"

**T**ODAY, WE HAVE READ of David's care for the house of the Lord, how he prepared for its building. Even though he was not permitted to build it himself, he did all that he could to make it ready to be built by his son. We have seen how he dedicated for the house the gold, the silver, the brass he obtained as spoils as he conquered the nations surrounding Israel. In I. Chronicles 22 : 5 we read :

"And David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries : I will therefore now make preparation for it. So David prepared abundantly before his death."

David's desire was clear that God was to be glorified by the house to be built. How glad David would have been had God allowed him to build it. But, it was not in God's purpose. David had been told by Nathan the prophet. Because of his desire, however, he was given promises, a covenant, the sure mercies of David, which promised a throne, a kingdom, a son, a house, all of which would last forever. By David's own words, we can see how much this house of God meant to him. It was not merely a building ; it was God's dwelling place with His people. As such, it must be "exceeding magnifical". This was David's spirit. We find the word "magnifical" is often used as increase. It was David's mind that the house of God must be exceeding above all that had been known so that its fame and glory was known in all countries, and he dedicated his life to this work, giving much of his time, his effort, his riches for it.

### "HE MUST INCREASE, BUT I MUST DECREASE"

We have read, also, this morning in John 3 of another whose desire was the same—John the Baptist, who witnessed of the Christ who is to build that spiritual house, of which the first house was an earnest. In John 3 : 30, we read John the Baptists's words :

"*He* must increase, but I must decrease."

Do not these words help us to discern the spirit that prevailed in the living of such men as David, John, and so many others whom the Spirit reveals, speaks with approval ? Their mind was that God, His house, His Son must be increased and made great to the decreasing of themselves. Is this not the spirit of what Jesus said, "If any man will come after me, let him *deny* himself, and take up his cross, and follow me." ? To do this is not easy, as we can all

testify ; yet, it is what God requires. Can we, then, brethren and sisters, find help to do it in the example of David that we are considering this morning ?

He said, I. Chronicles 22 : 14 :

“Now, behold, *in my trouble* I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver ; and of brass and iron without weight . . . ”

The gold was a vast fortune ; the silver, almost immeasurable ; yet, what was precious in the eyes of God was David’s mind expressed in the words, “*In my trouble*, I have prepared”. In the concordance, we find the word “trouble”, is used often as “affliction”, or “afflicted”. It was in David’s affliction that he prepared so much for God’s house.

When things are going well, it is comparatively easy to put forth effort to magnify God, to prepare His house, to glorify Him. But, when affliction comes—and it comes to each of us—do our lives, then, magnify the Lord ? It is a test of our faith, it proves to Him whether we are living in a way to increase Him and decrease self. To get an insight into David’s mind on this matter, we have Psalm 119 : 67 :

“Before I was afflicted I went astray : but now have I kept thy word.”

Also, verses 71 and 75 :

“It is good for me that I have been afflicted ; that I might learn thy statutes.”

“I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.”

To come to such a mind is not natural to our flesh, is not, therefore, easy, but how pleasing to God ! This is why He chooses to put affliction upon us. How do we respond, brethren and sisters ? Do we search our hearts ; do we put aside every other aim, seeking His desire and honour ? Do we, indeed, decrease and regard our own ways as nothing ? Do we join in David’s mind when he said, “*In my trouble* I have prepared for the house of the Lord.” ?

To help us do this, let us explore David’s mind, his experiences that brought him to this spirit. It was only a short time before this that he failed in the matter of numbering Israel. I. Chronicles 21 : 1 :

“And Satan stood up against Israel, and provoked David to number Israel.”

The flesh stood up and David sinned. What was it that tempted him, provoked him? It was his desire to know how many fighting men were in the armies of Israel. Would it seem he was measuring his strength by the number of his men; while, in reality, his only true strength was in the Lord? David had faced overwhelming odds and had been victorious because the Lord was at his side. When he went against Goliath, he said, I. Samuel 17 : 45-46 :

“ . . . Thou comest to me with a sword, and with a spear, and with a shield : but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand . . . that all the earth may know that there is a God in Israel.”

This was his mind in time past ; yet, David's flesh provoked him to count his own strength, to take pride in it. As a consequence, we know how he suffered, how Israel suffered, for perhaps, they did not protest his wrong doing. Yet, God, in His mercy, provided a means of removing the plague which took seventy thousand of those whom David caused to be numbered. David was told to offer a sacrifice. I. Chronicles 21 : 18 :

“Then the angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing-floor of Ornan the Jebusite.”

He was to set up an altar and offer sacrifice, not just where it was convenient or where David thought it ought to be, but at the threshing-floor of Ornan the Jebusite—a particular place that God had in mind. David did this, refusing to be tempted into doing it without cost to himself. I. Chronicles 21 : 26 :

“And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord ; and he answered him from heaven by fire upon the altar of burnt offering.”

How grateful and reassured David must have felt to have the Lord answer by fire, consuming the sacrifice—graciously accepting it.

As a result of his failure and of the affliction, David was chastened, becoming more ready to deny self and to magnify the Lord—more ready to prepare the house of the Lord.

**“THIS IS THE HOUSE OF THE LORD GOD”**

Is this what he had in mind as he said, “In my trouble I have prepared for the house of the Lord.”? In confirmation, perhaps, of

this, David said concerning the threshing-floor of Ornan, I. Chronicles 22 : 1 :

“ . . . . This is the house of the Lord God, and this is the altar of the burnt offering for Israel.”

Indeed, it was here that Solomon some time later built the house of the Lord. II. Chronicles 3 : 1 :

“Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.”

We read of another sacrifice at Mount Moriah, Genesis 22 : 2, when God said to Abraham :

“ . . . . Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of.”

We know the result. In this great trial and affliction, Abraham moved in obedience ; as we perceive in his answer to Isaac, verse 8 :

“ . . . . My son, God will provide himself a lamb for a burnt offering . . . . ”

His faith was counted unto him for righteousness. God did provide a ram for the sacrifice and Abraham, having proved his complete trust in God's promise that in Isaac the seed was called, was delivered. Verse 14 tells us :

“ . . . . Abraham called the name of that place Jehovah-jireh . . . . ”

. . . . meaning “God will see”. It is striking, also, that the name “Moriah” means “seen of God”. Here, God saw the faith of Abraham, the faith and repentance of David. Here, God accepted their offerings. Here, David was moved to say, “This is the house of the Lord God and this is the altar of the burnt offering for Israel.” Here, Solomon was caused to build the temple, directed by God.

Can we see why David said, “In my trouble I have prepared for the house of the Lord.” ?

The affliction, the chastening of the Lord made him all the more determined to first deny himself and then to prepare for God's house. We have read his instructions to Solomon, I. Chronicles 22 : 16 :

“ . . . . Arise therefore, and be doing, and the Lord be with thee.”

His words to the princes of Israel to inspire them to help Solomon are found in verse 19 :

“Now set your heart and your soul to seek the Lord your God ; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.”

“Arise therefore”—do these words help us to take the example of David expressed in his words, “In my trouble I have prepared for the house of the Lord.”? Do we find encouragement as we struggle to arise to this work of edifying His house, denying self which wants to put our energy, our time into other pursuits? Do we, in our affliction, determine we *will* build? If so, how pleasing to God who has caused this record of David to be preserved for our strength in this building.

And, brethren and sisters, let us be sure there is no greater work given to men than this to which we have been invited to share! He speaks today in these times of danger, of trouble, when the House, as always, needs building—“Arise therefore”.

J. A. DeF.

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## The Titles of the Psalms

“SPEAKING UNTO YOURSELVES IN PSALMS . . . MAKING  
MELODY IN YOUR HEART UNTO THE LORD.”

(Ephesians 5 : 19).

### Psalm 48

*A Song and Psalm for the sons of Korah*

**T**HERE MUST BE SOME REASON why the Spirit uses the word *Song* in addition to the word *Psalm*. A *Psalm* is undoubtedly a song, but implies a struggling to attain what God has promised ; whereas a *song* takes the mind forward to the time when all contending is over, and the blessing of salvation is received.

When Israel were delivered out of Egypt, and the mighty forces of Pharaoh were destroyed, salvation of God’s people was assured. “Then sang Moses and the children of Israel this *song* unto the Lord.” Finally, when all the redeemed are glorified they are heard singing, “the *song* of Moses . . . and the *song* of the Lamb.” These

divine songs transport the mind to the day of final deliverance. They are jubilant in tone and words ; they speak of the “jubilee”, a time when all the sons of God are released from sin and the debt of death. It is fitting and reasonable that only those who have been *made smooth*, as implied by the Hebrew word *Korah*, should have such a glorious reward, because they have learned in the distress of affliction to remove the angular characteristics of their nature. What a delightful change ; tenderness instead of harshness, loving-kindness in place of selfishness, and submission to the God of heaven instead of self-importance. How wise, how beneficent is the Almighty to perpetuate such a people, making them eternal companions of His Son, and co-rulers with Him. Who could be better fitted to fill the earth with righteousness and peace ! So the opening chord of this Psalm, this Song opens triumphantly.

**“GREAT IS THE LORD**

and greatly to be praised in the city of our God in the mountain of his holiness.”

It need not be asked Why ? This delightful state is not the work of a super-politician. It is the creation of Him who has made all things to reflect His inimitable and glorious qualities. Let us look at the city :

“Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.”  
(verse 2).

A simple question may be asked, “What is beauty ?” None can answer, but those in the Truth. Gentiles employ thousands of “beauty aids”. Many empty their pockets and consume their time in buying these and using them. But all to no purpose. Presently these find their place in the ever-waiting coffin, and are comingled with the earth from whence they came ; their beauty gone for ever. The divine answer to the question is not far to seek :

“He hath made everything *beautiful* in his time.”  
(Ecclesiastes 3 : 11).

“Consider the lilies of the field.”

Who could possibly improve their “beauty” ? Folly is represented by Gentiles as “painting the lily”. Yet we know that Solomon in all his glory (and undoubtedly this was very great, perhaps the greatest amongst humans the world has ever seen) was “not arrayed like one of these”.

The “city of the great King”, Zion is the superlative of divine beauty. This does not refer merely to stones and ornaments, but to the “living stones” redeemed from the quarry of humanity.

**A CITY SECURE AND SAFE FOR EVER**

The resounding notes of this *song* declare this wonderful truth,

“For, lo, the kings were assembled, they passed by together.  
They saw it, and so they marvelled; they were troubled,  
and hasted away.

Fear took hold upon them there, as of a woman in travail.”  
(verses 4-6).

The peace and security of the City of Zion will not depend upon any of the powers or super-powers; nor upon any guarantee of the United Nations (so often proved worthless); but its invulnerability, its impregnability will be assured by the God of heaven, whose power is above all human devices or machinations.

**“THOU BREAKEST THE SHIPS OF TARSHISH  
WITH AN EAST WIND.”** (verse 7).

The Hebrew word *Tarshish* is compounded of two words; *Tar* (to go round) and *shish* (vivid or bright).

In Bible times there was a place called Tarshish, because of its mercantile supremacy; its ships at the time sailing *round* the seas of the then known world. The name was given to other places which became sea-faring places. But may there not be something additionally significant in the original word?

Now there are many ships which “*go round*”, and are *vivid* in some instances as they not only plough through the oceans, but cleave the skies at speeds greater than sound. These machines have given men the false idea that all power is in their hands. In a blinding and vivid flash man can launch a ship to the moon, or send a missile some thousands of miles. These, when provided with nuclear war-heads, cause no place to be safe upon the earth. Indeed, the present inventions of men have been made to “*go round*” with such a “*vivid brightness*” that all power seems in human hands; a power, be it noted, to destroy, and not to promote well being, or to save.

The doom of such monstrous engines is sealed by the divine hand. An “*east wind*” is to break them in pieces, rendering them impotent against the city of the great King. An “*east wind*”! Yes, it was a “strong east wind” which blew for a whole night, and parted the waters of the Red Sea, so that Israel could escape from their enemies; the waters being “a wall unto them on their right hand, and on their left.” In these same waters the might of Egypt, the arch-enemy of God’s people, perished. And so it will be in the day when Zion, God’s people, will be established for ever. What a change in the earth! How delightful to contemplate the peace



that will follow the roaring of the seas of nations. It will be like the clear shining after rain ; quietude after a raging storm. So certain is this to be, and *soon*, that the prospect can be enjoyed *now*. In the words of the song :

“We have thought of thy loving kindness, O God, in the midst of thy temple.”

**THE “TEMPLE” THE ONLY REFUGE FROM THE STORM**

The temple is God’s habitation. Not really a building of stone, “graven by art and man’s device”, but constituted of those who have built upon the “foundation of the apostles and prophets”. The time has now come, as depicted in the Song, when

“The Lord, whom you seek, shall suddenly come to his temple.” (Malachi 3 : 1).

When in the words of the prophet Habakkuk

“The Lord is in his holy temple : let all the earth keep silence before him.” (2 : 20).

No human power could achieve such a delightful transformation in the conditions upon the earth. Gone will be the cries and wailing of the wounded and dying : from Ireland to India, from Vladivostock to Vietnam, from Pekin to Poland—all will be peace, all will have come to know, at least those that are “left of the nations”, the inestimable benefit of keeping “*silence*”, because the Lord is in His holy temple.

For the people of God of all ages their jubilation will know no bounds. Indeed this *Song* will be in their hearts, as it may be in prospect now for truly this is the promised release from evil of every kind—the year of Jubilee, as we sometimes sing :

“Oh see, the day is breaking  
The shadows quickly flee  
Awake ! The happy dawning  
Of Zion’s glad morning,  
Awake ! Awake and bring the song of Jubilee.”

( . . . to be continued )

## The Only Way to Preserve Unity

**T**HE REMARKS OF THE LORD JESUS in condemnation of those who are out of the way, are also meaningful as a warning for those who will be the children of God, as for instance in John 9 : 41 :

“If ye were blind, ye should have no sin : but now ye say, We see ; therefore your sin remaineth.”

This shows the folly of confidently claiming to see all the Truth as God sees it, when in point of fact, we may not see everything as God sees things. An outstanding example of this was when King David, that righteous and beloved man of God, showed a serious lack in the way he conveyed the ark of God from Gibeah to Jerusalem on the occasion when Uzzah died for taking hold of the ark. This failure must have caused David much heart searching and repentance, for, having a teachable mind like a child, he was still able to see a need in himself, even though King over the people of God. Is it not the same with ourselves in respect of the need to be taught and corrected ? We know the Truth, but having been truly baptised, who could say he understands everything, and has nothing else to learn, or could not forget some aspect of the Truth ?

So it is that by speaking one to another on the Word of God, we all may be able the more to rejoice in heart at the far reaching benefits of God's wise precepts, and thus be helped to follow them more perfectly in the future. To this end it is desired to consider further that very carefully worded command of Matthew 18 : 15-17.

### THE TEACHING OF JESUS IN MATTHEW 18

Over the years it seemed that a kind of tradition was built up, whereby the command in Matthew 18 for dealing with one in error, was only called into use occasionally in the event of one committing a transgression. The command appears to refer to one offender, and one witness to the offence in the first place, whose duty it is to see the offender alone, in order to clear the wrong, and help the offending brother or sister to regain the way of salvation. The steps to be taken for one who was seen in transgression, at one time hardly seemed to be relevant for *faults* or *weaknesses* that come to be manifested, probably more frequently than transgressions. In fact a fault that was not a transgression almost seemed to be relieved of any responsibility in connection with Matthew 18.

The *faults* we are concerned with are not so much the isolated slip, which may be repented by the one concerned without being approached by anyone ; but it is developing characteristics, which would be likely to lead to sin if unchecked, and meanwhile have a

disuniting influence on those who observe the tendency. However, though the command is expressed in concise terms, it is much more explicit and far reaching than may at first appear. We have in a few verses, principles which form a code of attitude and behaviour covering a multitude of circumstances, by which a number of fallible brethren and sisters can be helped to maintain a high degree of trust and unity, which is so desirable and in keeping with the Truth, but impossible for natural man to achieve unaided; he is too prone to weaknesses and failings.

Do we not need to remember that even righteous people sometimes sin—even those of the calibre of David, as already mentioned, and Moses? So will not all also have shortcomings or faults that are less than sins, as stated in Ecclesiastes 7 : 20 ?

“For there is not a just man upon earth, that doeth good and sinneth not.”

This fallibility of all must involve repentance by all, whether king or ploughman, leader or novice, when failures are realised, if there is to be any chance of forgiveness and salvation. The Apostle Paul also recognises his imperfection, saying—

“Not as though I had already attained, either were already perfect.” (Philippians 3 : 12).

With a rather limited appreciation of the scope and value of Matthew 18, it could well be that many, certainly including the writer, have at times failed to apply either the spirit or the letter of the command, when they have felt disturbed about a certain prevailing attitude or conduct of another member, yet have felt unsure what to do, since it may not have been an outright sin. So in the end, nothing may have been done except mention the matter to others, either to ascertain their view of the case, or much worse, vaunting one's self at another's expense. This is not love, and does nothing to help the one at fault in the first place, but is only likely to widen the field of his critics. Surely the way of Christ would guard against such damaging and divisive practices? Indeed it does. When we come to think about it, is it not more often the case that either transgressions or faults are manifest in the presence of more than one, and also that “*faults*” or weaknesses are more frequently seen than actual trespasses?

The instruction of the Lord Jesus is very specific in Matthew 18, that one in transgression must first be *seen* alone by (any)one who observes it. There may be an exception here in the case of one who transgresses before the whole ecclesia, in which case he himself has marred the steps which are designed to spare him from being made a public example. Apart from a special case like this, if more than

one person sees the same error on the same occasion, the command still holds good, and is unaffected in that the one in error must first be seen individually and alone by those who notice the error, and without any previous discussion with other witnesses, as Jesus Christ says :

**“GO AND TELL HIM HIS FAULT BETWEEN THEE  
AND HIM ALONE.”**

In the past it has been the practice to discuss with others before making an approach, specially in the matter of a failing rather than a transgression. More careful consideration suggests that there is no justification for circumventing either the letter or the spirit of this clear and precise command. However, without counsel, the utmost care is needed, and question and suggestion are to be preferred to dogmatism. If the offender will not hear the entreaty of an individual, then “*one or two more*” should be taken to establish that the alleged *fault* is a just allegation and endeavour to gain the erring party. These witnesses should, therefore, be impartial, having no previous knowledge or discussion about the case until the facts are presented to them *in the presence* of the alleged offender.

That the course of these endeavours to gain any in error is inspired by divine wisdom, is seen in the manifold benefits and safeguards that accrue—both to the accused and the accuser.

The grace of the Almighty is to try and gain any who is at fault, in a way that is most likely to be helpful to him, and with the least publicity among the ecclesia. The number of people who come to know of an error will depend upon the offender’s willingness to hear and repent, but is minimised by the precise following of the command. Telling the ecclesia is the last resort if it is a case of transgression, and only when the combined efforts of two or three have been unavailing. If a number of people witness a fault simultaneously and in the course of time they all approach the offender privately to tell him his fault “*alone*”, according to the command, imagine the impact and the conviction upon the offender if he knows that all have independently concluded that he was at fault, without any discussion among themselves. If the offender has a spirit anxious to be right, he will realise his wrong perhaps before the last witness has laboured to gain him !

If several members witness what may or may not be a *fault*, but confer among themselves, it could be that under a strong influence, some would be persuaded that the fault was serious when in fact an approach was not warranted. Thus a member might suffer an unjust accusation at the hands of several, but at the instigation of only one. This is the kind of evil fruit that could result from depar-

ture from the divine method. The conferring of witnesses and approaching as a party in the first place, also could antagonise an offender, and arouse suspicions of a conspiracy against him even though the allegation of the fault were correct. It can readily be seen how much more powerful is the divine method of approaching from independent conviction, both to gain the one at fault, and to verify whether an approach should be made at all.

The very human temptation to take cover in a multitude of counsellors concerning an offence is not legitimate, for is it not tending in the direction of following a multitude to do evil—which is forbidden? The selection of suitable ones for the restoration of one who is in error, could be yet another product of the divine wisdom of this guidance in Matthew 18. Even if several were present at a time when one manifested a *fault* before them, it may be that not all those present recognised the *fault* as such. This could be part of the divine method of selecting suitable ones for the work of gaining the one in error. Not everyone may be suitably equipped for the particular task, but others, who were better suited, may see the need and fulfil it. This kind of situation could not be used as an escape from an unenviable task, for anyone trying to tell himself that he has not recognised an error, evidently has done! But clearly defined duties need to be fulfilled whether we are eager for them, or shrink from them:

### THE IMPORTANCE OF SUITABLE "WITNESSES"

Again, the wisdom of Christ's instruction is seen in protecting those who are right, from their own native weakness, as well as helping a transgressor from his wrong, and from unnecessary publicity. We know how very much easier it is to talk about one who is at fault, rather than *to* one who is at fault. But the command to talk first to the offender should make us very careful that we have a just cause before saying anything. It will be remembered that unless an accusation is withdrawn, and repented, the next step, if an accusation is not received by the accused, is to repeat the accusation before impartial witnesses. Any wrong accusation should, therefore, be pointed out through the judgment of those witnesses, to the sorrow of one who has proceeded with an unnecessary accusation.

So this procedure in Matthew 18 is a marvellous deterrent against being too hasty in finding fault with another, but should encourage all to examine carefully whether the proposed approach is to save a brother or sister from an actual sin, or a fault which would directly lead to sin. The instruction we are considering is for gaining, in the best possible way for all concerned, any who is in danger of being lost. This is distinct from what might be called general ecc-

lesial faults. For example, the Apostle Paul was warned concerning the ecclesia in Corinth :

“I hear that there be divisions among you, and I partly believe it . . . ” (I. Corinthians 11 : 18).

This is the sort of warning that could alert the elders of the ecclesias to take preventative steps against such divisions, and is a separate matter from necessary action against individual offenders, which should not be divulged to any others, unless the offender refuses to hear private entreaties.

So from this instance of Corinth, it is in order for members to draw the attention of an ecclesia to faults in a general way. This has been the objective of exhortations and classes over the years, but not in the spirit of a talebearer, which is opposed to Matthew 18.

While it may be hard to decide, without any discussion, whether or not to take up a matter with a brother or sister, especially if it is a fault rather than a transgression, those who have fellowship with the Father and the Son are not really alone. Guidance through prayer can be sought, on whether or not to make an approach, and the manner in which it is done. Too hasty an action tends to exclude this divine guidance and is not in keeping with the gentleness and long forbearance of God. However, this long forbearance must never be made an excuse for neglecting a divinely appointed duty when a trespass or continuing fault is clearly manifested. Departure from the doctrine of God does not usually come suddenly, but generally means that earlier signs and warnings have gone unheeded. But when sin is manifest, there is no excuse for waiting to see if it happens again, or any other wrong reason for avoiding a painful duty.

**THE “SOWING OF DISCORD AMONG BRETHREN”—  
AN ABOMINATION**

Departure from the beauty and godliness of Matthew 18 could have far reaching and harmful effects. We have heard how “a clash of personalities” exists in a time of division, but how much of this is caused by previous “sowing discord among brethren” ; that abomination, which God says He hates, and works against the confinement of error to its source, and the putting away of sin before it has a chance to spread its poison ?

The precision and carefulness of the Matthew 18 directive are not only to recover the erring in a kind and gracious manner, but also to deprive the tongues of witnesses, of fuel for the fire, which the Apostle James tells us “The tongue is a fire, a world of ini-

quity." So a practical help is given by the Lord Jesus, to combat the whisperings which could lead to strife or discord. This is illustrated by the Proverb—

“Where no wood is, the fire goeth out : so where there is no talebearer, the strife ceaseth.” (Proverbs 26 : 20).

It may seem a far cry from discussing another's faults for the purpose of sincerely seeking counsel on the best action to take, and the evil surmisings of the talebearer, but on reflection, are they not only separated in degree ? What may begin as apparently harmless counsel could snowball into the practice of sowing discord. It may take time, but it may often have happened over the years, as suggested in the writings of R. Roberts, and ecclesial resolutions passed in 1886 and 1908, which included reference to the observance of Matthew 18.

With the best intentions towards godliness, we could never make progress in subduing the ugliness of our nature without the practical spiritual help of wise statutes and precepts which we know are right, and when recognised as such, do rejoice the heart. Have we in our generation really appreciated and maintained the strivings of the pioneers of the Truth, or has there been a failure to maintain the high standard set by Christ, such as indicated by those earlier resolutions ?

A.E.I.

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

### **“THE FOURTH BEAST AT THE END OF DAYS”**

“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth : it devoured and brake in pieces, and stamped the residue with the feet of it ; and it was diverse from all the beasts that were before it ; AND IT HAD TEN HORNS.

I considered the horns and, behold, there came up among them another little horn, before whom there were three of first horns plucked up by the roots : and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.” (Daniel 7 : 7-8).

On Saturday, January 22nd, 1972, the Prime Minister of Britain and his colleagues signed the European Market treaty. The first step of the “Six” becoming the “Ten”. For following on Britain’s heels are Ireland, Denmark and Norway. The scheduled entry date is January 1st, 1973.

In anticipation the West German Government is supporting a French proposal that European Ministers be appointed to Brussels, for the promotion of political co-operation between the Ten. This would help to harmonise member State’s foreign policies, also the co-ordinating of economic policies and the relationship of the community with those outside it. The President of such a Council, it was suggested, could play an effective role in representing the Community’s interests, for example, as spokesman for the Ten at international conferences.

The European Communities Bill drafted to incorporate the legislative changes necessary for Britain to be brought into line with the European Communities’ regulations, provides for changes in British law. One of the clauses emphasises that any legal determination of the meaning of the treaties will be governed by the principles laid down by the European Court and that the British courts should take notice of the Treaties, the Official Journal of the Communities, and judgment of the European Court. The following paragraph from the bill largely sums up the position :

“All such rights, powers, liabilities, obligations and restrictions from time to time created or arising by or under the Treaties, and all such remedies and procedures from time to time provided for, by or under the Treaties, as in accordance



with the Treaties, are, without further enactment, to be given legal effect . . . ”

This means that unless something radical happens before January 1st, 1973, the treaty provisions which have direct internal effect upon members will become legally enforceable in Britain without further legislation.

Thus another change, which would not have been thought possible a few decades ago, is becoming evident. Britain's insularity has worn very thin and she is being drawn into a confederacy which is to emerge as the latter-day aspect of the power which Daniel saw in vision by night.

Not unnaturally, the U.S.A. has become very interested in E.E.C. and uneasy also. It appears that America will go all out in 1972 to come to terms in advance with the expected enlarged Community stretching from Scotland almost to Africa, and embracing African and Mediterranean countries with whom it has already special trade agreements. It is possible that a U.S./E.E.C. Standing Committee will be set up to promote communication between Europe and America.

But what of the “little horn” that Daniel saw? Something apparently quite insignificant when compared with the other “horns” or powers. The prophecy points out that though not powerful in aspect this little horn had an advantage, for in its symbolical appearance, it had eyes, and a mouth. The eyes obviously, in the visionary sense, indicated superior intelligence and the mouth would indicate that it could speak on behalf of the other horns. Furthermore though appearing insignificant it had the ability to overthrow other “horns” or powers.

The “uniting” of Europe is only a political aspect of another “uniting”. The Pope recently disagreed with the suggestion that moves towards “Christian” unity had come to a halt. Speaking to pilgrims in St. Peter's Square during the Roman Catholic “Week of Prayer for Christian Unity” he said that good progress was being made.

Roman Catholics throughout the world outnumber all other sects by 550 million to 250 million. Half of the minority are the orthodox who already acknowledge Anglican orders, which historically has a Catholic basis, and it has been suggested that because of this there is no great difficulty in the way of a return. Such a going back to “the fold” seemed to increase a pace when in January the Archbishop of Canterbury along with a Greek Orthodox Archbishop entered the Roman Catholic Cathedral of St. Patrick's in New

York in the company of the Roman Catholic Cardinal for a special ecumenical service. The service, one of the important features in the city's observance of the annual week of prayer for Christian unity, marked the first occasion that any head of the Anglican Communion had stood in the pulpit at St. Patrick's. Church officials commented at the time that it was the first occasion except for the visit of the Pope in 1965, when applause had been heard in the cathedral. The three prelates embraced each other as a sign of "Christian" peace and respect, after which they delivered a joint blessing to the congregation which was overflowing. This was the obvious outcome of a decision of the Anglican General Synod, some twelve months or so ago, to admit to Communion all communicants of other Churches.

It is not without significance that in the British dispute with Malta over the continuance of the naval base there, Rome has featured as the city where the discussion between Britain and the Maltese leader has taken place.

It was while the Maltese leader was in Rome that he paid or was called to pay a visit to the Pope in the Vatican. What was really discussed is not apparent, but is indicative of the Papal interest in political events, and of the Vatican's ability to draw statesmen into the Papal presence. At the time of writing, whether as a result of talks with the Pope or not, it seems that the Maltese leader has conceded that Warsaw Pact countries should not be allowed facilities at Malta.

Further afield the Vatican has revealed its interest in Jerusalem once more. The Papal Assistant Secretary of State recently visited Israel. He said that his trip was a personal pilgrimage marking the eighth anniversary of the Pope's visit to the Holy Land and denied that his call upon the Israeli Minister of Justice was for the purpose of discussing political problems. It was the first time any Vatican diplomat of high rank has been to Israel since the Six-Day War, at the time of which the Pope repeatedly demanded the internationalisation of Jerusalem. The Vatican traveller said he visited several of the holy places and met leaders of various "Christian" Churches, including the Greek Orthodox Patriarch of Jerusalem.

He is quoted as saying :

"With all of them I discussed the present situation of the holy places and I found all communities are determined to preserve monuments which are still there, after 20 centuries, as a testimony of the earthly path of Jesus Christ . . .

"I cannot tell if all those monuments are kept in an ideal state of maintenance and if Israeli authorities are conscientiously taking care of this problem.

"In view of the brevity of my trip, I could visit only a few of them. However, I hope so."

Some Jews think this is another occasion of Vatican interference in their capital. Certainly the words of the Papal Secretary imply doubt, if not criticism, over Jewish control of the city.

These indications bring to mind the words of Dr. Thomas concerning the coming divine proclamation to all Jews to return to their land :

"The sounding of this proclamation will cause a general movement among the Jews, who will be allured by it, and prepare to leave the lands of their captivity . . . As to the Latino-Babylonian powers of Europe, they will be stirred up to war by the proclamation. In the Apocalypse they are styled the Beast, the False Prophet, and the Kings of the earth, of whom it is said, 'they and their armies gathered together to make war against the Lamb, and against His army' . . . 'the war of the Great-day of God Almighty' . . . is the day during which the judgment sits upon Daniel's fourth beast ; and the result of which is the 'thrones are cast down', and their kingdoms become Yahweh's and His Christ's."

Developments political and religious indicate what is coming. The cry that Jerusalem ought to be internationalised, will be raised again, and a "holy" war will be proclaimed, the consequences of which, for the nations, Dr. Thomas so clearly foresaw through the divine record.

The end of these events will see Jerusalem, not as an internationalised city, but as the world's capital, with a temple of worship the like of which has never been seen before.

In that day there will be no beastly powers or confederacies, to mar the lives of men. No unemployment, no poverty and no suffering. True justice will replace what is purported to be justice. The result of such a wonderful change will be satisfaction, contentment, joy and peace.

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 interest of a man and his wife in the way of truth greatly encourages us in the struggle to honour God's name. Interest was occasioned by observing several of our sisters at their work and being impressed by their closeness as well as their being different than the rest at work.

We are grateful for the opportunity to witness to His Truth and to help any who may be seeking.

Advertising continues, with response from each area encouraging in this work.

Blessings granted by a merciful God are strengthening, reassuring, making each realise how dependent we must be upon Him to guide our living.

J.A.DeF.

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*NEWTOWNARDS, CO. DOWN, Northern Ireland.*

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

Our Quarterly Address was on the subject "Swift to hear, slow to speak". We were helped by the painted illustrations sent from England and thank those who forwarded them on. We in turn have posted them to the States.

Our thoughts and prayers are daily with all in the trials and work, inseparable from the Truth.

J.P.

*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.

Letters continue to arrive from Christadelphians who are aware that there is something radically wrong in their Group, and the questions being asked are being answered in the hope it may enable them to see where the Truth is.

Amongst the proofs that God is working with us we rejoice in the news of two who are undoubtedly being "called". We are very much with those who are responsible for the work, and ask continually for the help they need.

W.V.B.

