

OCTOBER 1972

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

THE TITLES OF THE PSALMS

THE PEACE OF GOD

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

"MY SPEECH SHALL DISTIL AS THE DEW"

IN OUR DAILY PORTION, we are reading of Moses' last days, his words of warning, of exhortation, of hope to his brethren in Israel. Deuteronomy 34 : 7 tells us :

" Moses was an hundred and twenty years old when he died : his eye was not dim, nor his natural force abated."

We remember that Israel wandered in the wilderness for forty years, so Moses must have been about eighty years of age when he led Israel out of the bondage of Egypt. He was a man well along in years, even when measured by the standards of his day, to take on such a big work, such a great responsibility. Yet, we know God required it of him and that he did it faithfully, failing to sanctify God only at the waters of Meribah, as far as we are told. God was with him, to strengthen, for we know that "his eye was not dim, nor his natural force abated" even at 120 years of age.

How often God spoke with Moses in his position of elder, leader, and deliverer ! It could have caused him to rise up in pride. But, the record in Numbers 12 : 3 tells us :

"Now the man Moses was very meek, above all the men which were upon the face of the earth."

Yet, even Aaron and Miriam were moved to jealousy over God's speaking to Moses. Numbers 12 : 1-2 :

"And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married . . . and they said, Hath the Lord indeed spoken only by Moses ? hath he not spoken also by us ?"

Even though meek, Moses still suffered and was falsely accused ; yet, served God in faithfulness, bearing the reproach which this work brought.

As he came to the end of his life, knowing that the forty years wandering were almost over and that he would not be allowed to enter the land, having known too, so much help, instruction, and blessing from God, he sought to strengthen his people, reminding them of their hope and of the promises which God had made concerning them, His people. As we read his words, are they not a help for us as they were for Israel, reminding us of God's provision, of His mercy and love seen in His law, pointing forward to the coming Messiah, the Christ promised of God ?

In Deuteronomy 32, we are privileged to listen to the Song of Moses. Why was this song written ? Deuteronomy 31 : 19 tells us :

“Now therefore write ye this song for you, and teach it the children of Israel : put it in their mouths, that this song may be a witness for me against the children of Israel. For . . . then will they turn unto other gods, and serve them, and provoke me, and break my covenant.”

God knew Israel’s weak flesh and gave to them this Song of Moses to help them, to teach them, so that they would not turn to serve false gods. Deuteronomy 31 : 22 goes on :

“Moses therefore wrote this song the same day, and taught it the children of Israel.”

. . . a great help to our brethren, so important that God specifically instructed Moses concerning this song. Let us then turn to it, brethren and sisters, preserved not just for Israel, but for ourselves today. This seems especially so when Revelation 15 : 3 is considered, speaking of those with the Lord Jesus in His kingdom :

“ . . . they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints.”

Could it be the Song of Moses which helped these to realise how great and marvellous are God’s works, how just and true are His ways ?

We remember, too, that many of the Psalms are entitled, A Song of David or a Song of Degrees (ascent), sung by the faithful as they went together, struggling to climb up to Zion. Their song may have been inspired by the Song of Moses, helping them climb up, for certainly it is a help for us.

“GIVE EAR . . . HEAR”

Let us listen, then, to this song, a melody, a praise of God: Deuteronomy 32 : 1 :

“Give ear, O ye heavens, and I will speak ; and hear, O earth, the words of my mouth.”

It was really God that was speaking through Moses to lift up, to inspire, to sustain His children. How much we find that the Word of God is capable of that help, giving us strength in time of difficulty. We think of Jesus in the wilderness, tempted to use the power of the Spirit for His own purposes. He conquered His fleshly demands by the Word of God. Can we look to that same Word, brethren and sisters ; can we give ear and hear the words of His mouth ?

Deuteronomy 32 : 2 tells us :

“My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.”

The rain, the dew, how necessary for growth and for fruit. When it is withheld for any period of time, famine soon comes, many die for lack of food. We know how God gives rain as blessing, gentle rain, softly falling as well as the dew in the morning to supplement it. In some cases, the rain was not gentle, not a “small rain” but a judgment for evil done as in the time of Noah. Not so His Word, His doctrine; it distils like the dew, it drops gently like the rain from heaven: It is all that is needed for *our* growth, our strength, our bringing forth of fruit, making us meet for His use.

“THE DEW”

The Spirit’s choice of words to describe the blessings of His Word can be a real inspiration to us. Moses tells us, “. . . . my speech shall distil as the dew” When we wake in the morning, we go outside and there is the dew, glistening, shining like jewels. There are no rain clouds; where did it come from? His Word tells us it distils, comes from God as His blessing. When we think of dew, we think of the manna, Exodus 16 : 14 :

“ when the dew that lay was gone up, behold upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground It is manna”

The dew—in it and through it came the manna—the sole sustaining for Israel through forty years of wandering. How great was His provision, His care for His children! And, how the faithful would ponder the life-giving qualities of His dew and marvel at His speech distilled for their life.

Also, we think of the 133rd Psalm, verse 3 :

“As the dew of Hermon, and as the dew that descended upon the mountains of Zion : for there the Lord commanded the blessing, even life for evermore.”

The Word of God distils like the dew, comes from Him, appears constantly, bringing renewed life and strength, reflecting His light, sparkling, scintillating. Do we, brethren and sisters, look upon it as such? What does it do to us? Does it *gentle* us, make us like Jesus who sought that Word of God and only that Word so that when He spoke, it was out of a heart filled with His Father’s Word? What of our own ways? Does our speech distil as the dew because we absorb His Word, instruction, doctrine? It must have been so with Moses, for he was the meekest man in all the earth. Does His

Word, His instruction do this for us ? Do we value it, seek it, for our life depends upon it ? Can we, brethren and sisters, discern why this Song of Moses was given to Israel, is given to us to help, to keep our heart turned to God and away from all there is in the world which is so false, so deceiving ? To help realise the power of that Word which distils so softly, we read, Isaiah 55 : 10-11 :

“For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth . . . So shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

This is the work of the Song of Moses, a work to keep His people close to God, to accomplish what He desires to see that they might conquer their flesh. Let us, then, seek that so powerful, yet so gentle, Word, the doctrine which God so plentifully provides, even as this Song of Moses shows us, even as Moses speaks to us from his own experience under the Hand of God. God desires that all His people might grow in strength, in spirit, in meekness. In Hosea 14 : 5 we read :

“I will be as the dew unto Israel : he shall grow as the lily, and cast forth his roots as Lebanon.”

“SET YOUR HEARTS UNTO ALL THE WORDS”

Can we, then, see why Moses said to his brethren, Deuteronomy 32 : 46, 47 :

“. . . . Set your hearts unto all the words, which I testify among you this day . . . because it is your life . . . ”

How needful it was for Israel to set their hearts upon this song lest they turn away from God with their hearts. We, too, can turn away, can allow other things to come into our heart and harden it.

Do we set our hearts upon His words, His doctrine, His love, remembering James 1 : 17 :

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights . . . ”

Nowhere else can we find *good* ; we may be pulled and tempted in other directions, but here only is *the* source, leading to true happiness. Paul helps in this struggle, Colossians 3 : 1-3 :

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth . . . For ye are dead (to the world), and your life is hid with Christ in God.”

The *dew* comes down from heaven to strengthen, to refresh, to help us grow in the Spirit. Let us, brethren and sisters, seek it, set our hearts upon it, as it softly distils through the night, the night of darkness and struggle. It will be there shining, sparkling, reflecting the glory of the sun in the morning. It was all this for Moses and can be for us.

Let us rejoice in this perfect provision for our growth in spirit ; let us be grateful, responsive, keeping in mind Hebrews 6 : 7, 8 :

“For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God : but that which beareth thorns and briers is rejected . . . whose end is to be burned.”

Let us in our receiving of that *dew* of heaven, bring forth fruit to His pleasure, looking ahead to the glad morning of redemption.

J. A. DeF.

Christendom — *and others* — Astray

The Spirit of the Law the Spirit of Christ

“Ye shall *not* turn aside to the right hand or to the left.”
(Deuteronomy 5 : 32)

Part 2

IN THE PREVIOUS ARTICLE it was shown that Israel must follow the “strait” and “narrow” path, carefully ordered by God, without any deviation ; later confirmed by the Lord Jesus. Only by this means could God’s protection and provision be secured, and in the end His merciful reward be received—life everlasting.

There has ever been a “falling away” from this divine standard, involving the loss of the Truth by those who once had it. It is much easier to gain numbers where “philosophy and vain deceit” are allowed to take the place of the simple truth. The flesh is weak. God knows this ; hence His ample warnings that any turning from His way, either to the right or the left must inevitably lead to a “form of godliness”, but without any “power”. In other words God will

be lost, and those who were once His people will no longer be so, whatever their pretensions, their "constitutions", their "Statements of Faith".

The importance of upholding the Law without any turning therefrom in any particular was again emphasised to Israel in the last exhortation of Joshua :

"Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye *turn not aside therefrom to the right hand or to the left.*"

(Joshua 23 : 6).

What are men's opinions worth compared with the sure counsel of God ? They vary in a multitude of ways, and only lead people to the shifting sands of doubt, whereon it is impossible to lay any certain foundation.

Those who once had the Truth have fallen victims to this insidious and disastrous process. While every effort is made to keep together a fairly numerous people who have the "name", it is only at the expense of allowing philosophy to take the place of revealed Truth. This is evident in every quarter. It is wrongly supposed that upholding right can be achieved by a "majority vote". If the dissenting "minority" are wrong, then they are opposed to the Truth, and will work as leaven, deceiving and corrupting the rest. Never would Israel have been allowed to decide what is right according to the Law, by a "majority vote" ; nor can any claiming to be present Israel consent to such an iniquitous procedure. The following is typical of the blindness of the "others" from their "news" :

"At a special meeting of the ecclesia, a decision was taken by *majority vote* that the ecclesia will not knowingly fellowship any brother or sister who has sought divorce and re-married."

Obviously, the "minority" would not agree to what the "majority" believe is against the Law. In the days when R. Roberts was alive, such a position would never have been allowed. Those not upholding the Truth would have been withdrawn from, whether many or few ; simply because they transgress and cannot have God (II. John verse 9).

Now those who would have God, and not just a "form of godliness" must know the Law, uphold it, obey it, and confess their sin, and repent where there is any infraction of the Law. The benefit of the Law, forbidding the "turning aside to the right or to the left" will be seen as giving the Truth an exquisite application to present living. This may be highlighted by reflecting upon the words of the Apostle.

**“STUDY TO SHOW THYSELF APPROVED UNTO GOD . . .
RIGHTLY DIVIDING THE WORD OF TRUTH” (II. Timothy 3:15)**

“Dividing” of the Word may present a difficulty. What is meant by the Spirit? How can God’s holy Word be divided? Yet only by a correct understanding and application of this can one become “*approved unto God*”.

Let us see the value of this counsel, and its help in understanding that there must not be any “turning aside to the right or to the left” from the Law—in Israel *past* and *present*.

There are situations in which it is necessary to consider not only one command but several in order to determine the right course of action. One or two simple illustrations may suffice. May we expose ourselves to danger in the belief that :

“There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways.

“They shall bear thee up in their hands, lest thou dash thy foot against a stone.” (Psalm 91 : 10-12).

Taken by itself this would allow a man of God to engage in all kinds of hazards, *presuming* on the protection of God. But what would such a man be like? Would he not be proud and self-righteous? Jesus, when exposed to applying these words of the Psalms to such an extent, counteracted the suggestion by saying :

“Thou shalt not tempt the Lord thy God.” (Luke 4 : 12).

In these two scriptures are, as it were two sides of the way carefully fenced by divine instruction to prevent a turning aside either to the right or the left. Faith is required to face certain situations believing God will protect ; on the other side there must never be presumption (which really is pride).

We remember during the last war that the Body was required to consider whether it would be right to carry a gas-mask. Relying on God’s promise of protection it was thought that perhaps we ought not, until it was realised that it might give the impression of vaunting in such protection. So the word was rightly divided, the way before us clearly seen, fenced on both the right and the left that we might walk therein.

Such approach requires great care, and above all a willingness to “submit to one another in the fear of the Lord.” Godly decisions can and should be without argument, without contention, where there is a belief that God dwells with His people and will help to direct to safety in the “multitude of counsellors”.

There are so many examples of God's goodness in providing a protective fence for the right way, it is not easy in the course of a brief consideration to choose which might be the most helpful.

One of the difficulties can arise in connection with "giving" to one in need. The Spirit says :

"If a brother or sister be naked, and destitute of daily food. And one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body ;

What doth it profit ?

Even so faith, if it hath not works, is dead, being alone."

(James 2 : 14-17).

Sentimentality ungoverned by the Spirit, would say in every such case—give, give, continue giving. But the Spirit shows there are cases where giving would be unwise, where it would be necessary to draw the recipient's attention to another command :

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

(II. Thessalonians 3 : 10).

How beautifully balanced is the Truth, providing a clear vision in all cases of the way in which the Lord would have us walk, not "turning aside to the right hand or the left".

Perhaps a further example from many may help, that is, in connection with proclaiming the Truth. The command is clear :

"Preach the word ; be instant in season, and out of season."

(II. Timothy 4 : 2).

But the Spirit also makes it clear that there are those to whom the word must not be preached.

"Neither cast ye your pearls before swine, lest they trample them under their feet, and turn and rend you."

(Matthew 7 : 6).

The Truth is precious. It is a pearl of great price. Care must be exercised in revealing such a treasure that the mistake is not made of exposing it to those who obviously do not want it.

This brings us to another aspect of where "turning aside" in the preaching of the Truth has led to apostasy. In this great work, there must not be any appearance of "we know it all", but the command is :

"The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient,

In meekness instructing those that oppose themselves."

(II. Timothy 2 : 24-25).

This is not easy. Opposition is likely to produce the wrong reaction in us. We are flesh. It is better to leave off discussing, and go away, than be in breach of the command not "to strive".

Finally, in this work of "rightly dividing the word of truth", there is the command

"Do the work of an evangelist." (II. Timothy 4 : 5).

An "evangelist", as all will know, is "one who announces good tidings".

How many have been misguided in believing that other inducements than *the* Truth can be used in this work— a sure sign of apostasy. Refreshments for strangers after lectures, entertaining as distinct from instructing, so that many are induced to join what they think is the Truth, not for its own majesty and power, its distinctiveness and separation from all falsity, but because they have been "bought" by the fleshly appeals of false teachers.

In the churches this is at once evident. Invitations are extended irrespective of conditions to "come worship with us" (whatever this might mean). Fêtes, Bazaars, and the like are the snares to encourage numbers without any regard to what God requires.

The "others" have followed these "pernicious ways". Entertainment has been preferred to inveigle the outsider. Invited to "choral services" to gatherings where they are allowed to partake of the "tea" and of that which should only be for members, they are unwittingly persuaded that there is no longer any reproach in becoming a *Christadelphian*. And indeed there is not. How times have changed since this used to be the "sect everywhere spoken against". The offer of the Truth, the only Truth, free from all corruption and influences of the pseudo-religious world, is the only platform of the true evangelist, who will not stoop to film shows and the like to "attract" those who really do not want the "power of godliness".

The way ahead is clearly marked, the fences mark it distinctly :
 "Preach the word : be instant in season out of season."

To which on the other side must be added :

"Reprove, rebuke, exhort with all longsuffering and doctrine."
 (II. Timothy 4 : 2).

(. . . to be continued)

The Titles of the Psalms

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

(Ephesians 5 : 19).

Psalm 52

*“To the One who overcomes, the Victor, Maschil (instruction).
A Psalm of David, when Doeg the Edomite came and told
Saul, and said unto him, David is come to the house of
Ahimelech.”*

TO HAVE THE HEART filled with the melody of the Lord was David’s help in overcoming, and becoming a “man after God’s own heart”. The Psalms also in this connection express the Spirit of Christ, who said, “It was his meat to do his father’s will”, and before His greatest trial could say, “Not my will but thine be done.”

The Titles of the Psalms supply the key to unlock the wealth of spiritual help in overcoming; not only for those who have gone before, but through their being preserved are an invaluable help in the present time. This help will never be found if the Psalms are approached academically. They must be considered as having a godly and living meaning for the present—for us.

Like David we need—*Maschil*—instruction. Without instruction we should be as hopelessly adrift as the many who constitute the religious world around us: hoping but never finding the purpose of God.

THE TRIAL OF THE RIGHTEOUS BY THE WICKED

Faith without trial is no faith. Only when faith is proved can it be said to be true faith. A glance at the life of David shows that this is undeniable. Why did he have to endure so much for so long? Threats to his life, exile, fleeing from one place to another, when on more than one occasion he could easily have despatched his jealous father-in-law? In all this he showed a restraint, a control of human passion, which produced a character that his God has determined will live for ever.

The enemies of the righteous have their accomplices, those prepared, by contention, deceit and hypocrisy, to bring down the one God approves. So it was with David.

In desperation David came to Ahimelech the priest. He and his men in their flight were starving. Could they be fed? The only provision possible was the shewbread of the previous week. This in the ordinary way could only be eaten by the priest, but in the circumstances God’s mercy allowed for David and his men to eat

it, providing they were "clean". God's law is never so rigid as to deny His mercy.

David, too, was short of weapons. The priest gave David the sword of Goliath. It seemed as if God was making all the provision necessary. No doubt David felt encouraged, but then he observed there was an enemy present—

"Doeg, an Edomite, the chiefest of the herdmen that belongeth to Saul."

David knew this alien, who should never have had a responsible position, would betray him. So he fled. And Doeg when he reported to Saul, found Saul very "sorry", but not because of his ungodly behaviour, but as the Word says, "Sorry for himself"—a very different thing. Saul in his jealous rage had Doeg slay Ahimelech and eighty-five priests. How very many deaths can the worker of evil cause!

David shows in the Psalm that he had not given up his faith in God.

"Why boasteth thou thyself in mischief, O mighty man? (no doubt Doeg) the goodness of God endureth continually."
(verse 1).

There have always been those like Doeg, who instead of upholding the tired arms of the workers, go about undermining and subverting; a dreadfully evil work. Of such David says—

"Thy tongue deviseth mischief; like a sharp razor, working deceitfully."
(verse 2).

The old open type of "razor" could be useful, but without warning a nasty deep cut could be made, almost without being aware of the damage at first. David continues:

"Thou lovest evil more than good; and lying rather than to speak righteousness."
(verse 3).

David had faith of what the end of such enemies of the Truth would be:

"God shall likewise destroy thee for ever."
(verse 5).

Let those be warned who engage in murmuring, in the "sowing of discord", in their failure to help bear the heavy burden of looking after the Ecclesia. Every community has those who constitute the "opposition", and who will do all possible to undermine those who lead. But in the One Body this must not be, and they will be rooted out as was Doeg. This is the meet end of those who make not God their strength, even though they profess to do so. David could look forward, consoling himself with the inspired thoughts expressed in the end of the Psalm.

“But I am like a green olive tree in the house of God : I trust in the mercy of God for ever.” (verse 8).

David’s faith will soon be vindicated. Meanwhile, we have his help to meet difficulties, which must arise, as men come along to draw away disciples after them.

(. . . to be continued)

The Peace of God

“Let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful.”

(Colossians 3 : 15).

PEACE, OR SHALOM in the Hebrew means completeness. In the Greek it signifies *unity* and *concord*. Thus there can be no peace where there is dis-unity or discord.

First and of paramount importance there must be unity and concord with the Lord God our Father, before we can have His peace.

When He created all things and placed man in his perfect environment there was peace, for there was unity with the Creator. This unity we know, was broken when sin came between and alienated the Creator from His creatures.

Since then, all are accounted under the bondage of sin and therefore naturally wicked.

What does the prophet Isaiah say of this natural condition ?

“There is no peace, saith the Lord unto the wicked.”

(Isaiah 48 : 22).

Again, he says—

“But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.”

When we think of the restless sea, the words of the Lord Jesus come to mind, when He looked on the boisterous waves of Galilee and said, “Peace be still”.

Here He revealed a power that can only come from God, by His Holy Spirit. No wonder His disciples were amazed, that even the waves of the sea obeyed Him.

How much more shall we wonder, when looking upon the troubled seas of the nations, He says “Peace be still.” Then, and not until, will God’s creation again enjoy the Peace of God. But this Peace is something which we can *have now* in a measure. The

Gospel of Peace has been manifest, from the time Man became alienated from God. Abel found this Peace, Enoch and his great grandson walked with God. Surely a sign that they were at Peace with Him.

From the time of Abraham we see the Gospel of Peace in the promises. Did not he with the other Patriarchs look for a "*city with foundations whose builder and maker is God.*" Here was the heavenly JERU-SHALOM, *city of peace.*

We see a nation brought out of the cruel bondage of Egypt. Under the Covenant of the Passover, they became a purchased people, redeemed, at Peace with God. A Law was given to teach them how they could sustain this Atonement. To lead them to the One who would be the final and all-embracing sacrifice.

Do we not read in the letter to the Hebrews, "*Lo I come (in the volume of the book it is written of me) to do thy will, O God.*" Hebrews 10 : 7-10.

The Gospel of Peace was again extended to include those who as yet were afar off, without God, without Hope, in the world, aliens from the Commonwealth of Israel.

Does not the Apostle Paul explain, that through the work of the Lord Jesus, the middle wall of partition was broken down. The two parties, Jew and Gentile became *one* ; to be joined in Christ—wherein is neither Jew nor Gentile, bond or free— male or female, *all are one*, all can have the Peace of God—a New Man created in Christ Jesus. (Ephesians 2 : 13-16).

Here are the citizens of the New Jerusalem. The free City of Peace prepared for them.

With this hope in our minds and hearts now, have we not the peace of God, that passeth all understanding ?

Remember what the Lord Jesus said to His disciples, John 14 verse 27—

"Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The Peace Jesus gives is God's Peace, which as we have read, we must *let rule in our hearts*, such is our calling.

This Peace is only brought about by *obedience* to the will of God. There has been a Body *prepared* to do the will of God, as it was in the Lord Jesus. We, too, are His Body, therefore we too must be prepared to do the will of God our Father.

By this will of God, shows Paul, we are sanctified through the

offering of the Body of Jesus Christ *once* and for *all*. "For by one offering he hath perfected forever, them that are sanctified." We are now all able to draw near unto God, through the new and living way, which He Jesus, has consecrated for us. Through the *vail*, His Flesh—He now is our High Priest over the House of God. (Hebrews 10 : 19-23).

Surely we can see the Peace of God in these words, for all that has caused discord or dis-unity has been removed. This is not all, for, says the Apostle (Hebrews 12 : 22-24)—

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem."

Thus in faith we come to the City of Peace. We have now considered how this preparation of the Gospel of Peace has been made through the ages. The preparation is our *footwear*, the shoes to help us in our walk (Ephesians 6 : 15).

We have seen that it is indeed a glorious walk in faith to the City of Peace, which our Father in His goodness and grace has prepared for us. If we are to walk anywhere in comfort, our shoes must fit. Any looseness will soon make its presence known. This spiritual footwear, which we as soldiers of Christ must wear, must be comfortable.

Remember the Gospel of Peace is one of unity and concord. When Ezekiel saw the feet of the Cherubim (Ezekiel 1 : 7) they were *straight feet*. Such was needful, because, they walked as the Spirit of God commanded.

"And they went everyone straight forward—whither the Spirit was to go—they went—and they turned not when they went." (verse 12).

Are we not reminded of Joshua, when he was commissioned to lead his people into the land of promise. "*To be of good courage*"—to turn neither to the right or the left from God's Law. Thus he was assured of victory, wherever the soles of his feet trod. The feet become burnished like brass as they walk through much affliction, but the end is victory, the Peace, God's Peace, yes Eeternal Peace.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth Peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, thy God reigneth." (Isaiah 52 : 7).

Soon the Greater Joshua may be leading us to the City of Peace.
WILL WE BE THERE ?

J.S.R.

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

“HE SHALL STRETCH FORTH HIS HAND ALSO UPON THE COUNTRIES: AND THE LAND OF EGYPT SHALL NOT ESCAPE . . . ”

“ . . . But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt . . . ”

(Daniel 11 : 42-43)

IN 1849 DR. THOMAS' BOOK *Elpis Israel* began to be circulated in which he wrote :

“As I have said elsewhere, the Lion-power will not interest itself in behalf of the subjects of God's Kingdom, from pure generosity, piety towards God, or love of Israel ; but upon the principles which actuate all the governments of the world—upon those, namely, of the lust of dominion, self-preservation and self aggrandizement. God, who rules the world, and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia and Seba, which they will be induced, by the force of circumstances, probably, to take possession of. They will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia ; for ‘the king of the north shall stretch forth his hand upon the land of Egypt, which shall not escape ; and the Libyans and Ethiopians shall be at his steps’. Hence, these will become the battle-ground for a time, until the seat of war is removed to the mountains of Israel, where, by the Autocrat's discomfiture, the war is brought to an end . . . The possession, or ascendancy of Britain in Egypt, Ethiopia and Seba, will naturally lead to the colonization of Palestine by the Jews.”

The above was written thirty three years before Britain “occupied” Egypt when the British fleet bombarded Alexandria and its marines occupied Suez. John Thomas perceived through the Divine record the importance of Egypt in the purpose of God, and this was decades before the Egyptian company, Canal Maritime de Suez, was formed with a capital of 200 million francs, in which Britain acquired 176,602 shares out of a total of 400,000. Under the convention of 1888 all nations were granted freedom of navigation without discrimination in peace or war in the canal which was opened in 1869 ; and this right was recognised again by Egypt in the Anglo-Egyptian Agreement of 1954, under which Britain agreed to give up the Suez base.

But British reversal was accelerated when the Egyptian Government without warning nationalised the Suez Canal Company on July 28, 1956. After which the canal was widened and deepened and the time of transit reduced. The Arab-Israel war of 1967 however brought about the closure of the canal which to this day remains sealed.

Following these events and the abortive Suez coup of 1956 in which France and Britain were involved, Russia began to move into Egypt helping to finance such schemes as the Aswan High Dam, and providing weapons for the Egyptian forces. Later Russian personnel in the form of "technicians" and "advisers" began to infiltrate. It seemed that Russia was taking over Egypt, seizing the opportunities which western diplomatic mismanagement had given to her.

The question raised as a result of such a change in the sphere of influence in the Middle East concerned the fitting in of Daniel's prophecy which seemed to indicate that Russia, as the King of the North, would have to take Egypt by force from the King of the South. Further consideration however provoked the thought that Britain's, and later the United States' loss in Egypt was Israel's gain; for it provoked America in particular to extend assistance to Israel because of Egyptian alignment with the Communist Bloc, which assurance might not otherwise have been given if the United States had been on friendly terms with Egypt.

Now it is Russia's turn to have a setback, which justifies the scripture on which Dr. Thomas based his forecast of future events.

July and August last were burdensome months for the U.S.S.R. In June the Egyptian President had apparently asked the Russian Government some pertinent questions so that he might have a clearer view as to the Soviet's intentions with his country. On not getting a satisfactory reply, he acted with eastern hastiness and ordered Russia's military advisers and units out of Egypt. Russia was taken by surprise, but acquiesced, withdrawing 15,000 advisers and 25,000 dependents. The residual Soviet force in Egypt is now less than 2,000 which is a smaller figure than the number of Russians in Egypt prior to the Arab-Israeli war of 1967, when the Russian military build-up began. Along with the Russian withdrawal went four hundred pilots and personnel manning SAM 111 ground-to-air missiles, also secret military equipment. Air cover for Soviet ships in the Mediterranean and for reconnaissance of the United States Sixth Fleet has been considerably depleted and reduced as a result.

Following this came rumours that the Egyptian Government had made the suggestion to Britain that she should replace Russia as a

supplier of tanks, fighter bombers and missiles. This was said to have been mentioned in an interview between the British Ambassador in Cairo and the Egyptian Foreign Minister. Britain neither confirmed nor denied this rumour admitting only that a talk had taken place. It had already been said previously that Britain supplied military equipment to many Arab states and was "always ready to consider further applications sympathetically."

Of course, as can be expected, Russia is far from pleased. In a commentary on the Arab world the Soviet news agency has paid glowing tribute to Nasser, "glorious son of the Egyptian people" but no mention is made of his successor. A Pravda correspondent who arrived in Beirut was reported to have said that Russia's leaders were very angry, and mindful of their massive investment in Egypt, and did not intend to take the new President's ingratitude lightly. They did not go in for C.I.A. style coups to topple rulers who had gone astray, but they had "other means" at their disposal.

Pravda and Soviet broadcasts in Arabic have asserted that "one cannot disregard the increasing activities of rightist reactionary forces" in Egypt. The forces "were trying to undermine Soviet Egyptian friendship." But they were also opposed to "progressive reforms" which have been taking place in Egypt. A Moscow radio announcement, repeating a pro-Russian Egyptian Left-wing comment, stated that some middle class groups "are opposing the workers and peasants and are ready to make a deal with imperialism for their own selfish interests." The Egyptian President's retort was that, "I will never tolerate any fragmentation of national unity under any slogan." A former close associate of the late President Nasser is now in prison for allegedly attempting to overthrow the Egyptian government for the purpose of forming a more pro-Russian leadership.

Stimulated by the government, the Egyptian press is endeavouring to counter Soviet propaganda. The following quotation is an example.

"This secrecy espoused by the leaders of the Soviet Union in putting their point of view does an injury to Soviet public opinion itself, which has the right to know what sort of a régime it lives under. It also ignores the importance of Arab public opinion, which must understand the Soviet position so as to measure the extent of Soviet-Arab friendship."

In an interview published in the Paris Paper *Le Figaro*, the Egyptian President has called for increased aid from Western Europe. He is quoted as saying that the expulsion of Soviet military personnel from Egypt should lead to greater understanding and aid from Western Europe. Also he is reported to have said that if the U.S.A.

was prepared to modify its attitude, Egypt would be ready to accept an American hand of friendship.

It is really surprising how quickly Britain has responded. In August at the time of the suspension of aid to Uganda, Britain announced that £20 millions credit is to be made available to Egypt.

So the pendulum swings away from Russia and moves towards the Western powers, preparing the ground for that great event when, "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape . . ."

But when that time arises "tidings out of the east and out of the north shall trouble him" (Daniel 11 : 44), for then "Michael" shall "stand up" for the children of Daniel's people, and the Northern Power "shall come to his end, and none shall help him." (verse 45).

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.

Continued encouragement is found in the work with those seeking to know the way of salvation. As circumstances in their lives point out God's mercy and care, response is seen and guidance is given. How great is the privilege of watching His hand at work, making us realize that it is truly He that calls.

The visit of our Brother and Sister Steiger will be over by the time this is in print. We know of the joy and comfort the companionship of those of like mind can bring, the help it brings in the daily struggle to honour God alone.

We are grateful for letters, the tangible evidence of the bonds which bind together in these last days.

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.

We have again experienced the rare (to us) and most enjoyable companionship of our brethren and sisters for a few days, some for the first time in Ireland. Bro. Iago, Bro. and Sister Steiger and Sister Lois Bouchet.

We are grateful to Bro. Iago for his help on Sunday morning in exhortation, and to all for the Spirit, so freely given.

J.P.

"PENTRIP", Black Rock, Portmadoc.

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

Now that the end of the summer season has arrived we can look back on the happy times in August with Bro. and Sis. Steiger of U.S.A., Bro. D. Pinkerton of Ireland, Sis. Francis, Sis. Slaney and

Bro. J. Smith of Manchester who exhorted us on Sunday, August 27 and also addressed seven children at the Sunday School in the afternoon.

The weather being so favourable added to the enjoyment and we are grateful for the peace and quiet the country life affords.

We are also grateful for the opportunity to visit Manchester for the Fraternal Gathering and to receive much spiritual strength.

—per J.S.

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

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

It was with a joy hard to define that a number saw the arrival of Bro. and Sis. Steiger on Friday, August 18th. Out of the millions living in the States here were two of a few, a living witness by their presence to the preserving care of a good Father.

Next day was the Sunday School Outing at Wythenshawe Park. Favoured with good weather, and the presence of visitors, a most enjoyable time was spent, and great gratitude was felt to Him who giveth all good things.

Monday, August 28th was a special day for the Ecclesia. It was the occasion of the Fraternal Gathering. Brethren and sisters came from Ireland and Wales, in addition to the two from America. Minds and hearts were stimulated by exhortations on the subject : *"Now the end of the commandment is love out of a pure heart."*

By the time these words appear in print we shall have taken leave of Bro. and Sis. Steiger, who are due to return to the States on September 18th. Their visit, divinely permitted, has helped in many ways, especially in looking forward to the great gathering of God's children, when, if approved, we can meet in the sure knowledge there will be no more pain nor death.

The Annual Sunday School Party is arranged for Saturday, Oct. 28th in the Longsight Public Hall.

W.V.B.