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# **The Remnant of Christ's Ecclesia**

in opposition to the Dogmas of  
Papal and Protestant Christendom

**A WITNESS TO THE TRUTH**

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

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

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**AT THE TABLE OF THE LORD**

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## At the Table of the Lord

“SHALL WE RECEIVE GOOD AND NOT EVIL ?”

**WE** ARE READING again of Job, one who is an example of patience, of enduring under affliction, for a long period of time. Job, when tested by God, did not fail. In James 5 : 10-11, we read :

“Take, my brethren, the prophets . . . for an example of suffering affliction, and of patience. Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful and of tender mercy.”

All these, including Job, suffered affliction, or as the scriptural meaning is, to undergo evil, harm. This was Job's experience, and we know how faithfully he endured that affliction. Can we, then, brethren and sisters, look to Job for help, to his strength, his determination, so that we too can bear whatever painful testing God sees fit to place upon us ? We may wonder, Why, why has it come upon me ? Job must have agonized over the same question, for he was a righteous man, as the Spirit tells us, Job 1 : 1 :

“. . . and that man was perfect and upright, and one that feared God, and eschewed evil.”

Job was a righteous man, consistently turning from evil ; yet, great suffering came upon him. We are allowed to see his spirit which enabled him to endure it. As he lost his possessions, his family, his health, we listen to his words, Job 2 : 10 :

“. . . What ? shall we receive good at the hand of God, and shall we not receive evil ? In all this did not Job sin with his lips.”

Perhaps if we can discern Job's mind in all that he suffered, it can help us to endure the trial and affliction which comes to us all.

### THE KNOWLEDGE OF GOOD AND EVIL

Job recognised that *all* things that happen to him came from God ; indeed, all things that happen to His children are directed in His infinite wisdom for their good. In this mind, as evil upon evil came, as affliction piled upon top of affliction, Job recognised it was God's doing. Job recognised, as well, that in this life, because of our sin nature, we cannot know only good ; but with the good must come evil. Did not Job recognise, as we must, that this went back to Eden when God commanded Adam, Genesis 2 : 16-17 :

“. . . Of every tree of the garden thou mayest freely eat : But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.”

To die would be to know evil. They did eat ; they did die, they did know evil. God cursed the earth and man because of disobedience. Job knew this curse as a son of Adam, a dying creature, subject to affliction, evil, illness ; all the woes that the flesh brings. What a temptation it must have been to complain, to blame God, to curse Him as disaster after disaster fell upon him, his riches gone, his family gone, beset by some sore illness, and his wife taunting, "Dost thou still retain thine integrity ? Curse God, and die." (Job 2 : 9) When affliction presses heavily and inexplicably, how readily we can curse God, blaspheme Him by murmuring in anger, and then accusing Him of wrong doing !

The adversary who doesn't think as a child of God does, said concerning Job :

". . . put forth thine hand now, and touch all that he hath, and he *will* curse thee to thy face." Job 1 : 11.

When Job did not do so, he repeated (Job 2 : 5) :

". . . put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face."

We remember that it was always the hand of God which was put forth, and troubled Job, destroying his possessions and his flesh ; it was God's doing.

Can we see how faithful, how full of integrity Job was as he answered his wife, who urged him to curse God, "What ? shall we receive good at the hand of God, and shall we not receive evil ?" In recognising the wisdom of God, recognising, too, his own nature, under a curse from Adam, he expected evil, he knew he must suffer affliction, and, thus prepared, he endured it in faith, believing God would deliver for he believed God was just. Is this why it could be said of Job, "In all this did not Job sin with his lips ?" God accepted Job's spirit ; it was right and pleasing in His sight ; and, yet, the evil, the affliction continued under God's hand. How desperately he must have clung to his belief in the end.

When it was over, Job knew great blessings and help, Job 45 : 10 11 :

"And the Lord turned the captivity of Job, when he prayed for his friends . . . Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house : and they bemoaned him, and comforted him over all *the evil that the Lord had brought upon him . . .*"

He knew evil brought upon him by God ; and because he sinned not with his lips, because he cursed not God, but accepted it,

looking for help ; he was blessed, comforted, his captivity turned. Yet, let us consider what a great ordeal this captivity had been for Job. He longed to die, to escape it. Then there were those "friends" who came and falsely accused him. Why ? we might ask. Was it because they did not recognise that God brings both good and evil upon those whom He loves, to help them, to test them, and ultimately to bless them by turning that captivity. In Psalm 126, a song of ascent, of going up to Zion, we read, verse 1 and 2 :

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing . . . "

In Job's captivity, he, no doubt, at times thought he would never laugh or sing again. The song of ascent continues, verse 3-6 :

"The Lord hath done great things for us ; whereof we are glad."

One of the great things our God has done is to bring evil upon us, though we do not naturally think it is a wonderful thing. Can we, brethren and sisters, let our prayer be like David's, like Job's :

"Turn again our captivity, O Lord . . . "

Can we hang on to our hope ?

"They that sow in tears shall reap in joy."

Job yearned for his captivity to be turned ; yet knew only God could do it ; and that He would release him only as he endured under it ; and finally acknowledged how greatly he had grown in perception, not cursing God. Job accepted that dreadful experience as his due, as flesh, a dying creature, subject to God's curse because of sin. In accepting it, he was able not to "sin with his lips." Can his spirit help us and make us realise more fully what we are like naturally, and how much we need to change to be pleasing to God ?

**"I ABHOR MYSELF AND REPENT"**

Job further speaks for our help :

"Wherefore I abhor myself, and repent in dust and ashes."  
Job 42 : 6.

Did he recognise, as we must, that he was worthy only of evil from God ; but that in mercy God grants good to those who can recognise *and* abhor their fleshly state ? This involves loathing, condemning, rejecting it. In this mind, there can be a repenting, a leaving it behind. Let us, brethren and sisters, strive to conquer that flesh, with all its desire for justification, and thus honor God as Job did. And we shall know His mercy too.

David's mind was much like Job's, revealed for us in Psalm 90 : 14-15 :

“O satisfy us early with thy mercy ; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.”

We can almost hear Job speaking these words, as he endured day after day the evil that God placed upon him. It was a time of proving, of helping Job become closer to God, of perceiving more fully His grace and love and holiness.

**“FEW AND EVIL HAVE THE DAYS OF MY LIFE BEEN”**

We think of Jacob in this connection, as in his old age he went down to Egypt and there was re-united to Joseph whom he thought was dead. Being brought before Pharaoh, he said :

“. . . The days of the years of my pilgrimage are an hundred and thirty years : few *and evil* have the days of the years of my life been . . . ” (Gen. 47 : 9).

Jacob had suffered at the hands of Laban for over twenty years and was deceived by him. This was allowed of God, perhaps because Jacob himself had deceived his father in obtaining his blessing instead of Esau. Jacob recognised that it was in keeping with God's justice that he should suffer evil. Indeed, as he returned to Canaan from Laban's house, he wrestled (cleaved to) the angel all night, feeling the need for strength from God ; and, as a consequence of that cleaving through the night, he halted all the rest of his life, a sign to him that his own flesh was weak, indeed, and worthy only of affliction, needing God.

Can we, then, brethren and sisters, understand Job's spirit a bit more fully as we listen to his words, “*What ? shall we receive good at the hand of God and shall we not receive evil ?*” (Job 2 : 10) In understanding Job's spirit, let us strive to embrace a similar spirit, in the hope of pleasing God, as did our brother Job. How wonderful it would be if the Spirit's judgment of us could be as it was of Job : “And still he holdeth fast his integrity !”

J. A. DeF.



## Christendom — *and others* — Astray

*The Spirit of the Law the Spirit of Christ*  
 “When Aaron lighteth the lamps at even, he shall burn incense upon it.”  
 (Exodus 30 : 8).

**T**HE DWELLING OF GOD, the Tabernacle, was unique. Simple in design, made to be easily erected or taken down, and to be transportable. Above all every part was *anointed*, speaking of the *Anointed*, the Christ. The significance of the whole was to help the brethren and sisters to understand and appreciate the purpose of God in preparing a Body of believers to be *one* in the promised Redeemer. They would be helped to understand that his was God’s doing when the Tabernacle was erected.

“And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.” (Exodus 40 : 17).

Exactly one year to a day had passed, a complete cycle of time from their coming into the wilderness. This would tell the brethren and sisters of another time, which when completed would see the redeemed body of the faithful as represented so eloquently in the anointed tabernacle or dwelling of the Most High.

In the meantime, during their probation they were to be helped, even as we can be. Is it not a marvellous provision that although they were not permitted to see inside the tabernacle to observe the carrying out by the priests of all that was done in the Holy place, they were informed of every particular : the details of the furniture, what each item represented, and the ordinances that God had appointed. We, too, are similarly blessed. It is easy to read the account, even to make a model of all the tabernacle without appreciating that was kept from the eyes of the brethren and sisters of old, was revealed to them, and in the graciousness of the Father we may enjoy the same provision of what might have been kept a secret from prying eyes.

Further, it is not readily appreciated that the work of God for His people, although not seen was heard ! Listen ! Hark the tinkling of the golden bells. The work of God for those who are His, although not seen is a real work as evidenced by this sound. So important was this provision for the benefit of the brethren and sisters, that their minds might be aware, instead of being left to speculate, that God gave to the officiating high priest a strict law, carrying a severe penalty if not observed.

“And beneath upon the hem of it (the garment of the high priest) thou shalt make pomegranates . . . and bells of gold

. . . A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister ; and his *sound shall be heard* when he goeth into the holy place before the Lord, and when he cometh out, *that he die not.*

(Exod. 28 : 33-35).

To the Gentile ear, this law may sound harsh, obscuring the blessed loving kindness of God for those who are His. What was the Father's desire in the Law ?

That those who constituted His congregation, His ecclesia, might know of His continual working, day by day for them through the High Priest, that their faith in the coming Redeemer might be real and strong, that the love of God seen in this provision might induce a response in their hearts.

There was also another important provision in the Law, a most important one. God, knowing that even the High Priests were human, might through usage and repetition become neglectful of wearing that which gave the certain and divine sound, leave it off, or fail to carry out the divine injunction. So important was this *sound* in God's eyes for the benefit of those who were His, that failure by the High Priest meant death. Harsh ? Certainly not. A divine protection against a weakness we all know too well, that after a time the appointments of God, through continual repetition, can become disregarded, such as the "breaking of bread" in these days. The High Priest knew the purpose of the "sound". An untold benefit to the Ecclesia. He knew by the Law this benefit would be denied them if the "sound" were not heard. He knew its divine importance as affecting every brother and sister. He knew as parents brought their children within the precincts of the tabernacle they, too, would wonder, and be impressed that though God's work was not seen, it was going on. He knew therefore his (the High Priest's) responsibility. Failure was grave. Death was the just penalty for any negligence ; which would imperil the salvation of the brethren and sisters.

#### THE HELP IN THIS LAW FOR THE PRESENT DISPENSATION

If God's care for His people in the past was so meticulous, could it be thought that it would be less so now ? This question is an effective antidote to all who look upon the Law as something different from, and inferior to the Spirit of Christ. Wherever the Law is carefully examined it will be found to contain the "beauty of holiness", and the loving kindness of the Father of Jesus.

Daily the light of the seven branched candlestick was attended to

by the High Priest—night and morning. This ordinance was to be carried out according to the Law which said :

“And thou shalt put it (the altar of incense) before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, *where I will meet with thee*. And Aaron shall burn thereon sweet incense every morning : when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord through-  
ought your generations.” (Exodus 30 : 6-8).

This was deeply significant. The brethren and sisters would realise their contribution to the light of God was a privilege accorded by the Law.

“And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.” (Exodus 27 : 20).

Accordingly, brethren and sisters would be seen busy in the olive yards and at the appropriate time gathering the berries, which later were to be “beaten” so that the oil would be extracted, and with the care and effort enjoined, the oil might be free from any impurity such as pulp, which if allowed to remain, might cause the light to flicker or be extinguished.

What a great work was allowed the Ecclesia that they might realise they were responsible for witnessing in their work that the light of the Truth might shine undimmed and continually in the holy place. Their satisfaction can be imagined as each handed his carefully prepared portion to the priests. Is there not in this a striking lesson for the Ecclesia today ? Work to be done, and to be done with care that it might be holy and free from any impurity so that the light of the Truth might still shine in a world almost completely dark. The work will exclude all self-glory and be done so that the “light of the knowledge of the glory of God” might shine “in the face of Jesus Christ”. How dreadful it must appear to the Almighty when the Truth, or rather its counterfeit, is used to glorify man. In Christendom this is seen to an extreme degree. Flesh, sinful flesh, corruptible flesh is covered with elaborate vestments, and given “titles” which only deceive so that the true light is not seen.

Apostasy in any form, however slight it may appear causes the light to become dimmed, so that in the days of Jesus those professing the Truth, and claiming to be the light had become nothing more than a “smoking flax”. The light extinguished, leaving only

the stench of acrid fumes hurtful to the eyes, which should have rejoiced in being able to see.

Has not this happened also to the others—those who once had the Truth? A miscellany of false doctrines pervades their teaching in all sects, sponsored to give satisfaction to the pride of their upholders. It is pitiful to see men who should know better plying their trade in this way, wasting their lives, and extinguishing the light. It would not need much impurity in the olive oil to cause the light to splutter, to go out. So the errors which have become inherent in Christadelphia have robbed one and all of their sects of the light; especially is this seen in the case of the darkness of their understanding of the doctrine of fellowship. One sect condemns another for some error, often in the strongest language, yet at the same time acknowledging them as: “brethren”, and commencing their address with the words, “Greetings in the name of the Lord Jesus.”

It is pride which causes those who once had the Truth to “draw away disciples after them.” Jealous of their position which their new notion gives them, they continually harp on their pet theme, be it “divorce”, the “nature of Christ”, or they “must not judge”, etc. to the exclusion of the beauties of the light of the Truth. Could anything be more pitiful than to see a life thrown away for the sake of some crotchet? The result is that the lamp of the Truth in Christadelphia has gone out, and particularly is the darkness seen in the neglect of the Law, which the Word says:

“For the commandment is a lamp, the law is light.”  
(Prov. 6 : 23).

“AND AARON SHALL BURN . . . SWEET INCENSE . . .  
WHEN HE DRESSETH THE LAMPS.”

We have not yet considered this divine injunction, and what it was it was intended to teach the brethren and sisters of old, and those of today.

Incense, fragrant when vaporised, has a special meaning. Jesus said:

“And the smoke of the incense, which came with the prayers  
of the saints, ascended up before God.” (Rev. 8 : 4).

Of old this would be known. The provision of the light of the Truth was for a special purpose seen in the accompanying offering of incense by the High Priest. To represent the prayers of God’s children by incense is impressive. Although mortals can never be just with God, except through Christ, yet in spite of continual failure they can approach the Deity in prayer, which if faithful, accompanies their life and is so pleasing to God, that it is fragrant to Him.

Those in the Truth are “lights”, the only light in the present

darkness. How important to remember two things. The oil of the word is needed to keep the light burning (neglected by the foolish and rejected virgins) : and prayer that communion with God may establish in the heart and mind His holiness, His righteousness, and His loving kindness.

This would be impossible without the help of God and our Great High Priest. Again, although this work is not seen it is real. The evidence that Jesus is alive is beyond dispute in that He was raised from the dead. Now at the "right-hand" of the Father, He ministers on behalf of His brethren and sisters. In His hands their prayers are tempered so that they may be answered according to what is for their eternal good. It is through Him that as the light of the Truth is caused to shine in His people, the fragrance of their prayers is discerned by the Father. Many are the occasions in which these have been answered, often dramatically ; not always because there are occasions when to be granted what we ask would not be for our good. But the provision is there ; a merciful arrangement of a loving Father. Evidence abounds that this is so, although not seen, as discernible as the "sound" of the golden bells in the Tabernacle of old.

There is no intermediate state between light and darkness. May the others realise that when there was departure from the Truth in the early centuries darkness swallowed up the unfaithful, and Christendom as seen today is the fruit of such darkness. How alerting are the words of the Apostle John :

"Whosoever . . . abideth not in the doctrine of Christ, hath not God." (2 John : 9).

And further :

"If we say that we have fellowship with him, *and walk in darkness*, we lie, and do not the truth." (1 John 1 : 6).

Consider the many sects claiming to have fellowship with God and His Son—Catholics, Presbyterians, Methodists, Seventh Day Adventists etc. yet it is obvious they walk in darkness.

Is not the warning—that it is not what we claim, but what we do in obedience to sound doctrine ?

(to be continued).



## Are we vessels to honour or dishonour ?

**WE** HAVE BEEN reading in the 4th and 5th chapters of 2 Chronicles where mention is made of the many vessels and instruments which were made for and brought into the House of the Lord by King Solomon. Some were impressive in size and appearance, like the brasen sea, supported by twelve brass oxen, which in total must have weighed many tons ; and the brasen altar probably thirty feet square and fifteen feet high ; the size of several double decker buses put together. At the other end of the scale were the hundreds of small items such as hooks, shovels, spoons etc. These all had one thing in common, they all had a function, and served a purpose. As distinct from the parts of the temple itself, which was richly ornamented with precious stones, gold and brass work, these also had a purpose in their teaching, including beauty. However, it was to the vessels for the service of the House to which we wanted to make particular reference, and their individual contribution to the whole.

We know how that earthly temple, made with hands, together with all its instruments and vessels, for the service of God, were figures of the true spiritual temple, as the apostle tells us "The holy places made with hands . . . are figures of the true." (Hebrews 9 : 24) So here is an object lesson for us, on the way in which all the vessels, or people of God's House, are intended to be able to make some contribution to the whole—which is the service of God. Have we ever thought what effect we do have on the ecclesia, and what it is that governs our influence on the House ? We do not have to be speakers to have an effect on the ecclesia. We do not have to be strong or active, or even in good health. We can and do make an impression on one another, whoever we are, wherever we are—whatever ecclesia we belong to, we are all likely to have an effect on one another which could be helpful or harmful. This is conveyed by our attitude, our manner, gentle or hard ; our ways—whether submissive or arrogant, and our thoughts, which bring these words and actions.

Fortunately, this is not a matter of disposition or temperament, otherwise most of us might feel handicapped. Neither is it altogether natural abilities that determine our impact on the ecclesia, though these are likely to have some bearing on the matter. What is it then, that makes or breaks our contribution to the service of God's House ? Firstly, is it not our reflection of the Spirit of Christ ? Works of hospitality, speaking, or personal service are good when they are the fruits of the Spirit, being part of the whole work of God's House. If we are not to shrink from trying to make our

contribution or improve it, and there will not be too much required of us, should we not begin at the beginning, where all virtue originates ?

For the health of the ecclesia, the edifying of the whole Household, we cannot do better than quietly draw closer to God by prayer and supplication in submission that nothing may hinder, casting all our cares on Him—be they great and many—for He does care for His children. In so doing, aged or young can be an example, an exhortation, and if that were not sufficient, additional fruits or works will follow. As we have said, it does not require physical strength, or youth, for we can help by a word, or an attitude.

Leading on from these, may we glimpse a few valuable words to direct us in our work as vessels for the service of the House, once the basis is established.

“But to do good and to communicate forget not : for with such sacrifices God is well pleased.” (Heb. 13 : 16).

Without the proper foundation of drawing nigh to God first, all our words and works will be no better than sounding brass or tinkling cymbal, and possibly very discordant at that. Here is some very profitable direction that should send us back to the foundation, if our heart is not right on any matter.

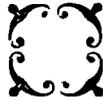
It is significant that the call to do good immediately precedes that to communicate. How easily we could communicate a destructive influence by that “Fire, a world of iniquity”—the tongue. Better not communicate at all than pass round unconstructive criticism, discord, or a hard manner. But if we can with “An honest and good heart” exercise ourselves in the service of God’s House, there is much scope for everyone in “communicating”, which is a service or sacrifice well pleasing to God. While we do not wish to diminish the importance of this verse for all, we might venture special emphasis of this precept for serving brethren. How necessary for unity and trust between arranging brethren and the Ecclesia, is good communication of what is being done, and why it is being done. It is so easy to jump to the wrong conclusion if sufficient information is not forthcoming ; doubts and anxieties will flourish. The principle holds true for all ; where there is lack of communication, needs will not be perceived, difficulties will not be appreciated, the helpful contribution of the members of God’s Temple will not be forthcoming. Two things we might notice about the vessels brought into the House of the Lord were that they were holy, or separate from ordinary cooking utensils, and dedicated to the service of the House. So it should be for us ; we will never make our contribution if half our heart is for the things or people of the world, or serving the

flesh. So if we, then, are anxious that our influence might be helpful and beneficial, can we not try and be circumspect in our communication, our conversation, including in our writing; ready to hear, anxious to understand, endeavouring to use well the limited time we have in one another's company.

The end of this working together for one another is unity. Unity of purpose, and unity of action, seen in the ministers of the Temple who were "As one, to make one sound to be heard in praising and thanking the Lord . . . for he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord; . . . for the Glory of the Lord had filled the house of God." 2 Chronicles 5 : 13-14.

This is Unity with God.

A.E.I.



### **Built in troublous times**

"Then the prophets Haggai . . . and Zechariah prophesied unto the Jews . . . Then rose up Zerubbabel . . . and began to build the house of God." (Ezra 5 : 1-2).

**T**HE TRUTH HAD been broken down, the people scattered because of apostasy but a *remnant* was allowed to return. Nevertheless the work of the house of God ceased.

"Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius King of Persia." (Ezra 4 : 24).

But God was mindful and so through Zechariah and Haggai came stirring messages preserved even to these days when encouragement in the work is truly needed. Even today, there are those who challenge the work of the House of God. The *remnant* of all ages however are required to make up the wall that was broken down, and the authority for doing this is of God who desires His people to uphold the requirements of His House, that there might be a witness against those who would leave the truth without defence.

How stirring is the cry raised by Haggai :

“Who is left among you that saw this house in her first glory ? and how do ye see it now ? is it not in your eyes in comparison of it as nothing ?

Yet now be strong, O Zerubbabel, saith the Lord ; and be strong, O Joshua, son of Josedech, the high priest ; and be strong, all ye people of the land, saith the Lord, and work : for I am with you, saith the Lord of hosts.

According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you : fear ye not.” (Haggai 2 : 3-5).

There was a time when the House of God was great and the same lesson can be related to these times when the House prospered. Hundreds would flock to lectures ; and the magazine which was a witness for The Truth had considerable resources behind it. What have we now ? In the eyes of some by comparison, it is as nothing. “Yet now be strong . . . saith the Lord . . . ” “I covenanted with you when ye came out . . . so my spirit remaineth among you ; fear ye not.” God worked for a *Remnant* when they responded in the past ; it is not too much to expect that He will likewise work for a Remnant at the end, if they respond.

Again the stirring message of the great God is heard :

“For thus saith the Lord of hosts ; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ;

And I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory, saith the Lord of hosts.” (Haggai 2 : 6-7).

What a tremendous promise ! Nations desire peace and cannot achieve it, instead they go from crisis to crisis. But the work of the *Remnant* of all ages will ultimately be glorified and then will the desire of all nations come, when the latter house shall shine with an excellence that cannot be denied. Then there is Zechariah's message to consider :

“The Lord hath been sore displeased with your fathers. Therefore say thou unto them. Thus saith the Lord of hosts ; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts.

Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts : Turn ye now from your evil doings : but they did not hear, nor hearken unto me, saith the Lord.

Your fathers, where are they ? and the prophets, do they live for ever ?" (Zech. 1 : 2-5).

God had been displeased, so a breaking down was allowed, and the same lesson still applies. Yet His mercy is also evident through His timeless message "Turn ye unto me . . . and I will turn unto you, saith the Lord of hosts. Be ye not as your fathers."

God requires the lesson of the "fathers" to be taken to heart, who became proud or lax in godly matters exalting or exacting all their own labours which was not the burden of the Lord, but His burden they allowed to fall to the ground. God commands consideration of the outcome :

"But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers ? (margin—did they not "overtake" your fathers ?)"  
(Zech. 1 : 6).

The outcome of wrong doing is so evident in retrospect, Calamity overtakes as a result of deviating from God's sure path. The history of the truth is a sad one, whether past or present. But "be strong" says the message to the *remnant*, "my spirit remaineth among you : fear ye not."

Can the feelings of the angel be entered into ?

"Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou has had indignation these threescore and ten years ?

And the Lord answered the angel that talked with me with good words and comfortable words." (Zech. 1 : 12-13).

For well nigh three score and ten years the Truth in these latter days has been troubled as a result of the indignation of the Lord, its people feel weighted down by it. "How long" is the cry. The response of good words and of comfortable words can be obtained from His word, for "the Lord shall comfort Zion." Exhortation to the *Remnant*, who are being "stirred up" is again seen as follows :

"Thus speaketh the Lord of hosts, saying, Execute true judgment and shew mercy, and compassions every man to his brother : And oppress not the widow, nor the fatherless, the stranger, nor the poor ; and let none of you imagine evil against his brother in your heart." (Zech. 7 : 9-10).

Again the assurance in the following reiteration :

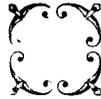
"So again have I thought in these days to do well unto Jerusalem and to the house of Judah : fear ye not.

These are the things that ye shall do ; Speak ye every man the truth to his neighbour ; execute the judgment of truth and peace in your gates :

And let none of you imagine evil in your hearts against his neighbour ; execute the judgment of truth and peace in your gates.” (Zech. 8 : 15-17).

If only some had not hardened themselves to the necessary response to such advice and exhortation ; and it is dangerous to think that it could not happen again. It is necessary to hear lest His words “overtake” once more.

D.L.



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

“Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, art thou come to take a spoil ?”

(Ezekiel 38 : 13).

**T**HE ABOVE WORDS indicate that the latter day Tarshish powers are to oppose the spoilers of Israel.

John Thomas writing many years ago in expectation of what is now seen commented :

“ . . . before Gogue invades their country, (Israel) it is described by the prophet, as a “land of unwallled villages, whose inhabitants are at rest, and dwell safely, all of them dwelling without walls . . . .” Now any person acquainted with the present insecure condition of Palestine . . . must be satisfied from the testimony, that some other power friendly to Israel . . . is able to guarantee protection to them . . . This is all that is needed, namely, security for life and property . . . But to what part of the world shall we look for a power whose interests will make it willing . . . I know not whether the men, who at present contrive the foreign policy of Britain, entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonization by the Jews ; their

present intentions, however, are of no importance one way or the other, because they will be compelled, by events soon to happen, to do what, under existing circumstances, heaven and earth combined could not move them to attempt. The present decisions of "statesmen" are destitute of stability. A shooting star in the political firmament is sufficient to disturb all the forces of their system ; and to stultify all the theories of their political astronomy. The finger of God has indicated a course to be pursued by Britain which cannot be evaded, and which her counsellors will not only be willing, but eager, to adopt when the crisis comes upon them.

The decree has long since gone forth which calls upon the Lion of Tarshish to protect the Jews . . . "

Well, the recent history of British Government has not been noticeable as inclining to Israel's welfare. The opposite in fact has been the case. Arms commitments were cast on one side, so that in refusing to honour the supply of spare parts agreements to Israel the Arab Governments might call Britain a favoured nation in respect of oil supplies.

But where is that British Government today ? The incoming government however has a different attitude to the former one though maintaining caution so that it does not precipitate an oil crisis. The new Prime Minister has been described by a prominent Saudi Arabian as "the enemy of himself, his country, and the Arabs."

Few Arabs fear that the previous government's policies will be immediately reversed by the new Government, but they do fear, as one Arab official expressed, a distinct "lack of warmth". The new British Foreign Secretary has declared a policy of "not deserting old friends in order to cultivate new ones," also saying at the same time "nor would anyone have much respect for us if we did." The new Foreign Secretary no doubt will try to keep on the better side of the Arabs, but his declaration means that Israel will not be overlooked nor discarded after the manner of the previous leadership.

It is also significant that American influence is beginning to grow in Egypt. Full diplomatic relations have been established between the two countries. Egypt is now prodding the Arab oil states to lift the embargo on the United States, and is indicating an attitude that is not only pro-American, but western orientated. Press censorship has been abolished by the Egyptian Government, and as a result the former anti-West Egyptian leader's policies have been severely criticised. Russia of course is not pleased, and through it's official publications has vociferously attacked the "enemies of Egyptian

socialism and of co-operation with the Soviet Union", also, accusing the Egyptian leaders of being "ready to surrender" to American pressure by asking for the Arab oil ban on the United States to be lifted.

Referring not only to the Egyptian President but also the king of Saudi Arabia (who is in favour of the relaxation of the oil ban, so upsetting other Arab oil countries) Moscow Radio has declared :

"If today some Arab leaders are ready to surrender in the face of American pressure and lift the ban on oil before those demands are fulfilled, (i.e. extreme demands against Israel) they are taking a chance by challenging the whole Arab world, and the progressive forces of the whole world, which insist on the continued use of the oil weapon in the battle, as long as the consequences of Israel's aggression have not been removed."

Russian reaction against America's move into Egypt which is to help for example in the clearing and re-opening of the Suez Canal (in which enterprise Britain is also joining) ; is seen in the Soviet pledge to Syria to continue arms supplies to that country. Moreover the Soviet Union has promised to pay for all the damage Israel's air attacks inflicted on the Syrian economy. Little wonder then that sporadic fighting still continues between Israel and Syria, particularly in the Golan territory.

Is it not also significant that the policy of the new British Government towards America is more sympathetic ; summed up in the Foreign Secretary's remarks that "we could not indefinitely rely on the Americans for defence without going along with them in such matters as trade, money and energy. It was to be repudiated that the new Europe could emerge only through a process of struggle with the United States."

The E.E.C. however recently, and as a whole, has not co-operated with America to the extent warranted by the help European countries previously received from America. France in particular has been aloof and politically independent over approaches to Arab Oil States, at the expense of the U.S.A. America has put forward the view that the E.E.C. may soon have to choose between France and the United States. Is the sudden decease of the French President the removal of a shooting star from the Political firmament which will alter the whole course of events ? Germany has been told by the United States that this is the situation it has to face, for America insists that the nine countries of the E.E.C. must consult with the U.S. Administration over vital issues of common interest, and not allow France to drive a wedge between the E.E.C. and the U.S.A. Already there has been considerable discussion

between U.S. diplomats and the new British Administration over economic policy, finance, the foreign political situation including the Middle East, and the state of relations between the United States and the nine, also the British Administration's ideas on the renegotiation of Britain's pact with the E.E.C. The new Foreign Secretary has hitherto been a sceptic of the European venture which makes American-British co-operation easier to attain.

So Britain by reason of a change of government, which at the last came unexpectedly, is seen aligning itself in the direction which has been foreordained for it, and as Dr. Thomas perceived from his belief and understanding of the Scriptures all those years ago.

As the word of God clearly states ; the merchants of Tarshish (together) along with Sheba and Dedan (Arabian influence) and with a powerful position to the south of Israel, will issue the challenge over the Gogian incursion of the land, "Art thou come to take a spoil ?"

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, Hamburg  
and Orchard Park. Alternative week : Revelation Study.

Continued guidance in our living, the evident hand of a merciful Father to help, as well as to chasten, brings gratitude and determination to strive to serve Him more fully.

Communication within the House is valued and ever more needful as the time of testing continues and the end draws near.

Gratitude is felt by all for the reaching out and sharing in the severe trials of our Brother Stokes.

J. A. DeF.

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*"PENTRIP"*, Black Rock, Portmadoc.

Breaking of Bread : Sundays, 11-30 a.m.  
Bible Class : Mid-week.

The lovely weather we are enjoying now is of great benefit after the winter. We are able to look on the wild life and the lambs and calves in the fields with the flowers and green grass which remind us of the future life and Resurrection which is our hope.

At the time of writing the fraternal now being near, this is also an encouragement to hold fast and show appreciation of the work of the brethren and sisters during last winter. We are grateful for His guiding hand in all matters and to know His desire for us in His call "Bring your offering and come before Him, Worship the Lord in the beauty of Holiness."

per. D.L.

*NEWTOWNARDS, CO. DOWN, Northern Ireland*

Breaking of Bread, Sunday 11-30 a.m.

Sunday School 2-0 p.m.

Bible Class—Wednesday evening.

We were grateful for the opportunity to visit Manchester and to join there in the work of the Truth. The counsel and face-to-face contact with all, together with the many kindnesses, made the journey most helpful, as we labour together in the vineyard in the "eleventh hour".

At this time, God willing, three from here will have been to the Fraternal Gathering which has been greatly looked forward to. How we look forward to the greatest of all "gatherings" if we can be faithful, when the meeting together will be without parting.

J.P.

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

Sundays: Breaking of Bread 11-30 a.m. Lectures on the first Sunday in the month. Wednesday: Bible Class 7-15 p.m. Milton Hall, Deansgate.

It was refreshing to have Brother Pinkerton of Ireland exhort and lecture on 7th April, and we are grateful for his help.

15th April, was the day of the Fraternal Gathering, when heart-searching thoughts were given in the exhortations under the general title of "Thy Gentleness hath made me great." We were encouraged by inspiring greetings from America and Ireland. Visitors from Ireland and Wales were most welcome, and it was felt that the Gathering helped to build up the unity so essential in these troublous times.

W.V.B.