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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

### “Not Many Fathers”

**A**S WE WITH ISRAEL are able to listen to the word of God, His law given through Moses, we cannot help but be impressed with His love, mercy, and grace. At the same time, if we receive it as He has purposed, we can realize that it brings a sense of responsibility, an awareness of need to respond to His love and care for His people, whether Israel in the time of Moses, or ourselves here today as we listen. It makes us appreciate more fully the words of Paul just read:

“For though ye have ten thousand instructors in Christ, yet have ye not many fathers. . . .” (I Cor. 4:15)

Instructor, we find, is a teacher, a schoolmaster. Anyone who has sufficient training or knowledge can be an instructor. Indeed, the law is spoken of in Galatians 3:24 as a:

“ . . . schoolmaster to bring us unto Christ. . . .”

What is the difference between an instructor and a father? Is it not the love that a father shows? The father instructs, teaches, chastens *because of love*. The instructor does so because it is his duty. With a few there may be a love of the work involved, but instruction is often an eight-to-five job, while a father's work is never done. A good father tries always to be there to help, to teach, to encourage because of his love for his child. Paul brings this out, as we read further in Galatians 3:24-26:

“Wherefore the law was our schoolmaster to bring us unto Christ. . . .”

Yes, but he continues:

“ . . . that we might be justified by faith.

“But after that faith is come, we are no longer under a schoolmaster.

“For ye are all the children of God by faith in Christ Jesus.”

No longer just under an instructor, but under the Father who loves us.

How helpful, then, to look upon the law, the word of God we have recently read — first to give us instruction, and then, more importantly, to show us God as a Father who in love instructs by His word, and more too. By it, He chastens, helps, protects, guides, shelters. When we think of our natural father, or if we are parents ourselves, we remember the care, the love, the worry, the travail, the hopes, the fears that being a father can bring. With this in mind, perhaps we can better understand our Father's position, His love for us, but with this great difference: God never fails, never makes a mistake, but in perfect knowledge and love deals with us. Does this help us to feel closer to Him, more ready to submit, to obey, to respond, to please Him, to glorify His name, brethren and sisters?

Most of us can remember our childhood, how we felt an awe, a respect for our father. As we grew older, we may have lost that, realizing that he was sometimes wrong or unreasonable; or perhaps we felt he often failed us. But, as we have grown older still, and perhaps more mature, having gone through certain experiences, possibly we are now able to perceive more clearly his wisdom, his love, his care, his unselfish giving for us.

Can we, then, enter into the spirit of Paul's reminder: "many instructors but not many fathers", and see how it can help us to value *the* Father, His instruction, His law? If we can, brethren and sisters, shall we not be better able to grow up to a father or mother in Israel, moved by His love?

### "Ye shall be Holy"

With a greater awareness of God's care as a Father, let us look again to His law which we have recently read, where there is illustrated for us this perfect fatherly love. In Leviticus 19, we are helped first to see God as He reveals Himself to us, so that we may be instructed. In verse 2, we read:

". . . Ye shall be holy: for I the LORD your God am holy."

It is difficult to think of being holy as God is holy, for He is so much more so than we can conceive of. Yet, the command is there. "Ye shall be holy." To help us, His word goes on to show what He is like, what we are like, and how we can change, to be more like Him — holy, if only in a measure. It is not a theory; it is not an impossibility. It is just as real as a father saying in love to his children, Here is how you can please me, can grow up to be like me. Is not this the spirit of a *father* and not merely an instructor? An example or two can help, as we have recently read in Leviticus 19. It is a familiar aspect of His

law, but let us see, brethren and sisters, whether it can enter into our hearts and minds more touchingly. First, He shows us what we are like by His instruction in what *not* to do. Verses 9-10:

“... thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

“And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am Yahweh.”

Our natural reaction is to make sure we get everything that is ours whether it be a few handfuls in the corner of the field or a few grapes left on the vine. We could easily reason, My labour, my time, my money went into its growing; it is *mine*, and I will keep it — every last bit. God, knowing our hearts, uses this simple illustration to teach us as does a father. I am Yahweh. I do not exact everything that is mine, but have in mind those who are truly in need; the poor, the fatherless, the widow, the stranger. I make sure they are provided for. Can you do less if you are striving to be holy, like unto me? God really asks us here. Instruction? Yes, but more, the teaching of a loving Father. In our practical ways, can we sometimes be or appear to be grasping? Can our efforts in this respect rob of time and thought given to another's circumstances, not to mention “needs”? How difficult at times it is to keep this spirit in ourselves; don't take everything you may be entitled to; show love and care for those who may lack, who are not as blessed as you may be. This is the spirit of the law, the spirit of a father teaching his beloved children. How do we measure up to this spirit, brethren and sisters? When we listen to God's words to us, “Be ye holy . . . I am Yahweh,” we realize how far short we come. But, if we can grasp this spirit, we can be helped to grow up to the true Father's love.

A further illustration can be found in verse 14:

“Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: *I am Yahweh.*”

Who would think of doing such things, we might ask? Why would anyone want to do such an unkind thing? Our Father knows what we are by nature, and knows that if it would be an advantage to us, or if we sought revenge, it would be possible to do things to a blind person which would not be seen, and so it might be possible to get away with it. In the same way, one could say of the deaf what would not be said of one whose hearing was good. If one has experienced living with a deaf person, there is a knowledge of how irritating to the flesh the lack of response or the constant misunderstanding can be; and there may be a temptation to give vent to irritation and say some unkind words, knowing they won't be heard. How human such a reaction! Yet, God knows what we are like and so warns, instructs as

a father, for the verse goes on “. . . but (thou) shalt fear thy God. I am Yahweh.” God knows; God sees; God hears all that we say, and holds us responsible for these unholy things. His pity and care for the afflicted is so evident, and we must learn to be the same. The antidote to the poison of the flesh’s thinking is “fear thy God.” If we do, if we are aware of His presence, we will strive to be holy for several reasons. First, perhaps, through fear of His wrath. Secondly, through love for our Father, whom we are striving to obey and to be like; and, thirdly, because we value His help in revealing what we are like naturally and how we have to change as His children. It is a great task, a lifetime’s struggle, seemingly impossible, but He *has* instructed us, “Ye shall be holy”. How difficult it is for us as mortals to get a balance, to get our priorities right. What is most important? the corners of the field, the last grape hanging on the vine; or, the poor, the fatherless, the stranger? How much we need this instruction given so lovingly, so kindly, so graciously! Do we receive it, brethren and sisters, knowing how anxious He is that we do learn and change from our natural way of thinking which is anything but holy?

**“There shall none be defiled”**

Further in Leviticus 21, we have just read God’s words to Moses:

“. . . Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people.” (verse 1)

We, brethren and sisters, are striving to be accounted among the sons of Aaron, hoping that upon the return of *the* High Priest, we may be allowed to be kings and priests with Him in His kingdom. This we know is only possible if we now hear His instruction and follow it faithfully. This command of the Father, though difficult, was tempered with mercy and reasonableness, verses 2 and 3:

“But for his kin . . . mother . . . father . . . son . . . daughter . . . brother,

“And for his sister . . . which hath had no husband . . . may he be defiled.”

Perhaps we can enter into the mind of a son of Aaron as he carried out his responsibility toward his kin who had died. He would do what was required. Yet, at the same time, becoming defiled, he would be anxious to be cleansed, to be back in his office as priest, to be close to God again, engaged in His work. Again, we see a balance shown in His law, loving instruction for us.

When it came to the high priest, however, we see it was a different situation, for the one who wore the holy garments went into the most holy place on the day of atonement and could not be defiled even for his near kin, as we read in verses 10-12, illustrating again the balance of the Spirit's mind. What was most important, was what was the priority of the high priest, his office or his kin? Why the difference between the priest and *the high priest*? Perhaps verse 12 tells us:

“... for the crown of the anointing oil of his God is upon him: I am Yahweh.”

We find the Hebrew word for *crown* is “nezer”, which is the root of the word Nazarene, and means consecration, separation; perhaps it shows how the high priest has been set apart and made holy by the anointing. In Exodus 29:6-7, we read of God's instruction to Moses concerning this crown:

“... thou shalt put the mitre upon his head, and put the *holy crown* upon the mitre.

“Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.”

Further in Exodus 39:30 we read how these divine instructions were carried out:

“... they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, *Holiness to the Lord.*”

Can we see why the High Priest could not be defiled? “because of the crown of his anointing.” He was anointed, or “messiahed”, and strove to show completely “holiness unto the Lord”, carrying out His Father's instruction perfectly, “Be ye holy”. Jesus was the only one able to do so, and so became the Anointed One, the Christ of God.

How helpful, then, we find these instructions of our Father, a true Father, a loving Father. In Leviticus 21:6, we have read further regarding the sons of Aaron:

“They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore *they shall be holy.*”

What a great work we have, brethren and sisters, a climbing up, a struggling to this holiness, to be like Yahweh, an impossible task for the flesh; but with the help, the power of a father who loves us, it is possible, else He would not require it.

**A song of ascent**

David knew and lived by these same divine precepts. He expresses his reaction to that loving care in the Psalm of Ascent we have just read, songs sung as he recognized the need to climb above himself, to be holy, even as Yahweh.

“Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

“... *peace* shall be *upon Israel*.” (Psalm 125:4-5)

And, also,

“Behold, that thus shall the man be blessed that feareth the LORD.

“The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

“Yea, thou shalt see thy children’s children, and *Peace upon Israel*.” (Psalm 128:4-6)

As we, together, brethren and sisters, strive to climb up unto the holiness that God wants us to reflect, we are helped by a Father who instructs in perfect love. Believing this can bring to us a certain peace, a foretaste of the peace of Jerusalem for which we long and pray.

J. A. DeF.



## “Love Worketh no ill to His Neighbour”

**A** CORNER STONE OF HELP for a mutual building up is contained in the following:-

“Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.” (Romans 13:10)

These words of the Spirit through the Apostle continue a theme already mentioned in the previous chapter:-

“Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honour preferring one another.”

(Romans 12:9-10)

Love is to be without dissimulation. It is far from sufficient to pretend love for each other. It is necessary to really love one another, and hate that which is wrong. The first item on the list in the work of *hating wrong*, is *hating* the wrong found and felt in self. To “Cleave to that which is good”, is to stand on the side of the good, and also to demonstrate to each one, the brotherly affection which is enjoined. An example of brotherly affection is seen in natural family life. In that sphere it can mean overlooking much as a result of the natural fact of a power in the bond between brothers. This bond does not generally exist outside the scope of natural family life. Such a power needs to be brought into the Ecclesia, in the spiritual sense, and then is engendered a delight in honouring and pleasing each other. As a result there is something of an equality, as seen in natural family life, where each brother or sister cannot be disregarded, for the bond of family kinship normally is too strong to allow of it.

Further consideration of this theme takes us to Romans 13:8:-

“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”

Yes, owe no man anything, pay the debts, is a reasonable requirement for godly men to pursue, but there is one debt that can never be paid because it is continually owed. It is always owed to one another to love one another. It is a mortgage, so to speak, that no one can ever finish paying. In keeping up such payment yet always owing, is in itself obedience to all the law of God, the fulfilling of all His wishes. Love does no wrong to his neighbour, and this fully satisfies all of God’s requirements. It is the law.

All the commandments are wrapped up in really one commandment, which is to love neighbour as oneself, thereby love for God is shown. Through His help individuals can be led, to hate the wrong in themselves but it is still a fact that love for self and the looking after self remains. So the spirit explains:- “put yourself in your brother’s place, and what you would expect of others if you were in his place, give to him.” It is not always easy to put self in brother or sister’s place and say to self, what would you expect of others in that same circumstance, then having arrived at a truly sincere conviction of what self would desire, doing just what self would want to be exercised if in the same situation.

This however is what God wants. As the Apostle sums it up:-  
 “Thou shalt love thy neighbour as thyself.” (verse 9)

Moving on to Romans chapter 14 an elaboration and an expanding of this theme is shown, which of course having first been focused in what has already been considered, enables the mind to appreciate the various aspects of showing such love for one another. First of all in Romans 14 allowances for certain contingencies are found:-

“Him that is weak in faith receive ye, but not to doubtful disputations.” (Romans 14:1)

Him that is weak in the faith, or to put it another way, “though his faith is weak, receive ye”, — “but not to doubtful disputations”. That is not to criticise, as rendered in the margin reference — “not to judge his doubtful thoughts”. Here is an aspect of love of neighbour. Here is an aspect of putting self in the place of neighbour and saying what would we expect from others if we were as he, and if we were as weak as he.

The burden of this consideration of the Apostle which was a consideration of love, is shown in verse 10:-

“But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.”

These words show that there are some aspects in Ecclesial life where the weaknesses of brethren have to be accepted. Such situations do not call for judgment or criticisms. Or a looking down on such; bearing in mind the grave warning in the same context, that each will stand personally before the judgment seat of Christ. In that day there will be great need of His forbearance of the weaknesses of everyone. In that day it will be plentifully evident that there is much He would be able to criticise in each one, but can the implication of the Apostle’s reasoning be detected, that Jesus will bear with, and overlook much weakness in that day of judgment?

If that is what will be needed then, what is to be done concerning those who are weak now, as distinct from being wrong or in transgression? It is evident they are not to be looked down upon, not to be criticised but to be remembered that they are brethren, albeit weak in certain things and in certain directions. In this message to the Romans, of course, there is specific reference to things concurrent amongst the Ecclesias of the Apostle's day. Some thought they should observe the Jewish feasts as a special time for themselves to keep to worship God. These were weak, not fully perceiving that such things of the law had passed away, through Christ, so in some aspects they had not fully perceived Christ. Some, of course, rightly thought otherwise. The Apostle's advice was that on questions of this kind let every man decide for himself.

The man that kept the day in the circumstance of that time was not in transgression; neither was the man who did not keep it. Each was to make his own decision, and neither decision was binding upon the other. But the love of neighbour is even more specifically seen in the Apostle, an evidence of what is always needed:-

“I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.”

(Romans 14:14-15)

The Apostle was absolutely sure on the authority of the Lord Jesus Christ, that there was nothing really wrong with eating meat that had been previously offered to idols. But if a brother believed it to be wrong, *as indeed it would have been wrong not many years before that time, when the law of Moses applied to the nation of God*; and such a brother was therefore tormented as he sat at meat, this would not be acting in love for neighbour in disregarding his conscience by persisting. To ruin such by making such an one stumble and turn away because of his weakness in his abhorrence concerning such meats, would be failing that brother and therefore failing Christ.

Great care then is seen in how the Apostle himself reacted to weak brethren and how his brethren were required to react to one another. And though the situations of that time do not trouble today, in these different circumstances, the spirit of care shown for the weak then is the guiding light for us now. “Love worketh no ill to his neighbour”. We fail, each one of us, but in all this is an exhortation for care and for love of each, shown through the spirit of Christ seen in the Apostle.

D.L.

## Teaching from the Cleansing of the Levites

**I**N THE READING FROM NUMBERS CHAPTER 8 we have a far reaching lesson in the consecration of the Levites. As we may know, Levi means joined, and in the spiritual sense this has reference to being “joined” to God. But of course such a highly privileged position as being joined to God is not simply a hereditary matter, or even a matter of knowing the Truth; but the conditions outlined here convey a general lead as to what is required of any who may wish to be joined to God. No doubt there have always been far more people who would like to be joined to God, than who actually are united with Him. This is something that requires sufficient meekness to be able to ask the question at any time: Am I doing enough? Am I doing what God requires of me to be joined to Him? The first great principle of requirement is seen in verse 6 of Numbers ch. 8, and is elaborated a little in verse 7:

“Take the Levites from among the children of Israel, and cleanse them.

And thus shalt thou do unto them to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.”

Without going into great detail, this presents a sub-heading for the manner of cleansing those who will be joined to God. The water of purifying, from sin, is figurative of the Spirit of God in His Word, for His Word is spirit, and life, to those who receive it. To be sure this is not just a theory to us, may we remind ourselves how the Word is the spirit and power of God to translate us from death to life:

“For when ye were the servants of sin, ye were free from righteousness.

What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.”

(Romans 6:20-21)

What is it that stops us from serving sin? Surely the Word of God to show us what is sin, and warn us of the dire consequences of serving sin. If we fear God, His Word will be a power unto life for us. If we do not fear God, we will go on stubbornly in our own ways unto death.

This teaching in Numbers concerning cleansing of God's people by washing, is used in the beautiful figurative expression of Hebrews 10:22:-

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled (with water of purifying) from an evil conscience, and our bodies washed with pure water.”

Here is shown where the Spirit of God, by His Word received into the heart, cleanses an impure heart to make a pure heart. This is seen outwardly in the body being washed or cleansed from sin, to bring forth fruit that is pure and righteous.

**“And let them shave all their flesh, and let them wash their clothes, and so make themselves clean.”**

Perhaps it could be said that, in general, this is referring to the fresh start that needs to be made in putting off the old man before putting on the new. If new wine is desired, it must be put into a new vessel; so also, if the doctrine of the new creation is desired, it cannot be put into one who is **content to retain** even some of the ways of the flesh, which are opposed to the way of the Spirit, and the Word of God. As in the case of the Levites, whose clothes had to be washed, God's children of all ages need to be clothed in reasonably clean garments as far as working conditions permit. This washing of clothes teaches all generations that a covering once put on will *not remain a satisfactory covering* without regular attention. This is directly related to the spiritual covering provided by Christ: once put on at baptism it will not remain an effective covering without regular attention. We might then ask what is it that mars the covering of Christ, and what is it that will restore it to its original clean state? Have we not the answer to this double question in the well known passage in Revelation 7:14, concerning those who are to be arrayed in white robes, having palms of rejoicing in their hands:-

“And I said unto him (one of the elders), Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”

Here we are clearly told what cleanses our spiritual garments to make them white and clean in the sight of God: it is the **Blood or Life of the Lamb**, which itself was without spot. Because nature itself teaches us that garments do not stay clean of their own accord, we can deduce that our covering with the Life of Christ, given to us at baptism will not stay unmarred indefinitely. The most evident thing that would mar that covering is *sin*: that evil of the flesh that has a

jarring effect on the spiritual. When a sin is committed, and this is anything that is not of faith, it does not immediately remove the covering garment, but it does have its effect, like putting a dirty mark on one's clothing. If the sin is repented and repudiated, this is a reflection of the Life of Christ, which repudiated sin altogether. Thus a repentance and rejection of sin and evil, has a cleansing effect and restores our covering to the cleanliness and whiteness that *needs* to be seen in our garments, if we are to be among that blessed throng of people rejoicing in the presence of the Lamb of God. However, if sin is persisted in, the mark on the garment remains; and if one sin is added to another, and another, and they are not recognised, or repented, what is to become of that garment that is spotted by every sin? Though we have seen that the garment is not immediately ruined, there must be a limit to its defilement; so if many and grievous marks are put upon a garment, and they are not removed, the time will come when what was once an acceptable covering is no longer a proper covering. That which was provided by God as a spiritual covering for sins can be so marred by abuse, if non-repentance — or even not caring — that He will take away that covering, as being no more acceptable for hiding the sins and the shame of the unrepentant one.

In the reading from Proverbs ch. 5, we have the wonderful kindness of God in presenting a warning so graphically, against turning to the folly of sins unrepented, and at the same time, in the same words, telling us how we can guard against such a disaster as ruining our God-provided covering.

The language is figurative: the way of the flesh to sin unrepented, and death, is illustrated by a strange woman; one to whom we are not, and should not be espoused.

“My son, attend unto my wisdom, and bow thine ear to my understanding: That thou mayest regard discretion, and that thy lips may keep knowledge.

“For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil.

Remove thy way far from her, and come not nigh the door of her house.” (verses 1-3 & 8)

Then in verses 11-13 we see the bitter cry, when it is too late, how the covering of Christ came to be lost; and at the same time telling us how the covering can be retained, and kept clean, in spite of failures, if we are minded to fear God and obey Him.

“And thou mourn at the last, when thy flesh and thy body are consumed,

And say, How have I hated *instruction*, and my heart despised *reproof*;

And have not *obeyed* the voice of my teachers, nor inclined my ear to them that *instructed* me.”

Before we can be repentant, we must know our wrongs; and the Word of God shows what is wrong as well as right. It is therefore our prime *instructor*, which also cleanses us from wrong if, when we know it, we strive to forsake it. This we observed at the beginning, illustrated by the washing with the water of the Word. If and when we are wrong, the Word of God *reproves* us. Having been instructed, and reproved, we need to *obey* the voice of our teacher. How excellent are these guidelines of instruction, reproof, and obeying. How useful to us if we put them into practice now; how useless to us if they are no more than a lament when it is too late! On the positive side, we have instruction, characteristically placed in the simple narrative of Numbers chapter 9:18 & 21:-

“At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

And so it was, when the cloud abode from the even unto morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night, that the cloud was taken up, they journeyed.”

Here is excellent instruction to guard against the defilement of sin; that whether convenient to the flesh or not, every move is directed by god.

A. E. I.



## Encouragement in Trouble

**I** WRITE TO REMIND YOU of the cause you also have for encouragement and joy.

You feel unworthy of the great salvation to be brought unto you at the revelation of Jesus Christ: remember that though those only whom the Lord esteems worthy will enter the kingdom, yet part of that worthiness consists in that very sense of unworthiness which oppresses you. God's favour is for those who rate themselves at God's standard; and by this standard we are, as Jacob confessed himself to be "unworthy of the least of all the mercy and the truth" that the Lord shows to His people. For what are we at best but worms of the earth, fashioned in God's image, made of His clay, and permitted to live for a few years on the face of this glorious earth? The most righteous man can say with Job, whom the Lord approved, "Behold I am vile . . . wherefore I abhor myself, and repent in dust and ashes." If a righteous man could feel this abasement — (most reasonable abasement in mortal flesh in the presence of the divine glory) — is it a marvel that we who add error to weakness, and sin to corruptibility, should sometimes feel "broken in heart and contrite in spirit"? It is right: but be not destroyed by this abasement. It is pleasing to God. To such He has more than once plainly declared He looks with approval.

But your sins, they distress you: it is right they should: but look again and be comforted. There is a sin not unto death. You are not callous towards the Lord. You do not run in the ways He has forbidden. You do not love the present world and run with it in all its "ungodliness and worldly lusts — the lust of the eye and the pride of life." You do not deny God and live in deliberate disobedience of His commandments. On the contrary, you love His name and His word; you believe His testimonies, and rejoice in His institutions; you love, and look, and long for the appearing of His Son, whom He has promised to send; and you are striving in all the ways of life, so far as in you lies, to do His will as expressed in His commandments. But you fail often. You come short of what you would do. You frequently do the things you would not do: and you are distressed on this account. It is right to be so: but do not forget the provision that has been made: Christ has taken away your sins. We are washed in his blood. He stands in the Father's presence, not only as the accepted sacrifice, but as the appointed high priest for His house. He ever liveth to make intercession for us, according to the will of God. If we confess our sins, He is faithful and just to forgive us our sins and to forgive us all our iniquities. If we walk in the light, the blood of Jesus Christ cleanseth us from all sins. God forgives us for Christ's sake.

Perhaps you are oppressed with a sense of the unsuitability of such persons as you, being promoted to honour and power in the kingdom of God. Remember, it is God's deliberate plan to make choice of such. "Not many wise men after the flesh, not many mighty, not many noble, are called . . . but God hath chosen the weak things of this world." Jesus spoke of this, and said: "Even so, Father, for so it seemed good in thy sight." He even gave thanks to the Father for proceeding on this plan. There is a reason in it all. The kingdom is to be established for God's honour, *not* man's: for the Spirit's objects and not those of the flesh. Hence, it is a necessity that men be provided for its administration who are not proud and lifted up in their own eyes, but who are lowly, and who know and reverence God so deeply as to find pleasure in His exaltation. The blessing of man will come out of it all, but glory to God first.

R. Roberts



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

**“And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.”**

(Rev. 11:18)

**W**HAT AN ANGRY TIME IT IS! It is not a question of looking back in anger at the foolishness, waste and cruelty, which has gone before. It is still obviously apparent and brews no good for the years ahead.

The United States is a country which is floundering. It has much power but it does not quite know what to do with it. It can see ominous clouds upon the horizon of the future, but hesitates in its policies. It has not got over the Vietnam complex nor the “Water-gate” trial of the ex-President.

Britain plods on, along a precarious road, its minority government striving to bring some unity amongst the classes of its people. Britain has a war, if only a minor one, right upon its doorstep in Ulster and an army tied down there. The British government tries to forecast an improvement, as a result of policies which it has struggled for. But this is to boost the nation’s ebbing confidence, for the British government is swept along in the tide of world events over which it has no control.

Russia, ever watchful, has organised and armed itself as never before. It has much to be watchful about, because it has an enemy on its far eastern borders, and certainly does not have friends in the West. But Russia is ruthless and cunning. It increases its spheres of influence by subversion. So apparent in the Middle East and Africa. But even in the face of American indecision, it has not been wholly successful in its schemes. Having so many manoeuvres and strings to pull, it has lost some of the threads. So the Ethiopian situation has gotten out of hand and thereby Russia has lost out in Eritrea and Somalia. Its Cuban surrogates also, while accomplishing much in Angola and Central Africa on the Soviet’s behalf, have also caused reaction against the Soviets in other African States, which thwarts the hoped for communist revolution in this southern continent.

For the time being India and Pakistan are not quite so hostile, partly due no doubt to India's present uncertain political position after the overthrow and partial eclipse of the former Prime Minister.

China on the other hand is not only apprehensive of Russia's intentions, but has trouble on its South Western doorstep with the strongly Russian orientated Vietnam, the third strongest Communist power, which in turn has its own troubles on its western border in its conflict with Cambodia.

Coming to the arena of the whole wide world, the Middle East and centre of ancient culture from which all civilisation spread. The situation is intransigent, unsolvable. Some form of agreement may yet be effected. The United States hopes so. But it can only be in the short term. The U.N.O. sent its peace-keeping force to the Lebanon, but how ineffectual. Fighting still continues to flare up in the aftermath of the Lebanese Civil war. Israel has withdrawn from Fatah Land, that southern portion of Lebanon from which the Palestinians made their guerilla incursions; but probably it is only the threat of what Israel might do once more if there was any more raiding into Israeli territory, rather than what U.N.O. is capable of doing, that temporarily keeps the guerillas in check.

It did seem that Egypt was trying for a solution to the Arab-Israel controversy, but it demands too much. Egypt calls upon Israel to withdraw from the West Bank of the Jordan and the Gaza strip in five years. Too big a step for Israel to take after the effort she has had to make to improve the defences of her territory. The Israeli Prime Minister regards the West Bank as a rightful possession for it was part of the Biblical kingdoms of Judea and Samaria. Logic is on his side, for this truly was the case, and furthermore has only come again under Israel's control as the outcome of Arab aggression, and Israel's successful resistance of it. Having recovered the territory out of necessity in fighting Arab attack, why give it up?

The nations are indeed angry. From one end of the earth to the other there are problems and variance.

The United Nations continues to meet, and deliberates on the international situation. It recently uttered the following statement:-

“Mankind is confronted with an unprecedented threat of self-extinction arising from the massive and competitive accumulation of the most destructive weapons ever produced. Existing arsenals of nuclear weapons alone are more than sufficient to destroy all life on earth.”

But true as this is, the motives behind such a warning statement are stilted ones. The United Nations disarmament commission has

been dormant for thirteen years. It hardly has had any choice about it, for there has been more war preparation in the last decade than ever before. It is because "the nations are angry." If it had not have been so, something of a disarmament agreement might yet have been achieved.

It is all very well for the United States Executive saying that it is determined to continue with political efforts in the Middle East for "real progress." Such progress undoubtedly would be at Israel's expense. But this does not equate with other international policies where it is quite evident the great powers would not give up and place themselves in a similar predicament, which they would have Israel accept.

However something of a short term solution may yet be achieved, or enforced in the Middle East. But it cannot last. For the nations are angry, and are poised to destroy, hence the warning which emanates from invincible holy power, which is absolutely just and fair; and where anger dwells not, but where promises cannot, nor will be broken:-

"The nations were angry, and thy wrath is come, and the time of the dead . . . and that thou shouldest give reward unto thy servants . . . and shouldest destroy them which destroy the earth."

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. Alternative Week: Revelation Study.

We have been grateful for the visit of Sister Lois Bouchet and have rejoiced in the blessing of companionship and shared experiences which help bind closer in these last days.

The Sunday School outing is planned, God willing, for Saturday, August 19.

The work of witnessing in local newspapers continues in the month of June. The responses, though few, have been encouraging in this work.

J. A. DeF.



### **“PENTRIP”, Black Rock, Portmadoc,**

Breaking of Bread: Sundays, 11.30 a.m.  
Bible Class: Mid-Week.

We have been glad to have had a visit from Brother and Sister D. Lancaster on Sunday 2nd July and for the help in exhortation.

Witnessing has continued, when a Christadelphian visitor called, showing interest in our literature which has been forwarded to him. He was attracted by the notice we have, inviting to our Sunday School with instruction solely from the Bible.

Such contact helps us to feel that we have some work, which according to His will, may bear some fruit at the end of the days.

per D.L.

**MANCHESTER: Ryecroft Hall Annexe, Audenshaw, Manchester,**

Sundays: Breaking of Bread: 11.30 a.m.

Bible Class: 7.30 p.m. in the ante room to large hall,  
Wednesday evening.

Our Fraternal Gathering has been arranged for Monday August 28th, when it is hoped we shall see visitors from far and near. One of the benefits of these times is the earnest which it gives of the Gathering of the Great Congregation at which The Lord Jesus will be present, towards which we also are striving.

The subject arranged is:-

**The Sheep of His Pasture**

First subject: "My Sheep Hear My Voice" (John 10 v. 27)

Second Subject: "The Danger of Fouled Waters" (Ezekiel 34 v. 19)

W.V.B.

