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A WITNESS TO THE TRUTH

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

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At the Table of the Lord

“we see through a glass darkly”

Each time we are permitted to read the 13th chapter of I Corinthians we can more fully recognize that here is true love in the Spirit. This perception can be a means of changing our way of thinking, as it turns thoughts of self to consideration of others, of God and of His children. As we feel this warmth and kindness of the Almighty who, as a Father, cares for us, teaches us, chastens us, we know it as a working with us in love.

Among these words provoking to love in this 13th chapter, we find verses 9—12 of particular help.

“For we know in part and we prophesy in part.”

True — our knowledge, our understanding **is** limited. Yet we are promised:

“—when that which is perfect is come, then that which is in part shall be done away.” verse 10

Here is instruction given to sustain in our time of probation. By it we can, with His help, grow in wisdom, knowledge, perception, spirit, and trust—becoming more ready to serve God. As we experience His hand working, we can be **built up** in this hope of salvation which He has so graciously given us.

Paul, speaking of the need for the edifying (or building up) of the Body, tells us of its results, when:

“—we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto a measure of the stature of the fulness of Christ: that ye henceforth be no more children, —but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.” Eph. 4:13-15.

Do we not find, Brethren and Sisters, that we **are** helped to grow up **toward** Him as we are strengthened through the members working together in love for God and for each other?

Yet how true it is — that being weak flesh we now know only in part as the 12th verse of I Cor. 13 tells us:

“Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”

What does it mean, to “see through a glass darkly? The word used for darkly is in part a word meaning a puzzle, something difficult to understand or comprehend. From this comes the English word enigma. We do indeed find it hard to comprehend all that God places upon us in His loving concern. Yet we know that however puzzling the circumstances, they are right for us. Since they are of God and He can do only that which is right and just, let us remember that “God is love” and that God is our dear Father. Should we not then move in responsive love as we seek the answer to the enigma encountered as we look “through a glass darkly”?

When we examine the word used here for glass we find it means a mirror. Is not the purpose of a mirror to reveal self for what it is? This word is actually made up of two others — to **see** and **into**. We are then to use this glass to see into self and when we do we see darkly — an enigma. However as we continue to look and search we are helped to see why a mirror is necessary, as it enables us to recognize what we truly are — to see ourselves as God sees us. Why is this necessary or needful for our spiritual edifying?

James answers this question clearly as he encourages us:

“—be ye doers of the word, and not hearers only, deceiving yourselves.” Jas. 2:22.

Hearing is needful we recognize, but it is only the first step to pleasing God — for doing, is what He is truly looking for in His people. What is doing? It is **performance**, striving to accomplish versus simply listening with agreement. James continues and reveals what one who is merely a hearer is like.

“For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.” Verses 23, 24.

What is the natural face which is seen in this glass? The word in the Greek is genesis, coming from a word meaning to be born.

In this glass then we see our natural or "genesis" face. This natural appearance is what we were born to be — flesh, weak dying creatures because of God's sentence in Eden. This fact we must be ever aware of. And we must accept it so, yet today especially, how ironical that there are astronomical amounts of time, effort, and money spent by rich and poor alike to change the natural appearance by make-up, hair color, face lifts, men and women alike trying everything possible to delay the process of aging, the "genesis" process, pointing as it does to the inevitability of death. Can we recognize and accept what is our natural or born situation? Yes, we must, and when we do, what do we do about it? The **hearer only**, may recognize from the word of God, that mirror which shows us what we are, that he is a sinning, dying creature, but he does nothing about it. He is the one who, "beholdeth himself and goeth **his** way, and straightway forgetteth what manner of man he was." There may be recognition of how frail and failing he is, but he straightway forgets this or **leses it from his mind**. There is not sufficient conscience to take hold of it.

How greatly blessed a people we are then, to be able to discover our natures and how we are in the sight of God. Let us not lose from mind that discovery. Why should any one forget such a sobering fact? Perhaps because he doesn't like what is seen in the glass. Perhaps something else occupies a larger place in the mind. But whatever the reason, this one "hearer only" has been helped to discover his natural self, goes his own way, forgetting because something else is more important. Can we see why such a one is judged by the Spirit to be unworthy?

How different the reaction of the "doer of the word":

"—whosoever looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, — this man shall be blessed in his deed." verse 25.

The word **looketh** is not the usual one, but comes from two words — **to stoop** and **near**; this gives the thought of bending down, in order to see more closely and clearly, in surer detail. In this case such a one is desiring to see more perceptively into the "perfect law of liberty." What is this law on which the doer expends so much effort? Is it not that law of God which can free us from the consequences of our natural, "genesis" ways and can bring a change from carnal creatures catering to the flesh, to children

seeking to be of the Spirit? If we can rise above our natural sinful flesh, we can look forward to freedom from all the trials and struggles to which we are bound by sin and death. This perfect law of liberty, if grasped can also free us from fighting against the will of God, helping us to submit or as James tells us to "continue therein". We find this means to abide near, telling us that we must stay close to that perfect law and the Maker of it, for in this way only are we brought to freedom from that sentence under which we were born. To hope for that deliverance when Jesus returns we must, Brethren and Sisters, expend all our efforts to comprehend this gift, the perfect law of liberty, and to make it part of ourselves, becoming "doers of the word."

"the heart veiled"

The Apostle Paul's words concerning the Pharisees come to mind as we think of "hearers only":

"— even unto this day, when Moses is read, the veil is upon their heart." II Cor. 3:15

They heard the law, indeed were experts in it, but they were not doers in the sense that the Lord requires, for there was a barrier, a veil of resistance, which prevented the word of God from truly entering their hearts. The heart naturally is not soft, receptive, and in its uncircumcised state may "hear" but does not at all "do". Still, Paul goes on for our help:

"Nevertheless when it (the heart) shall turn to the Lord, the veil shall be taken away." verse 16.

The heart must want to receive the word of God if it is to be changed, the barrier removed. Paul shows us this in verse 17:

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

When the Spirit of God is allowed to enter the heart the result can be ultimately freedom from the law of sin and death and a present reaching out for the hope of life with all the comfort, joy and peace that this brings. To illustrate this hope the Apostle speaks to us as did James, concerning the glass:

"But we all, with open (or unveiled) face **beholding** as in a **glass** the glory of the Lord, are changed into the same

image from glory to glory, even as by the Spirit of the Lord." v. 18

Does not our Brother's instruction here make it easier for us to see our natural face and make us more diligently try to change it as we in faith behold the One who **has** changed His natural state to a spirit state? We can be changed, Paul tells us, into the same image, the same resemblance. The word used for changed also is used as transfigured in Matthew 17:2, where Jesus was changed before Peter, James and John on the mount. We in a measure, can be transfigured into the same image, to a "measure of the fulness of the stature of Christ" if we will clearly discern what we are by nature and work ceaselessly to alter. How can this be accomplished? First by truly hearing, and then by doing, by recognizing "self" for what it is innately, and determining to change it, resolving to become more selfless seeking the mind of the Spirit and forsaking the mind of the flesh.

"we can be changed"

At present there is no doubt we do indeed "see through a glass darkly". Our faith, perception, hope and strength is very weak at times. If we are able to bring ourselves to delve more deeply with desire into the perfect law of liberty, we will better know ourselves even as we are known, and shown, by our Father.

As this perception grows we can be helped to change, ultimately to become transfigured by the Spirit, because we have allowed it to work. But this can only come about as we strive to put away fleshly meditations, resist seeking for worldly possessions and rather allow our minds to dwell in this hope set before us. Paul, in writing to his brethren in Philippi, expresses this for us:

"For our conversation (citizenship) is in heaven from whence we look for the Saviour, the Lord Jesus Christ."
Phil. 3:20

If our loyalties and love are only to God, to Jesus, we will be helped to look to the things of heaven, the law of God, that perfect law of liberty. If we truly want to be citizens of heaven, if we indeed long for a country, as did Abraham, a better country, will we not be striving to obey the laws of that heavenly country and so hope for the end of which Paul speaks in Philippians 3:21, of Jesus' work which:

“— shall change our vile body that it may be fashioned like unto his glorious body, according to the **working** whereby he is able to subdue all things unto himself.”

This hope of great blessing is ours, Brethren and Sisters, but only as we are able to conquer the natural man whose love is self centered and in the process reflect God's love which is totally outgoing. Jesus' prayer for His brethren is a reflection of His love and care for us.

“Father, I will that they also —, be with me where I am; that they may behold my glory, which thou hast given me: —I have declared unto them thy name and will declare it that the love wherewith thou hast loved me may be in them, and I in them.” John 17:24-26.

J.A.DeF.



At a Fraternal Gathering

“Whose House are we if we hold fast the confidence and rejoicing of the hope firm unto the end.” (Heb. 3:6)

“the care of the house and the promised peace”

As we know the house referred to is not of bricks and stones but of those called to the Truth, namely lively or living stones. This house, this spiritual house, needs as great a care as an ordinary house, not only in its building but also in its upkeep and maintenance. The binding together of the bricks and stones is of supreme importance. The natural affords a valuable lesson. Unless in the building of a house great care is paid to the material between the bricks and stones, called mortar, the house would soon collapse. Israel were reminded of this when told their failure was like “untempered mortar”. Something akin to whitewash, with no binding power at all. A house built in this way would scarcely stand a night of wind. Collapse would soon take place. The indictment against Israel when told they were like untempered mortar was very strong, and none could fail to misunderstand the spirit’s injunction; the impossibility of being built up in this way as the house of God.

Untempered mortar is likened to whitewash; an appearance of binding, but no power to do so. Condemnation could not be greater of a faithless attitude, an appearance of doing what was right, but the power of godliness entirely lacking.

Good mortar is as strong as the bricks or stones bound by the mortar. What a powerful figure! How helpful to appreciate what God requires in the building up of His house. We only need to see a house being demolished to appreciate the binding power of good mortar. Instead of the bricks falling loosely apart, they are bound together in large masses. This binding power was required of Israel. It is required of us!

How strong is the appeal of the Almighty that we should be as good mortar, binding strongly together the brethren and sisters who are as “lively stones”. Untempered or as the word means in the original (tiphel), insipid or foolish mortar cannot do this. Building with this will be in vain; the house would scarcely last days, whereas by the use of good or tempered mortar the house will outlast the lives of those who built it.

Let us then heed the exhortation to be like good or tempered mortar, holding firmly together those who as lively stones constituting His house.

When the Lord returns we would not like to be told that our work of binding has only been like whitewash, the same as untempered mortar, as implied in the original; but how good to hear that we have been diligent in looking after the needs of each, solicitous on all occasions for their welfare, thus binding all together as one.

W.V.B.



Just Weights — Perfect Stones

Paul in his second epistle to Corinth, brings to our remembrance the sobering realization of what life in the Truth is and what it is that we must look forward to.

In II Corinthians chapter 5 verse 10 we are told:

“ . . . we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.”

The knowledge of God's word and ultimate purpose brings great responsibility. It is a responsibility as Paul has brought out here that must prompt us to labour that we may be acceptable to Him. In appearing before that judgment seat it is the labour, the energy put forth, that the spirit will look at to determine whether we are to be accepted or rejected before God, whether our works have been good or evil.

How important it is that we strive to be acceptable to God, or as the word means — well pleasing. In reflecting upon the words spoken as we come each first day of the week to remember the Lord Jesus, we must recognize the only way to be well pleasing is through Christ. We must acknowledge that we are His workmanship created in Christ Jesus through good works. Our labours then must be a labour in faith, the faith that Jesus showed, the faith that was obviously so well pleasing to God. It is helpful to look at those words when they were spoken, prior to Jesus' great trial in the wilderness in Matthew chapter 3 starting at verse 16:

“And Jesus, when he was baptized, went up straightway out of the water and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

And, lo, a voice from heaven, saying. This is my beloved Son, in whom I am well pleased.”

God in looking upon His Son claimed that he was well pleasing, yet the trials of Jesus' faith were just starting.

Our labour then must be in faith, for by grace are we saved through faith. God's grace, but our faith. This is what we must recognize if we are truly to be acceptable.

We read in our portions in Proverbs going to the 11th chapter verse 1:

“A false balance is an abomination to the Lord, but a just weight is his delight.”

When we look up that word delight we find it is rendered as acceptable. We see in this first verse that it says that a false balance is an abomination, but a just weight He will accept. It would seem there is more involved here than just the thought of measurement. With regard to one another, we are to be just weights. The words for just and weight can be rendered as perfect stones, so we can read this verse as: a perfect stone is His delight. Is this not what we must be? To be made perfect as Jesus was, that we are to be just weights or perfect stones in God's building, and this only is what God is delighted in.

We see in the law that this is the case and the law spelled out in practical application of what the spirit must be if there is to be a true understanding of God's word. We go to Deuteronomy 25 versus 13-16:

“Thou shalt not have in thy bag divers weights, a great and a small.

Thou shalt not have in thine house divers measures, a great and a small.

But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.”

Here it speaks of the law regarding just weights and just measures, perfect weights and perfect measures, speaking of the consistency of good measure that God finds acceptable.

The spirit of this law can be brought forth to us as a recognition that we are to be looked upon as these weights. Weights striving

to be perfectly finished and smooth, all rough edges and corners removed and polished. It speaks of not looking to a dual standard, but to one measurement, one weight, the standard against which we will be measured at the judgment seat of Christ.

Much is involved in faith in order to be a just weight, for faith must govern our movements as we are striving to compare ourselves against **the** standard — Christ. We cannot deceive ourselves in our comparison as we believe in God and see Him working with us through His high priest the Lord Jesus. This is brought out in the Proverbs the 16th chapter the 11th verse:

“A just weight and balance are the Lord’s; all the weights of the bag are his work.”

If we liken ourselves to the weights in the hand of God we must recognize that as these stones to be used in God’s building, we are His work and can only conform to the standard as God works to make us perfect and acceptable. If we are sensitive to His working we can become smooth and acceptable for His use. The standard, or the just weight, God’s standard seen in Christ is what we must measure ourselves against.

As we go to I Peter 2 the familiar words here take on additional meaning as we look at the 4th verse:

“To whom, coming as unto a living stone, disallowed indeed of men but chosen of God, and precious.

Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief cornerstone, elect, precious; and he that believeth on him shall not be confounded.

Unto you, therefore, who believe he is precious, but unto them who are disobedient, the stone which the builders disallowed, the same is made the head of the corner.

And a stone of stumbling, and a rock of offense, even to them who stumble at the word, being disobedient; whereunto also they were appointed.”

Is this the spirit's message? Is this the faith that must be acquired by those who would be just weights?

We are told, "he that believeth on him shall not be confounded". We will not be led astray if we value ourselves as God's workmanship, that only under God's provision, under God's grace in supplying that chief cornerstone do we have a hope of being acceptable and a delight to Him. As we read on in the 9th verse:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

Here is the work of faith revealed that we are to show forth praises to God. This is what God looks for if we are to be acceptable to Him, for even though Jesus was sorely tried during his ministry, He gave praise to God. As a stone or weight under the hand of God He recognized God's working with Him. He gave praise and honour to God.

This is our work likewise to show forth our praise of God and strive to be that stone which will be acceptably aligned to the cornerstone. The qualities of Christ, our cornerstone, are those we must reveal. Qualities as the Proverbs tells us to contemplate: "Lying lips are an abomination to the Lord, but they that deal truly are his delight." Proverbs 12:22

The words "deal truly" are rendered as stability and faithfulness. Those that are stable and give faithful praise to God are dealing truly, recognizing their place in God's sight and recognizing that God will delight in them. Proverbs 15:8 confirms this: .

"The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight."

God is not mocked. He knows whether the works are good or evil. God looks for sacrifices as we work in faith. These spiritual sacrifices Peter has told us of. Our sacrifices can only be acceptable as they are spiritual, and how much the prayer and lifting up of our praise to God delights Him.

We are given by God the knowledge of His purpose and the knowledge by which it can be accomplished. So as we look to these words given in II Corinthians . . . "For we must all appear

before the judgment seat of Christ", we must recognize we will receive according to what we have done, whether it be good or evil. Knowing the fairness and justice of God, can we not be helped to labour to be acceptable to Him for He looks for our faithful spiritual sacrifices. If our spirit is consistent and stable He will be truly delighted in us.

We are His workmanship for "the just weight and balance are the Lord's, all the weights of the bag are his work." We must as His workmanship give Him the praise and honour which is His due and if we can, we can truly just weights, perfect stones and a delight to Him, through Christ.

M.C.S.



David and Saul

David's example is one which is profitable to consider. "And David went out whithsoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants." (1 Sam. 18:5)

David served his master well. He promoted confidence; and sought continually for the interests of God's people against the enemies, who were endeavouring to prevail. But as is so often the case, wise behaviour and good intentions and efforts do not always find the approval of all. The women who came out of the cities of Israel, dancing and singing because of the victory over the enemy, actually did David a disservice by their open, perhaps naive refrain:-

"Saul hath slain his thousands, and David his ten thousands." (Verse 7)

Saul was immediately jealous and being king, was able to demote David, who became merely the captain over a thousand men. A lesser man would have suffered chagrin, and looked for an opportunity to retaliate. But if bitter thoughts had been felt about the unjust treatment and we cannot help but feel that David would not be without some feeling in the matter like any other human being: nevertheless he obviously controlled his thinking and the passions of his nature. This is implied as follows:-

"And David behaved himself wisely in all his ways and the Lord was with him." (1 Sam. 18:14)

David obviously humbly accepted his lot, and did nothing to bring any just reproach upon himself. There was no self-seeking ambition in David.

The wiles of the adversary however got to work. Saul thought out a plot by which he hoped David would be slain by the adversary. How short sighted was Saul, overlooking the Most High who knows all the thoughts and intents of the heart, and is able and willing to deliver those who seek to please in spirit. David therefore did not fall under the sword of the warlike Philistines

when sent to kill a hundred of their men as a token dowry for the hand of the daughter of Saul who was offered by her father to him.

Saul now so hated one who had become his son in law that he became David's enemy continually; what a lot David had to endure; how greatly would his patience be tried. What did David do in such a testing circumstance? Instead of retaliating, he sought only the good of Israel, and Saul his bitter enemy would also be a recipient of the benefit of David's efforts. So it is recorded:-

“Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul, so that his name was much set by.” (1 Sam. 18:30)

If Saul did not appreciate, at least some did realise, and recognise David's work for them. The lesson for these times from this account might be posed by a question. Do we always appreciate the work that is done for us? Or do we at times oppose a good work? There have been some, who have failed to recognise the work done and so have fallen into the lamentable position of being only enemies, and that continually.

Oh, how foolish it is to forget God by failing to examine, or by covering over the motives and the passions of ones' own heart. Israel as a people became classic examples of such lamentable failure.

At the time of Jeremiah it is recorded:-

“Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest. I have not sinned.” (Jeremiah 2:35)

“I am innocent” was the cry of Israel. Yet the true position of Israel is shown as follows:-

“For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”

(Jer. 2:13)

Life, and refreshing, and cleansing is from God the fountain of living waters.

What a commentary on human nature, that a nation so blessed as Israel could forsake and fail to appreciate the abundance of spiritual blessing from God, and so dig out, metaphorically, their own cisterns. They would get the waters their own way! But how inadequate. For all the effort, all the protestation of innocence, their way was a failure, "it would not hold water". Though the "cisterns" prepared were elaborate they were not water tight, so in effect were only broken things because God was not in their worship.

The indictment of God goes forth:-

"Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?"

For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.

How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary transversing her ways." (Jer. 2:21-23)

An outward show of cleanness is implied; yet a heart bent on a forward course, as headstrong and as swift as a dromedary transversing her ways, was the true situation of things. What a lesson!

Moving to the New Testament, and the account of the disciples work for Christ there is a similar lesson concerning some who did not appreciate or respond to the efforts made. It was a good work for what Christ commanded His disciples to do was His work being effected through them.

"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

And he sent them to preach the kingdom of God, and to heal the sick." (Luke 9:1-2)

The preaching and the cures should have made their impression. But the fact is that even the preaching of Christ Himself and His cures did not always impress, but rather often brought forth

jealousy and hatred against Himself. Christ was well aware that the work of His disciples would not be appreciated or received by all, hence His warning and advice:-

“And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

And they departed, and went through the towns, preaching the gospel, and healing every where.” (Luke 9:5-6)

Why were they to shake the dust from their feet as a testimony against the hardness of heart of those who could not perceive the blessing of God so evident in the work of His truth? Perhaps it is useful to remember that the roads and streets of Palestine were dry and therefore dusty, and the footwear of the disciples would possibly be a type of sandal. It would be easy to acquire the dust of a city in the footwear of that time as in these times sand is accumulated in footwear when walking on the seashore. The dust in the disciples sandals would probably need emptying out, from time to time.

These servants of Jesus, not in any vindictive way, were to show their own position in a most emphatic figure to the unappreciative and unreceptive. They wanted nothing of them even to the very dust in their sandals, which they had only acquired in their course of endeavouring to minister and bring the blessing of Christ.

What of those who become continual enemies in these times, who fail to appreciate the work, and the goodness of God seen in that work? Would we want anything of them? Not to vindicate, not to be vindictive, but as a testimony that the work of God is not done for self by men who seek to please God.

Just as David of old, sought not for himself, but behaved himself wisely, for the benefit of the Israel of God in the face of opposition inside as well as outside. Who after much suffering was vindicated by God as a man of patience and endurance. A man who will be in the kingdom of God, who is given as an example from God for us as we endeavour to do the work of God in these times.

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

“Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled!

And he shall cut down the thicket of the forest with iron, and Lebanon shall fall by a mighty one.”

(Isaiah 10:33-34)

The middle east continues to smoulder. There is a rumbling undertone in the affairs of the nations in that locality. The Iran-Iraq war goes on, and there are hints that the fanatical Persian religious government is over-reaching itself, and a violent end is awaiting, for it has been too oppressive in its counter reaction to the modernising influences which had been going on for a long time prior to the Iranian revolution.

The Russians have undoubtedly obtained reliable bases in Libya and Ethiopia, and the strong military link with Syria means that Russia can keep the pot of discord on the boil.

Recently the Palestian guerrillas, based in Lebanon, have been planning an armed offensive against Israel, knowing that in the background stands the Soviet Union in a supporting role.

A.P.L.O. leader has openly stated that the guerrillas would no longer give priority to diplomacy but concentrate instead upon military action. His words were:-

“We believe that armed struggle sows and political struggle reaps. If there is no sowing there is no reaping.

“In 1978 and 1979, thanks to our struggle, we were in a period of reaping and we reaped a great deal for the Palestinian cause. Now, I believe we are in another period of sowing - - - we must not be naive.

We must not speak the language of peace in time of war - - - this is not a time for peace initiatives.

This is a time of confrontation with the Israelis and the Americans. My hope is that the Soviet Union will discuss with us the development of the confrontation with Israel and the United States as it is doing with the Syrians."

Such words are unmistakable. The Palestinians would like to set Russia against the United States over the position of Israel.

America however, is gaining influence in the area. Egypt has become a considerable ally to the United States. At one time it was envisaged that a United Nations force would take up position in the Sinai desert, when Israel finally draws back from that area which Egypt claims. The suggestion however was opposed in the U.N.O. by Russia, warning that it would use its veto against any such move. So, instead, Egypt and Israel have agreed to a multi-national force comprising mainly Americans, but also soldiers from British Commonwealth countries. America and Egypt say that such an arrangement is quite separate from the American initiative to have a Rapid Deployment Force for the area. Nevertheless the Sinai arrangement will give America a useful and significant strategic position in the Middle East.

An alinement of North and South polarity is therefore seen to be taking place, and Israel is the buffer in between. How significant then the prophetic words of the Prophet Isaiah:-

"Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

For yet a little while, and the indignation shall cease, and mine anger in their destruction." (Isaiah 10:24-25)

Where will the P.L.O. stand in that day, or any of the other enemies of Israel, when the latter day Assyrian power from the territory of the north is broken in its act of smiting? Are not the words of the prophecy meaningful when the threat to Israel from the Palestinian bases of Lebanon is contemplated in the present Middle East circumstances?

" - - - and Lebanon shall fall by a mighty one."

(Isaiah 10:34)

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 and Orchard Park. Alternative Week: Revelation Study.

How remarkable are God's ways in the working with one seeking His way of life, revealing that knowledge alone is not enough. There must be an application of that knowledge to the daily living, demonstrating that it is in the heart.

Those in illness or affliction are constantly in mind and supplication for His merciful strengthening, if it be His will.

Our minds and hearts will be our brethren and sisters on the occasion of the Fraternal Gathering. J.A.DeF.

"PENTRIP", Black Rock, Portmadoc.

We were glad to have had the company of Bro. and Sis. D. Lancaster on Sunday, 28th June, also for the opportunity of giving the instruction and witness to the young one who attended the Sunday Young People's Class.

At the Mid-week Class we considered the subject:- "What think ye of Christ? Whose Son is he? - - - The Son of David. How then doth David in spirit call him Lord?" We were glad of the help received. per D.L.

MANCHESTER: Ryecroft Hall Annexe, Audenshaw, Manchester.

How difficult it is to enlist the attention of those we would call to the Truth. Truly we are living in a time like the days of Noah. Only eight entered the Ark in his day, out of the many who inhabited the earth. So what could easily depress us is in itself a sign, given by the Lord Jesus of his second coming.

May we heed the sign and endeavour with all our might to prepare for that day which must be now very near. W.V.B.