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A WITNESS TO THE TRUTH

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

"Take heed that ye be not deceived"

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At the Table of the Lord

“What Shall I Render Unto The Lord — ?”

How much help our brother David provides through the thoughts preserved in the Psalms. These are songs of praise unto God, carefully written, (pruned songs, as the word Psalm implies). They express in words the spirit of one determined to honor his God. Often we find the words “Praise ye the Lord” or in the Hebrew, Hallel-u-yah. This was David’s desire — to give praise continually to the Almighty, not only in word but in thought and deed, all in response to his Father’s many blessings bestowed upon him who was indeed a man “after His own heart.” In Psalm 116 we find example of David’s determination and it is helpful to us as we struggle to honour the God of David. Let us then try to enter into our brother’s mind as he wrote. In verse 1 his heart is exposed:

“I love the Lord — ”

How simple these words, yet how full of meaning and sincerity, revealing the spirit of this man. “I love the Lord — ” Is this not the vital force behind all true praise. Again, not merely with the mouth, but expressed from the heart, brought about by a recognition of all that God is doing and will continue to do for His children. David tells us why he loves the Lord in verses 1-9:

“Because he hath heard my voice and my supplications. Because he hath inclined his ear unto me.” Verses 1, 2 Also verses 6-8 “ — I was brought low and he helped me — O my soul — the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.”

Have we not, Brethren and Sisters, as David, experienced tears, failure, realization that we are indeed dying creatures? And have we not also in these circumstances felt God’s hand delivering, healing and lifting? Then, as we see David, in response to this working of God, expressing his mind so simply — “I love the Lord — ” — can we respond in a like spirit as we are also sustained in our time of probation? What help is here for us if we are determined! If our desire is like his we can be with him as he asks:

“What shall I render unto the Lord for all his benefits toward me?” Verse 12.

How pleasing to our Father if this yearning question can be in our hearts as we too receive His benefits. "What can I do to show my God that I will respond and am grateful?" How often and how genuinely do we search our hearts in this way?

"I Will Take The Cup Of Salvation"

David's answer to his own question, "What shall I render —" is a particular provision, for we know his responses pleased the Almighty. He tells us:

"I will take the cup of salvation, and call upon the name of the Lord". Verse 13.

What is this cup of salvation of which David is determined to drink? Perhaps Jesus' question in Matthew 20:22, enables us to better understand:

"Are ye able to drink of the cup that I shall drink of —?"

What was this cup? We remember as He agonized in the garden He prayed:

"Father, if thou be willing, remove this cup from me: nevertheless not my will but thine be done." Luke 22:42.

It was His Father's will that Jesus drink of that cup and die in obedience. The "cup" was Jesus' divinely given portion, His place in God's purpose. It was to live in subjection, completely resisting His natural impulse to sin. It was giving His life to His Father, unblemished. We, in a symbol and if faithful, in spirit, have drunk of that life here this morning, declaring that we want to share His obedience and loving submission to God. Can we not imagine Jesus, as He struggled and was helped to overcome the flesh, feeling the sustaining hand of His Father, responding, "What shall I render unto the Lord for all His benefits toward me?"

The cup of salvation, the fellowshiping of Jesus' life, brings suffering as we strive to mortify the flesh. To do so we need strengthening, encouragement, direction, and great mercy. Therefore we understand why David said:

"I will take the cup of salvation and call upon the name of the Lord."

Often, very often, He did call upon His Father and always God did "— incline his ear." as greivous trials pressed — Can we not see why Jesus asked the searching question, "Are ye able to drink of the cup —?" We **are** able because God requires it of

all whom He calls and He does not ask more than we can give. Further His help is boundless. The question is, **will** we do it? Will we steadfastly try to conquer our fleshy desires, will we in faithfulness render our living to God in thanksgiving for all His blessings bestowed so bountifully? This is only possible if from our hearts we can as David, declare with truth, "I love the Lord." This cannot be a form merely but must show in all our living, by putting aside love of self and in every tempting circumstance call to mind the faithful spirit of Jesus expressed so yieldingly in His own words, "Abba, Father."

In what ways can it be manifest that we **are** drinking the cup of salvation, are indeed responding to God's love? David further helps:

"I will pay my vows unto the Lord now in the presence of all his people." Verse 14

When we examine the Hebrew word for pay, we find it is **shalam**, meaning complete, perfect, make peace or be at peace. Here was recognition as David chose this particular word, that the completion, the perfecting of his vows would bring peace, at-one-ment with God. This was his resolve and his hope. What is a vow? It is a promise made voluntary and in the desire to give glory, praise, honor, and gratitude unto God. Do we not make a vow when our heart is touched by the hand of God as He calls us out of darkness? — just as Israel did at Mount Sinai — "All that the Lord hath spoken will we do." Exodus 19:8. With Israel we also find it is much more difficult to complete a vow than it is to make it. Yet if we do promise because we love the Lord, we can be helped to perfect it and so find peace. In the law we read concerning a vow:

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God shall surely **require** it of thee and it would be sin in thee." Deut. 23:21

If a vow is not "shalamed" or completed, or if one is slack to pay it the result would be sin, not the peace hoped for but estrangement from God. Slack means given to loitering and is used as delay, defer, tarry. It is sin not only in failure to pay our vows, but also to be slow or not diligent in its completion, deferring it for some reason. How needful it is then that we now be prepared to complete our vow and be firm in the conviction that nothing else must come before this.

The paying or perfecting of our vow involves all the living, just as it did with Jesus. How pleasing to God such a life is.

David tells us this in a rather different mode of expression:

“Precious in the sight of the Lord is the death of his saints.”

Psa. 116:15.

The taking of the cup of salvation, the efforts to complete the vows will result in the mortifying of the flesh, just as Jesus crucified His fleshly desires. How precious indeed such a life of subjection and obedience can be in the sight of the Almighty. A life made valuable to Him by death — the flesh’s death. This is **the** way we can render unto God for all his benefits toward us. While we may be somewhat aware of all that God provides and His great mercy toward us for our failures, do we always respond to clearly reveal our love for Him? We can show it by putting to death the man of flesh which is so strong and so abhorrent to the One who extends such long suffering and compassion toward His children.

To aid in our perception of what we are really like in our fleshly reasoning, Jesus used a parable in Matthew 18. A certain king took account of his servants. One such servant owed him ten thousand talents. The value of a talent is not entirely clear but one source believes it to be about one thousand dollars.

Ten thousand talents would then constitute about ten million dollars, some five million pounds, an enormous debt. The servant was unable to pay this debt and yet, “ — the lord of that servant was moved with compassion, and loosed him, and forgave him the debt:” Verse 27. This is how our Lord works — “with compassion” for those who are so much in His debt for the priceless gift of His Son, and who value it but cannot ever pay back. Jesus then recounts how this servant, having been forgiven for so much, went out and demanded what **he** was owed by a fellow servant — one hundred pence or approximately fifteen dollars. When the fellow servant could not pay, this hard and ungrateful man “cast him into prison till he should pay the debt.” The servant forgot what great compassion had been shown to him. Surely there was not in his heart the spirit of, “What shall I render unto the Lord for all his benefits toward me?” but rather a demanding of his own, all that was “legally” due him. Unfortunately this is what the flesh is like and what we, Brethren and Sisters, must be struggling to conquer as a part of paying vows now. If we can do so, if we can truly put to death such ugly aspects of our natures, indeed may we not rejoice for we know how “precious in the sight of the Lord is the death of his saints.”

“The Sacrifice of Thanksgiving”

David’s words are a continuing example for us in our desire

to “render unto the Lord for all His benefits.”

Looking now at Psalm 116:

“I will offer to thee the sacrifice for thanksgiving, and will call upon the name of the Lord.” Verse 17

Under the law Israel was instructed by God concerning the burnt offering, the sin offering, the peace offering, the meat offering, and the trespass offering, but there was no offering specifically called the sacrifice of thanksgiving”. However in Leviticus 7, instruction is found concerning the peace offering, as God said:

“This is the law of the sacrifice of peace offerings, which ye shall offer unto the Lord. If he offer it for a thanksgiving, when he shall offer with the sacrifice of thanksgiving —”
12, 13.

It was the peace offering which could be a sacrifice of thanksgiving — the shalam offering, showing the need for true gratitude in order to bring peace, the need to recognize God’s many blessings and to respond thankfully. What is this sacrifice of thanks which can be this means of peace? How can **we** truly bring it unto God? Paul makes it quite clear in Hebrews 13 where he speaks of the One who **is** the peace offering:

“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” Verse 12

And then Paul continues, showing how we must be associated with that offering, separated unto God:

“Let us go forth unto him without the camp, **bearing his reproach** — By him therefore let us offer the **sacrifice of praise**, — the fruit of our lips, giving thanks unto his name.”

Verses 13-15

By willingly going forth unto Him, separating ourselves in heart from the desires, ambitious, and bonds of the flesh and thus bearing His reproach, we may bring the offering of praise with thanksgiving

Consequently, as we think on this, let us ask, “How does the Father look upon our living?” Examine each day’s progress. Was it a praise to Him, willingly offered, not grudgingly nor carelessly but because with David, our heart is involved and our lips sincerely say, “I love the Lord?” To reflect that love, must we not also ask ourselves seriously and thoughtfully, “What shall I render unto Him?” In such responses is seen the true sacrifice of thanksgiving.

We can render so much — in believing, in patiently waiting, in looking all around, to see others' needs, in sharing. We can grow in valuing the greatness to which we have been called — so much so that our own "wants" fade a little, and the Almighty's promises are made more real, stirring us up to determination, gratitude, and praise to Him. This we can render.

May we then, Brethren and Sisters, join with David in the expression of our hearts and with our lips exclaim Hallel-u-yah, in hope for the coming day when all on earth will render what is due Him, "Praise ye the Lord."

J.A.DeF.



“Triumph in thy Praise — ”

Our portion in Psalm 106 can serve as a great source of help as we look at our position as God’s children. David in this psalm rehearses in our ears the works of those who entered into the wilderness — God’s children, those who wandered through that wilderness and many times despised the things of God, turned from God, and sought the things their flesh delighted in. How could they have done this since God was with them in the cloud and the pillar of fire, provided the manna and brought them out of Egypt? Yet, their flesh is the same as ours today. God’s anger was many times stirred against them, yet David’s reason in writing this psalm is to show forth God’s longsuffering and mercy towards His people. Psalm 106 verse 1 tells us:

“Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever.”

and goes on to speak of the proof of God’s mercies. The 48th verse that finishes the Psalm says:

“Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord.”

Brought to attention is the fact that we, like the children of Israel, as all His children, fail, have failed, and will fail. Yet, if we remember God’s mercy, we can be helped just as David recognized in his failures, which were many, that he was helped.

What is it that God looks for, and the help given in this Psalm? When we look at the 43rd and 44th verses we read:

“Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity. Nevertheless he regarded their affliction, when he heard their cry.”

This reveals how God’s mercy works. God delivered them, yet they provoked Him; they were brought low; and, when brought low, if there was a crying to God, He regarded their affliction as opposed to those who were brought low but totally forsook Him.

This is the essence of what David recognized. His quick response during times of failure was to cry to God. David’s need was to come to God and seek the closeness there, remembering that God

had established a covenant, and if he repented, he could be forgiven and the blessings of God provided.

When we turn to Psalm 103, we read of the many blessings there are provided by God, verses 3-5:

“Who forgiveth all thine iniquities; who healeth all thy diseases;
 Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;
 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s.”

Encompassed in these blessings is the full understanding and a full revealing of God’s mercy. All these things speak of a recognition of the need to value the mercies of God.

What is looked for in return then, as we are brought low from time to time, and we recognize our failures? The first two verses of Psalm 103 tell us how we might serve Him:

“Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits.”

David wrote these words as well as the words of the 106th Psalm, to help us be mindful of the abundant mercies which endure forever, and to bless the Lord with all our soul.

When we are brought low we recognize what we are. David’s words help us to value this as he said, “What is man, that thou art mindful of him? and the son of man, that thou visitest him?” (Psalm 8) This shows the perception that in the sight of God — we are **nothing**! Yet, we are to be His children, showing blessing in how we move.

The word **bleſs** means to kneel or bow down. It is used by David in Psalm 96:2

“Sing unto the Lord, **bleſs** his name; shew forth his salvation from day to day.”

To kneel down and bless God is to let all our living bow down and give glory to His name. How? David tells us in the 106th Psalm. Cry to Him when we are brought low — when we recognize where we are and what we are in His sight. We are tested to see if we will keep His counsel first in our living. Israel was tested in exactly the same way. Would they follow God or would their flesh supersede?

The example of Daniel helps us in a practical sense for he was one whose actions obviously pleased God. In Daniel 6 verses 8-10 we see Daniel's test illustrated for us:

"Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house; and his window's being open in his chamber toward Jerusalem, he **kneeled** upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

Here Daniel's spirit was revealed, a spirit which sought to submit to God. Daniel would not be moved to serve another law, but only the Law of God, even if it meant great danger and affliction to his own flesh. Can we see how this bowing down blessed God? His living, his first desire was to serve God, and as such, it brought blessing upon the Name of God.

Our trials and testing serve as an opportunity to witness to and reveal our hope in His mercy. Each of us have felt His mercy, we know His blessings, and yet we will continue to be tried to see if we will kneel down and submit to His Spirit. In that 103rd Psalm we read in verse 11:

"For as the heaven is high above the earth, so great is his mercy toward them that fear him."

This is verification of God's mercy. Likewise we read in verse 13:

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

And further in verses 17 and 18:

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children: To such as keep his covenant, and to those that remember his commandments to do them."

These words speak to us of the reverence we must have towards God in order to obtain His mercy. We must fear failing to keep the covenant and thus do the things which He requires. Here is where the children of Israel failed. They feared what would happen to them, to their flesh, rather than fearing what would happen if they did not obey, and so lost His blessings and His Hand upon them.

We can infer perhaps that to bless the Lord in our daily living requires that fear. It must have been this godly fear in Daniel that caused him to submit to all that God required. It did not matter what those around him thought. Only to the God of Israel did he desire to show a godly fear. When we are tested do we fear God or submit instead to a fear for our flesh? Paul also speaks of that fear in Hebrews 4:1

“Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.”

And also in chapter 12:28

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”

These words of Paul speak plainly. They are understandable words. It is in the fear of God we must strive to attain the perfection which can only be found in His salvation.

David’s words in Psalm 25:12 tell us:

“What man is he that feareth the Lord?

and answers —

“ . . . him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The **secret** of the Lord is with them that fear him: and he will shew them his covenant.” (verses 13-14)

How helpful these words are to instruct and remind us that it is only through the **secret** or intimacy and closeness of God that this is possible. This closeness to God which we have been shown, can only be accomplished through the mediation of the Lord Jesus, the One who was the only One to glorify and praise God perfectly. Through His provision God extends His mercy to be our means of hope.

How great must have been Christ’s Godly fear in order to be that perfect gift.

Do we, in recognizing this gift, see the ultimate in God’s grace and mercy extended — that He is our God, and we are His people through the Lord Jesus, through His victory and our desire to follow after Him? To follow after the Lord Jesus requires fear — fear that we are doing what God requires of us — fear that can help us in our determination to serve Him. To help in this regard,

Paul's words in Romans reveal an intercession is made for us through Christ's provision and we are shown God's mercy extended even beyond our comprehension:

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. (vs. 26-28)

"What shall we then say to these things? If God be for us, who can be against us?

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (verses 31-32)

We are freely given all things, and David so well recognized this as he wrote the 106th Psalm verse 1:

"Praise ye the Lord. O give thanks unto the Lord: for he is good: for his mercy endureth for ever."

The things that God has promised can come to us, but only as we fear and bless Him, and move in that fear, recognizing that in the provision of the gift of God, we can truly bow down and make our living, our actions, our thoughts bless God. We must show to God that our living can conform to His Word, but only as we value that provision that God has granted to us. Psalm 106:47 tells us:

"Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to **triumph** in thy praise."

M.C.S.



The Importance of the Offering

The importance of the offering is shown in the following:

“And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God; it shall be a statute for ever throughout your generations in all your dwellings”

(Leviticus 23:14)

The context of this requirement was in relation to reaping the harvest; God’s bounty and provision. On that occasion Israel were required to take a sheaf of the first fruits of their harvest to their priest. Who, on the first day of the week, which was the morrow after the Sabbath; was to lift the sheaf up to wave it before the Holy Presence in the tabernacle. In conjunction with this offering, a lamb without blemish was to be taken and offered upon the altar of burnt offering at the door of the tabernacle. The meat offering also, (i.e. a meal offering) of two tenth deals of fine flour mingled with oil, along with the drink offering which was the fourth part of an hin of wine. This had to be done on the first day of the week, and other things such as eating bread, or parched corn, or green ears (i.e. unparched corn) had to be left at one side until on that selfsame day their offering was brought to their God.

These details, surely, have been preserved to give instruction to help us in these last days. When brethren and sisters come to the table of the Lord to appear before God in these times they bring themselves, so to speak, as an offering. That is an offering of obedience to the divine will, who requires an assembling together on the first day of the week. The law in the past therefore shows the importance and significance of what is done at the present.

The principle to Israel, was that the offering was to be the most important thing.

‘Ye shall eat neither bread, nor parched corn, nor green ears until on the first day of the week ye have brought an offering.’

If a person was ill he would of course not be able to do this, and the law would make allowance for his disability. But those not disabled were required, before anything else, to do this thing.

We note the various aspects which had to be recognised on this special day spoken of as the morrow after the sabbath. There had to be recognition of the first fruits, (i.e. that which had been cut down and bound together but was now raised up before the Lord).

In this connection we remember that Jesus was cut down, bound up, but on the first day of the week He was raised up before the Lord, as the first fruits of those who slept.

But then also the lamb was to be considered; and it was to be recognised and seen that there was no blemish in it. So as the flesh of it was consumed away on the altar of burnt offering, in its youth, for it was of the first year. Was this not again showing that Jesus in His youth offered Himself to the complete consuming of the flesh, though there was no blemish in Him. This **was** the means, and **is** still the means, for our appearing before God, and in so recognising His Son, of our finding grace and mercy in His sight.

But something else had to be considered and be shown. Two tenth deals (i.e. the fifth) had to be added, and being mingled with oil into a dough and offered upon the burning altar, would in the baking process become so to speak, bread. This along with the fourth part of an hin of wine, would be a display (in figure) of the bread and the wine seen on the first day of the week. But the metaphorical bread and the wine of the law was not merely a display, for it was very much associated with the sacrifice of the Lamb and the consumption of the flesh, in that (as the law described it) it was to be an offering made by fire unto the Lord, a sweet savour.

So as we appear in these times before the Lord, and thereby become, on this first day of the week, associated with the bread and the wine (i.e. in partaking thereof) is this not more than a mere display, for are we not being associated with the consumption of the flesh through Christ? Just as the meat offering, the meal offering, was associated with the burning lamb upon the altar, Christ of course was the Lamb who completely overcame and consumed the flesh.

But are we not required, as having the bread and the wine, and so all sharing in these emblems to go on the altar with Christ, to uphold individually, collectively and unitedly, the recognition and obedience to the standard of the Truth, and particularly on this first day of the week, before anything else.

As the law said, "Ye shall eat neither bread, parched corn, nor green ears" **until** the selfsame day ye have brought an offering. In making this feast of ours important to this degree (i.e. spiritually) we are in effect obeying God to the putting down of the flesh. Then we note that the meat offering (the meal offering) was a fifth. This fifth, as we can see from other parts of the law, was

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added over and above so that there might be acceptance and atonement. How then could we grudge attendance at this table when the very pith of the requirement is that in recognising our own failings and needs we gladly add to, rather than retract from, what is required of us on this first day of the week? The fifth (seen in the two tenth deals of the flour of the meat offering) which was, let us note, **fine** flour i.e. well ground down, indicates the attitude and recognition required of us on the morrow after sabbath. To accept, that there must be a grinding process.

It is an inescapable part of God's working. So to enable us to recognise this important aspect of the divine purpose and provision, we have the essential reminder, upon the first day of the week, of the grinding process which has made the preparatory ingredient for the loaf enabling us to be joined to the one bread. Why then, did God say to Israel, Ye shall eat neither bread, parched corn nor green ears until the selfsame day ye have brought an offering"? Was it to punish or was it for the welfare of His people, so they might make what really mattered their most important thing? Therefore this instruction has also been preserved that we might do likewise.

So in meeting together on the first day of the week we also can have the blessing of God through the fellowship of each other, as it is written:-

“Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.”

(Malachi 3:16-17)



“Remember Now Thy Creator in the Days of Thy Youth”

(Ecl. 12 v 1)

The counsel of the Spirit presents the true perspective of human life, with all its attendant glory and wealth, — “all is vanity” — quickly passing away as “steam” disappears. The Apostle James likens life to a vapour, which appeareth for a little time and “then vanisheth away.” Usually the life of man is spent in vain, — in all his labour there is no true profit. All his aspirations are animated by the desire to satisfy the flesh.

“Childhood and youth” are an early introduction to the pride of life. Self-importance is readily assumed and the spirit of selfishness prevails in all the scheming for the future. Youth moves on to manhood, when the ambitions of life begin to blossom forth, at best — success is realised, prosperity and wealth is acquired, and the pleasures of sin enjoyed. How soon the passing along of time cuts short all the ambitions of man, and death ends the life which has been vainly spent in gratifying all the natural desires, and in which the Creator has been ignored. The young man, who in mercy has been brought into association with the purpose of God, is exhorted by the Spirit to “remember now thy Creator in the days of thy youth.”

The young man must choose the way he will pursue, whether he will heed the voice of the strange woman, to walk in the ways of darkness, or heed the appeal of “Wisdom, to walk in the ways of God. In making his choice, let him “remember that for all these things God will bring him into judgment.”

If the heart of the young man chooses the ways of God, and there comes the sincere appreciation that “Truly the light is sweet,” and “it is a pleasant thing for the eyes to behold” the illuminating rays of Divine wisdom, then “anger must be removed from the heart, and evil put away from the flesh, “for the natural ambitions of “childhood and youth are vanity.” (v 10).

Divine counsel and instruction must be constantly heeded, if the young man is to form a character acceptable to His Creator, and all his powers must be assiduously employed in “seeking the Lord early.”

The exhortation of the Spirit must be considered. — v. 9:
“Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth.”

There is no true rejoicing in the ways of God, until evil is put away from the flesh, and natural ambitions and pride are removed. The heart will not cheer in a wicked course, it will only cheer in the pursuit of the way of wisdom. That which belongs to the ways of darkness, cannot bring true peace and gladness of heart.

The lesson contained in Ecc. 11, v 3, must be appreciated. "If the clouds be full of rain, they empty themselves upon the earth."

The clouds only dispense the rain when they are "full". The lips can only dispense wisdom and knowledge when the heart is full of the Light. The young man must diligently seek and apply for the wisdom of God, and becoming a wise "scribe instructed unto the kingdom," he will "bring out of his treasure things new and old."

The service of God calls for zeal and sustained effort. There must be no "withholding the hand," from "sowing the seed," of the Word of God (v. 6) Personal convenience must never be allowed to interfere with the work of God. Disappointments will be experienced, and the work may not appear to prosper, yet this need not bring discouragement — "as thou knowest not what is the way of the Spirit, nor how the bones grow . . . even so thou knowest not the work of God who maketh all." (v. 5).

By the work of the Spirit of God, the "bones" or "members" of the Body of Christ, are being formed "in secret," hidden from the natural eye, "and curiously wrought in the lower parts of the earth." Although this work of God is not perceived, all the members of Christ, are known, and remembered before God, their names "are written" in His "Book of Remembrance" — the "Book of Life."

When the Body of Christ is completed and perfected, it will be brought forth and revealed in glory.

“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 thickets of the forest with iron, and Lebanon shall fall by a mighty one.”

(Isaiah 10:33-34)

As the situation in Lebanon is perused a foretaste of what is to come is indicated. Arab terrorists have long made Lebanon a base and their lawlessness has spread amongst the Lebanese as a canker despoiling that beautiful and once prosperous country. The P.L.O. is a society based upon anarchy, which has inflicted great misery not only upon Israel, but also upon fellow Arabs. Yet in September 1976 the P.L.O. was raised up by Arab nations to be a full voting member of the Arab League. But today the P.L.O. is torn and fallen down.

What the U.N.O. was unable to achieve the armed forces of Israel are beginning to accomplish. Seven thousand Palestinian guerrillas are trapped in Western Beirut by the Israeli armed forces, and at the time of writing are having to rely on forcing hundreds of thousands of Lebanese civilians to remain in that sector of the city as hostages, to curb the bombardment which Israel is capable of commencing.

The Israeli Prime Minister is reported to have said “Indeed we do not want to hurt the civilians. But if it comes to a fight they may get hurt.”

The recent invasion of Lebanon by Israel has revealed and broken a plot against Israel; something which must have been building up for a long time, under the very noses of the so called United Nations Peace Keeping Forces.

Israel has found enough arms in South Lebanon to equip hundreds of thousands of soldiers and it is the belief of the Israeli Prime Minister that these weapons were not for the P.L.O. but rather as preparation in a scheme to take over Israel, Jordan and perhaps Saudi Arabia.

In Sidon alone a weapons stockpile filled five hundred lorries, and the Israeli leader voiced the opinion that, “It was a Soviet-Communist plot — a Lebanon turned into a centre of Soviet intrigue and an attempt to take over a great part of the Middle East.”

But the metaphorical “thickets”, which have hidden the P.L.O. and the great preparations that have gone along with the infiltration of Lebanon by that organisation, are suddenly “cut down” and what has been hidden for some time is now exposed.

The leader of the Phalangist party, in Lebanon has now been nominated to be the next president of Lebanon; this could follow by a return to a measure of stability, for the trapped guerrillas have said they agree in principle to leave Lebanon, and this is the chief demand of Israel as a condition for Israel’s armed forces raising their seige of Beirut. So the haughty are humbled, the assassin is hewn down and made small. An earnest of that day yet to come, when “Lebanon shall fall by a mighty one!”.



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, Orchard Park and Buffalo.

Alternate Week: Revelation Study.

As the economic problems in all nations grow worse, all the brethren and sisters are affected in one way or another. We are mindful of each others trials and pray for His help.

The turmoil in the world as warfare grows more widespread adds to the conviction that only the return of the Lord Jesus can solve these problems.

This hope sustains in the midst of hardship and trial.

The Sunday School outing is planned, God willing, for Saturday, August 14th.

J.A.DeF.

“PENTRIE” Black Rock, Portmadoc.

Breaking of Bread: Sundays 11.30 a.m.

Bible Class: Midweek.

We have been glad to have the company of Brother and Sister D. Lancaster and Sister E. Francis, on Sunday, 20th June. We are also glad to have had their company during the week. The following Sunday, 27th June, the above were joined by Sister N. Francis and Sister M. Slaney.

We were very grateful for the presence of so many at such a time as this to have mutual benefit in feeling the bindings in the Body which is the blessing of the Truth.

per D.L.

MANCHESTER, Ryecroft Hall Annexe, Audenshaw, Manchester

Breaking of Bread: Sundays 11.30 a.m.

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

We were glad to have interest shown at our lecture on Sunday, July 4th, and as a result we are hoping to have other lectures on the first Sunday of each month.

The hearts of the Ecclesia have been much with all those in sorrow and sadness.

As the events in the nations show the Termination of the evil of these days is at hand, and provides the hope and comfort which all need.