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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

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AT THE TABLE OF THE LORD

TO MAKE AN ATONEMENT FOR YOUR SOULS

As we listen to the instructions of the Almighty to Israel through Moses, we are helped to realize their importance to our early brethren and sisters. These divine arrangements involved their means of approach unto God. They evidenced His dwelling in their midst, indeed that He was their God, nigh at hand to His "peculiar people." In these instructions was seen the hope of Israel, to be accomplished through the Messiah promised. We can be helped by these same instructions preserved for so many generations; indeed, we can rejoice in the same hope to sustain in these latter days. That hope is made even more sure as God has sent His Son Jesus Christ to live, to die, and to be resurrected, in fulfillment of His word.

In our struggle to keep His word and so know this hope, particular help is found in our portion for today, Exodus 30. There is one special aspect which seems to stand out — the divine provision of **atonement**. What is involved in this statement? The Hebrew word means to cover, and is used as to **appease, cleanse, forgive, be merciful, purge**, or to **pacify** — giving the thought of removing or covering sin, and thus making at-one-ment with the Father. We know this is the work of Christ, as THE sacrifice, the Redeemer, the Mediator. All this was revealed to our brethren in Israel through God's directions to Moses. Exodus 30:12-16 speaks of the numbering of the children of Israel, with the half shekel of silver to be paid as a **ransom** for those numbered. The word used here for **ransom** is the same Hebrew word as atonement. All those numbered in Israel were required to pay a ransom, signifying a covering, a means of atonement for their souls. In verse 16, this ransom is spoken of as "the atonement money." All this was required whenever Israel was numbered. As we think on this, we find that this word numbered is also used as to count, visit, oversee, or remember.

Israel was counted, overseen, visited by their God when He took them unto Himself as His children. He did so as a Father who knows what is right and profitable for His children, and so He strengthened, guided, and chastened them. The Almighty today numbers those who are striving to serve Him as faithful children, visiting His blessings upon them by means of provision, correction, and guidance.

“GOD WILL SURELY VISIT YOU”

There are several examples of promises where God has visited His people in this way. Joseph knew this special communication from God on many occasions; and, as he approached the end of his life he said:

“ . . . I die; and God will surely **visit** you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

And Joseph took an oath of the children of Israel, saying, God will surely **visit** you, and ye shall carry up my bones from hence.” Genesis 50:24-25.

Of Joseph’s faith in God’s unfailing attention to His people, Paul said:

“By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.” Hebrews 11:22.

Faith was strong because Joseph perceived through his experience, the numbering, the certain visitation of God upon those whom He called to be His children.

Sarah, the wife of Abraham, also knew this divine care and favour:

“And the Lord **visited** Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age . . . ” Genesis 21:1, 2.

God did indeed number them as His children. Again Paul speaks of this:

“Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.” Hebrews 11:11.

When we realize that Sarah was nearly one hundred years old when Isaac the “seed of Promise” was born, what strength she needed, and how frail she must have felt. It was granted because she “judged Him faithful”. What a great blessing was this visitation from the Father !

As our brethren and sisters in Israel, obedient to divine instruction, brought their half shekel of ransom at the time Israel was numbered, would it not make them more aware of their blessing, their covering, their means of becoming one with God? Regarding this money of atonement, further instruction was given:

“The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make atonement for your souls.”

Exodus 30:15.

A half shekel appears to be about one quarter of an ounce of silver, perhaps worth today slightly over two dollars. To the rich it would seem little — they would be able to afford much more. To the poor it would seem a large amount; they would have to save, striving to pay it. Being the same for each, there was no respect of persons.

It was not according to their means, but according to their need. God visited and required from each person a recognition of that great need, their state of sinfulness, which required a ransom for their souls. As each brought his silver, would there not be a keener realization of what was involved in being numbered, visited by their God; and, then a rejoicing in the provision of a means of atonement, pointing forward to the One to come who would perfectly atone for all God’s people? Shall we not take in this instruction to help us as we seek to be numbered with the faithful of Israel? We need to remember — a price must be paid, atonement is necessary, for we are flesh, we constantly fail, and we need this covering so graciously provided.

“APPOINT IT FOR THE SERVICE OF THE TABERNACLE”

Additionally God instructed Moses as to the use of this “money of atonement”:

“Thou . . . shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord . . . ”

Exodus 30:16.

For the service of the tabernacle. How was it to be used in this service? This is revealed as we read:

“ . . . The silver of them that were numbered . . . was and hundred talents, and a thousand seven hundred and threescore and fifteen shekels, . . . ”

And of the hundred talents . . . were cast the sockets of the sanctuary, and the sockets of the vail . . . And of the thousand seven hundred seventy and five shekels he (Bezaleel) made hooks for the pillars, and overlaid their chapiters, and filleted them."

Exodus 38:25-28.

God required that the "money of atonement" be used for a specific work. Part went into the hundred sockets for the sanctuary and the vail. What are these? We are shown in Exodus 26 that they had to do with the holy place and most holy place. This sanctuary was made up of boards having two tenons in each board, and these tenons fitted into the sockets of silver which formed the foundation; there being fifty boards and therefore requiring one hundred sockets. As the Levites put up or took down the sanctuary when the pillar of cloud or fire indicated, the first thing they would put down or the last thing they would take up would be these hundred sockets of silver which supported the boards. Thus the whole sanctuary was based on the silver of atonement, the ransom, the price paid. Would this not speak to our brethren and sisters in Israel of God's mercy seen in His dwelling place, built on the foundation of His atonement? As each in Israel would see these sockets being put in place, supporting His dwelling place, they would remember that his own half shekel was there — "I have a part in this covering, and equal part with all Israel!" — not that **any** could be the means of atonement, but rather that each equally shared the need for covering, without which there could be no means of approach, no visiting by God, no hope.

Further, we have been shown how the silver of atonement was used for the hooks, for overlaying the chapiters, and for the filleting of the pillars. What are these pillars? In Exodus 27, we are shown God's instructions for the court of the tabernacle, which was to be one hundred cubits by fifty cubits; and was enclosed and protected by curtains supported on pillars. Upon these pillars were placed the hooks of silver, on top were chapiters overlaid with silver, and filleted — again with the silver of atonement. The hooks were to support the curtains, providing the enclosure of the court. The height of the curtains was five cubits, or about seven and one-half feet. so the pillars would have to be of a similar height. Above the curtains, atop the pillars, would be seen the chapiters. The Hebrew word for **chapter** is also used as **head** or **highest part**. The chapiters were possibly a decorative or enlarged part on the top of the pillars, and were overlaid with silver. As one in Israel looked upon the

court, these silver hooks and the chapters would be seen — a reminder of the mercy and love of God. And then we are told the pillars were filleted with the silver of atonement. **Fillet** comes from a word meaning to **join**, to **cling**, and is used as to delight in, to set one's love upon. Looking in the dictionary, we find a fillet is something which joins two parts together, blending and smoothing the joining. How meaningful that the chapters were joined or filleted to the pillars with silver, speaking to the thoughtful mind of how parts of God's spiritual house may become closely joined because of desire, longing, and love. Psalm 91:14 shows us how this word **fillet** is used by God, confirming this understanding:

Because he hath **set his love** (filleted) upon me, therefore will I deliver him: . . .”

As we contemplate the mercy of our Father and the beauty of His words, as we see this great hope of deliverance revealed to Israel, in so simple yet telling a manner, do we respond in gratitude, love, and in determination to be “filleted”, joined, with the blending made smooth by our love, clinging to one another in the fellowship of our Father and His Son? The atonement money was “appointed for the service of the tabernacle, that it may be a memorial . . .” A memorial — to bring to remembrance how closely that ransom, that atonement binds together those who are striving to be His habitation.

It makes us think of Isaiah's words:

“Look upon Zion, the city of our solemnites:
thine eyes shall see Jerusalem a quiet habitation,
a tabernacle that shall not be taken down; not one of
the stakes thereof shall ever be removed, neither
shall any of the cords thereof be broken.

Isaiah 33:20.

Why will this quiet habitation never be taken down, nor the stakes removed, nor the cords broken? It is the living tabernacle, the habitation of God, His people founded upon atonement, their covering complete, accomplished in God's love. Can we see the beauty, the marvellous hope of Israel, shown to Moses and to us now, Brethren and Sisters? It is to help our determination in seeking that promised and eternal atonement. And during our probation, it binds together in love those of like mind, His house now, looking and yearning for this everlasting house to come.

Let us remember the words of Jesus to John:

“Him that overcometh will I make a pillar in the temple of my God . . .”
Revelation 3:12.

J. A. DeF.

SONGS OF ASCENSION

We have just read in the Psalms, the first five of fifteen Psalms which are entitled Songs of Degrees. We are helped by the titles which are given to us to provide special insight into the word of God. When we look up that word degree we find it means to elevate and comes from a prime root to ascend. Literally the Concordance gives the meaning as a journey to a higher place or thought arising. This makes us think of the necessity to place our thoughts on a higher plane, God's word. It also reminds us of the hope God has set before His people when His Son the Lord Jesus returns to rule from Zion, over all those who can use His word to overcome.

In Isaiah 55:8-12 we are reminded of our position with God in relation to our own thoughts and His thoughts:

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater,

So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.”

As we read these Psalms of Degrees, can we recognize as Isaiah has pointed out that indeed our thoughts are not God's thoughts, but need to be brought to a higher plane if we hope to share in that promise of joy and peace spoken of here.

In Psalm 120 we see the need to seek God in prayer, verse 1:

“In my distress I cried unto the Lord, and he heard me.”

David's desire was to be delivered from “lying lips and from a deceitful tongue”. He knew his sojourning in this world would be short and troubled for he looked for a kingdom that

was yet to come (verse 6). "My soul hath long dwelt with him that hateth peace. I am for peace; but when I speak, they are for war". Through these words he acknowledged the enmity that exists in the world with the flesh that lusts for war and the spirit that seeks peace. That peace must be part of our thinking now if we want to keep our minds on a higher plane thinking of God and trusting in Him, when like David, we are in distress.

Psalms 121 goes on to speak of God's ability to reach out to His children in their time of trial and distress: (verse 1).

"I will lift up mine eyes unto the hills. From whence cometh my help?
My help cometh from the Lord, who made heaven and earth."

Again, looking to the hills, a higher plane, to God. If God made the heaven and earth, surely the trials of our daily life are small in comparison to all that He is able to accomplish.

In Psalm 61 David again looks to a higher plane:

"Hear my cry, O God; attend unto my prayer.
From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock **that is higher than I**".

This is a reminder to us of the means possible of lifting our thoughts to the rock, "that is higher than I", the Lord Jesus who now sits on the right hand of God the Father. The 8th verse goes on:

"So will I sing praise unto thy name **forever**, that I may daily perform my vows."

This is God's promise to His people forever, or for evermore. An eternal promise that will not be changed. He will preserve and keep us as we struggle to climb those steps leading to Zion, "He will not suffer thy foot to be moved." Only those who can promote peace and love now will be allowed to share in the joys of Zion.

"Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is **compact together**."

Jerusalem is compact, coupled together, meaning to have fellowship. Are we compact together now, expressing that love and peace we know is so necessary one to another? Only by expressing the higher thoughts of God: joy, love, and peace, longsuffering can we be bound together, compact in our one hope to ascend those steps leading to Zion.

“Pray for the peace of Jerusalem; they shall prosper who love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions’ sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God, I will seek thy good.”

In Psalm 123 we see how very important it is to wait upon God:

“Unto thee lift I up mine eyes, O thou who dwellest in the heavens.

Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until he has mercy upon us.”

Just as the congregation of Israel in the wilderness waited upon that pillar of cloud by day and the pillar of fire by night before they moved on, so must we wait upon God, not charging ahead with our own thoughts as the flesh would like.

Putting away our flesh, not letting it take hold is a constant battle as that third verse says:

“Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with **contempt**.

Our soul is exceedingly filled with the scorning of those who are at ease, and with the **contempt** of the proud.”

This word contempt in the above verses means disrespect, and how much we see this disrespect for God and for those who try to be His children in the world around us. This is for a purpose, for it is all part of daily tribulation, a part of bearing the reproach of Christ. In Psalm 124 God’s word reveals the great help that is available for those who bear that reproach:

“If it had not been the Lord who was on our side,
now may Israel say, If it had not been the Lord who
was on our side, when men rose up against us;
Then they had swallowed us up quick, when their
wrath was kindled against us;
Then the waters had overwhelmed us, the stream
had gone over our soul;

Then the proud waters had gone over our soul.”

How easy it is for our flesh to overwhelm or drown us and pull us under, “Then the proud waters had gone over our soul.” But we have a means of escape as David tells us in that 7th verse:

“Our soul is escaped like a bird out of the snare of the fowlers; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.”

These Songs of Degrees, ascending up to Zion are a practical help to us now to prepare us for the journey that lies ahead of us each day. They sustain us in our sojourn in this world, keeping our minds on the hope set before us and filling our hearts and minds with thoughts on that higher plane.

M. C. S.



UNITY AND GROWTH

The lack of growth in the Ecclesia at Corinth is evident from the following:-

“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.”
(1 Cor. 3:1)

What was preventing a necessary improvement? Was it because there was disunity among them?

“For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?”
(verse 3)

One of their difficulties, as we see from this quotation, was envy, or jealousy. The unwholesome fruit of this was partisanship which could never help the unity of the Ecclesia. The result was faction and therefore strife. This state of affairs has continually emerged in the history of the Truth, even to these last days.

How shortsighted to favour one brother against another. The Apostle did not thank those who supported his name. His was a disinterested care for the Ecclesia, his own personal interests not coming into his considerations at all. What an example! Hence the deprecating of himself:-

“For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?”

Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

I have planted, Apollos watered; but God gave the increase.

So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

For we are labourers together with God: ye are God’s husbandry, ye are God’s building.”
(verses 4-9)

What a wise and good outlook is shown to us in these thoughts of the Apostle Paul. All the work of the truth is for the truth, not for man, and those engaged therein not only should see this, but also all the other members of the

Ecclesia as well. The workers are not to consider themselves as being anything; it is God who giveth the increase or growth. Leave this perception out and growth will be stultified as in the Corinthian Ecclesia.

Divisions have come and gone in these last days. Sometimes the troubles have been amazingly, over unjustified criticisms and clashes of personality. There has been insensitive approach to matters which have become, as a result, unnecessary problems. If only there had been less partisanship how different things could have been. Instead, some have been for one brother and not for another. And if that particular brother or brethren they were "for", had personal weaknesses inclined towards a desire for pre-eminence, how unhelpful to such was partisanship, especially when they expected personal support, and sometimes even demanded it. But those taking up "their part", to back them personally, did think that they were doing the right and honourable thing to support their revered brother or brethren. "Look at the work he has done", was and **is yet** the cry! Look at the help he has been in the past in being a guide to the Ecclesia. If only the counsel of the scriptures had been given more prominence over such thinking. For if the thinking be according to man, and "for" a man, and "after" a man, there is danger! But the danger becomes even more acute when the thinking is "for" one man (one brother) more than another; or as in the case of the Corinthian Ecclesia for one man **against** another as indicated by the strife and faction which existed there.

The Apostle, endeavouring to give a lead, so that the Ecclesia might grow in the right atmosphere emphasised:-

" — — — neither is he that planteth anything,
neither he that watereth — — — ".

But to this day we hear the ignoring of such advice. Questions arising in the Ecclesias have brought the reply that our esteemed Brother said such and such on that subject at such and such a time. Then there are those who turn to the writings of Dr. Thomas and Robert Roberts and say almost invariably that because they said this, or said that, what they wrote must be the accepted thing, as though they are the final arbitration. How unwise, indeed how wrong is such thinking; it is a walking according to man; a position of things which the Apostle Paul warned against as he wrote to the Corinthian Ecclesia.

There is no growth, where there is strife over what brethren have done for the work of the Truth. The Apostle gives an apt exhortation:-

“Therefore let no man glory in men. For all things are yours.

Whether Paul, or Apollos, or Cephas, or the world, life, or death, or things present, or things to come; all are yours.

And ye are Christ’s; and Christ is God’s.”
(verses 21-23)

The work of the Truth is God’s work, not the work of men; and to always use the writings of the pioneers and others as the answer to questions and problems is to place the expositions of such before the writings of God. Pioneers and others, **and ourselves included**, do not have all the answers. True and sure guidance can always be found in the Word of God; with the help of God.

But can we have the help of God if we are found in a situation where there is envying, strife, faction and partisanship? That is a carnal situation, as the Apostle shows, whatever the profession or veneer made of understanding and obedience. There is no growth in such a situation, even though there may be an increase in numbers. What good are numbers if the true understanding is lacking?

May we then consider that without basic soundness there can be no meaningful growth; and greater or smaller numbers of members in an Ecclesia, is not relevant to a consideration of spiritual growth. If there is a labouring for man rather than a labouring **with** God, to use another metaphor, what sort of building will be achieved? Can such be the House of God? Hence the Apostle says:-

“For we are labourers together with God: ye are God’s husbandry, ye are God’s building.

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

For other foundation can no man lay than that is laid, which is Jesus Christ.”
(verses 9-11)

If then, there is another foundation “according to man”, how can it result in a building of The House of God? So being carnal there is no real growth, just a profession, a veneer, another form of godliness.

How good and important then the counsel of the Apostle Paul, which can help us and also maintain us in these last days, when so many have fallen from the standard, and become carnal in their strivings, which have been according “to man” even though they have labelled their activities as being a zeal for God. Does not this counsel from the pen of the Apostle Paul, by the Spirit, distinguish between The truth and the error in these perilous and deceptive times?



**“RIGHTEOUSNESS DELIVERETH FROM
DEATH”**

(Proverbs 11:4)

“A false balance is abomination to the Lord: but a just weight is his delight.” (verse 1)

A false balance is abomination to the Lord. — This prompts the question as to why this is so. The obvious answer is, Because a false balance is not right — but unjust — hence, a just or right weight is His delight and therefore righteous. Let us remember that righteousness means to be right according to God’s requirements, not by mans’ standards. Much depends on our understanding of righteousness, especially when we consider how vitally important is verse 4:

“Riches profit not in the day of wrath: but righteousness delivereth from death.”

This is also recorded in chapter 10:2 to which is added in verse 3:

“The Lord will not suffer the soul (life) of the righteousness to famish: — — —.” (or hunger, as the word means)

“The mouth of a righteous man is a well of life: — — — ” (verse 11)

“The lips of the righteous feed many: — — — ” (verse 21)

We are shown further qualities bringing rich rewards in verses 24-25, 28, 30 and 32:

“ — — — the desire of the righteous shall be granted.”

“ — — — the righteous is an everlasting foundation”

“The hope of the righteous shall be gladness: — — —.”

“The righteous shall never be removed: — — —.”

“The lips of the righteous know what is acceptable: — — —.”

How crucially important then to be righteous, and how is righteousness manifested? Surely by faith. We read in 1 John 5:4:-

“ — — — and this is the victory — — — our faith.”

Paul the Apostle acknowledges this in his letter to the Romans 4:3:-

“For what saith the scriptures? Abraham believed God, and it was counted to him for righteousness.”
“ — — — his faith is counted for righteousness.”
(verse 5)

Can we begin to see how righteousness is linked with faith and belief? One cannot separate these three. We cannot be righteous if we do not believe, and we must have faith to believe if we are to be accounted righteous, and no doubt the kernel of righteousness is contained in verse 11 of this same chapter of Romans concerning Abraham.

The sign of circumcision

“And he received the sign of circumcision, seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also.”

Abraham's belief was in the sign of circumcision, a most powerful teaching, that God was right in the condemning of sinful flesh and its need to be cut off. This is why the Lord Jesus submitted to the death on the cross, to exhibit the same belief, the same faith, that God was right in demanding death for sinful flesh. “The soul that sinneth it shall die — — — ” was and is a righteous decree — in fact every word of God is righteous. Abraham believed God and it was counted to him for righteousness, and we too must have faith to believe this also, for faith is honouring to God and is the divinely appointed way whereby mortal man can give the glory which is due to him. We must have the faith to believe that He is, and is a rewarder of all that diligently seek Him.

The law worketh wrath (death) in that it condemned all sinful flesh to die and if we have faith to believe Him — that is, to really believe this, then we uphold the death of Christ which manifested His faith in the belief that God was right and therefore righteous in the condemnation of sinful flesh.

Then faith and belief are accounted for righteousness because it is a true balance, any other belief is a false balance and is as it says in Proverbs 11, an abomination to the Lord.

How vitally important then to have the true balance — the right balance — that which is righteous in the sight of God for — righteousness delivereth from death.

WHAT WE MUST DO TO OBTAIN ETERNAL LIFE

On the supposition that you have believed the Gospel and been baptized in the name of Jesus for remission of sins, do you now inquire what you must do to obtain the "glory, honour, incorruptibility, and life" of the Future Age? The inquiry is appropriate and well timed; for rest assured that you may have believed the gospel, and have most scripturally obeyed it, but unless you hold fast your begun confidence unshaken to the end; unless you persevere in well doing, you had better never have known the truth. "Save yourselves", says Jesus, "by your perseverance"; to which Paul, by whose gospel you will be judged, adds, "God will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory, and honour, and incorruptibility; eternal life." Can you continue in well doing unless you begin to do well? Can you "seek for" a thing, which you pretend to know you already possess? No. "God only hath immortality" — with Him is "the fountain of life"; and all the intelligences of His boundless dominion who may have this as a quality of their being, have derived it from Him as a recompence for their faithful obedience in a previous state. Are you not ambitious of the glory, honour, and tranquil dignity of these celestials? Would you not be ravished with delight in the possession of an angelic nature, an undefiled and incorruptible inheritance, and an eternal relation to all worlds? Strive then, that you may be "accounted worthy to attain to that Age" through "a resurrection from among the dead", when you shall "die no more", and "be equal to the angels of God" (Luke 20:36)

In conclusion: "The wise shall inherit glory, but shame shall be the promotion of fools." Reader, be wise; for "wisdom is the principal thing; therefore, get wisdom", seeing that he is happy who findeth it. Dost thou inquire what there is extant through which you may become wise? Hear the Apostle, what saith he? "The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus"; and these writings teach that "fear of the Lord is the beginning of wisdom." Dost thou fear Him with that religious veneration which knows no torment? Dost thou fear, or venerate Him, because thou lovest Him for His abounding goodness to the children of Men? Then you possess the element of that wisdom, which, though foolishness with men, is "more precious than rubies" in the

sight of God; and incomparably more valuable than all the things you can possibly desire. "Length of days is in her right hand, and on her left hand riches and honour, Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her." Be wise, then, I repeat, if you would "shine as the brightness of the firmament" in the Future Age; apply your heart unto wisdom, for, in this, "the time of the End," "the wise shall understand" "the things of the Spirit of God."

Doctor Thomas



The signs of His Coming and of the End of the World.

“AND BOTH THESE KINGS (kingdoms) HEARTS
SHALL BE TO DO MISCHIEF — — — YET THE
END SHALL BE AT THE TIME APPOINTED.”

(Daniel 11:27)

How often it is heard these days that a new phase has come over Europe. Its terrible wars have ceased, and the Common Market has brought a wonderful unity. Strangely, it is forgotten that Russia is part of Europe; and has been very much involved in the politics and wars of Europe over the centuries. The fact is that Russia has emerged from out of the European nations as the most dominant one of them all.

But many European leaders regard Russia as being in a different world than themselves. Greatly to be feared and also greatly to be opposed. Its politics and policies and way of life to be spoken against from all possible angles. Nevertheless, Russia in certain directions, is a story of success. Whatever it turns its hand towards shows technical sophistication and vast productive capacity matching that of the great industrial colossus, the United States.

Recently the British Foreign Secretary visited Moscow and tried to convince Soviet leadership that the Russian initiative on having talks about banning space weapons should still be fostered even though Russia doubted the sincerity of the United States which is ahead of Russia in space research.

The British Statesman told Soviet leaders that “the world cannot afford the politics of the empty chair”. People would find it hard to understand if the Soviet Union let the plan for Space talks fail by not following up its own proposal. He said that Russia misunderstood the United States in “regarding a positive response (to their suggestion) as a negative response.” He urged that Russia clarify its position through direct contact with the American leadership.

Later the British politician said there was “some reluctance to do that” on the part of the two Soviet leaders who “were both still sceptical”. Russia had offered to hold talks concerning arms control in space in September in Vienna.

When America accepted this, but added the suggestion that talks about nuclear missiles should take place at the same time Russia responded by saying the American acceptance was negative and not satisfactory by the linking of such a qualification about missiles with their original proposal. America however denied insisting on the linkage, and so the British Foreign Secretary told reporters that "after checking with the White House, I was able to confirm authoritatively with the President of the Soviet Union that the United States' position is that there are no American preconditions. People would conclude that the Russian government "was unwilling to take 'yes' for an answer."

Unfortunately such tactics do not deal sufficiently in depth with a situation where there is great suspicion and lack of confidence on either side. The Russians appear to have wanted to do something about the threat of space war and if they changed their minds there was a deeper reason than that referred to by the British politician; why for example, should a British politician be acting as an American spokesman? So the uneasy peace not only of mutual terror but also of suspicion, continues. It is but a repetition of how nations have distrusted each other over the centuries eventually bringing themselves into devastating conflict.

How truly is there a need for a world leader who can be trusted. But such a happy situation is unachievable by man. Such a time will only come at the return of the Prince of Peace.



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

Alternate Week: Revelation Study.

Our minds and hearts will be with our brethren and sisters on the occasion of the planned Manchester Fraternal Gathering.

Our Sunday School Outing is planned, God Willing for August 11th. **J. A. DeF.**

“PENTRIP” Black Rock, Portmadoc.

Breaking of Bread: Sundays 11.30 a.m.

Bible Class: Midweek:

It was a pleasure to have the visit of Brother and Sister D. Lancaster for the Sunday meeting of June 17th and also of Sisters M. Slaney, N. Francis and E. Francis.

During the week help was received from the readings and discussions, all of which have been appreciated. The fine warm weather added to the pleasure. **per D. L.**

MANCHESTER, Ryecroft Hall Annexe, Audenshaw, M/cr.

Breaking of Bread: Sundays 11.30 a.m.

Bible Class: Thursdays 7.30 p.m.

We were grateful for the safe return of Sister Nancy Brown, knowing also that this contact would afford our Brethren and Sisters in the States something more than what letters can convey.

The work continues even though these are difficult times.