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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

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

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**AT THE TABLE OF THE LORD  
"FITLY FRAMED TOGETHER"**

Our attention has been directed to Solomon who was, in a figure, to partially fulfill the divine promises made to his father, David. Also certain promises made to Abraham centuries before in part came to pass during Solomon's reign. For example, we have read this morning:

"Judah and Israel were many, as the sand which is by the sea in multitude . . ." I Kings 4:20.

Much earlier the promise was made to Abraham as the offering of his only son, Isaac, was accounted unto him for righteousness:

". . . because thou . . . hast not withheld thy son . . . I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; . . ." Genesis 22:16-17.

Under David and Solomon Israel did grow to become a great multitude, like the sand of the sea. At the time of Abraham's offering, his seed was only one — Isaac. Yet he was ready to offer him, trusting in God's promise: ". . . in Isaac shall thy seed be called" (Genesis 21:12). Because of this man's faith, the lad was delivered from death as the sacrificial ram caught in the thicket was provided by the Almighty. Where did this offering of Isaac take place? It was at Mount Moriah, "upon one of the mountains which I (the Almighty) will tell thee of." (Genesis 22:2).

We later hear of Mount Moriah when David transgressed in numbering Israel. Seventy thousand of his people died in a plague which did not cease until David, at God's word, offered a sacrifice at the threshingfloor of Araunah on Mount Moriah. In doing so he was quick to acknowledge his transgression.

". . . Lo, I have sinned, and I have done wickedly: . . . let thine hand, I pray thee, be against me . . ." II Samuel 24:17.

The king faithfully obeyed God's command, hastening to build an altar at the threshingfloor, offering there oxen as a sacrifice, and so the plague was stopped.

It was years later, during his son Solomon's reign, that God's temple was built upon this very same Mount Moriah:

"Then Solomon began to build the house of the LORD at Jerusalem in Mount Moriah, where the LORD appeared unto David . . ." II Chronicles 3:1.

The Hebrew word for Moriah means "seen of Yahweh." Just what did the Almighty see at Moriah? Abraham's faith was revealed in his willingness to offer Isaac, his much beloved son, as well as

David's recognition and submission in offering for his sin. In both cases the blood of the ram and then of the oxen was acceptable to God. It was here at this significant place that the house of God was to be built.

Who was to build it? Solomon, as David's son, for David was not permitted to do this work. He himself tells us why, as he charged Solomon with the responsibility:

“... it was in my mind to build an house unto the name of the LORD my God:

But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

Behold, a son shall be born to thee, . . . I will give him rest from all his enemies round about: for his name shall be Solomon . . .

He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.”

I Chronicles 22:7-10.

Solomon in Hebrew is Shelomoh (peaceful). His name speaks of the peace the Almighty will provide, and more. For He will provide the ultimate Maker of peace as revealed through His prophet Isaiah:

“For unto us a child is born, unto us a son is given: . . . and his name shall be called . . . The Prince of Peace.

Of the increase of his government and peace there shall be no end . . . The zeal of the LORD of hosts will perform this.”

Isaiah 9:6-7.

There was promised to David a son, a throne, a house, a kingdom — all figuratively fulfilled in Solomon. It is yet to be seen in glory and perfection when his greater Son, Jesus, returns and establishes His kingdom on this earth.

Further of Solomon we have read:

“... he had dominion over all the region on this side the river . . . over all the kings . . . and he had peace on all sides round about him.”

I Kings 4:24.

Here again is God's word foreshadowing the promise made concerning Abraham's seed:

“... and thy seed shall possess the gate of his enemies.”

Genesis 22:17.

Solomon, in his divinely granted wisdom and understanding,

would know of God's purpose as he began the building of the house, for which David spent a large part of his life in providing and arranging for its building. It was to be built, not according to David's plans, nor Solomon's, but according as the Lord made David:

“. . . understand in writing by his hand upon me, even all the works of this pattern.” I Chronicles 28:19.

We have just read (I Kings 5) how Solomon began this work by assembling the designated materials: cedar wood of Lebanon, red in color, aromatic and durable; also fir, a strong wood for the building. Solomon sent to Hiram, King of Tyre, to arrange for the provision of the timber. Its acquisition required 180,000 Israelite workers besides those of Hiram's. In addition, they brought "great stones, costly stones, and hewed stones, to lay the foundation of the house" (I Kings 5:17), which Solomon and Hiram's builders hewed and squared (Verse 18). We can get an idea of the size of these "great stones" from the photographs we see today of the immense stones making up the "wailing wall" in Jerusalem, the western wall of Herod's temple. These stones have endured for two thousand years. Solomon's temple foundation may well have been built in a similar manner. These stones were first quarried, rough hewn, and then squared by the stonemasons so that there were no rough edges, projections or any defects which would prevent them from fitting together perfectly, in conformance to the divine pattern. As a result of this careful work, it is written that:

“. . . the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.” I Kings 6:7.

Each stone had its place, likely pre-assembled away from the building site, numbered or in some way marked, to be sure it would fit suitably into its appointed place. Any that failed to measure up would be corrected or discarded. Thus the building when completed would be "exceeding magnificent" as David desired. This great work, requiring infinite care and patience, brings to mind Paul's words concerning God's spiritual house not made with hands.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth

unto an holy temple in the Lord:

In whom ye also are builded together for an habitation of  
God through the Spirit." Ephesians 2:19-22.

"Fitly framed together" is made up of three Greek words: (a) together, (b) joined, and (c) the word — giving the thought of being perfectly united through the power of God's word. Such was the work of Solomon's temple, a tangible edifice dedicated to the Almighty, made up of hewn and squared stones with all their rough edges smoothed, fitted together with other similar stones until, when completed, it was the accomplishment of a divine plan dedicated to the glory of God.

The greater Son of David, the Prince of Peace, is soon to come to assemble the members of His house, His bride, consisting of those judged righteous, and so to be united in one mind and one spirit for ever. John in vision saw this as:

"... the holy city, new Jerusalem, coming down from God out of heaven, prepared (made ready) as a bride adorned for her husband." Revelation 21:2.

Brethren and Sisters, now is our time of being hewn, squared and numbered, that by His hand we may hope to become perfectly fitted into place in His eternal house. This process is painful, as in figure hewers and squarers use hammers, chisels and polishing tools to smooth our human frame and character, thus enabling each to be fitly joined according to God's plan for His people. Some stones under the hammer, the saw, or the chisel may crack or reveal defects, making that stone unsuitable and therefore to be discarded by the builder as unfit. Let us, Brethren and Sisters, submit to the skilled and loving hand of the One who knows exactly what is required to make each stone conform to His desire, thus giving joy and pleasure to Him whom we serve, and whom we desire to please and honor forever. Paul encourages us by revealing how this work can be accomplished, that we:

"... speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Ephesians 4:15-16.

Every one of us has a calling and a work, a valued part and offering. Let us each rise up to this great work under His hand.

J.A. DeF.

### THE ACTS OF THE APOSTLES — A LIVING WITNESS

Recently we have begun reading the Acts of the Apostles, written by Luke. It is a record of the works of those appointed to witness of the Lord Jesus, the Saviour and Son of God, relating this understanding to those who would hear.

In the first chapter of Acts we read Jesus' instructions to the apostles at the time of His ascension:

"... (he) commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." Acts 1:4-5.

The Spirit was to come upon the twelve, baptizing them with God's power from on high, that they might perform miracles in their work of witnessing:

"... ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

Thus they were being prepared to undertake a great work — the work of witnessing to His name — conveying the gospel message of God and His Son as Saviour and Redeemer to "the uttermost part of the earth". On the day of Pentecost, after receiving the power of the Spirit, Peter boldly spoke to those assembled Jews relating the promises given to David, of which they would be familiar, to Jesus:

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

This Jesus hath God raised up, whereof we all are witnesses.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:29-32, 36.

The one promised to David — a son to rule upon his throne forever, had been alive and preaching in their midst, in the person of Jesus

of Nazareth. Ignoring the signs and refusing to hear His words, they had crucified their Hope of Salvation. Peter did not mince words — he was eloquent and forceful, leaving no room for misunderstanding. How did this lowly fisherman, with no formal education become so articulate? Through the power of the Comforter (the Holy Spirit), which would supply all that was needed in the work they had been given.

Their acts of witnessing were to continue with power, for we read of Peter and John who shortly thereafter went to the temple to pray. Seeing a lame man at the gates begging for alms, they were moved by the Spirit's power within them. Being poor men, they had no money to give, yet through the newly obtained power of the Spirit were able to give him a much greater gift, as Peter taking his hand said:

“... Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God:”

Acts 3:6-9.

What a remarkable sight this must have been, especially for those accustomed to seeing him for years begging, unable to walk or care for himself. Yet Peter as a true witness, was careful to connect the power of this miracle to the man many in the crowd knew only as Jesus of Nazareth:

“... Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the

faith which is by him hath given him this perfect soundness in the presence of you all." Acts 3:12-16.

He bridged the gap from their ignorance to a new understanding and belief in the Lord Jesus Christ through the miraculous healing of this lame man, giving them further instructions unto salvation:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:" Acts 3:19-20.

Many of that multitude would be touched by his candor and moved to repentance, yet there were others whose hardness of heart could not be impressed and these endeavoured to stop this work of witnessing, especially as they saw it bearing fruit:

". . . the priests, and the captain of the temple, and the Sadducees, came upon them,

Being grieved that they taught the people, and preached through Jesus the resurrection from the dead . . . And beholding the man which was healed standing with them, they could say nothing against it . . . And they called them, and commanded them not to speak at all nor teach in the name of Jesus."

Acts 3:1-2, 14, 18.

These apostles, lowly people without education or training, were made bold because of the spiritual knowledge within them — speaking eloquently without fear of those leaders, when normally such men would be held in great respect and awe:

"... Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard.

So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done."

Acts 4:19-21.

What they had seen and heard, was made known without fear, and their witness had great impact upon the people's consequent belief in the gospel and the name of Jesus Christ.

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

Acts 4:33.

This witness was also felt by the Gentiles, for we have read in

the Acts, of Cornelius, a Roman centurion, and how the Spirit made known unto Peter that it was now time for the grace of God to be extended beyond the house of Israel. Peter, upon absorbing the wonder of this mercy, said:

“... Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.” Acts 10:34-35.

This which God has so mercifully preserved for our help must be valued, if we hope to grow in faith, and thus incorporate into our probation all of the things we have learned, being true witnesses, as were the apostles. As we in hope await His return, let us determine Brethren and Sisters, to be faithful witnesses to His name, in that same spirit of love and zeal, demonstrated by those of whom we have read in this book of Acts.

M.C.S.

### THE DOCTRINE OF UNCLEAN MEATS

A correspondent has written:-

"My main purpose of writing is to query your article on 'Now the Spirit speaketh expressly' Page 230 December copy. Taken from 1 Tim. 4:1-3, can we ignore the first part? 'Some shall depart from the faith, giving heed' etc. Although it does have Roman origin it must come closer down to our day when some shall DEPART from the faith. You may or may not realise that the question of meats came up in 1972 - - - and a division took place, and this passage when quoted was not believed by the majority. And rather strange the Christadelphians don't seem to believe it either that this passage has any bearing today, it is all referred to Rome, 2 Tim. 3:5. Is the same 'Having a form of godliness but DENYING the power' again a vital warning but so easily dismissed by the many."

The scripture is explicit:-

"In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils:

Speaking lies in hypocrisy - - -

Forbidding to marry, and commanding to abstain from meats - - - ."

(1 Tim. 4:1-3).

A judaising element in the people of God has troubled the ecclesias from the days of the Apostle Paul. He was caused to remonstrate:-

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?" (Colossians 2:20-22).

Dr. Thomas expresses the position very aptly, he says:-

"This class of men were a serious and fatal trouble to Paul and the ecclesias. They first made their appearance on the page of New Testament history, in Acts 15:1-5. Their new fangled crotchet was, that the belief of the Gospel of the Kingdom, and baptism, were not sufficient for salvation; but that a Gentile must besides, or in addition to these, be circumcised, and keep the law of Moses. - - - They were the Judaizers, styled in ecclesiastical history, the Ebionites. Their dogma was tantamount to a denial, that "the blood of Jesus Anointed, Son of the Deity, cleanses from all sin" - - -

the death, burial, and resurrection of Jesus, were an insufficient sacrifice. - - - (they) accused (Paul) of being an Antinomian, because opposed to seeking justification in Moses and in Jesus combined."

But coming to our time with the prophecy in mind that "some shall depart from the faith - - - . Forbidding to marry, and commanding to abstain from meats - - - ." If such depart from the faith, they must have had it previously, which latter day apostacy does not. So what do we find?

Those who claim to be Christ's Ecclesia, in adopting what the Spirit has forbidden, have fulfilled the prophecy. Not that it is unique, it also undoubtedly happened in earlier times as Dr. Thomas so eloquently shows.

The visible deterioration in this later time began with a forbidding to marry. Who did the leader think he was that he could pronounce against a prospective marriage, and particularly as the parties were not his relatives? Understandably the kin of those concerned were perturbed by this stance of the leader and his immediate supporters. But there had also been a previous trend, when it had been propounded in other cases, that as the Kingdom of God was now so near, it was certainly not the time to think of marriage. Certain young Brethren and Sisters were considerably troubled by such a harsh unsympathetic attitude. It perhaps seemed a minor thing to get bothered about by those who were not directly involved in the friendship of the sexes. The fact of the matter however is that it certainly was not trivial. Marriage is an important, God given, aspect of life. And who is a man, or men to interfere in an opinionated way, for that was all it was? Their stance might well have been borne with, if there had been impediments to marriage. But there were no impediments, only an overbearing interference by the leadership that had become nicolaitan. The questioning, by relatives involved, of this pressuring and this unsympathetic attitude towards a prospective marriage in another ecclesia brought about an amazing reaction. Secretively, the leader brought the matter before the members of his own Meeting seeking for their vindication of his position. Having coerced a favourable vote, it was then stated the questioners should accept the cruel viewpoint and say no more about it. Division resulted, the majority siding with the failing leadership.

The next striking evidence of great deterioration came some time later. In 1964 the following resolution was placed before a

general assembly of the ecclesias:-

"We of the assembly constituting the Master's Household, assembled August 3rd, 1964, in the Y.M.C.A. Hall, Wellington, for reflection and spiritual strengthening in the preparation for the call to the Lord's presence, have found it required of us to make sure that there shall exist among us no contamination regarding things clean and unclean. After having examined the question with prayer and care, we find the Word of God:

Swines flesh, also such things as rabbits and mackerel, among others, are Divinely declared as unclean — they are not to be eaten, but to be an abomination.

And the Lord to whom we appeal declares: I am the Lord your God — ye shall therefore sanctify yourselves and ye shall be holy. These ye shall not eat — the swine.

Again, "There is a people that provoketh me to anger continually, they eat swine's flesh." (Isaiah 65:3).

Also Isaiah 66:17. Having escaped the pollutions of the world, if they return it is like the washed sow wallowing in the mire. 2 Pet. 2:20. Therefore swine, that is any part of it, to whatever use it is put, is defiling, whether eaten at home or in any other place — it is defiling. The light has come and hence the condemnation. All who toucheth these unclean — they shall be unclean, their flesh ye shall not eat. If they are then polluted, as it is said is offered upon the altar of the Lord — and remember our Altar is Christ — and the table made contemptible, can such bread be shared by those who honour the command? And is not Christ our Altar and the bread we offer the emblem of His Body? Therefore there can be no fellowship between those who are so made unclean and the members of the body of Christ."

What an amazing resolution it was, and lamentably it received the support of all those ecclesias gathered together on that fateful day at Wellington.

They had lost the Truth. It was not sufficient that Christ had fulfilled the law and thereby had delivered His people from its ordinances, they wanted more, and so were blind to the clear truth. Paul said to Peter:-

"If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to

live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

(Galatians 2:14-16).

What would these judaisers say in the presence of the Apostle Paul? They would clearly be in disunity with him. And the preposterous thing is, that though living as gentiles, they grasp a doctrine from the Old Jewish Covenant.

Truly they fulfil the scripture that some shall depart, "Forbidding to marry, and commanding to abstain from meats."

**A BIBLE CLASS**

**"TWICE DEAD"**

**Jude 12**

In considering this subject, let us look at the background which led to Jude's message. He exhorted his beloved brethren to "earnestly contend for the faith" against some who had crept in unawares. These he considered to be:

"... ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 4.

These clearly were rebels against God's word, despising His grace — the hope revealed through that word. Our brother warns us through examples of such rebellion: i.e., Israel in the wilderness who resisted God after their miraculous deliverance from Egypt. Also the evil inhabitants of Sodom and Gomorrah lasciviously sought to defile His messengers. These Jude reveals:

"... speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves." Jude 10.

Cain is an example in his jealousy and anger against his righteous brother, Abel. He was given opportunity to change his angry and evil thinking, for God had warned:

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door..." Genesis 4:7.

Yet Cain continued in his anger, rebelling against God's word, and sinned grievously in angrily killing Abel. The Spirit through Jude condemned him, and others like him, such as Balaam and Core (Korah), exclaiming:

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." Jude 12.

Here were those whom God declared to be as unprofitable trees, without fruit, and therefore blemishes in the assembly of those gathered in love to serve Him. Peter speaks of their end:

"... they... shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you.

... that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

Which have forsaken the right way ..."

II Peter 2:13-15.

It is such rebels that Jude aptly describes as "trees ... without fruit, twice dead, plucked up by the roots." Trees are grown to produce fruit each year. After the harvest trees will lose their leaves, but the next year will again blossom and bring forth fruit, giving value and pleasure. However, if plucked up by their roots, being useless, lacking fruit, then they are destroyed for ever. Thus by their nature, trees, although appearing to die each year, will bring forth fruit the next. However, being uprooted precludes any life — destroyed for ever.

The tree dream of Nebuchadnezzar gives an example. This king had greatly exalted himself, and God warned him in a dream. He was likened to a great tree which, it was commanded, must be cut down, but:

"... leave the stump of his roots in the earth ... and let it be wet with the dew of heaven ... and let seven times pass over him."

Daniel 4:15-16.

Thus this great king in his pride (Verse 30) was cut down, became demented and lived as the beasts of the field for seven years. Yet he came to recognize that here was God's work. Having learned humility he was restored to power, as a tree may revive and grow again from the stump with its roots. If it were uprooted this would not have been possible.

What did Jude have in mind for us, Brethren and Sisters, as he wrote of these men who were as trees, "without fruit, twice dead, plucked up by the roots"? All men are subject to death, as ordained in Eden, because of Adam and Eve's disobedience to God's direct command:

"... of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Genesis 2:17.

They ate of the tree, were condemned to die; and all men since, because they are of Adam's nature, must die, even Jesus Christ who never sinned. This is the first death. In mercy the Almighty provided His unblemished Son as a means of release from this ordained death, for those who in faith and willing obedience yield their lives in service to Him. When Jesus returns to carry out God's

purpose, all who are responsible (knowing what God requires) will be raised from that first-death state to face His judgment. (Those who are responsible and yet alive at His return will join them at the judgment seat.) All who by divine judgment are accounted faithful will be granted eternal life (Matthew 25:34) in His kingdom. Those rejected as rebels will be cast out (Matthew 25:41) to eternal death as His judgments against evil come upon the earth. This is the second death ("twice dead") from which there is no release or escape. John in the Revelation was shown this:

" . . . He that overcometh shall not be hurt of the second death."  
Revelation 2:11.

Further, John heard God's words:

"He that overcometh (has not rebelled) shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable . . . and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Revelation 21:7-8.

This figurative lake of fire is the eternal grave from which there is no escape, no hope, only destruction lasting forever, even as the uprooted tree.

Let us strive with all effort to overcome our fleshly and dying nature, lest at Jesus' judgment seat we be condemned as trees "without fruit" as Jesus warned His disciples:

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

For by thy words thou shalt be justified (judged righteous), and by thy words thou shalt be condemned."

Matthew 12:33, 37.

How very inspiring once again to be helped in perceiving God's desire for His people. The choice is ours!

*J. A. DeF.*

**MOTOR CARS (letter from A.R.H.)**  
**"Many shall run to and from." (Daniel)**

"The November Remnant comments in Signs of His coming, that theft of cars etc. is increasing. Jesus said "that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through." Luke 12:39.

"Watching" and using "force" is the only defence against the thief. How are those in Christ to defend their property? We can cross out the word "their" for it is not ours. Jesus said "having food and raiment be content". Anything more is a blessing, if abused, can be removed as easily as it came. If we left £10,000 in a public place we are not likely to see it again, how much more if made into a splendid carriage with engine and wheels to move it quickly away.

When the railways were laid down they had the moral courage to apply the teaching of Moses concerning a flat roofed house and fence off the tracks, lest mankind be injured or killed and blood come upon the owner. From "Inverness to Penzance" that fence still shows respect for human life. Do not the same morals apply to the motor car. Indeed Yes! But man wanted to go from his house to destination without hindrance. Fences cost money but also make work. It requires the vehicle to stop at boundaries and those wonderful things called legs exercised to finish the journey. Respect for human life would have suffered this inconvenience, putting away pride, I am sure man's ingenuity could have designed a lightweight carriage to be pulled by those seeking a livelihood.

Time is man's hindrance, speeding everything to a maximum, in his seventy journeys around the sun.

Brethren in Christ should have no such limits, looking for God's Kingdom, when God will reveal the part, those in His image and likeness are to play in having dominion over the works of His hands. --- You will observe by now I do not like motor cars and the blood shedding a fence could prevent. The world will never part with this fascinating machine or a Prime Minister his loss of votes in administering against it. What of Christ? We shall have to wait and see."

**The Remnant's reply**

Of course what you say about the motor car is true, but being no alternative for some, than the use of such, they have to use motor conveyances to live their lives.

The problem will be resolved at the return of the Lord Jesus

Christ, for the promise is the alleviation of curse, and motorised transport surely comes under that category.

“But they shall sit EVERY MAN under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.” (Micah 4:4).

### SIGNS OF HIS COMING AND OF THE END OF THE WORLD

“--- feet part of iron and part of clay.” (Daniel 2:33).

Dr. J. Thomas referring to the prophecy of Daniel, and the meaning of the image which king Nebuchadnezzar of Babylon saw in his dream made some pithy comments which have a bearing on the situation of these times, though written well over a century ago. The following has been gleaned from his expository work:-

“--- unless Britain can form some alliance beyond the limits of the Kingdom of Babylon, she will have to fight the battle of freedom and independence alone, and at the price of her own existence if she fail.”

Britain is in Europe at the present time, and yet is not of it, for there has always been a degree of reluctance to become fully absorbed into a European confederacy.

At the time of writing the British Government is under threat because of its political inclinations towards a closer approach to the E.E.C. which is moving towards a greater union. This threat does not come so much from the Opposition members in parliament, as from the members of the Government's own party. Colleagues of those in power, though in a minority, are making things very difficult for the Prime Minister, who has had to be extremely cautious, so that his own people do not join the opposition to overthrow his Government. In fact the more important Ministers who are in his Cabinet, themselves are disunited about the prospects for Britain in Europe.

At the time of writing Government party disunity has caused dissatisfaction in the electorate at what they regard as indecisive leadership. But even in the threat of losing the coming Parliamentary election because of it, the anti-European faction maintain their displeasure and criticism at what they regard as a move towards political loss of sovereignty. The Parliamentary Opposition also has

problems for there is a similar anti-European faction.

A recent comment from a political observer made the following assessment:-

“Deeply suspicious that the Prime Minister is intending to take a hard line --- because of his party’s growing internal problems, the Euro-enthusiasts tell him that he is in danger of boxing himself into an impossible position that will damage Britain. They call for ‘confidence and daring’ from ministers in their approach to Europe and opposition to the sceptics.”

What has alarmed some commentators, is the power of veto that Britain has and might use against European legislation towards a greater integration of the European nations. An influential section in British society has been advertising their disquiet by saying that the Prime Minister should not regard the veto as a “credible or cost free option”. For example they say that the Government should resist any temptation to attack or dismember the European Court of Justice. In their battle against the Euro-sceptics some eighty national figures and five hundred other supporters have put their names to a statement in the National Press which is summarised as follows:-

Britain must take a committed, positive approach to the European Union --- the best means to advance British --- influence in the world.

The Government’s advocacy of a “multi-speed Europe” -- - places Britain’s participation at the heart of Europe under serious threat. The Government should work constructively --- rather than assume that a veto is a credible or cost-free option.

The Government risks boxing itself into a non-negotiable position. Under no circumstance should the Government rule out participation in a single European currency --- .

The Government should accept limited extensions of qualified majority voting --- .

Unanimity should continue to be the rule in at least treaty reform, enlargement, tax harmonisation, own resources, and aspects of foreign policy and justice and home affairs --- .

The Government’s advocacy of the creation of a Secretary general and central planning --- should be welcomed.

The Government should resist the temptation to attack or dismember the European Court of Justice, whose contin-

ued authority is essential to the operation of the Single Market - - - .

The renewed emphasis by the British and French governments on the closer involvement of national parliament in European Union decision-making is a positive development which needs to be given substance.

- - - The European Parliament in legislation (needs to) play an improved role in decision-making.

A - - - greater degree of openness is needed in European decision-making generally - - - .

Will Britain agree to go in the direction as listed above? Or if there is a different Government in the Spring, will it adopt and support the above measures?

One thing is certain, there will never be complete political success in Europe. The prophecy of Daniel declares:-

"- - - they shall mingle themselves - - - but they shall not cleave one to another - - - ." (Daniel 2:43).

The words of Dr. Thomas again come to mind, "- - - unless Britain can form some alliance beyond the limits of the Kingdom of Babylon, she will have to fight the battle of freedom and independence alone - - - ."

But this situation is a great sign, for Daniel declares:-

"- - - in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed - - - ." (Daniel 2:44).

NEWS FROM THE ECCLESIAS

**HAMBURG, NEW YORK, Corner Southwestern Blvd. and Pleasant Ave.**

Sundays: Breaking of Bread 11.30 a.m.  
Sunday Afternoon Class 1.45 p.m.  
Midweek: Bible Class: Forestville, Hamburg and Fredonia  
Every Third Week: Revelation Study

As the weather warms and the snow begins to melt, thoughts turn to the joy of Spring. Our minds look to the hope this season foretells, a time of revival and of fruit to come, of which the Bridegroom speaks:

“Rise up my love my fair one, and come away. For lo the winter is past the rain is over and gone”.

Our hope is:

“Even so, come, Lord Jesus”.

*J.A. DeF.*

**MANCHESTER, Ryecroft Hall, Audenshaw.**

Sundays: Breaking of Bread 11.00 a.m.  
Thursdays: Bible Class 7.15 p.m.

The coming of Spring gladdens hearts and minds. The unailing provision of The Most High in which is the promise of a greater restoration at the time which He has appointed.

We are glad to report that as the witness continues there is response of a kind from various places, where our literature is considered and asked for.