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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  
A MEMORIAL

Today our minds have been directed to Hosea, who prophesied to Israel and Judah for 60 years:

“The word of the LORD that came unto Hosea . . . in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.”

Hosea 1:1.

Our reading in II Chronicles this week covers the same time period in Israel’s history, giving us a background for God’s warning. Let us briefly review the works of these kings.

**Uzziah**-“ . . . God helped him against the Philistines, and against the Arabians . . .

And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly.

. . . for he was marvellously helped till he was strong.”

II Chronicles 26:7-8, 15.

His help came from God, who marvellously helped and strengthened him. However, we are shown:

“ . . . when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.”

II Chronicles 26:16.

Only the priests were allowed to go into the holy place. Uzziah, as his heart was exalted, usurped this privilege, offending God who caused him to be a leper.

**Jotham** - we are told very little concerning him. He reigned 16 years in Jerusalem.

**Ahaz** - sought help from Tilgath-pilneser, king of Assyria, rather than trusting in the Lord. Further:

“ . . . he sacrificed unto the gods of Damascus . . . But they were the ruin of him, and of all Israel.”

II Chronicles 28:23.

**Hezekiah**- was faithful, feared God, cleansed the temple, destroyed the idols, and was greatly blessed by the LORD God of Israel.

**Jeroboam**-the son of Joash king of Israel — did evil in the sight of the LORD:

“ . . . he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.”

II Kings 14:24.

This morning we read of God’s reaction to the evil deeds of

these kings, excepting Hezekiah:

“Ephraim (ten tribes) feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, . . .

The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompence him.” Hosea 12:1-2.

The Almighty reminded these wayward kings of His mercy upon Jacob, because of his trust in Him when faced with difficulties. He testified concerning Jacob:

“Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us:

Even the LORD God of hosts; the LORD is his memorial.” Hosea 12:4-5.

Jacob fled from the wrath of Esau, going to Padan-aram. On his way: “. . . he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

And, behold, the LORD God stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.” Genesis 28:12-13.

Jacob, in reverence for God, called the name of that place Beth-el, the house of God. He would remember this marvelous work of God as he went to the house of Laban, strengthened and helped to face whatever lay ahead for him. He was greatly helped; and after a long time in service to Laban, he was told of God to return to Isaac, and to his brother Esau, whom he feared. He sent his wives, children, and flocks ahead:

“And Jacob was left alone; and there wrestled a man with him until the breaking of the day.” Genesis 32:24.

This man was an angel sent from God to test Jacob, who wrestled with him all the night. As Jacob prevailed through the night, the messenger of God said:

“. . . Thy name shall be called no more Jacob (supplanter), but Israel: for as a prince hast thou power with God and with men, and has prevailed.

And Jacob called the name of the place Peniel (the face of God): for I have seen God face to face, and my life is preserved.

And as he passed over Peniel the sun rose upon him, and he halted upon his thigh." Genesis 32:28, 30-31.

For the rest of his life, Jacob halted upon his thigh, a reminder of God's mercy and of his need to walk softly, keeping in mind the wonder of Peniel.

Hosea spoke of these marvellous helps:

"Even the LORD God of hosts; the LORD is his memorial."

Hosea 12:5.

What is a memorial? It is something which reminds, brings to remembrance. Israel (Jacob) would remember God's promise — His grace at Beth-el and Peniel — helping him to face Esau, to trust in God's power, to go haltingly as he relied upon that power, rather than upon his own strength. He knew God was his strength!

At the burning bush, Moses was called by God to go to Egypt's Pharaoh, and say: "Let my people go." As he thought upon the consequences, he could have questioned: How can I do this fearful task? The Almighty spoke out of the burning bush:

"... I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.

And Moses hid his face for he was afraid to look upon God."

Exodus 3:6.

Having been told by God to go to Pharaoh, Moses asked:

"... when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? what shall I say unto them?

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say, ... I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers ... hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." Exodus 3:13-15.

God's name is I AM — YAH. He exists, He always was, He is, and will be for everlasting. I AM there — present, seeing, knowing, caring — "... this is my memorial unto all generations." This is what God's people must bring to remembrance — I always AM. This is the first mention of "memorial" in the scriptures — the first revelation of His memorial name to be kept in remembrance, to help in difficult circumstances. Moses would have this assurance that I AM was there to help him for the 40 difficult years in the wilderness, enabling Moses to be subject to God in the face of much murmuring and

rebellion by his people. However, he forgot when provoked by his people at the rock, saying:

“... Hear now, ye rebels; must we (Aaron and Moses) fetch you water out of this rock?” Numbers 20:10.

Moses and Aaron failed to sanctify God, when they forgot that only the memorial, I AM, could bring water out of a rock. As a consequence of their failure to sanctify God, neither Moses nor Aaron were permitted to enter the land promised to Israel by Yahweh — I AM.

When Israel left Egypt under God’s hand, after the firstborn of Egypt were killed — but the firstborn of Israel were saved by the blood of the lamb on the door — God ordained that they should remember His deliverance by keeping the Passover feast every year. He commanded:

“And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.”

Exodus 12:14.

They did keep it for 1500 years, until the coming of the Lamb of God, whose blood — His life poured out on the cross — became the means of salvation for His people. At times Israel neglected to keep the Passover, because they did not look on it as a memorial; they failed to remember God’s great grace that I AM is always watching.

Since the time of Jesus’ death, we come each first day of the week in obedience to His command:

“... this do in remembrance of me ...”

I Corinthians 11:24.

Each week we are reminded of Yahweh’s grace in the provision of Jesus Christ as the means of escape from the bondage of the law of sin and death. It is a “memorial” to us — evidence of God’s love for His children — reminding that He is indeed I AM.

There are many occasions in the Old Testament when God worked with His people, reminding them that He was there, aware, watching, acting on their behalf. The New Testament also helps us to perceive God’s mercy, God’s name, God’s memorial, God’s reminders. In John we read of Mary, who came to Jesus:

“Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour (sweet smell) of the ointment.” John 12:3.

Jesus said to Judas, who objected to the “waste” of the ointment:

“... Why trouble ye the woman? for she hath wrought a

good work upon me. For in that she hath poured this ointment on my body; she did it for my burial. Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

Matthew 26:10, 12-13.

Mary knew Jesus must die as the unblemished Lamb, and had prepared for His burial by keeping the ointment. She used it as the Passover feast approached, to acknowledge that Jesus was the anointed, the Messiah of God, given for the redemption of His people. She remembered God's decree concerning this feast:

"... this day shall be unto you for a memorial: and ye shall keep it a feast to the LORD (I AM) throughout your generations . . ."

Exodus 12:14.

The odor of the ointment filled the house, as Mary in faith remembered the purpose of God to be fulfilled in His Son, the Lord Jesus Christ. Her faithfulness is indeed told for a memorial wherever the gospel is preached!

The Almighty, Yahweh, the I AM knows and remembers those who strive to glorify Him. He reveals memorials, unforgettable things, which He alone can accomplish to remind us of His mercy, His grace, His forgiveness, His purpose in Jesus, who never forgot His presence, never allowed His mind to be distracted from the cup He determined to drink. As he died, He cried out: "It is finished" — glorifying God, and conquering His flesh.

Brethren and Sisters, as we look upon all the memorials which He has given, as we remember His Son each week, let us not be diverted from our determination to more fully bow down before the I AM, in the realization that wherever we may be, I AM is there!

Paul's spirit helps us:

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort."

II Corinthians 1:3.

J.A.DeF.

**“WISDOM IS A DEFENCE”**

(Ecclesiastes 7:12)

These are the words of Solomon, the son of David, and the result of God’s wisdom bestowed upon him. When he followed David his father as king, God appeared to him in a dream saying, “Ask what I shall give thee”. In humility Solomon replied:

“ . . . O LORD my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in.

Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

And the speech pleased the Lord, that Solomon had asked this thing.” I Kings 3:7, 9-10.

Because he had unselfishly asked for wisdom and understanding to judge God’s people, he was granted also by the Almighty, that which he had not asked for — riches and honor, and if he would walk in God’s ways, he would be granted as well, length of days.

However, Solomon went beyond the wisdom God had granted, wanting to taste and to test everything known to man, no doubt feeling he was strong enough to withstand any resulting temptation. Sadly he was not, and at the end of his days it was written of him:

**“For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.”** I Kings 11:4.

Knowing first hand God’s wisdom, as well as having great riches, Solomon wrote the words of our consideration from experience and understanding:

“For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.” Ecclesiastes 7:12.

Wisdom is a difficult word to define. Looking in the Concordance we find it described as to be “wise or able”. The Dictionary describes wisdom as “the ability to make decisions based on sound knowledge or past experiences”. From a spiritual viewpoint, wisdom helps us to know what choices to make in order to do what is right in God’s sight, out of a respect and love for Him and His Son.

This word “defence” as also used here means “shade” or “shadow”, from a prime root meaning “hovering over to shade”,

giving the idea of a source of covering and protection.

As our verse explains, money can be a defence or a help, however all the money in the world cannot buy one a place in the Kingdom of God, while wisdom can give the hope of life, by allowing us to know how to walk in His precepts.

This word "defence" was used by Joshua and Caleb, as they with faith and trust in God, believed that the inhabitants they were to subdue upon entrance into the promised land, had lost their defence, because God was with His people Israel. They pleaded with the congregation saying:

"If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not."

Numbers 14:8-9.

Their words were met with hostility and the people wanted to stone them because they gave not a report like the other ten spies. Israel would not trust in the Lord to protect them, but succumbed to their own fear, forgetting that God had promised to be their defence.

David used this same word "defence" in the Psalms, being one who valued God's protection and care:

"Keep me as the apple of the eye, hide me under the shadow of thy wings.

From the wicked that oppress me, from my dead enemies, who compass me about."

Psalms 17:8-9.

David knew a similar fear to those in Joshua and Caleb's day, as his enemies persecuted and sought to destroy him. Yet he had learned that the Almighty was his defence and because of his faithfulness, he was granted "the sure mercies of David" from the Lord.

What an important reminder are Solomon's words that "wisdom is a defence" or a source of protection and care, which gives life. However, it is only God's wisdom, given through His Word, that has the power to provide the hope of life for those who seek to walk in His Ways.

M.C.S.

**EXTRACTS FROM DR. JOHN THOMAS  
(writing on the One Body)**

The apostles, whose teaching consisted largely of "the revelation of the mystery hid from the aions of generations", have supplied that which the angel carefully concealed from Zechariah. They have taught us that the Golden Lightbearer of the Spirit is the "One Body", of which the Lord Jesus is the head, or globular reservoir of the oil, anointed with the holy oil of truth; for "the Spirit IS THE TRUTH", says John. - - -

This one body, or lightbearer, is "the light of the world" (Matthew 5:14-16). It has been set up in the world to "give light unto all that are in the house", that they may see the good works of them who are burners of the spirit-oil, and "glorify the Father who is in heaven." - - -

Without this light bearing body, the world in all the ages and generations from apostolic times until now, would have been in lightless outer darkness. The One Body has been the golden seven branched light-bearer in all the gloomy period of the times of the Gentiles. - - -

"The word of the truth of the gospel" is a great unfulfilled, as well as partially fulfilled, prophecy; the sealed in vocalizing its testimony before the ignorant, are "prophets" whose inspiration is the word understood and believed. For this reason it is, that the saints are said to "prophesy", when they state, illustrate, and prove the truth. "He that prophesieth" saith Paul, "speaketh unto men to edification, and exhortation and comfort" (I Cor. 14:3); and "he that prophesieth edifieth the ecclesia" (verse 4); therefore he saith in another place, "despise not prophesyings". - - -

The ancient prophets and apostles received the subject matter they proclaimed by revelation direct from God; while the apocalyptic prophets receive it by hearing expounded, and reading the writings in which the direct revelation is contained. A merely natural man is an empty earthen vessel. He contains none of "the golden oil". - - -

These witnessing prophets of the Spirit were not to be deterred by hard words. They continued to contend earnestly for the "ONE BODY, ONE SPIRIT, ONE HOPE, ONE LORD, ONE FAITH, ONE BAPTISM, AND ONE GOD;" and to admit of no truce or compromise with anything that rendered one or all of those of none effect. Their course was onward by the light of the word, and by that only. - - -

The germ which in after ages WAS FULLY DEVELOPED INTO THE Anti-Christ was THE DENYING THE FATHER AND

THE SON (I John 2:22). This denial was in the sense of not confessing that Jesus Christ is come in the flesh (2 John 7).

All who held this damnable tradition (which in our time is an article of "orthodoxy" so called) forsook the fellowship of the apostles, and were thus manifested as antichrists. "Ye have heard" says John, "that The Antichrist comes; even now are there many antichrists. They went out from us, but they were not of us." These were "false prophets", spirits, or teachers, whose doctrine was "that of the Antichrist that should come; and EVEN NOW ALREADY" says John, "IS IN THE WORLD" (I John 4:3). They confessed not, that he whom they called Jesus Christ was a man in the flesh common to all mankind, which is Sin's flesh (Rom. 8:3). They maintained that he had another kind of flesh, which was pure, holy and immaculate. They confounded his immaculate, or spotless CHARACTER, with his maculate flesh. This was a fatal heresy; for if Jesus was not crucified in THE flesh common to us all, then "sin was" not "condemned in the flesh", as all the apostles taught; and there has been as yet no sacrifice for sin, and consequently there are no means of remission of sins extant. - - -

The principle of the Spirit's witnessing prophets, is "JUSTIFICATION THROUGH THE ONE FAITH." This "One Faith" is proposed FOR FAITH, which, "if it hath not works, is dead, being alone" (James 2:17). To the one faith belongs "the law of faith", which excludes all boasting; and where law is, obedience is required (Rom. 3:27). The one faith was intrusted to the apostles that they might go forth, and publish it "for obedience to the faith for his name among all nations." (Rom. 1:5; 16:26). All who received the one faith, and yielded the obedience it demands "believed the things concerning the kingdom of God, and of the name of Jesus Christ; and were immersed into the name of the Father, and of the Son, and of the Holy Spirit, for repentance and the remission of sins (Acts 8:12; 2:38; Matt. 28:19). - - -

A worldly and "charitable" spirit generates indifference, by which the pointedness and sharpness of the truth are destroyed. The word handled in a worldly spirit is always "charitable" or tolerant of traditions, which make it of none effect. The word being ministered thus, the power of energetic resistance, and of a bold and valiant advocacy of their ancient principles (has been) wanting. - - -

We repudiate the immersion of every one as invalid who is not, previously to immersion, the enlightened subject of the one faith. - - - We know that a man must first believe "the truth as it is in Jesus"

before he can obey it. This is as certain as that two and two make four. Being only "christians" of the antichristian type, their preaching, praying, praises, and performances, are but the spiritualism of the unmeasured court — the outpourings of "the spirit that now works in the children of disobedience". The "divinity" with which they profess to "cure souls" is not therapeutic; and as effective for the transformation of sinners into saints, as the philosopher's stone for the alchemical transmutation of ignoble metals into gold. This being our conviction from an upwards of thirty years study of the word, we have as little respect for their "ripe scholarship" and scholastic traditions, as Paul had for those of the renowned Barjesus; or Christ for "the wise and prudent" of his day.

The "uncharitable" exclusiveness, and "bigoted" devotion to the primitive apostolic faith, was the truly Christian spirit. - - -

**"I PERCEIVE THAT IN ALL THINGS YE ARE TOO  
SUPERSTITIOUS."**

**(Acts 17:22)**

It is expected when this article is in print that the new leader of the Anglicans will have been enthroned as the Archbishop of Canterbury Cathedral, England.

The Anglican Church started in 1534 when King Henry VIII introduced the "Act of Supremacy" which declared that the king should be the supreme head of the Church of England. This was repealed by Mary Tudor who was a Roman Catholic, but brought back by Elizabeth I and revived in 1559 declaring that the reigning sovereign was to be the earthly head of the Church of England. An absolute break with the Roman Catholic Church occurred in 1563, when the English Parliament introduced what was called the Thirty Nine Articles of religion, which was mandatory for all citizens. Among these articles was the rejection of transubstantiation, also that ecumenical councils are not infallible, and that the civil ruler has authority over the church.

From that time Anglicanism was established; an important part of "Protestantism" which appears in the United States under the name of Episcopalian. From the worldly point of view it is an important branch of religion, having a link with independent and autonomous Anglican churches throughout the world. This "Communion" is united by a common loyalty to the archbishop of Canterbury as its titular leader. He therefore has a responsible position, and this new Archbishop now follows in a very changed trend which commenced with the encounter of a recent Archbishop (who died in 1992), who in March 1966 met with the Pope; this was the first encounter of an Anglican leader with the Roman leader since the separation of 1534.

How is the new Archbishop behaving in his exalted office? The enthronement is to have Welsh singing accompanied by a harpist. Thirty six Anglican Primates are expected from Anglican Communion world wide. The Archbishop of Westminster (a Roman Catholic leader) is invited, and also a cardinal from the Vatican. There are to be representatives of the Orthodox, and the free and black churches, and a Reverend from the Evangelical Alliance is to say a prayer. Amazingly there are to be African drummers, and a large contingent of Muslim scholars from the Azhar University in Egypt, WHAT A SIGNIFICANT ECUMENICAL CHANGE.

At a pre-enthronement press conference the new Archbishop

declared that the ceremony was about taking root as a pastor and teacher in the Canterbury diocese.

But it is to be a spectacular display. The Archbishop has had his cope, stole and mitre crafted in Wales at a place near Abergavenny. The robes are of dark gold silk, woven with celtic crosses incorporated into the weave. Additionally, from a craftsman near Aberystwyth, is to come a gold and silver celtic clasp for the silk cope. It features the red and white dragons of Merlin and is made of red and white gold. The Archbishop particularly wanted Merlin to feature in his regalia. Some may say what has Merlin to do with such a religious ceremony? Merlin, of oral Welsh tradition, was the magician and adviser to King Arthur of the "Round Table" of ancient events. He (Merlin) mythically features in Snowdon (Wales) where there is a lonely tarn called Dulyrn, or the Black Lake, which lies in a dingle surrounded by high and dangerous rocks. There are stepping stones; the farthest stone of which is called the Red Altar, which in the Merlin tradition, is connected with the rite of bringing rain; part of the Merlin magic. The clasp ordered then, by the Archbishop is actually being declared as an emblem in accordance with a Merlin prophecy, that this Welsh churchman (the new Archbishop) inherits an ancient British tradition, for by moving to the See of Canterbury he is fulfilling the Merlin prophecy concerning the Britons of ancient time, who were once the rightful people of Britain; of their rising up again at a future time!

What would the Apostle Paul say, if he was here to see such things which purportedly are part of the gospel of Christ? Would he not say:-

"I perceive that in all things ye are too superstitious."?

**A BIBLE CLASS**  
**“SERVANTS BE OBEDIENT”**  
(Ephesians 6:5 & 9)

Our consideration is taken from Paul’s letter to his Ephesian brethren as verse 1 of chapter 1 explains:

“Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:”  
Ephesians 1:1.

In the sixth chapter, Paul addresses many practical issues, giving spiritual guidance to his brethren, and to us today. He advises children and their parents, servants and their masters, that they may rightly apply the spirit of truth in their living, no matter what their station in life:

“Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;”  
Ephesians 6:5.

The word “servant”, derived from a word meaning “to bind”, translates as one who does the bidding of another, as they are bound to others in servitude. At Paul’s time, not everyone knew the privilege of being born free as we know it today, but many were bondmen under a master, some until a debt had been paid and others were bound for life. Paul exhorted those in this position to serve with singleness of heart and sincerity:

“Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart.  
With good will doing service, as to the Lord, and not to men.”  
Ephesians 6:6-7.

The Lord Jesus left an example of how a good servant must serve the needs of others, by washing His disciples feet. Though He was their Master, He gave them an example of service one to another through this humble act:

“So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?  
Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example that ye should do as I have done to you.”  
John 13:12-15.

Similarly, Paul exhorts those found in a position of authority to treat their servants kindly and fairly, as Christ would:

"Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him."

Ephesians 6:8-9.

God knows what our flesh is like. Without understanding and restraint taught from his word, those in authority may be hard, cruelly flaunting their preeminence over others. While those in servitude, may chafe at being subject to a master, responding to their duties in a surly or half-hearted manner. Therefore, the spirit teaches how we can live acceptably in either situation as master or servant before God.

In the parable of the nobleman and his servants, Christ taught the principles of how to be a good servant to God. In this parable, the master readied himself for a long journey, leaving each of his servants with a pound and with the instructions to, "Occupy till I come". They were to be busy about the Master's work and to increase what he had entrusted to their care, as good servants.

"... A certain nobleman went into a far country to receive for himself a kingdom, and to return.

And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."

Luke 19:12-13.

Upon his return, some had increased the pound, one into ten pounds, another into five pounds. To these reliable and industrious servants, the Master responded with approval, granting them an increase of authority because they had served him faithfully. However, the servant who did nothing with his master's money keeping it safe but who could show no profit, was condemned because he was not busy with his master's interests.

The law also clearly taught the spirit of love and understanding that should exist between masters and servants:

"If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the doorpost; and his master shall bore his ear through with an aul; and he shall

serve him for ever."

Exodus 21:2, 5-6.

A Hebrew servant had the right to go free after six years service. However, after the end of six years, he may not want to leave a kind master nor his loved ones, therefore, his ear was pierced with an aul as a sign that he had been bought for life, and wished never to leave his master.

In an endeavour to be known as belonging to the Almighty, His word must pierce our hearts, restraining our natural instincts, that we be not complaining or slothful servants who use their master's time for their own pursuits, but serve with diligence and sincerity as Paul writes: "as the servants of Christ, doing the will of God from the heart".

M.C.S.

### SIGNS OF HIS COMING

“- - - the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.” (Zechariah 14:12).

Men have struggled vigorously to eliminate the plague from this good earth, and have had great success. How different to the situation when bubonic disease ravished the land in earlier times. For example the Great Plague struck London in 1665, at the time of Charles the Second. Other parts of England were also affected. It was a virus transmitted by fleas, carried by the black rat, causing virulent blood poisoning. Samuel Pepys (a diarist) wrote of the circumstances, and here are extracts from his diary:-

Sept. 27th 1665. I saw this week's Bill of Mortality, wherein, there is above 1800 decrease, being the first considerable decrease we have had.

Sept. 29th 1665. Sir Martin Noell is this day dead of the plague in London.

Oct. 3rd 1665. Sir W. Batten is gone this day to meet to adjourne the Parliament to Oxford. This night I hear that of our two Watermen that used to carry our letters, and were well on Saturday last, one is dead, and the other dying sick of the plague.

Oct. 4th 1665. This night comes Sir George Smith to see me at the office, and tells me how the plague is decreased this week 740 - - - but that it increases at our end of the town still.

Oct. 12th 1665. Good news this week that there are about 600 less dead of the plague than the last.

Oct. 16th 1665. I walked to the Tower, but, how empty the streets are and melancholy, so many poor sick people in the streets full of sores; and so many sad stories overheard as I walk, everybody talking of this dead, and that man sick, and so many in this place, and so many in that. And they tell me, that in Westminster, there is never a physician and but one apothecary left, all being dead; but that there are great hopes of a great decrease this week. - - -

As can be seen from these comments, it was a desperate

situation. The following year came the Great Fire of London, for many structures were made of timber, a great detriment. The devastation was tremendous, though by the "blowing up of houses --- there is a good stop given to it," said Samuel Pepys. Later he said, "To White Hall but saw nobody; and so home. A sad sight to see how the River looks: (the Thames); no houses nor church near it. ---" But that fire had a cleansing effect, it curbed the plague.

After such a lesson of horror, what do we find today? Iraq has been building up a stockpile of deadly germs to be used as a weapon in the event of war. One of the diseases it had in stock was Anthrax. Features of this malady include fever, skin ulcers, swelling of the lymph nodes and pneumonia. Infected animals have to be destroyed and the body disposed of carefully. Another disease weapon is botulism. A toxin produced by bacteria, sometimes found in badly preserved food. Such weaponry is subtle and stealthy. The danger is considerable, but the victim does not know it is there. Under threat, Iraq has allowed, as is so very well known, representatives of the United Nations Organisation to verify that Iraq is speaking the truth, when it says they have disposed of these evil weapons, which are not only biological but also include thousands of deadly chemical munitions.

At the time of writing the chief United Nations weapons inspector has commented:-

"Co-operation requires more than the opening of doors --- it requires immediate, unconditional and active efforts by Iraq to resolve existing questions of disarmament — either by presenting remaining proscribed items and programmes for eliminating or by presenting convincing evidence that they have been eliminated. --- If they do not exist, credible evidence to that effect should be presented."

His report was not convincing, and it prompted a spokesman for the United States Government to comment the fears of the leadership:-

"We cannot wait for one of these terrible weapons to show up in one of our cities and wonder where it came from after its been detonated by al-Qaeda or somebody else. --- These are not trivial matters. We have not had a complete accurate declaration. We must continue to demand it. --- We cannot allow this process to be endlessly strung out. ---"

What a terrible threat is the threat of bombs carrying the most virulent of poisons and or of deadly disease, to be distributed over a wide area when exploded. The world is not united in how to deal with this threat; the media is endeavouring to denigrate the U.S. President for his determined stance to ensure, if at all possible, the obliteration of such vile devices. It is something of a new tangent in war preparation, which of course, if the leader of a nation is particularly wicked, will have no compunction to use. The account from Samuel Pepys of 1665 gives some idea of plague terror and suffering, which the people of London of his day experienced. How much more the suffering when deadly disease is deliberately concentrated and then widely distributed by explosive device.

But this development was known by the Spirit all those years ago, and placed on record through the prophet Zechariah. As we consider what God's word declares, it brings the thought that the purveyors of plague devices can get back more than they bargain for. Germs take their own course, and make their own way. "Beware ye that distribute them, they may return back upon you to affect your well-being as much as that of your enemies."

The situation, as described by Zechariah, has an additional explanation of what is to take place at the "End". The foes of the work of God who feel strong in their unity of purpose can easily change their position; and so it will be:-

"And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour."

(Zechariah 14:13).

If germ warfare goes wrong, and a nation's allies are affected, obviously severe repercussions is a likely outcome.

One of the preparations that Iraq is suspected of having is Anthrax which has already been referred to. This greatly affects animal life. Note then the words of Zechariah's prophecy:-

"- - so shall be the plague of the horse, of the mule, of the camel and of the ass, and of all the beasts that shall be in these tents." (verse 15).

These words are pertinent to the situation that now exists, which the U.S. President is trying to deal with.

One thing is certain, the Palestinian opposition to the Jew will be ultimately solved. It will not be an unmerciful outcome for any who accept the divine solution. But peace for Israel is determined by the Father in Heaven, so His word declares concerning the eventual outcome:-

“--- in that day there shall be no more the Canaanite in the house of the LORD of Hosts.” (verse 21).

**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

Continuous cold spells through January and February have resulted in temperatures below zero degrees fahrenheit. However there have not been heavy snow falls and we have not been prevented from getting to the Sunday Meetings and Mid-week Bible Classes. For this we are grateful.

As this country moves towards hostilities with Iraq and its dictator, we realise these events are in God's hands, and that His purpose will be accomplished.

*J.A.DeF.*

**MANCHESTER, Ryecroft Hall, Audenshaw.**

Sundays: Breaking of Bread 11.00 a.m.

Thursdays: Bible Class 2.00 p.m.

As the work continues by magazine, or postal circularisation offering our different booklets, we know its success, in the sublime sense, does not involve response. Its success is in its being maintained. An example of this is seen in Noah. What response did he get? But look at what he achieved in his steady application to a work which was a testimony to his generation.