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A WITNESS TO THE TRUTH

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

“Take heed that ye be not deceived”

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AT THE TABLE OF THE LORD

“ . . . I AM READY TO HALT . . . ”

How much help can be found in the Psalms as we contemplate the mind of David who was, we recall, accounted a man after God's own heart. His words preserved for us are the expression of his heart, of his determination to honour and obey God. We have read today the 38th Psalm entitled, “A Psalm of David, to bring to remembrance.” David had a specific object as he wrote these words; it was to remind himself of his position before God, to help keep in mind what was required of him. If we can discern this spirit of our brother, we will find the help divinely intended in these words written so long ago. Of what was David desiring to be mindful? His words make it very clear. He was cognizant of his own lack of strength, of his own inability to overcome, and of his great need for God's strength, blessing, and guidance to help him conform to the pattern set for His children. We have read:

“O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

For thine arrows stick fast in me, and thy hand presseth me sore.

There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.”
Psalm 38:1-3.

How needful to remember this was David speaking — one of Israel's greatest warriors and beloved kings — one who could have been arrogant and overbearing, but no — he was bringing to remembrance what he really was: flesh, subject to God's rebuke and chastening, because of failure — sin. He said, in my flesh there is no soundness (perfection), and in my bones is no rest (shalom, peace, prosperity). This mind is further expressed for us:

“I am feeble and sore broken: I have roared by reason of the disquietness of my heart.” Verse 8.

What brought these remembrances to our brother's mind? Was it the experiences he had gone through—the persecution by Saul, the long wait upon the Lord before he became king, the greivous failures in which he was involved, with Bathsheba, suffering the consequences the rest of his life; and, in numbering Israel, which caused great personal loss

and great loss of life in Israel? What a benefit and yet how sad to have these things in remembrance, bringing to mind how frail and failing we are; how willing is the spirit (and whose moreso than David's?), but how weak is the flesh!

“ . . . **IN THEE . . . DO I HOPE . . .** ”

What was the result of David's sad memories and realization? Was it a greater trust in God, a more yearning hope in the Almighty's promise to him, a surer conviction that God will not fail His children? This mind is expressed for us:

“For in thee, O Lord, do I hope: thou wilt hear,
O Lord my God.” Psalm 38:15.

As David reviewed his experiences, bringing to remembrance, did he not have good reason to hope in his God, for he had been granted not only great deliverance, but also correction, guidance; yes, even affliction when needed. All these, rightly viewed, would give our brother hope: hope for his struggle against his own nature, and hope in the **sure mercies** promised by an all-wise and unfailing Father. From all these, our brother knew that the Almighty **would** hear his supplications, and answer as He knew was best. He on occasion, no doubt, felt discouraged, even forsaken for a time, as it seemed prayer went unanswered. This caused him to exclaim:

“ . . . I have roared by reason of the disquietness
of my heart.” Verse 8.

To **roar** comes from a root meaning to **rumble**, to moan, and is used in describing the roaring of lions. When one's heart is disquieted, in a turmoil, or a frenzy, when the flesh controls its thinking, it does figuratively roar and groan, clamoring to be heard. It reminds us of Peter's warning in such a situation:

“Be sober, be vigilant; because your adversary the
devil, as a roaring lion, walketh about, seeking whom
he may devour: . . .” I Peter 5:8.

We may not think of a disquieted heart as a roaring lion, or even as an adversary; yet if it causes us to complain, to groan, to grow frantic emotionally, is it not the flesh, our enemy seeking to devour the spiritual man? And how easily

we can be consumed by our own thinking, our own desires, our own disquietness of spirit which is so ever-present waiting to assert itself. What a battle we must fight, Brethren and Sisters — but how comforting to know our Brother David had the same hard struggle with himself.

What is the answer, how can we combat this insidious danger? Is it by bringing to remembrance as David has done in this Psalm we have read today? By keeping in mind of the Father's provisions, of all His mercies, and by resolving to accept what He has placed in our lives with submission, and to grow in hope because we **know** that He hears, He is totally aware, He responds to a heart crying out for help?

There is additional help for us in this "pruned" song of David's, these words from which all meaningless redundancy has been cut off:

"For I am ready to halt, and my sorrow is continually before me." Verse 17.

What is involved in being ready to halt? The word means to walk with an impediment. We have recently read of Jacob as he returned from the years with Laban to the land promised by God. Having heard that he would soon meet Esau, he greatly feared; and, at night when the messenger of God appeared, he wrestled with him (cleaved) till the morning. God's messenger touched the hollow of Jacob's thigh so that it was out of joint, yet Jacob held on, saying:

". . . I will not let thee go, except thou bless me." Genesis 32:26.

God's angel replied:

". . . Thy name shall be called no more Jacob (supplanter), but Israel (a prince with God):

for as a prince hast thou power with God and with men, and hast prevailed." Genesis 32:28.

Jacob, reacting to the blessing granted to him, called the name of that place Peniel:

". . . for I have seen God face to face, and my life is preserved." Verse 30.

Concerning Jacob we read that he:

". . . halted upon his thigh." Verse 31.

For the rest of his life, Israel limped. Why? Was it to bring to his remembrance God's blessing — to remind him that his own walk was halting, and that it was only through hanging on, cleaving to God, and thus prevailing could he become truly Israel, a prince with God? This was his life's work, and it is ours also, as we are shown the great consequences and need to overcome or prevail. Jacob would remember this as he halted, leaning upon his staff, all the rest of his life. Only as long as he kept in remembrance the need to turn to the Almighty for strength could his spiritual walk be sure. No doubt this halting brought pain, was a considerable hindrance to him; but, each time he felt the pain, or stumbled, he would think — Wait — don't go in your own strength, lean on God and prevail, overcome!

Returning to our Psalm (38), was not this mind of Jacob's also that of David's as he brought to remembrance his own uncertain ways, saying: "I am ready to halt"? He was ready to acknowledge — not by my ability, my strength, my power, can I prevail — for I am ready to halt. We must have such a mind if we, as Jacob, as David, seek our Father's help in our daily walk.

“ . . . I WILL GO SOFTLY . . . ”

Does not such a mind make one want to go carefully, not barging ahead for what we want, but seeking the help and direction of the Almighty? Ahab was an evil king of Israel, yet as he heard dire prophecy from the mouth of Isaiah, even he turned from his evil ways:

“And it came to pass, when Ahab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and **went softly.**” I Kings 21:27.

As a result of his **going softly**, God said to Isaiah:

“Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: . . . ” Verse 29.

“Because he humbleth himself” — is this not an essential part of being prepared to halt, being ready to go softly, recognizing that only God knows what is good and right for our spiritual strength?

Another who went softly was Hezekiah, King of Judah. In grave illness, he had prayed to the Almighty through Isaiah the prophet, that his life might be prolonged.

He said:

“What shall I say? he hath both spoken unto me, and himself hath done it: I shall **go softly** all my years in the bitterness of my soul.”
Isaiah 38:15.

Here was another child of God who, although King of Israel, kept in mind his own lack of strength and his great need. The Almighty did add fifteen years to Hezekiah's life in response to this prayer and vow. He failed to keep that vow, for we recall how he boasted of his riches, his possessions to the envoys of the King of Babylon. In this he forgot, and was not ready to halt going softly, to keep in remembrance. Again we are brought to see how frail is man, and we must take the warning.

How much our Father promised to those who are ready to halt. We think of His words through Micah:

“In that day, saith the Lord, will I assemble **her that halteth**, and I will gather her that is driven out, and her that I have afflicted;
And I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever.”
Micah 4:6-7.

What a sure and wonderful hope — to take us through the dark times! A similar hope is expressed in Zephaniah:

“Behold, at that time (the day of the Lord) I will undo all that afflict thee: and I will save her **that halteth**, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.”
Zephaniah 3:19.

How much then we can be helped, Brethren and Sisters, as we, with David, strive to bring to remembrance not only our failures, but all of the Father's provisions and blessing. His sure mercies. We tend to overlook them in the midst of trials and difficulties, as we may feel overwhelmed, disquieted with the roarings and groanings of our flesh. But if we can indeed keep in mind the larger and wonderful picture, will we not be more ready to halt, to go softly, to rely upon the Father?

A LIVING EXAMPLE

In our portion in Genesis, we have begun the experiences of Joseph. His was a hard life, a life of restraint, of affliction, of injustice, suffering, and hatred. Yet in it all, Joseph lived and acted with integrity, trusting in God. At seventeen he was cast into a pit and sold into Egypt by his brethren who hated him. He was a slave in the house of Potiphar, serving him faithfully, but suffered in upholding his integrity, and was unjustly imprisoned. He could have murmured, been disquieted in heart, even given up; but it would appear he went haltingly, for under God's hand he prospered even in prison. He was forgotten by the one he benefitted, and thus waited another two years in prison. At thirty years of age he was finally released and brought before Pharaoh to interpret his dream. For those thirteen years, Joseph suffered dreadful affliction and trial. When finally Joseph's brethren appeared before him, how easily he could have avenged himself for their evil treatment of him; but no — he went softly, not being vindictive, or cruel, but ready to halt as he recognized God's hand working with him. Brethren and Sisters, what would our reaction have been, remembering the blackness of that pit and his brethren's heartlessness, if we were in Joseph's place? How would we feel as we were thrown into a dank and cruel prison because we had refused to compromise our principles? With the opportunity to avenge the evil done by brethren, would we have held back, blessing God instead? How did Joseph do it? Perhaps as did David, by bringing to remembrance all God's care, Love, and provision in the midst of sore trial; and, with that mercy in mind, determining to go — halting, trusting in God.

Let us then resolve that with the help of our brethren's examples, we will take time to bring to remembrance our many failures and frailties; and, thereby, with David become indeed "ready to halt."

J.A DeF.



THE GREATER HOUSE OF DAVID

We are greatly helped in our reading of the Psalms by the spirit contained within them. The Psalms are songs, some with titles, that require interpretation and others which are straight forward and require none. As we look at Psalm 30 we see the title requires no interpretation as it reads: "A Psalm and Song at the dedication of the house of David". The help we can receive from this particular Psalm is from the contemplation of David's spirit reflected within it. His words are a help and comfort to us as we strive to be part of that greater house of David.

We read of the literal house of David in II Samuel 5:11:

"And Hiram, king of Tyre, sent messengers to David, and cedar trees, and carpenters, and masons; and they built David an house. And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake."

After the many years of wandering in the wilderness, pursued by Saul, how grateful David would be to feel established as the king, with a house of his own, possible only because of God's goodness and mercy towards him.

"And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies,
That the king said unto Nathan, the prophet. See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.
And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee." II Samuel 7:1-2.

Can we see the mind of David reflected in these words? He had recognized the goodness of God towards him and wished in thankfulness to build a house for God. Yet, we see that same night God's word came to Nathan and said:

"Go and tell my servant, David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

and in the 8th verse . . .

Now, therefore, so shalt thou say unto my servant, David, Thus saith the Lord of hosts, I took thee from the sheepecote, from following the sheep, to be ruler over my people, over Israel.

And I was with thee withersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men who are in the earth.

Moreover, I will appoint a place for my people, Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as before-time.

And as since the time that I commanded judges to be over my people, Israel, and have caused thee to rest from all thine enemies.

Also the Lord telleth thee that he will make thee an house."

David no doubt would be overwhelmed by these words of God, for his desire was to build a house for God. But this honour was not to be his, but rather his son's, as a type of the Lord Jesus, who would one day establish the greater house of David for all eternity.

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels and I will establish his kingdom.

He shall build an house for my name, and I will establish the throne of his kingdom forever.

and verse 16 . . .

And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." II Samuel 7:12.

When we go back to Psalm 30, the help we can derive is found in verse 6:

"And in my **prosperity** I said, I shall never be moved."

This is perhaps the same thought as David had expressed on other occasions when he said, "my heart is fixed", unmoveable, steady in its course to do God's will.

Do we need to stop when blessings or prosperity come, to acknowledge their source? They come not from our own accomplishments, but because out of His mercy, God does bestow them upon us. Psalm 30:1-3 shows this very same thankfulness as David says:

"I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me.

O Lord, my God, I cried unto thee, and thou hast healed me.

O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit."

When we think of David's failures, we remember that his underlying spirit when his wrong was pointed out, was to quickly repent and turn unto God for mercy. The 4th verse of Psalm 30 shows this spirit:

"Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment; in his favor is life. Weeping may endure for a night, but joy cometh in the morning."

There must have been many nights when David wept as he struggled under trial and testing, his flesh being consumed. Yet as each morning came he could recognize God's blessing and mercy thus causing him to rejoice.

With God's help nothing is impossible, but we need to cry out to God in supplication, earnestly seeking His guidance and direction. The 8th verse of this Psalm helps us in this regard:

"I cried to thee, O Lord, and unto the Lord I made supplication

And verse 10

Hear, O Lord, and have mercy upon me; Lord, be thou my helper."

It may appear that at times God is not there to hear our cries, yet these times are but a test of our endurance and determination to pray with importunity for His help. Will we continue to seek God's direction or will we give up and give in to the weakness of the flesh? David's words in the 11th and 12th verses show the results of determined supplication on his part:

“Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness,
To the end that my glory may sing praise to thee, and not be silent. O Lord, my God, I will give thanks unto thee forever.”

After Nathan came to David to tell him of God's plan for an eternal house founded by his seed, David's reaction was (verse 18):

“Then went King David in, and sat before the Lord, and he said, Who am I, O Lord God? And what is my house, that thou has brought me hitherto?”

Perhaps in these few words of David we see embodied the beauty of his spirit, “Who am I, O Lord God?”, or as David expressed elsewhere, “What is man that thou art mindful of him?” Yes, who are any really, whom God calls?

Can we be helped to submit to God's hand upon us when we realize how insignificant we are as fleshly creatures. Yet, if we can submit and control our fleshly natures, we have the promise of a place in that greater house of David to be established by the Lord Jesus Christ.

M.C.S.



THE SPIRIT OF CHRIST

The compassion of Jesus is very evident from the gospel records. For example, when Jesus was told of the cruel end suffered by John the Baptist, He withdrew Himself into the peace of the wilderness, but it eluded Him, for a multitude of people followed Him there. Jesus could easily have hidden Himself at a time when He would have preferred some quiet meditation after the grim report of John the Baptist's execution. But He did not do so.

“And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.” (Matt. 14:14)

A pressing multitude requires great patience and fortitude. Compassion moved Jesus to exert Himself on the behalf of such. He healed their sick. — Are we not told a great deal in the one phrase “He healed **their** sick.”? The sick would be accompanied by their families, some perhaps lame needing to be carried, some deaf and dumb and needing to be led by those who could speak for them. Some blind, and unable of themselves to find their way to Him. What a task it was. A multitude in a wilderness place, and all anticipating His miracles or pleading for His help to effect a cure. But Jesus was not deaf to their cry for help, His help was freely given to that multitude, not because they sought the Truth, but because they sought the help which they believed He could give.

We perhaps need to ponder this, for this is the Spirit of Christ, whose example we are trying to follow. Perhaps we should ask ourselves the question, What is our spirit towards the multitude? What is our inclination when a need is seen? It is true the world (in a sense) loves its own. Also Jesus had a specific work of showing He was the Son of God, not only by His preaching but also by His miracles. But one phrase is inescapable. He was **moved** with compassion toward them. These people were the world, but He was not only able but also willing to help, even though it was not convenient. Yes, even though He might have excused Himself in the thought that the preeminent requirement of the time was to give Himself to meditation.

Perhaps then we should consider this aspect of the Spirit of Christ, and endeavour to orientate ourselves in the direction of His example. Not as austere condemnatory

figures of our generation, but as people known for their kindness and unostentation. Jesus did not go about condemning all and sundry. He was undoubtedly uncompromising in His denunciation of those who made a profession of righteousness in Apostasy, but that was a different matter indeed. For their work was injurious to the Truth and to His witness, whereas the world was only injurious to itself.

Later we read in Matthew 14:15-16:-

“And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

But Jesus said unto them, They need not depart; give ye them to eat.”

Now it is true that through the miracle of provision which followed Jesus' suggestion, a wonderful type emerged; for example in the gathering up of the fragments into twelve baskets, due to the multiplication of the bread which we are liable to dwell upon and overlook the far more simple aspects. But the fact remains that Jesus used the power of God to supply the world with provision in its need, even as God does the very same thing in a more abstract sense, for it is of His power that all mankind live.

Here again then, is seen the Spirit of Christ. Send them away, said the disciples, but Jesus said, give them to eat. The disciples were not to be blamed for making the suggestion. They could not know that Jesus would make it possible to feed the multitude. But it is clearly shown that He was mindful of a need; that mindfulness in its consideration for the people was righteous for God endorsed Jesus' motives by giving Him the power to supply for the multitude's need.

Here then is the Spirit of Christ. Of course there is no suggestion that disciples should set themselves up as a Philanthropical Society. Jesus did not do that for if He had taken such a course He would continually have been feeding the multitude. However He did show consideration for others, not just for His disciples, or His brethren, but also to the multitude, to the world.

This is the Spirit of Christ; forbearance of the multitude is the Spirit of Christ. The work of His disciples then in taking the loaves from Him and giving themselves to the considerable task of handing out all that food, was a work

of Christ, because of their Master's consideration for people in a particular need. What was done however, was not ostentatiously carried out. Ostentation brings its own reward of personal elevation as a result of the good works shown. The Spirit of Christ is not like that.

“And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone.”

(verses 22-23)

So we see that He did not make capital out of it; rather at the first opportunity He got away; and at last found the quiet meditation and prayer He had previously sought for. But it was not for long for He was again mindful of the disciples He had sent across the Sea of Galilee.

“But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

And in the fourth watch of the night Jesus went unto them, walking on the sea.”

(verses 24-25)

“And when they were come into the ship, the wind ceased.”

(verse 32)

Perhaps we should note that it was the fourth watch of the night. Let us consider the effort, after such an arduous day. He was undoubtedly the Son of God with power, but He also bore our infirmities: and so we see a selflessness. in His mindfulness of His few followers, as He went to their aid and comfort in those early hours of the morning. Even as they get to the other side of the sea, what do we find? Yet another arduous day for Jesus.

“And when they were gone over, they came into the land of Gennesaret.

And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

And besought him that they might only touch the hem of his garment: and as many touched were made perfectly whole.”

(verses 34-36)

Again as we see from the quotation, there was no rejection of the multitude who pressed themselves upon Him. There was no irritation, or avoiding of them. Nor a condemning of them. What patience was shown. How far we fall short of such an example. But the next chapter does show Christ's uncompromising witness against the false religious professions, who were the apostates.

“Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?”
(ch. 15:1-3)

So here in a simple yet sublime way we are shown the Spirit of Christ whose spirit we are trying to emulate.



**“ MY SPEECH
SHALL DISTIL AS THE DEW ”**

Duet. 32, verse 2.

One of the greatest gifts of God to mankind is the gift of speech. Let us consider the wonderful kindness of God in His ability and forethought for the needs of His creation.

We can scarcely realise what life would be like if no-one could speak, or sing or utter a sound, how dreadful would the repercussions be.

When God made man He knew the needs of man and therefore gave to him the power of speech so that man might be able to converse with his neighbour — and also that he might communicate with his God.

What a wonderful provision of God and what a power is contained in the tongue, the organ of speech.

The ages have reverberated with the sounds of tongues and masses have been swayed with the power of them — sometimes for good and sad to say, most times for evil. And so to remind us of this fact the Apostle James says:

“Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, withersoever the governor listeth.

Even so, the tongue is a little member and boasteth great things, behold how great a matter a little fire kindleth.

And the tongue is a fire, a world of iniquity, so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.” (James 3, vv. 4-6)

From this quotation we find that this wonderful provision of speech — the gracious gift of an all wise Creator can be, and, is used wrongly.

What a contrast we find then in the words of God uttered by Moses . . .

“My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass” (Duet. 32:2)

“My speech shall distil as the dew”

What a difference then there is to be seen in the speech (or Word) of God and that of man left to himself, whose fine words and fair speeches only bring him to the grave.

David, who was a man after God’s own heart was caused to say . . .

“Thy word (speech) is a lamp unto my feet and a light unto my path” (Psalm 119:105).

Distillery is a process whereby liquids are subjected to heat until they evaporate and after a certain loss of temperature return back to a liquid but having left any deposit of foreign matter behind.

The word of God acts like this, does it not, as we gather from the phrase,

“My speech shall distil as the dew”

“Like the dew of Hermon” Psalm 133:3.

The dew silently and secretly deposited on the grass — **during the night** surely a wonderful sight to behold — in the morning — all the globules scintillating and sparkling like jewels when irradiated by the sun each and every one — some large, some smaller — yet of the exact same substance.

This is surely a divine figure given to show us the ultimate achievement of the word of God — yes.

“My speech shall distil as the dew. Give ear O heavens and I will speak and hear O earth the words of my mouth (v. 2). My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.”

Here again the speech of God is likened also to the small rain upon the tender herb — nothing harsh or loud to uproot, but just that steady fine rain to give the tender plant the greatest benefit.

“Give ear and hear” . . .

Do we get the lesson? "My speech — My word shall distil as the dew," says the great God of heaven — What then of ours? Is our speech distilling — purifying to our brethren and sisters — or does it tend to be harsh and uprooting?

It can be so. A harsh word here and there can cause untold distress and anguish. The tongue is a little member and a deadly one. The tongue is a fire.

"For every kind of beast and of birds and of serpents and of things in the sea, is tamed, and hath been tamed of mankind.

But the tongue no man can tame, it is an unruly evil full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men which are made after the similitude of God.

Out of the same mouth proceedeth blessing and cursing. **My brethren these things ought not so to be.**"
James 3:7-10.

Truly these things ought not so to be, and would not be if our speech followed after the pattern . . . "My speech shall distil as the dew" . . .

In John 7, verse 46, it is recorded of the Lord Jesus Christ . . .

"Never man spake like this man."

Here was one who followed faithfully and obediently unto death the commands of God.

"Lo, I come to do Thy Will, O God" was His sole ambition.

He knew the depth of this statement given to Moses for the benefit of all God's children,

"Give ear — and hear — My speech shall distil as the dew."

J.S.



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

“Sheba, and Dedan, and the merchants of Tarshish
— — —.” (Ezekiel 38:13)

Dr. Thomas writing over a century ago penned the following paraphrase:-

“Thus saith the Lord God; Behold I am against thee, O Gogue, Autocrat of Russia, Moscovy and Tobolskoi; and I will turn thee about, and put a bit into thy jaws, and I will bring thee forth from the north parts, and all thine army, horses, and horsemen, all of them accoutred with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: among whom shall be Persians, Ethiopians, and Libyans, — — — and be thou Imperial Chief to them — — —.”

I proceed to remark that, although the Son of Man is his conquerer, he is to be antagonised by another power before he comes to fight his last battle, in which he loses both his life and crown. Ezekiel informs us that Gogue's earthly adversary occupies the countries of Sheba, Dedan and Tarshish; and that when the Autocrat (for Gogue is an autocrat ruling by his own will) invades the Holy Land for the purpose of spoiling the Jews, the Lion power of these countries assumes a threatening attitude, and dares him to execute his purpose. “Art thou come to take a spoil? Hast thou gathered thy company to take a prey?” Thus it speaks to Gogue: as much as to say, “Thou shalt not spoil Israel and subdue their company, if we can help it.” — — — Sheba and Dedan are districts of Arabia.

The Doctor of course was limited in his knowledge of how the Powers would orientate themselves at the time of Christ's coming. But the basis of his belief was the Word of God, and in the essentials of the latter day alignments of the great powers, as depicted by prophecy, he was on a sure foundation.

Thus, as can be expected, the continuing interest of the United States, and Britain its ally, in the area of the Middle East. Not only of Israel, but also of Arabia and the Persian Gulf.

The Iran-Iraq war has caused concern to America and Britain; and attacks upon shipping off the Arabian coast by the militants' aircraft has brought reaction from the President. U.S. Stinger missiles are being sent into Arabia to guard against Iranian air attacks. Suicide raids from Persia on Kuwait and Saudi Arabian oil installations and other important targets are not ruled out. Hence, some of America's most sophisticated defence weaponry is being sent for the protection of Arabia.

A United States official involved in talks with Arabian leaders commented that to be able to provide an effective air cover the United States needs airfields, warehouses, barracks and radar installations, since it is unwilling to have its carrier task force bottled up in the Gulf and vulnerable to air and sea attacks. Another aspect of America's contingency planning is for British and French warships along with American vessels to escort tankers through the Gulf.

All that America requires is for the Gulf Arab States to invite American protection and make available the necessary ground facilities. America then expects help from Britain, and also hopefully from France.

It does not require any great stretch of the imagination to consider how the Arabians will react if their situation becomes more threatened.

Thus is seen the potential alignment of the Powers, and their allies, in accordance with the predictions of the ancient prophecy.



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.

The message from the Manchester Gathering was a welcome token of the unity and love which binds us together in the One Body.

Our thoughts and supplications are with those in illness and trial hoping for the Father's healing according to His will.

“PENTRIP” Black Rock, Portmadoc.

Breaking of Bread: Sundays 11.30 a.m.

Bible Class: Midweek:

We were glad to have had a visit from Sister Nancy Brown on Sunday, 27th May and were grateful for the unity and mutual comfort and strength which such visits bring. Also were glad to have had the company of Brother and Sister D. Lancaster at the same time.

In our small way we endeavour to keep a place of remembrance in this part of the country and are thankful for the part we can play in providing a place in nice surroundings for our Brethren and Sisters. **per D.L.**

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

Breaking of Bread: Sundays 11.30 a.m.

Bible Class: Thursdays 7.30 p.m.

It was a source of joy to have the visit of Sister Nancy Brown from the Eden Ecclesia.

Such a visit assures of the unity which is so essential for the progress of the body, a comfort in these difficult times.