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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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**All Communications**

W. G. Butterfield  
15 Shrigley Rd. North  
Higher Poynton  
Cheshire  
SK12 1TE

J. A. DeFries  
R.D.1. Forestville,  
New York 14062  
U.S.A.

At the Table of the Lord

**"I . . . HAVE Poured OUT MY SOUL BEFORE THE LORD"**

**R**ecently help and guidance has been found through reading the example of Hannah, a faithful Israelitess. She was in sore distress because of being childless, while Peninnah, Elkanah's other wife, did bear him children. As a result, we are told:

" . . . her adversary also provoked her sore,  
for to make her fret, because the Lord had shut up  
her womb."  
I Samuel 1:6.

Elkanah loved Hannah more than Peninnah, and he gave her a worthy portion, more than to Peninnah. In spite of this, Hannah was provoked to fret. What was it that provoked her? Verse 6 tells us:

" . . . her adversary also provoked her sore,  
for to make her fret."

Her adversary — was it Peninnah that provoked her? It is probable she did; but when we look at the word here for **adversary** (Hebrew = Tsarah), we find it is often used as affliction, adversity, anguish. Perhaps her adversary was not only Peninnah, but also her own thinking and anguish. It is noted that here in I Samuel 1:6 is the only place this word is rendered "adversary." It is used often as adversity as in Psalm 31:7 —

" . . . thou hast known my soul in adversities;  
(TSarah)."

David's needs in his adversities were indeed known unto God, who granted him the necessary help. Also this word was used by Joseph's brethren as they said concerning him:

" . . . We are verily guilty concerning our brother,  
in that we saw the anguish (TSarah) of his soul, when  
he besought us, and we would not hear; . . . "  
Genesis 42:21.

It is most often used as trouble:

"God . . . is a very present help in **trouble**."  
Psalm 46:1.

Quite probably then the adversary which so sorely provoked and vexed Hannah might have been her own thinking and anguish because "the Lord had shut up her womb." She

fretted, which means to be troubled, to roar, to thunder, giving the thought of great agitation. Fretting is agitation! Not quietness, but a mind greatly stirred up as the roaring of the sea.

Our minds, Brethren and Sisters, unfortunately are inclined to be like that, especially when trials may go on as did Hannah's, "year by year" with no apparent solution. Thus we see that Hannah because of her fretting:

" . . . wept and did not eat." (Verse 7).

Elkanah, who loved her, rebuked and reminded, seeking to help. But she seemed deep in her grief and frustration so that:

" . . . she was in **bitterness** of soul, and prayed unto the Lord . . . " Verse 10.

**Bitterness** — the Hebrew word is **Marah** — is used also as chafed, discontented, or heavy. In this state of mind and in sore weeping, she did pray unto the Lord, laying before Him her sorrow and need.

As she prayed Eli, the priest, saw her and thought she was drunken. Hannah's rejoinder was:

" . . . No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." Verse 15.

What a lot these words tell us concerning Hannah. She was a "woman of a sorrowful spirit," grievous, heavy, in trouble — so much so that it affected her living for "she wept, and did not eat." In that troubled state, Hannah turned unto God.

How often, Brethren and Sisters, we may find ourselves in situations like Hannah's, which may fill our spirit with grief and provoke us to fret, thus becoming an adversary to our own selves. Can we not find help as did Hannah? We remember that **it was the Lord** who had shut up Hannah's womb. And He it is who oversees and permits our every circumstance, adverse or otherwise. Perhaps, with Hannah, we need to recognize that "with God, nothing shall be impossible." (Luke 1:37)

How did Hannah pray? With her whole being, for she said:

"I have . . . poured out my soul . . ." (Verse 15)

What does this tell us of her? She "poured out" ("spilled forth"), or as it is also used, cast off or shed. In desperation,

she spilled forth all that was in her heart; her adversity, her fretting, and asked for the Almighty's help. This spirit of Hannah makes us think of the Lord Jesus in all things subject to His Father, and in time of adversity, He sought Him, pouring out His soul. In our portion in Isaiah for today, the prophecy concerning Jesus tells us:

“Therefore will I divide him a portion with the great,  
 . . . because he hath poured out his soul unto  
 death: . . .”  
 Isaiah 53:12.

We seek to follow Him, to take up our cross. Is this not our greatest need and help in the face of adversity when our flesh is provoked to fret?

Let us listen again to Hannah as she spoke to Eli:

“ . . . out of the abundance of my **complaint** and grief  
 have I spoken hitherto.”  
 I Samuel 1:16.

**Complaint** used here by Hannah comes from a root meaning to **ponder**, and also is used as meditation, prayer, talk, or communication. This is not what we normally think of as a complaint, but is rather a careful thinking upon the circumstances in consideration of God's control over them. Perhaps David's words help:

“Hear my voice, O God, in my prayer (complaint,  
 meditation): preserve my life from fear of the enemy.”  
 Psalm 64:1.

David had much to fear from many enemies: from Saul, from Absalom, from Israel's foes, indeed from his own failures; but God was his strength and refuge, and so he poured out his soul. Our brother's exhortation was:

“Trust in him at all times; ye people, pour out your  
 heart before him: God is a refuge for us. Selah.”  
 Psalm 62:8.

**Selah** — value it considering the end. Do we with David, with Hannah need to turn more consciously and readily to our Father, and in that trust pour out, holding nothing back, and in nothing doubting that He will provide?

Going back to Hannah, as Eli perceived her spirit, he said:  
 “. . . Go in peace: and the God of Israel grant thee  
 thy petition . . .”  
 I Samuel 1:17.

“**Go in peace**” — the word is “**Shalom**” which comes from a root meaning safe, and is used as proper. Hannah came in turmoil, in bitterness of soul, weeping, unable to eat. She humbled herself before the Lord and found help through God’s high priest’s beseeching:

“ . . . Let thine handmaid find grace in thy sight . . . ”  
Verse 18.

### THE LORD REMEMBERED HER

The result of her pouring out and of her trust was:

“ . . . So the woman went her way, and did eat, and her countenance was no more sad.” Verse 18.

What a change! From anguish to peace of mind; from a sad countenance to one enlightened with hope and promise; from weakness to health. A great reversal. Was it not because of her firm belief that God **would** hearken, would do what **HE** knew was best? Thus she was able to leave the temple, restored in spirit, going forth with hope alive. After a time, we are told:

“ . . . the Lord **remembered** her . . .  
She bare a son, and called his name Samuel, saying,  
Because I have asked him of the Lord.”  
Verses 19, 20.

The Almighty must have been pleased with Hannah’s spirit as He was mindful of her need, and she bare the son so longed for. To **remember** means to **think on**. How gracious and filled with loving kindness is God; never is He unmindful of our needs.

We bring to mind a similar situation concerning Rachel who, although beloved of Jacob, was also childless. She too fretted because of her situation. And then:

“ . . . God **remembered** Rachael, and God hearkened to her, and opened her womb.  
And she conceived, and bare a son; and said, God hath taken away my reproach;” Genesis 30:22-23.

God hearkened. It must be that Rachael had cried unto the Lord, and He in His pity answered her. So Joseph was born — one who saved his brethren from famine; one who was outstanding in his trust in God as he faced sore adversity. Perhaps Rachael had told Joseph how he was born as an answer from God who hearkened and remembered; and so

Joseph was helped to grow in a spirit of supplication, being mindful of the need for his Father's help.

Thus it was that Hannah named her son Samuel, "asked of the Lord," revealing her trust and gratitude.

Her son grew and was used by the Almighty to bring about His purpose with Israel, later becoming His prophet and priest. As Hannah gave Samuel unto the Lord, as she had vowed, she would rejoice at the mercy granted — when God "remembered" her. Her spirit of love and faith was again remembered, for:

" . . . the Lord visited Hannah, so that she conceived, and bare three sons and two daughters."

I Samuel 2:21.

The Almighty **visited** Hannah. He oversaw her, ruled in her life, granting blessing and rejoicing in place of sadness — peace instead of fretting. And as her son grew and went about the work of God's people, as priest and prophet, would she not further realize in her heart how she had been so especially and graciously blessed?

Can we then, Brethren and Sisters, find similar help in our adversity, to come to our sister Hannah's mind? Can we as well, find the blessing that such a humble mind can bring? We are reminded of David's spirit expressed in his words:

"**My soul, wait thou only** upon God; for my expectation is from him."  
Psalm 62:5.

Rest on Him, depend on Him, being sure that He is mindful always. And again:

"In God is my salvation . . .  
Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah."  
Psalm 62:7-8.

If we pour out our heart unto Him, He will be the hope, the shelter, the trust sufficient for every need.

How helped we are in our struggles by the examples of Hannah, our sister of old, who was so wonderfully remembered and visited. Her name means **favoured** or **granted grace**. May we not hope to be so "Hannah-ed" if we utterly turn to the Provider of all blessing, our Father, praying with Hannah:

"Let thine handmaid find grace (Hannah) in thy sight."  
I Samuel 1:18.

J.A.DeF.

## Overcome Evil with Good

In our recent readings in Luke, we have given to us through the words of the Lord Jesus, practical help in understanding our nature. We are told in Luke 6:20-23:

“And he lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of God. Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake.

Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in like manner did their fathers unto the prophets.”

Jesus spoke of the blessings that will come to those who overcome and are allowed the hope of the Kingdom. He reminds us in the 46th verse of the need to value our place in His sight:

“And why call ye me, Lord, and do not the things which I say?”

It is easy to say we do God’s work, or say “ Lord, Lord”, but are we blinded sometimes to what we are really like? Jesus goes on in the 47-49th verses to say:

“Whosoever cometh to me, and heareth my sayings and doeth them, I will shew you to whom he is like:

He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth: against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.”

That first man in the parable, founded his house upon a rock, a sure stone — the Lord Jesus, and when trials came there was strength to lean upon. We too must be founded on that rock and to do so we must do those things commanded of us, out of love for God, who has given us the gift of that rock, His Son the Lord Jesus Christ.

It is love which is the basis of God's truth, for He is love and desires that we reflect it to one another. Not only to one another, but also as that 27-28th verses of Luke 6 tells us:

“But I say unto you which hear, Love your enemies,  
do good to them which hate you,  
Bless them that curse you, and pray for them which  
despitefully use you.”

This is perhaps one of the greatest trials of our faith, to do good to others who are hateful toward us. In our daily dealings with those of the world we see it is the flesh's way to strike out in kind — in anger, malice, and spite. But if we do this also, we are like the man who built his house on the sand, there was no foundation beneath him and he quickly fell to ruin.

“Pray for them which despitefully use you.” This is the last thing we would naturally want to do, but rather would try to get the upper hand, but if we do then we build up the man of flesh within us and destroy the man of spirit.

“And unto him that smiteth thee on the one cheek offer also the other.” Again a reaction which is not natural to the flesh, for the Spirit is teaching us to submit so that there can be a revealing of a different spirit. A submissive spirit looks beyond the circumstances of the moment prospectively to the blessings promised. If we are calling Lord, Lord, then we too must submit our flesh and overcome evil with good. We can find strength and help to reveal a meek and quiet spirit in the words recorded in Romans 12 where Paul tells us in verses 17-21:

“Recompense to no man evil for evil.  
Provide things honest in the sight of all men.  
If it is possible, as much as lieth in you, live peaceably  
with all men.  
Dearly beloved, avenge not yourselves, but rather give  
place unto wrath: for it is written, Vengeance is mine;  
I will repay, saith the Lord.  
Therefore if thine enemy hunger, feed him; if he  
thirst, give him drink: for in so doing thou shalt heap  
coals of fire on his head.  
Be not overcome of evil, but overcome evil with good.”

Can we see how if we can practically apply these words in our living, we can overcome not only the evil of the enemy without, but more importantly the enemy which is within our flesh? The same thoughts can be found in Matthew 5:44-48, the application of the spirit of the law and not the letter:

“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.”

Solomon who was endowed with great wisdom from God, gives the same message in Proverbs 24:17-20;

“Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

Lest the Lord see it, and it displease him, and he turn away his wrath from him.

Fret not thyself because of evil men, neither be thou envious at the wicked;

For there shall be no reward to the evil man; the candle of the wicked shall be put out.”

How keenly we should remember these words that there will indeed be no reward to the wicked, but only to those who rightly apply the word of God. If we rejoice when our enemy falls, then we take pride in fleshly feelings and only destroy the spirit man within us, he alone who can have the the hope of salvation.

Sometimes our flesh rebels at the restraints the Spirit places upon it. Its natural way is to retaliate, strike out, hurt when hurt is received not love the enemy or turn the other cheek. How can we be strengthened and helped to curb its appetite? Let us turn to Hebrews 12:1-3, for real help in this struggle:

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.”

This weariness is just what we must fight against, the laxity and despondency within our flesh that says it's too hard, its too much effort. Let us remember that man from Jesus' parable who built his house upon a rock. He must have labored long and hard to dig deep and reach that rock foundation on which to build his house. Our flesh is just as tenacious, it is not without hard work that it can be dug out and that foundation of rock reached — the Lord Jesus Christ — a place of surety and strength whereon we can lean.

“Nevertheless the **foundation** of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.”

II Tim. 2:19).

**M.C.S.**



## The lesson of Uzzah

We read of a great religious celebration that went wrong:-

“And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

And when they came to Nachon’s threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.” (2 Samuel 6:5-7)

**T**hirty thousand chosen men were in that great assembly, men who had been involved with David in success over the enemy of the House of God. But Uzzah’s rashness outweighed against all the zeal and religious display. There had been a forgetting of the great lesson of more than twenty years before. The lesson was very clear. In I Samuel chapter 6 we see the recorded details of what happened to the Philistines when they captured the ark of God.

“Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them did they not let the people go, and they departed?

New therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

And see, if it goeth up by the way of his own coast to Bethshemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.”

(I Samuel 6:6-9).

Yes, a new cart was involved in the return of the Ark to Israel. The Philistines must have taken hold of the Ark, and lifted it upon the cart, but they did it in fear and humbleness brought about by their suffering the affliction of God; therefore they were not smitten.

The Ark arrived back in its own land and we read what followed:-

“And they of Bethshemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

And the cart came into the field of Joshua, a Bethshemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord.

“And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Bethshemesh offered burnt offerings and sacrificed sacrifices the same day unto the Lord.”

(verses 13-15)

Everything had gone well to this point; the people standing back so that Levites could handle the Ark, it being acknowledged that it was the fitting thing to give the Levites who were in that place, the duty of receiving the Ark. But suddenly there was disaster due to a forgetting; a quick forgetting of what had already happened to ignorant Philistines.

“And he smote the men of Bethshemesh because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter.

And the men of Bethshemesh said, Who is able to stand before this holy Lord God? and to whom shall he go up from us?

And they sent messengers to the inhabitants of Kiriath-Jearim, saying, The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you.”

(verses 19-21).

The people had allowed curiosity to supersede reverence for the Ark of the Lord. They should have known better, especially as they had conceded that it was the Levites' duty to handle what had been so carefully kept in the Holy of Holies from the days of Moses over some four centuries. But suddenly they wanted to look at something which for centuries they had not been permitted to see. This was their chance, forgetting how the Philistines had just been smitten by God. So fifty thousand and seventy died, and as a result the Ark of God came into the house of Abinadab.

“And the men of Kirjath-Jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord.

And it came to pass, while the ark abode in Kirjath-Jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord.”

Yes, the Ark was there for 20 years. Why? Was it not because things were far from right? Nevertheless God forbore the people, helping them greatly, helping Samuel and Saul at the first, and at a later time, David. But then came this festive day to bring up the Ark of God from Baale, that is Kirjath-jearim, out of the house of Abinadab, whose two sons were appointed to drive the cart, it having been in their father's house so long. No doubt Ahio and Uzzah felt honoured at their position in this work. So, rashly, Uzzah grasped the Ark when it rocked; he had forgotten what his own position was in relation to the Holy Ark. He would not have acted in this way if he had remembered his own lowly unworthiness in comparison to the holiness of God. Oh yes, he no doubt thought he was exercising care in the Work. But there is something more important than care for the things of The House, though they are indeed important. This is the realisation of one's own lowliness and unworthiness in the presence of the Holy things of God. The honour of God comes first, not the honour of men.

Uzzah's position and appointment gave him no license to act in the way that he did in the work, so he was smitten. Of course David was involved in the downfall of this great setback.

“And David was displeased because the Lord had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?

So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.”

(2 Samuel 6:8-10).

David was displeased and afraid. He had meant well, but was still ignorant, and so were the people, who were themselves also involved. But then God showed there was nothing to be basically afraid of. So the one who received the Ark was blessed greatly.

“The ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household.

And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.

And David danced before the Lord with all his might; and David was girded with a lined ephod.

So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.” (verses 11-15).

Yes, David could see the Ark was indeed a very great blessing; but now he could see it as a blessing not to be treated lightly. The honour of God and His appointments come before the honour of man. If men introduce their own ideas into the work who is honoured?

So comes to us the lesson of Uzzah; and the lesson of David's subsequent abasing of himself and of his transient kingly majesty in the presence of the Ark of God.

“And David said unto Michal, It was before the Lord, which chose me before thy father, and before all his house to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord.

And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour.” (verses 21-22).



## Thou Art the Christ

In Matthew's Gospel record we read:-

“When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?  
And Simon Peter answered and said, Thou art the Christ, the Son of the living God.” (Matt. 16:13-16).

**H**ere we are shown that Peter was in no doubt as to who his questioner was — “Thou art the Christ, the Son of the living God.” Verse 17 shows us:

“ — — — for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

This was followed by the statement in verse 18:

“And I say unto thee, That thou art Peter, and upon this rock (i.e. belief that Jesus is the Christ) I will build my church (ecclesia) — — —.”

This firm belief of Peter bears out the truth of Acts 4:10 and 12:-

“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

If this is not believed then there can be no hope of salvation, and yet there are many million in fact who do not accept this simple teaching and are deluded by a false interpretation of Matthew 16:18 which claims that Peter was the rock upon which the true church is founded. It is true that the name Peter means stone or rock but Peter was not **the Rock** on which God's house was to be founded. This is made quite plain in Paul's first letter to the Corinthians ch. 10:1:-

“Moreover, brethren, I would not that ye should be ignorant, — — —.”

“And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and **THAT ROCK WAS CHRIST.**” (verse 4).

Again we read in John 11:25 where Jesus speaking to Martha says:

“ — — — I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die:

Believest thou this?

“She saith unto him, Yea, Lord: I believe that **thou art the Christ**, the Son of God, which should come into the world.”

This simple truth is revealed to all who are called of God and not to everyone — proved by Jesus’ own words in John 6:44 — “No man can come to me, except the Father — — — draw him: — — —.” For it is the purpose of God to call out a people to know His will, to be joined to His Son, and to believe that Jesus is the Christ and that there is no other name given under heaven whereby man can be saved.

“Whosoever believeth that Jesus is the Christ is born of God: — — —.” (I John 5:1).



## Salvation Cometh

It is recorded in Isaiah 61:11:-

“For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations.”

**A**s winter approaches the gardens will appear brown and drab, with leafless trees. As we look at the dead aspect how cheerless it will seem. But beneath the surface of the drab soil, seeds lie dormant; and beneath the bare and naked trees, roots still live though hidden away. At the time appointed the Lord will send His springtime again, then the sown seed will appear in a new and fresh form above the surface of the earth. At the same time the trees will come to life, the roots busying themselves to cause their buds to grow. The dead branches will no more be dead; it will be evident that they live.

Here is hope for us. These present times are dark, the people of the truth are withered away. There is but a gleaning left. The tree is bare, the glory is departed. But underneath, hidden away, thousands upon thousands, upon thousands will respond at the appointed time to that voice which said, “Lazarus come forth!”

The tree of the truth may seem to be virtually dead. But it is not; it **will** bud again It **will** grow again! Jesus is the stock of the tree. He is not here. He is hidden away; but when the sunshine of His arising **in power and light** is accomplished His branches, His members, will bud, will live! Thus faith will be realised. The faith of all who have faithfully believed. When the buds appear the glory will most surely follow. The glory of all the fulness of the truth as seen in creation when the tree is beheld in all the fresh green of its splendour. So the Lord will cause righteousness and praise to spring forth before all the nations.

Yes, because the springtime of God’s purpose is the time when the dark era has disappeared like a bad dream, and when all the people of God will praise Him for His goodness and mercy towards them.

Proceeding, the prophet says:-

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.” (ch. 62:1).

Yes, it is not so at present. The righteousness of the truth does not go forth as yet, with the brightness of the sun's rising. Salvation as a burning lamp does not yet appear. But we, like the prophet, who belonged to a minority in difficulty, can set our attention and our prayer upon that great day — continually remembering and praying for participation in it. What a change it will be, to see that which is cast down exalted in the earth, with the nations powerless to prevent it.

“The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name,, which the mouth of the Lord shall name.

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.”

(verses 2-3).

The phrase ‘thou shalt be called by a new name’ reminds us of the promise to the Ecclesias for those who overcome, in Revelation 3:12:

“ — — — I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, — — — and I will write upon him my new name.”

This is not a name in the register of the dead, the name of someone who has been. It is the name of someone who lives, who **is there** in the time of that great reviving, when the fulfilment of the promise has materialised.

“ — — — Behold, I make all things new. — — —.”

(Rev. 21:5).

But in the meantime the wintry situation persists; like desolation and a forsaking. But it is only for a time as the word of God so clearly shows. In Isaiah 62:4-5 we read:

“Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

For as the young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.”

Yes, the desolation is as the desolating work of the winter's cold fury; and the forsaking has been as the falling of the autumn leaves. But the message of the prophet is to encourage lest we despair. So it is recorded in verse 10:—

“Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.”

Yes, a few **can** prepare, just as many can and have failed to do. What are we to prepare? A highway — a **HIGH** way, so that we can travel forward, just as those in front of us (who now sleep) did their part in this preparation. But gather out the stones, for they will cause stumbling, they will cause offence. Stones in their hardness impede the way; gather them out and so lift up a standard to draw together the people. And what is the message for the people of God:

“Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.” (verses 11-12).

Ah, yes, **it has** been proclaimed to the end of the world. So **it is still** proclaimed, in God’s mercy, though the end of the world, this cosmos, has been almost reached. The message is to us: Behold Salvation is coming and also the reward, — and who are we to have a reward!? Yet in God’s great love and compassion this is what is coming. Then in that bright new time, the people of God **from beneath** and from **low estate** will appear in the raiment of the lily, which Solomon in all his glory did not possess. Will it not then be said in that day, that they have been sought out!? Yes, in that day it will be made quite clear they have not been forsaken. So will come to pass the prophecy’s fulfilment:

“For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.”



## The Signs of His Coming and of the End of the World

“ — — — the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” (Malachi 4:6).

**D**o the “fathers” care for the children? This is a very sore question, when a situation exists wherein thousands upon thousands of young people are leaving school with no prospects of employment. These are left in a sorry and aimless position. Drug taking is a follow through of such a vacuum in the affairs of the younger generation. The young under such an evil and transient stimulation retaliate against the “fathers”. Vandalism and violence are common events. Mocking and cruel behaviour by young people is prevalent. Sporting events are occasions of atrocious actions. Recently at a football match two hundred policemen had to make several charges with drawn truncheons as a section of the crowd tried to tear down a safety fence. The crowd arrived armed with one-inch ball bearings, lumps of metal and the sawn off ends of steel bars which they readily used. Another incident involved a large crowd of youths who smashed windows, and tore up fences along roads in Hayling Island, attacking youths living in the vicinity.

But such trouble is not confined solely to Western countries. Poland for example is having its problems where there is disillusionment and discontent amongst an entire generation. The fear is that there will be an infiltratement of the chronic Western decline; and there is considerable exhortation from Communist leaderships for effective organisation to redirect the energies of the young. Hungary has appealed to its young people to strive for a better society; to develop a sense of moral values, appreciation of honest work, industriousness and assumption of responsibility. But anti-social tendencies continue.

Drugs may not be the problem in Moscow but drunkenness amongst teenage consumers of vodka is very much a one. Sobering-up stations are being used where school children and students are “dried out” after their excesses.

The gap between “the fathers” on “the children” is very great in these dark times. Greatly displeasing in the sight of God, who would have the young directed in better ways. Hence the prophecy:-

“ — — — he **shall** turn the heart of the fathers to the children, and the heart of the children to their fathers.”

God’s servant can do this, with His help. It is what God desires for young people, for without such a solution, the only outcome would be a smiting of “the earth with a curse.”

**News from the Ecclesias**

**EDEN, NEW YORK, Grange Hall, Church Street.**

Sunday: Breaking of Bread 11.30 a.m.

Sunday School 1.30 p.m.

Bible Class: Midweek: Forestville and Orchard Park.

Alternate Week: Revelation Study.

As 1984 draws to a close, much gratitude is felt for the help and guidance known under God's hand. There has been joy and sorrow, trial and provision, chastening and blessing.

As we look and long for the coming of the Lord Jesus, may we grow in effort and constancy to serve Him and each other in the bonds of the one Body.

**J.A.DeF.**

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**"PENTRIP" Black Rock, Portmadoc.**

Sundays: Breaking of Bread 11.30 a.m.

Bible Study: Midweek.

Strength has been granted to visit Manchester and attend the Meeting on October 28th and to visit all the brethren and sisters there. We are grateful for this privilege in these difficult times.

Help and encouragement has been received recently by reading the Life and Work of Dr. Thomas. His life, faith and work is an exhortation and uplifts the mind in difficult circumstances which we are required to face.

**per D.L.**

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

Sundays: Breaking of Bread 10.30 a.m.

Thursdays: Bible Class 7.30 p.m.

We have been glad to have had the company of Sister Williams of Black Rock on Sunday, 28th October and Thursday, 1st November. Such a visit as this does strengthen the bonds in the Truth.

We are grateful for guidance given in ecclesial affairs.