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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 ye be not deceived"

AT THE TABLE OF THE LORD

REMEMBER YE THE LAW OF MOSES MY SERVANT

IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST

SIGNS OF THE TIMES

NEWS FROM THE ECCLESIAS

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At the the Table of the Lord

As the record of Israel's going out of Egypt is again brought before our minds, it should cause sober and careful reflection as to our own position. The Spirit has preserved this account that we, His servants, may benefit, if we are faithful in our studies. How then, are we to be helped by it ?

The descendants of Israel's twelve sons were experiencing hard bondage, in a land foreign to their promised inheritance. There appeared at this time little hope of realizing the promises given to their fathers, Abraham, Isaac, and Jacob. We can imagine what the mind of the faithful Jew would have been, as he labored to fulfil the unreasonable and cruel requirements of the oppressor. What a longing to be free of the hardship—a fervent desire to be delivered from the darkness and to be given the inheritance promised by God. The yearning would result in intense supplications, would it not ? Oh, that their God would hear and help ! What sorrow of mind must have been theirs, as they waited for whatever next would befall them.

But their God *did* hear them. He said, “ I know their sorrows,” and thus a deliverer was sent : Moses, one “ drawn out,” was given the great work of “ drawing out ” His own people from Egypt's bondage. Out of the midst of the burning bush in the Mount, God spoke :—

“ . . . I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows ; And I am come down to deliver them out of the hand of the Egyptians . . . and to bring them . . . unto a good land . . . Come now therefore, and I will send thee . . . that thou mayest bring forth my people . . . out of Egypt.”
(Exodus 3 : 7-10).

Here, then, was a deliverer and we have now the same blessing, the Lord Jesus, sent by His Father and ours, to lead out the Israel of God.

The Name of God

It is through the deliverer that God's purpose is made known to His people. Moses was appointed to reveal the name of God to Israel. “ I will be in whom I will be.” What depth of meaning for the faithful ! God said, “ this is my name forever, and this is my memorial to all generations.” A Name never changing, enduring forever, and one which is to be a remembrance to all generations. The Name, the Yahweh Name, holds the promise of God dwelling in those who are united to Him. We try to grasp the glory of it.

There is a people called to make up the Name of God. These, knowing their name, are to be led out of bondage to serve Him. It is only by a going out, a leaving behind of all that is vanity, and a giving of ourselves completely to Him, that we may partake of that Name.

As the Spirit works in us, the wonder is revealed increasingly, and what is our response? Is it a growing unshakeable determination to utterly forsake Egypt and its fleshpots, to serve, without swerving, the Creator? That Name—Yahweh—should become so precious that every other name under the sun is put away. If we *are* indeed the people of His Name, what glory—but what responsibility! *He will* be manifest in those whom He has selected. Ultimately, this will be, but even now, through our wilderness probation, our lives must be a living manifestation of that Name.

For Moses and for Israel, this Name was to mean deliverance, the fellowship of God, and the leading forth by His Spirit on their travels toward the inheritance. It is so with us. Reflection brings a wonder: we have been permitted so recently a further deliverance from apostacy. A further calling out, so near to the end of our probation! Nor does the Spirit cease with the calling out. Before Israel always the fire and the cloud pointed the way. It was there to guide their every step, and *yet* they murmured and lacked faith. Did it become so ordinary they forgot? It can happen to us and so the struggle must never stop, to keep the calling alive and real; the dependance on the Spirit ever with us. The God of Israel's promise was, "I am Yahweh . . . I will take you to me for a people, and I will be to you a God . . ."

He is still the same God, walking before us, who are His people. The eyes of faith, true faith, will enable us to look beyond the present stress and sadness, to the time when His name *will* be manifest in His children—

"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and shall be their God."

A Time of Testing

Coming out of Egypt, Israel faced a long wilderness march and a trial of their faith. How fitting that it should be a wilderness—a solitary place, wherein was no help of man at all. They were in the hands of their God and must be taught to submit and wait patiently for *His* good time. We remember, they had seen with their eyes the miracle of the Red Sea with Egypt's armies wiped out, while they themselves were led through—a baptism of water and a drawing out to new life and hope; but what was their response? Within three days they murmured. The flesh thirsted and must be satisfied, but

the water was bitter. God's power was forgotten, and the cry raised, "What shall we drink?" This, so quickly after their deliverance—but consider, we are often tested in the same way.

When at the first we were called out of darkness, how grateful we were. Now we are in the wilderness, a solitary place indeed. How forsaken we are apt to feel at times—so few, only a remnant to continue in the travels Zionwards. Our flesh may cry out for sustenance, but if we can overcome and put it down, the bitterness of soul we experience may become a sweetness, a saviour of life, even as Marah's waters were made sweet. We need never cry "What shall we drink?" *His provision is enough.* Rather, let our yieldingness be known to God, and then the mind of the Lord Jesus will come—"O my father, if this cup may not pass except I drink it, thy will be done." We are called to be part of Him, children of His Father, partakers of His life, and He is asking, "Can ye drink of the cup that I drink of?" For His sake we are passing through the wilderness and His footsteps are before us to follow. They lead to life and joy forever with Him.

Again, only a short time, a month and a few days after the sweetening of the waters, the Children of Israel murmured. They were hungry and how quickly they reproached Moses and God :—

"Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and when we did eat bread to the full ; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." (Exodus 16 : 3).

The flesh again must be satisfied, even to the returning to that which had been left behind. Can we allow *any* longing to so reign in our hearts that there becomes a willingness to return to the darkness and oppression we have left? How sad when this is seen, the flesh may be comforted for a time, but darkness reigns and soon the true Light will reveal how false has been the satisfaction.

What and where is our heart's desire now that we have been granted added opportunity for cleansing and for proving? Faithful brethren and sisters will gratefully submit to ordeals which hurt the flesh, remembering that they are the means to the End appointed for the Israel of God.

For all the faithful, God has sent manna. He said to Moses :—

"Behold, I will rain bread from heaven for you ; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." (Exodus 16 : 4).

Our very gathering, then, of the provision of God's strength, is to prove us. What kindness is shown—a means of life which must be so precious and necessary for us, that we will faithfully gather it,

value it, and feed upon it continually, waiting for the time of inheritance. Israel wearied of the same food every day, not realizing that they were to be partaking by faith of the true Bread of Life, Jesus Christ. May we fail also to see in all that God has provided, the living hope of redemption in the Lord Jesus? Can our studies and work become so regularly a part of everyday duties that the value is overlooked and the One to whom they lead us is forgotten? If we lack in appreciation, there will be no building up. We shall not be truly fed and cannot then remain alive in the Spirit. Then the wilderness journey will become a weariness, bringing faintness of heart, and a falling in the way. The Spirit's warning is one we must give ear to:—

“And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no.” (Deuteronomy 8 : 2, 3).

Now is the time for our proving—so recently and so keenly felt : the proving whether we *will* keep His commandments, or no. Are we humbled, made to know how frail indeed is *our* strength, how little we can depend upon ourselves, our own plans, our own inclinations? God *will* know our hearts ; are we ready to show that they belong to Him alone?—Is our desire, overcoming the insistence of the fleshly yearnings, to keep His commandments?

Then, if this is so, we know it can be said of us : “ He humbled thee, and suffered thee to hunger, and fed thee with manna . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.”

Let us now examine our hearts. What is the result of the proving, remembering it is not yet over? What have the experiences of the last year done for us? Have we learned new humility, realizing that our Creator grants the necessary help? Are we brought to a better understanding of the mercy shown as we have been called out? Are we getting to the mind of Moses, as he saw the hand of his God working with His people? :—

“The Lord is my strength and song, and He is become my salvation : He is my God, and I will prepare him an habitation, my father's God, and I will exalt him ?” (Exodus 15 : 2).

J. A. DeF.

Remember Ye the Law of Moses My Servant

Assembled before Mount Sinai after due preparation, Israel heard the “voice of the trumpet exceeding loud.” They saw the lightning and the Mount “altogether on a smoke.” As the mountain quaked and the thunders reverberated, they trembled. These impressive circumstances were necessary to show the greatness of their God, whose presence was now with them, and whose voice they were soon to hear. Never before or since have a nation, heard His voice. Although so awe-inspiring, how great the privilege! The impression made upon all minds must have been deep, and sanctified in their eyes the whole of the Law which came from God through Moses.

“ And God spake all these words ”

(Exod. 20, v. 1)

Many times in the Word of God the expression is read : “ The Lord spake unto . . . ”, or, “ The Word of the Lord came unto . . . ”, without the solemnity of such a declaration being appreciated. Was the occasion chosen at Sinai that all the people of God might know the reality of God’s voice, and be able to appreciate the words of the prophets and faithful messengers as coming from God Himself? Without the experience at Sinai, Israel could never have sufficiently appreciated the call of God, and the importance of His Word. Those of Israel who have come after, including the present generation, can profit by the same experience. It is recorded for that purpose. The mind can be taken into the solitude of the Sinaiatic mountains away from all the clamour of man, and there see a nation stilled, and awed by a spectacle never granted to another people. There the elements of lightning and thunder, of fire and smoke are controlled by the Maker of them all. And then in the majesty and grandeur of such surroundings and divine circumstances, His voice, the voice of the Creator of the heavens and the earth can be heard to the limits of the camp—each word, each sentence pure in intonation and meaning, so that everyone feared. And what man would not fear when brought into such intimate presence with the God of Heaven and earth?

This was to be a lesson for all time. To teach the care of approach to God, and to ratify the sanctity of every word of God. Without an appreciation of this lesson, the conception of God is dim and unreal. Man, and the things of men, assume the greater importance in the mind. Holy things tend to be treated as common, and before long perdition is reached instead of the glory promised by God. Minds imbued with the greatness of God, and the honour of being allowed in His presence, show their appreciation

in their attitude and words ; especially in prayers uttered before the congregation. These are short and explicit, not in the nature of addresses or exhortations. They fill the precise need of the moment and no more. If thanksgivings are being expressed, the thoughts are confined to that theme. Discursive remarks are avoided. Sentences are trimmed to be full of meaning rather than too full of words. Those listening are then helped to feel they are in the presence of God rather than man. This sentiment is powerfully expressed in the Word :—

“ *Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God : for God is in heaven, and thou upon earth : therefore let thy words be few.*” (Ecc. 5, v. 2).

If the atmosphere of Sinai can be breathed for a little while, in which the august presence of God was so forcefully and dramatically seen, this lesson cannot fail to be learnt.

The Introduction

“ **I am Yahweh thy God, which have brought thee out of the land of Egypt, out of the house of bondage.**” (Exod. 20, v. 1).

Yahweh, according to the Jew, is the incommunicable name of God. Is it because of the majestic circumstances and awesome experience of his forefathers at Sinai, that even the Jew to-day when asked to read Yahweh, says *Adonai* (Lord) ; in his opinion a less sacred name ? Point out to him that the spelling of Yahweh in no way forms the word *Adonai*, and he seems baffled. He is so steeped in tradition through which generations of Jews have always avoided pronouncing the name Yahweh. If he is persuaded to say the name, he does so in an undertone. Should not this fact which can be simply proved, make those who are “ Jews ” inwardly feel something of the majesty associated with Sinai, and something of the honour of being able to have the record of the divine voice which spake there to Israel :—

“ *I am Yahweh thy God . . .*”

In the simple short announcement nothing more is spoken of than the deliverance of that nation of some two million souls from bondage. With the scene before the mind :—the great mountain shaking, the lightnings and thunders, and the people encamped before the Mount, washed, clean and undefiled ; and then with the reflections on the recent cruelty of the Egyptian bondage, the horror of the taskmasters, and the tragedy of the destruction of the new-born males, followed by the flight from Egypt after the humiliation and defeat of Egypt’s greatest gods—and now all are safe and secure from past terrors under the outstretched wings of Him who has achieved all, and whose voice they hear say—

“ I am Yahweh, thy God, which have brought thee out of the land of Egypt, out of the house of bondage.”

—the one whose heart would not be touched would be hard indeed. In the sincere emotion provoked, gratitude would know no limit. Spontaneously the heart-cry would be—

“ All that the Lord hath spoken will we do and be obedient.”

God's welcome to His people at Sinai is as simple as it is majestic, a welcome which will be heard again at Sinai by those who are judged there and approved. Those who will constitute the whole house of Israel, the twelve tribes redeemed will hear that welcome with no less feeling of gratitude than Israel of old. They, too, will think of their time in Egypt, their sufferings, anxieties and difficulties. They will think of the scorn and the reproach, of the sorrow and the shame—and now of what it was all for—to bring them unto Yahweh their God, a perfected and redeemed people. They will leave Sinai with joy.

“ Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head: they shall obtain gladness and joy: and sorrow and mourning shall flee away.” (Isa. 51, v. 11).

And in the Spirit of the announcement at Sinai, these words are added:—

“ I, even I, am he that comforteth you.” (Isa. 51, v. 12).

The Ten Commandments

In cold print these three words seem to connote “ catechism,” “ decalogues,” and other things. They strike a chill to the mind which has become warmly appreciative of being allowed to be present at Sinai. In considering the Ten Commandments, Gentile association must be cast on one side, whilst the divine voice softens and enlarges the understanding.

Why did *Adonai*, the Lord, choose to utter just ten commandments to the congregation out of the many which were to be given? In the choice there must have been a purpose. “ Ten ” in Hebrew is the tenth letter of the alphabet, *yod*, the letter associated with the special name of Israel's God—*Yahweh*. This figure “ ten ” either as a fraction or as a whole number, was constantly before the mind of Israel because of its divine significance.

The Hebrew brethren and sisters were required to give a “ tith ” or “ tenth ” of their increase. In this, there was the recognition of a “ ten ” or “ tenth ” belonging to God. The daily provision of manna for each brother and sister was an ‘ omer,’ or *tenth* of an ephah. This was indeed the direct gift of God from

heaven, later seen in Christ Himself. Finally, the Body of the Redeemed is seen as the “*tenth*.” When the prophet Isaiah was asked, “How long?” the answer was:—

“*Until the cities be wasted without inhabitant . . . And the Lord have removed men far away . . . But yet in it shall be a tenth . . . as a tiel tree, and as an oak, whose substance is in them when they cast their leaves : so the holy seed shall be the substance thereof.*” (Isaiah 6, vv. 11/13).

The cardinal numbers as chosen by God in the Hebrew (and since copied by many languages) had for a basis the figure ten long before man thought of the decimal system. Eleven is ten and one, twelve is ten and two, and so on. The twelve tribes of Israel in Hebrew were the ten and two tribes. God’s portion represented by the ten, and two added—a fifth, speaking of the redemption through which all Israel would be saved. (The association of the fifth with redemption was first seen when Joseph commanded the Egyptians to give a *fifth*; and they replied “Thou hast saved our lives.” Further instances will be noted in the Law where the offering by a transgressor had to include the principal plus a fifth, which will be seen to impress the same lesson).

The importance of God’s arrangements in little details is seen, impressing the mind with their power and wisdom. Carefully considered, they afford help in bringing the mind to that state of wonderment mixed with devotion, which is the fertile ground for the growth of humility and all godly qualities.

(To be continued).

“If any man have not the Spirit of Christ”

“*If any man have not the Spirit of Christ, he is none of his.*” (Rom. 8, v. 9).

Thousands, yea millions profess Christ and many of these greatly exert themselves in carrying out ‘Christian’ works. Self-denial, study and arduous tasks are often undertaken which not infrequently impress the unbeliever with their sincerity and selflessness. Yet there is a grave warning of Christ’s which these and the majority of ‘Christians’ overlook:—

“*Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven ; but he that doeth the will of my father which is in heaven.*”

“*Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name have done many wonderful works ?*”

“ *And then will I profess unto them, I never knew you : depart from me, ye that work iniquity.*” (Matt. 7, vv. 21/23).

At first it seems that a strange paradox is here : some rejected at Christ's Judgment who have called Him ' Lord,' and who have spent time and energy teaching in His Name ; have claimed to heal in His Name ; and in His Name to have done many wonderful works. How can it be that such industrious professors of Christ are rejected as *workers of iniquity* ? This judgment is certainly not one which would be arrived at by man, who would be full of praise for such people ; and yet the judgment must be absolutely right for it is the judgment of Christ, the Son of God. It should be remembered that :—

“ *The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart.*” (I Sam., 16, v. 7).

The prophet Jeremiah declares that the natural heart is dangerously wicked. The Lord Jesus showed to the hypocritical Pharisees that defilement was not through failing to wash the hands, but because of the abominations which proceed from the uncontrolled heart. Through the mercy of God, and the power of His Spirit, a change of heart is possible. Thus saith the Lord :—

“ *But to this man will I look, even to him that is poor (weak, humble) and of a contrite spirit, and trembleth at my word.*” (Isa. 66, v. 2).

The word “ trembleth ” does not infer fright, but rather a vibrant or living response to the word in the same way that strings of an instrument will vibrate and respond with the same sound as given by another instrument. Hearts which are heavy or gross with the cares of this life can never respond in this way ; neither can hearts which are proud and lifted up. The possessors of such hearts may make much profession ; may make great sacrifices, and seem very industrious, but unless there is a real change of heart it is all in vain. That change can only come by a submission to the power of God, and His spirit received through His Word.

Valiant hearts for the Truth will never condone any departure from the Word. They will choose to suffer affliction rather than acquiesce in the wresting of any part of the Word to suit the ways of man, for they know that at the Judgment seat there will be fulfilled the declaration of Christ :—

“ *The Word that I have spoken, the same shall judge him in the last day.*” (John 12, v. 48).

Brethren may fall through weakness and in the mercy of God be allowed to recover themselves. Repeated failure indicates there is no real change of heart, and their departure from the Body is only a matter of time.

The Judgment is near. Christ will look into each heart. How needful the searching that nothing prevents the full acknowledgment of the whole of His Law, and the submission to His Word that the heart may be adorned by His Spirit.

W.V.B.

The Signs of the Times

“Except those days be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.”

Recent publications in the press, the report of the United States Atomic Energy Commission, and statements by eminent scientists show clearly how real is the danger that the human race could be destroyed. Even the continuation of test explosions might so contaminate the atmosphere with radio-active “fall-out” as to endanger human life either by direct contamination or by contaminating food, or even worse by the possible genetic effects (such as, sterilising the human race or changing the progeny into monstrosities).

Man can find no protection against such weapons of destruction. The danger that “there shall no flesh be saved” is very real.

To the majority of people in the world these things bring apprehension—“men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” To other people of the world this same sign brings hope, being recognised as a sign of the return of Christ—people who profess they are the *elect* but in works deny this. Such rejoice in the signs, perceiving that the return of Christ is near, realising that it is for the sake of the *elect* that the days are to be shortened. They pray to be taken care of so as to “escape those things which shall come to pass,” but they fail to take heed to the warning:—

“There shall arise false Christs, and false prophets, and shall shew great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect.”

There are many who believe they are of the *elect* who are deceiving themselves and being deceived.

Those who truly are the *elect* will respond to the warning given by Christ—they will watch. They are those who “by reason of use

have their senses exercised to discern both good and evil." They will not blindly follow others in judgment. They would never have to confess "Yes, I voted for such and such a resolution but I did not understand it." They will respond to the words of Christ :—

"Watch ye therefore *and pray always that ye may be accounted worthy to escape all these things . . . and to stand before the Son of man.*"

The prayer will be to be "accounted worthy." This is a time of shaking when each one must "watch" and examine himself, realising that those who are not of the *elect* will be deceived.

J.H.W.



News from the Ecclesias

Chilwell (Notts.).—Adult School Room, Acacia Walk, Chilwell.
Sundays :—Breaking of Bread, 11.0 a.m. ; Sunday School, 2.45 p.m. ; Bible Class, 3.45 p.m. ; Wednesday, 7.45 p.m.

All the brethren and sisters were at Manchester on April 10th for the Breaking of Bread, and the following day for the Fraternal Gathering. A most helpful and instructive time was enjoyed. It was a pleasure to see and hear our Bro. DeFries and the unity was so complete with our sisters in U.S.A. Each one felt "it was good to be there." We thank the brethren and sisters for their welcome and comfort during our stay which was much appreciated. We were glad too to have Bro. DeFries with us on April 17th in the work of the Truth.

Final arrangements are now complete for the lecture at Beeston on April 23rd.

R.G.

Criccieth.—Breaking of Bread, 11.30 a.m. ; Bible Class, 3 p.m.

It was good to have the pleasure of meeting nearly all the Remnant at the Fraternal Gathering of the Manchester Ecclesia on April 10th. We feel the blessing and strength received on this occasion and also at the meeting the previous day, and trust that we may be able to prepare the way for the work here during the coming months.

per J.H.W.

Eden, New York.—Grange Hall, Church Street. Sundays : Breaking of Bread, 11.15 a.m. ; Sunday School, 10 a.m. ; Revelation Study, 1.30 p.m. ; Bible Class : Mid-week alternately in Fredonia and Hamburg.

Plans are going forward for another lecture in Eden, immediately after the hoped for face to face contact with those to whom we are bound across the sea.

The fellowshiping of sorrows, testings, and joys is a very real experience—one which sharpens the realization that God will know our hearts and will reveal that which defiles, so that it may be removed. Through this, the faithful are warned and more firmly established. For this bond and this evidence of God's love we are grateful.

Further visits are anticipated, subject to the will of God.

J. A. DeF.

Manchester.—Memorial Hall, Albert Square, Manchester. Sundays : Breaking of Bread, 11.30 a.m. ; Lecture, 3.15 p.m. Thursdays : 7.15 p.m., at Onward Hall, Deansgate. Law of Moses Class : Second Saturday in the month at 3.30 p.m.

It was a blessed privilege to be permitted the Fraternal Gathering on 'Easter' Monday, enhanced by the presence and help of Bro. DeFries from the States. The exhortations on 'Holiness to the Lord' provided a lofty and inspiring consideration. The atmosphere was one of tranquility and peace which helped the mind to realise how precious are His gifts now, and at the same time gave reality to the hope of being present at the Gathering in Zion.

After spending ten days with us Bro. DeFries returned from Manchester Airport on April 18th. Those seeing him off were privileged not only to see the plane from a close vantage point before taking off, but, by special permission, were given the opportunity of going inside the plane. In a brother's words "I personally shall never forget the trip to the Airport." As it were we seemed to be right back in the days of the Apostles when Paul took leave of the brethren and as we write these few words the scene is vivid still in our minds. Coming down the plane steps it was noticed that the sign above bore farewell greetings in seven languages, and the last in Hebrew—"Shalom", a word which expressed what we felt as a result of our brother's ministrations and company. May we all be found in Yerushalom when its name is 'Shammah'—'The Lord is there!'

With great regret the withdrawal is announced from Bro. and Sister Luty on account of their persistence in a contentious spirit.

W.V.B.