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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"**

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AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

LESSONS FROM MARAH

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

NEWS FROM THE ECCLESIAS

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## At the Table of the Lord

### “COUPLED TOGETHER”

**I**N OUR PORTION IN EXODUS, we have been taken by the Spirit with Moses in his experience of leading Israel out of Egypt through the wilderness and ultimately into the inheritance promised by the God of Israel. It all happened almost 3,500 years ago, but, by the Spirit, it can be as real to us as if we were right there with Moses. How blessed we are, brethren and sisters, in this privilege, for it helps us to comprehend more fully the mercy and provision of our Father ; it helps us to perceive His love and grace. He has revealed this that we may respond pleasingly.

Let us, then, go with Moses as God spoke to him, and through him to Israel. No other nation, no other people had heard nor ever would hear the voice of God as Israel did at Mount Sinai. There God gave Moses the Law, as a schoolmaster to lead Israel to their Messiah. In Exodus 24, we find Moses ascending unto the mountain at God's command, verses 15-18 :

“And Moses went up into the mount . . . and the glory of the Lord abode upon Mount Sinai . . . and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud . . . ”

Let us enter into Moses' mind as he went up that mountain toward the glory of the Lord, seen as a consuming fire. How he would fear and tremble ; yet, he went. He would be overwhelmed with the awfulness of this power ; yet, he believed that God was just, merciful, and that this great power was for the good of those who truly feared Him. Let us join in spirit with Moses as he went up that mount ; as he entered the cloud, he heard God speak out of the devouring fire, to reveal to Moses, to Israel, and to us, His grace in the provision of the laws and the sacrifices. Now He is to instruct concerning the tabernacle, His dwelling place on earth. No detail was left to Moses' or Israel's discretion or whim, but each part of that dwelling place of God on earth had its purpose and spoke of His great glory to be accomplished in the Anointed One. As Moses listened to God's words, he would feel awed, indeed, at God's complete provision for His people. Can we grasp the Spirit of Moses in receiving and discerning God's grace ? Can we join with him in his wonder and gratitude ?

### “WITH HIS HEART”

In Exodus 25, we listen to God's instruction to Moses, verse 2 :

“Speak unto the children of Israel, that they bring me an

offering : of every man that giveth it willingly *with his heart* ye shall take my offering.”  
(verses 8-9) :

“ . . . let them make me a sanctuary ; that I may dwell among them. According to all that I shew thee, after the pattern . . . shall ye make it.”

All of Israel whose hearts were right were permitted this great responsibility and privilege. Of their substance, of their work, of their hearts, it was a share in the blessing that was allowed. Further instruction is found where we read of those chosen to work on the tabernacle.

“ . . . every wise hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it.” (Exodus 36 : 2).

How much this speaks to us of the work of building the house of God—a work we can be engaged in just as were our brethren in Moses’ time. It was not only those whose hearts were *willing*, but also their heart must be *wise*—“in whose heart the Lord had put wisdom.” Willingness alone was not sufficient ; it had to be done by those made wise in heart by the counsel of God. Our offering, brethren and sisters, our work in His house must also be done in wisdom to be acceptable. We can all look back and see occasions where we were not wise, where our work, however willing, may have failed to build up His house, to edify one another as we are commanded. The help we find as we listen to God’s words to Moses is a guide to us, brethren and sisters, in our willingness to work for His dwelling place, to be a part of it. In addition, Exodus 36 : 2, tells us, “ . . . every one whose heart stirred him up to come unto the work to do it,” were the ones permitted to do this great work. *Stirred up*—our heart does need to be lifted up, enlarged as we can imagine Moses’ heart was there on the mount. The word is used by David in Psalm 86 : 4 :

“ . . . for unto thee, O Lord, do I lift up my soul.”

David offered his life. As we seek to join in the work of His house, is our heart wholly lifted up to it in wisdom, desiring to magnify God ?

#### MY HEART IS THERE

All, then, in Israel who had a part in the offering, who did it willingly, wisely, because their heart was stirred up, were deeply involved in the work of that dwelling place of God in their midst. As they saw the tabernacle completed and witnessed the cloud cover “the tent of the congregation, and the glory of the Lord

filled the tabernacle" (Exodus 40 : 34), they could say with joy and gratitude, "my heart is there ; I have a part in His dwelling place." What of ourselves, brethren and sisters ; are we—today—as involved in His dwelling place as our brethren in Israel ; is *our* heart there ? Do we give of our time, our energy, our substance, our living, our love for the work of that house—willingly, wisely, with our heart stirred up ? Do we feel and sense the part God has given us in this great work ? The Body, scattered now, may still know the delight in His presence if each member shares this perception and responsibility.

#### "COUPLED TOGETHER"

To further help our heart to be involved, let us listen with Moses to God's instruction, Exodus 26 : 1-6 :

"Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet : with cherubims of cunning work shalt thou make them . . . thou shalt make fifty taches of gold, and couple the curtains together with the taches : and *it shall be one tabernacle.*"

Also, verse 11 tells us, "Thou shalt . . . couple the tent together, *that it may be one.*" In verse 24, we read of the boards for the corners, ". . . and they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring . . ." Here was the work of many hands in the curtains of linen, the curtains of goat's hair, in the boards, all coupled together, the Spirit tells us, to make one tabernacle. The word "*coupled*", we find, is used as *join, compact, have fellowship with*. This helps us to realize the oneness of His dwelling place with every heart involved in the work. Those wise hearts, stirred-up hearts, all coupled together to make the *one* house of God, joined in fellowship, so that this house was truly "one tabernacle". It is an exhortation for us, brethren and sisters, as we struggle to be part of that house where He is delighted to dwell. Are our hearts, our hands united in this work, compacted together to magnify the God of Israel, working in a unity and singleness of purpose to build up the unity of His house ?

#### "JERUSALEM . . . COMPACT TOGETHER"

To help us to rise up to this work, we are shown the spirit of David in Psalm 122, a song of going up to Zion, the habitation of God, the goal for which we are struggling to reach. Verses 1-3 :

"I was glad when they said unto me. Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact (coupled) together."

Once again, we are shown the habitation of God, united in a fellowship in which David's heart was joined. His words continue verse 4 :

“Whither the tribes go up, the tribes of the Lord . . . ”

Those who are the children of God seek to go up to Zion, His house. It is a life's work, brethren and sisters ; a work in which we need help, encouragement and inspiration from each other, as well as from His Word. We can get this help as we are allowed to share in Moses' spirit as he went up and listened to His Words for His people.

**“HOW AMIABLE ARE THY TABERNACLES”**

We know David was one whose desire was to have a part in the building of God's house and because of that desire, was given promises concerning a house, a king, a kingdom, which would be everlasting. He was prevented from the actual building of the house, but prepared for it all through his life, for his heart was there ! An expression of that heart is found in our portion in Psalm 84 : 1-2 :

“How amiable are thy tabernacles, O Lord of hosts ! My soul longeth, yea, even fainteth for the courts of the Lord . . . .”

There can be no question where David's heart was.

“ . . . my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest . . . Blessed are they that dwell in thy house : they will be still (continuously) praising thee. Selah.” (verses 3 & 4).

Is this our spirit, brethren and sisters ; do we value the privilege of the word of His house, considering the end God has in view ? Moses saw and valued it, as did David, as did Jesus. We, striving to be His faithful people, must find it equally precious, seeking the unity of mind, the communion of heart, being involved in the coupling together which makes His children one people, now and always.

J. A. DeF.

## Christendom — and others — Astray

*The Spirit of the Law the Spirit of Christ*

### PRESENT DAY LESSONS FROM THE TRESPASS OFFERING

(Leviticus 5 and 6)

**T**HE HISTORY OF THE TRUTH from the beginning presents a very sad spectacle. Throughout it is seen that there has been continual departure from the Truth, and then under the hand of God a fresh start had to be made. The earth was scarcely more than sixteen hundred years old when it had to be washed of all its evil inhabitants. Only those few in the Ark were saved to begin afresh the witness to the Truth in the earth.

Again there must have been a wholesale falling away when in the days of Abraham God again intervened to provide a witness through him. Israel, as the children of Abraham, were greatly blessed in being given a complete knowledge of God's purpose, and were able to witness to the Truth. As citizens of the Kingdom of God in the past, their position was unique. Through departure from the Truth in less than a thousand years the kingdom was *overturned*, and its inhabitants taken captive to Babylon.

Later another start was made as Jesus and the Apostles preached the Gospel to the Jews and Gentiles. Men and women in different nations were called out from the world, and became witnesses to the Truth as *lights* shining in the darkness. Yet in spite of the warnings given by the Apostles and in the Revelation by Jesus, error was allowed to creep in and these lights were extinguished.

There must be some underlying cause for the repetition of this woeful pattern. Is it not that the Truth imposes a certain discipline which is irksome to our nature? Error always has one thing in common. It promises more liberty than the Truth allows. Those who follow the flesh-pleasing notions of the apologists for error, completely fail to understand that the discipline that the Truth requires is for our good now, and the only means of obtaining God's salvation in the future. This is why multitudes are attracted to Christendom, because in the main, God's commandments can be completely ignored, and at the same time, the pain of death supposedly removed.

In the kindness of God, Jesus in the Revelation, exposes this great counterfeit of His teaching which will be seen in the earth at the time of His return. He shows that the system does not condemn Christ; rather does it claim to be preaching Christ and His Truth. How bereft we should be were it not for the clear and incisive words of Jesus exposing the falsity of this enormous counterfeit.

“Come hither ; I will show unto thee the judgment of the great whore that sitteth upon many waters.

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.” (Revelation 17 : 1-2).

A drunken man is bemused and befuddled. He cannot think clearly. He is not able to appreciate that a system which seems so impressive because of the multitudes which belong to it, together with its costly buildings and elaborate vestments, is no more than a tinkling brass compared with the pure gold of truth.

A question which it may be profitable to contemplate in view of this tragic history of God’s Truth in the world—is : How many errors must be allowed causing the loss of *the* Truth ? By a simple process of reasoning it will have to be admitted that one error is sufficient ; for if not one destroys the Truth, then why not two—three, four ? The Spirit shows that error which is compared to leaven when introduced always works unseen, insidiously leavening the whole. Let us then see once more how God requires error to be death with.

**“HE SHALL CONFESS THAT HE HATH SINNED”**

(Leviticus 5 : 5).

How true it is that “all have sinned and come short of the glory of God”, and yet how rare is the case of a personal confession as distinct from the general one. As Dr. Thomas has pointed out there are thousands who every Sunday confess that they are “miserable sinners”, yet if one of them be accused of being this on the following day, he may render himself liable for slander. This, in effect describes how we all are by nature ; willing to acknowledge the general sinfulness of flesh and blood, but most reluctant to confess to a particular sin of our own.

Is not this the reason why there have been so many departures from *the* Truth since the foundation of the world ? When someone is in error, is it not a kindness to point this out ? To refrain from doing so in the mistaken belief that it is charitable, simply allows our brother to perish. Further, the matter does not end here. Unless he repents, he will not be delivered, but will become a means of infecting those with whom he is associated, so that ultimately apostasy becomes so complete that as we have seen it requires a fresh start to be made by God for a true witness to His purpose.

So important is this care for our brother, that in the offering we are considering it is stated :

“If any one sins in that he hears a public adjuration . . . whether he has seen or come to know the matter, *yet does*

*not speak*, he shall bear his iniquity.” (Lev. 5 : 1. R.S.V.)

To the thoughtful and devout this part of the Law will make clear the responsibility for our brother's welfare. To stand aside and do nothing if he has been in error, is simply allowing him to perish. To act in the way God requires is a command. Emphasised by the Lord Jesus when he said :

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast *gained* thy brother.” (Matthew 18 : 15).

“*Gained*”. Does not this mean that previously he was perishing ? Ought not this to make us think how imperative is our responsibility for our brother ? In the House of God of old, we can see how carefully brethren were instructed in this matter ; and that the same principle is stated by Jesus and the Apostles.

It will not be understood or realised by those who have departed from the Truth, what are the benefits of following what the Spirit requires. That when a brother is approached over some personal wrong, and he freely confesses and asks for forgiveness, the spirit that ensues between the two can best be described as the “bond of peace”.

**“HE SHALL BRING HIS TRESPASS OFFERING UNTO THE LORD”**

(Leviticus 5 : 6).

The committing of a trespass, or the upholding of an error which is the same thing, not only requires a free confession to the brethren who may know of this, and who approach us about it, but also an acknowledgment to the God of heaven with a suitable expression of repentance and asking for forgiveness.

Under the Law this was done by making an offering when it was said :

“And the priest shall make an *atonement* for him, as touching his sin.” (Leviticus 5 : 13).

In the present dispensation, there is no longer the altar of burnt offering nor sacrifices to be made there. But we have a great High Priest through whom we can approach the throne on high, and by confessing our sin and asking for forgiveness may obtain that mercy which is so mercifully promised. Let it be remembered that there is no mercy for the rebel, the one in error who refuses to repent ; yet there is abundant mercy for the one who will come in a “broken and contrite spirit” to the Father pleading for the forgiveness which he knows he needs.

“THE FIFTH”

(Leviticus 5 : 16 — Leviticus 6 : 5)

In a trespass against God or against a brother, the Law required not only the restoration of the principal but that a “fifth part” be added.

“If a soul sin . . .

(In) all that about which he hath sworn falsely ; he shall even restore it in the principal, and shall add the *fifth part* more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.” (Leviticus 6 : 2/4 & 5).

It might be thought that this part of the Law only had to do with the practical side of life in the time of Israel, but we know that it is the *Spirit of Christ* and therefore has a very important teaching for our time.

We may wrong God by upholding error. We may wrong our brother by defaming him, or by treating him in an unbrotherly fashion. Being flesh and blood these things do happen. Our faith is tried when they are brought to our notice. Do we act with resentment and proudly turn away the rebuke which is intended for our good ? Or are we prepared to receive the instruction as from the Lord Jesus, whose Spirit is undoubtedly in the Law.

What is the teaching of “*the fifth*” ? Is it not to show that a mere apology to our brother for some wrong done is not sufficient in God’s eyes ? Supposing we have been wrong in our attitude to our brother. Maybe overlooking his needs. Then when the trespass is brought to our attention merely to say “sorry” is by no means adequate. We are required to do more than would normally be the case if we had not failed. To show an attitude of greater consideration. Going out of our way to make it plain that wherein we had failed, we now intend to make good. This is the adding of “*the fifth*”. When this is carried out by the complete suppression of pride on the part of the one who has been wrong, how blessed is the restoration of unity that prevails. It must be experienced to be appreciated. Where there is departure from the Truth it never will be experienced.

Coming back to the question of what has caused departure from the Truth in so many instances since the beginning, is it not seen that there has been a tolerance of unrepented sin which should have been dealt with not only for the benefit of the sinner, but also for the preservation of the Truth ? Leave out this Law, this Spirit of Christ for our present guidance, and it is the same as leaving God out of our lives and expecting to receive His guidance and ultimate salvation. What a serious thought !

( . . . to be continued )

## Lessons from Marah

(Exodus 16)

**T**HE HISTORY OF THE TRUTH has usually made sad reading, but possibly the saddest part of all is that much of it need not have been so. There seems no doubt that those who are called to follow the Lord Jesus Christ will also have sorrows in this life, and be acquainted with grief, as their Master. Even for Him it was necessary that He should suffer, that the Body of sinful nature might be killed, in fulfilment of that which was spoken by the prophets. Yet through it all there was the compensating joy of the Holy Spirit, the Comforter, bringing also the peace of God by seeing a purpose, knowing the reason, and thus agreeing that God is right in all that He does. Such was not the case with Israel only a matter of days after their spectacular deliverance from the oppressor. Just prior to that song of thanksgiving and joy at God's triumph over Israel's wicked oppressors, we read in Exodus 14 : 32 :

“And Israel saw that great work which the Lord did upon the Egyptians : and the people feared the Lord, and believed the Lord, and his servant Moses.”

It is nice and easy to see a purpose and agree that God is right when He is giving a blessing, but Israel's failure, and the reason for their ultimate casting away to destruction soon began to appear in their reaction to trial. After only three days' journey into the wilderness—and after “believing the Lord and Moses”—there were murmurings against Moses, which he later pointed out, were murmurings against God.

As we travel with Israel in their wilderness journey, we are intended to learn from the failings of many, and learn from the faithfulness of the few, as we go through our wilderness journey in fear of the Lord—not in contempt of those who failed. We are also going through a dreadful wilderness figuratively, because of gross wickedness in the world and absence of the Spirit of Christ ; totally different in practice, but just as seductive to our equally sinful nature. The record will not do us any good if we feel with the scribes and Pharisees :

“If we had been in the days of our fathers, we would not have been partakers with them.”

in their unfaithfulness and bitterness against God and His prophets. We cannot afford to be complacent, and neither have we been cast away, so while the days of repentance are with us, we have as good a chance as any of the faithful.

May we then look and learn in fear from Israel's early failing soon after their great deliverance :

“And when they came to Marah, they could not drink of the waters of Marah, for they were bitter : therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink ? and he cried unto the Lord ; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet : there he made for them a statute and an ordinance, and there he proved them.” (Exodus 15 : 23-25).

After three days without a proper supply of water, we can imagine that to Israel at that time nothing else mattered but the supply of water. But as we have just read, this was a time of proving, and the proving question might well have been : did they take God into account either before they came to Marah, or when they came there and saw water ? Is it not equally important that we commit our needs to God in the first place, and also that we acknowledge Him when relief seems to be given ? It may have been that Israel, obsessed with the desire for water, in their hearts dispensed with God when they came to the waters of Marah, thinking that their pre-eminent desire had been met, and what further need had they of God ? Such an attitude would be sheer folly, but if we reflect upon the nature we bear, we might see that this is more than possible, but this train of thought has often happened. Israel were later warned against turning away from God when their natural needs were satisfied. Here was a practical lesson from the natural in the first place, that even in the provision of natural water supply, or anything else that we receive, we are still dependent upon God for it to be of real benefit to us. These waters were not fit to drink until God had cured them, and neither can we ever think, when our needs are supplied—health, strength, possessions—that now we can manage without the Almighty. If we do, we must suffer for it.

Waters in the symbolic sense can represent what we go to for our life, what we live on. Either they can be all the things that men look to for help, strength and instruction, or waters can be what God provides for the same purpose : help, instruction and life. We might remember that waters can look very much alike, whether they are sweet or poisonous, but they can vary enormously in their effect upon us. The waters of Marah were bitter and useless until the introduction of what was like a “tree of life” to make them beneficial and life-giving. The reaction of the people generally to the crisis was to murmur against Moses. This was indeed a fruitless reaction, for the remedy lay—as always—in God's hands.

Moses had the answer, and cried unto God for help, and was shown what he should do. Significant are they not, the few words : "And the Lord showed him a tree". We are not told what variety of tree it was, but it was undoubtedly the Lord's choosing and not Moses' choice which brought sweetness and life to those waters. Indeed had Moses chosen the most convenient remedy for him, it would undoubtedly have been ineffective.

It may help us to see the difference between the two types of symbolic waters, where they are contrasted in Isaiah, chapter 8—

"Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin (king of Syria) and Remaliah's son (king of Israel) ; now therefore, behold, the Lord bringeth up upon them the *waters* of the river, strong and many, even the king of Assyria, and all his glory : and he shall come up over all his channels, and go over all his banks."

(verses 6-7).

Shiloah, meaning "sending forth", a fountain sending forth water for a little stream to Mount Moriah and Zion, we are told. These waters which went softly and gently must be telling us about the instruction of God to direct our steps. These gentle waters were refused by Israel and "the waters of the river strong and many" were preferred ; the ways of the ungodly—Rezin, and Pekah king of Israel, whose glory was also "waters". Though the context may concern natural Israel, it is also a personal message for us ; what Rezin and Pekah stood for is not nearly as remote as it may seem. Could we be influenced by clever men in the world, with their own methods of escape from trouble, which are no escape really, except an escape from God ? Or do we remember David's plea in Psalm 71 : 3 ?

"Be thou my strong habitation whereunto I may continually resort."

That is, to God for a refuge from trouble.

We need to seek for His "still, small voice", ready to tell us quietly, like the waters that go softly, what we must do for our welfare and ultimate deliverance. It is only the direction that comes through Christ, the Branch of God's choosing, that will lead us to life. Nothing else in the way of worldly advice, welfare state, money, homes or physicians can avail anything to give us life ; they are no more than bitter waters that appear to be life-giving, compared to the counsel of God—sweet waters—through Jesus Christ. The extent of this benefit is borne out by the Apostle's words : "In everything ye are enriched by him, in all utterance and in all knowledge." (I. Corinthians 1 : 5).

How timely it was, on the occasion at the waters of Marah, that God should make for Israel "a statute and an ordinance" because He had proved them there with such a powerful lesson. Natural provisions are blessings from God, but they can be given to the godly and the ungodly. Was not Israel being shown that natural provision, of water in this instance, could not make them independent of God? Though their reaction to the proving was generally bad, in murmuring against Moses, it was in the kindness and mercy of God that He used such a fitting occasion to tell them that natural waters are no lasting benefit without Him. Having seen that it needed divine help to make the waters beneficial, now (paraphrasing verse 26) will you diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments; if you do, I will put none of these diseases upon thee which I have brought upon the Egyptians: for I am the Lord that healeth thee.

**"WHETHER THEY WILL WALK IN MY LAW OR NO"**

Then, with divine graciousness, the ability to provide and bless is shown in the arrival at Elim, the oasis. Here, Israel could rest and be refreshed in readiness for the next lesson or proving, whether now they would gather the bread from heaven at a certain rate every day.

"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).

We know what the Bread from Heaven is: it means eternal life to us, just as the manna was life to Israel. So important was the regular daily gathering of the food of God, that He made a special point of this in proving His people's obedience. Is the lesson any less powerful for us? Is it not clear from the object lesson, that the Spirit of Christ within us will be weak and starved—possibly to death—if there is not a regular intake, and digestion of food for the spirit? We will not be able to gather spiritual food for our probation on the Seventh Day—the seventh millenium; our position then will depend entirely on what we have gathered previously.

A.E.I.

## **“The Signs of His Coming and of the end of the World”**

**“BEHOLD, I WILL SEND YOU ELIJAH THE PROPHET  
BEFORE THE COMING OF THE GREAT AND DREADFUL  
DAY OF THE LORD :**

**AND HE SHALL TURN 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).

**F**ROM THE EARLIEST TIME God designed bonds of family life in the creatures He had formed from the dust of the ground. When that bond was broken by Cain, God cursed the first murderer of his brother, and Cain was further punished by entirely losing a place and a position amongst his family. Later God endorsed the importance of His design of family life, in the ten commandments given to Moses at Sinai. In the first commandment with promise, which was the fifth commandment, God specifically declared :

“Honour thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.”  
(Exodus 20 : 12).

It seems of great significance that in concluding the witnessing message contained in the books of the Old Testament, reference should again be made by the spirit to the importance in the sight of God of the relationship of father and children.

As the pages of the New Testament are turned over the same theme is brought to the attention in the Angelic prophecy concerning the birth and work of John the Baptist :

“And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to (or by) the wisdom of the just : to make ready a people prepared for the Lord.”  
(Luke 1 : 16-17).

When the Lord Jesus began His great works He strove against tradition which had a veneer of godliness but was rotten and worthless underneath.

In the matter of Corban (anything brought near to God) Jesus was most forthright :

“Full well ye reject the commandments of God, that ye may keep your own tradition.

For Moses said, Honour thy father and thy mother, and, whoso curseth father or mother let him die the death !

But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me ; he shall be free.

And ye suffer him no more to do ought for his father or his mother ; making the word of God of none effect through your tradition . . . ” (Mark 7 : 9-13).

An alternative translation may help to an understanding of the above passage :

“But you declare. If anyone says to father or mother, whatever of mine might benefit you is Corban, he is released from obligation to provide for his father or mother ! Thus you nullify the word of God by the tradition you have transmitted.”

Dedication of property or goods to the temple service was one thing ; but if this was done at the expense of parents then it was contrary to the Spirit of the Law. A rash vow was no excuse, and the Jewish tradition ought not to uphold such, because in effect it became a cursing of the parents, whom the children were really obligated to maintain. Here again, therefore, is a witness in the record of how precious and necessary in the eyes of God is the family relationship. Anything that marred such, even in the guise of zeal for the temple was abhorrent to Him. Care for their parents, with the respect that essentially would go with it, was more important, and was more service to God, than gifts brought to the temple.

The erosion in family children relationship has been particularly prophesied as a sign of the last days :

“This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves . . . disobedient to parents . . . without natural affection . . . Having a form of godliness, but denying the power thereof . . . ”

(II. Timothy 3 : 1-5).

How true and apparent, is the fulfilment of the above words, as this article will endeavour to show.

New ideas, styled child psychology have had a ruinous effect. Freedom for the young has brought injury to them. God's pronouncement is very clear and emphatic. Unless the heart of the fathers are turned to the children and the heart of the children turned to their fathers, then the earth will be smitten with a curse,

or as the original means, will be smitten with utter destruction. (Malachi 4, verse 6).

Listen to the following extracts from daily newspaper articles :

“Time and again when we pick up the newspaper, we read of children under the age of responsibility seriously hurting other young children. This has caused much anxiety, horror and perplexity amongst the public. What makes children behave in this way ? Has it really anything to do with the ever-increasing amount of violence and crime that is shown on television . . . ?

Children who have missed a good beginning are at a disadvantage, because it is only through this early learning that they can develop healthy and happy relationships in adult life. When children have been deprived of this, particularly when there is a poor or hostile relationship, then they lack the necessary security that such love brings, and have neither self-confidence nor love for others. So a deep feeling of insecurity and lack of love often brings out anti-social traits.”

There is much wisdom in this comment. Divorce is rampant, family ties are loosened by lax relationships without the marriage bonds. This inevitably means some indifference towards the children who are concerned and effected in these things. In return the children become unruly and indifferent to authority, and they are the potential parents of the next generation ! What then will the next generation be like ? Another newspaper extract :

“In the boys’ cloakroom of a junior school in Ohio (U.S.A.) a fifteen year old boy was executed recently by four of his class mates who fired six rifle shots into his head. ‘He had it coming’, explained one of his murderers afterwards to the headmaster . . .

The blackboard jungle is no longer just a film scenario in this country (i.e. the U.S.A.). The rising tide of juvenile crime and violence and the decay of disciplinary and teaching standards have turned the jungle into a terrifying reality in many inner city schools.”

It is not desired, even if there were space, to give details of other sordid happenings referred to in the article quoted above, but the following comment of the president of a teachers’ union helps to sum up the seriousness of the trend :

“There is no quick or easy solution in the blackboard jungle. For it represents a much wider malaise. The growth of juvenile delinquency is such that given present trends more than

one and a half million young Americans will be arrested this year and one youth out of every nine in the country will appear in juvenile court before he or she is eighteen. Teachers claim with some justice that the schools by themselves cannot hope to cope with this breakdown of law and order in the community."

Recently a book has been written and published about the fatal shooting of four students at a University in Ohio. The author carefully sifted the evidence surrounding the tragedy and detailed the incidents that led up to the State militia firing upon the hostile crowd of students, also detailing some of the parents' irritable utterances to the effect that their own offspring ought to have been shot also. Then he broadened the field of his vision to make the comment that student unrest is not confined to the U.S.A. Evidence of student agitation and confusion is world-wide. In Japan, France, Venezuela, students had none of the American causes to protest against, yet the same types of protests occurred. In Venezuela, students had none of the American causes, none of the Japanese and none of the French ; yet their behaviour has followed the same pattern and their protests were perhaps the most violent of all.

"What has caused this world-wide revolt ? . . . the young have rejected the life-styles of their parents and have comitted themselves to a life-style they have been developing over the past two decades. If one fails to see that the revolts in Japan, France, Venezuela and United States are identical in every aspect that matters, he misses the point of what is happening in the world . . . It is obvious that a major responsibility of American society today is the reconciliation of young people and old. The radical divergence between life-styles—the vast difference in dress, etc., must not crystallize into permanent alienation. This does not mean that the older members of society have to surrender values they have inherited and which they cherish. It does mean that there must be some understanding of what the young are trying to accomplish. It is crucial that older people do not reject them automatically. The older generation should acknowledge that the young have raised legitimate issues in their protests against war, etc. . . . Dress, etc., are matters of style, which change from generation to generation. Older people should not allow themselves to become irritated by such trivial things. Drugs, violence, etc., go much deeper than style and must be opposed where they are known to be destructive."

Unfortunately for the young, the older generation is too indifferent about the deeper matters. Business interests are allowed to

exploit the young in many ways by dubious enterprises. Can the older generation therefore expect anything better when they fail to give a proper lead. On the other hand the younger generation, which has always tended in the impulsiveness of youth to think it knows better than its elders, is more headstrong than ever. Nevertheless the older generation is much to blame; its emphasis on higher education, which very often is vain philosophy, detracts from and retards moral character. Modern education helps children's vocabulary, but also fills their minds with sophisticated thoughts which lead them away from the simpler and yet clearer thinking of earlier generations. A book recently published on the "rights of children" illustrates the detrimental effect of modern reasoning.

Children in the family and in society are dealt with. The main theme of the book depicts the child as being confined in a series of prison cells, the family, the classroom, the church and the State. The child will be liberated by the removal of these restricting influences and will then be free to develop at his own pace and in his own way. A book written in this way, because of the fluent vocabulary of the author, influences many to take a wrong course. A few are appalled at the liberal trend in the matters of moral behaviour, but how indecisive is their lead.

Recently a British politician formed a study group to look into modern pornography about which he is disturbed. There is enough money to enable the forty eight members to devote their time for twelve months on this matter. They include psychiatrists, peers and clergymen. The leader said, "We are looking for concrete proposals to place before the public and the Government." A further comment was made that it was hoped to finish the job in the space of twelve months. "If the result of our study shows there is positive harm then action must be taken."

Does it need a year to investigate whether there is harm or not, when the harm is all too obvious?

With these thoughts in mind this article will conclude with an additional question. Where would all this decadence end? The Spirit however indicates that it will intervene with the Elijah message to save some—fathers and children—from utter destruction.

D.L.

## News from the Ecclesias

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*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, Buffalo, Hamburg and Orchard Park. Alternate week : Revelation Study.

Gratitude is felt for the hand of God in answer to supplications on behalf of those who are ill or under tribulation. May His mercy continue until Jesus returns.

We join with all privileged to be at the Fraternal Gathering in Dudley.

Let us redouble our struggle to be ready as we see sure signs of His return coming to pass. Let us strive to draw closer in that unity of mind, heart and spirit, which can only be experienced in His Body.

J.A.DeF.

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*"PENTRIP"*, Black Rock, Portmadoc.

Breaking of Bread : Sundays, 11-30 a.m.  
Revelation Study : Mid-week.

The week end May 30th has been a particularly favourable time as we were exhorted on the Sunday by Bro. J. Smith and the following day both here were permitted to travel to Dudley for the Fraternal Gathering.

The summer weather helped us the more to appreciate the wonders of His creation on the journey—and then to receive those precious words of Truth and comfort and to be in the company of the few striving to hold fast to the end.

—per J.S.

DUDLEY : 233 Stourbridge Road, Holly Hall.

Sundays : Breaking of Bread, 11-30 a.m.  
Bible Class, 4 p.m.

An uplifting time was spent on the occasion of the Fraternal Gathering here on Monday, May 31st. Brethren and sisters were present from Manchester, Ireland and Wales, and a message of fellowship was read to the assembly from our fellow pilgrims in Eden, New York, binding us close together in unity and love.

Considering those called of God, marked off beforehand by Him for salvation, was most profound. We were reminded of the waiting period in trial and affliction, yet helped by the Spirit in infirmities, that we may be justified, to become more than all the world's conquerors in the glory of the future, through the Lord Jesus who has loved us. We were thankful for the help of Bre. D. Lancaster, J. Pinkerton and W. V. Butterfield for their ministrations.

Bre. A. Iago and J. Pinkerton have also assisted us around the Table, for which we are grateful.

R.W.

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*NEWTOWNARDS, CO. DOWN, Northern Ireland.*

Breaking of Bread, Sunday 11-30 a.m.  
Sunday School 2-0 p.m.  
Bible Class—Wednesday evening.

The Fraternal Gathering at Dudley provided an opportunity to take back to Ireland greetings and messages of love from all who were able to be there—a contact greatly appreciated and indeed necessary to those not able to take part. We felt the blessing of being able to have a part in the work and to see how a gathering together provides the means in which everyone can contribute in some way to the glory of God who called us, in the name of the Lord Jesus, and to the strengthening of the one Body in love, and hope of eternal life. We are grateful to those who worked so hard and made the day in every sense, a good one.

J.P.

## THE REMNANT

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*MANCHESTER* : Memorial Hall, M.A.P.S. Building, Albert Sq., Manchester.

Sundays : Breaking of Bread, 11-30 a.m. Lecture, 3-30 p.m. Tuesdays : Bible Class, 7-15 p.m., Onward Hall, Deansgate.

We were pleased to have the help of Bro. R. Wood of Dudley on Sunday, June 6th, and to have present with us the company of Sis. R. Wood and Sis. Ruth Wood ; also Bro. and Sis. Peacock. The efforts made by many to travel long distances in order to gather together in one place is a powerful testimony to the Spirit with which we are blessed.

All are now eagerly anticipating the arrival of our visitors from the States on Wednesday, August 4th, believing that this will be an opportunity to strengthen the bonds between us and help towards the end to which we are all striving.

W.V.B.