

SEPTEMBER 1975

A Monthly Magazine issued by

# 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 (I)

AT THE TABLE OF THE LORD (II)

THE PRIMARY CAUSE OF UNCHECKED APOSTASY

YE SHALL NOT ADD... NEITHER SHALL YE DIMINISH

THE SIGNS OF HIS COMING AND OF THE END OF THE WORLD

NEWS FROM THE ECCLESIAS

---

## All Communications

W. V. Butterfield  
16 Westfield Road,  
Cheadle Hulme,  
Cheadle,  
Cheadle, SK8 6EH

J. Pinkerton,  
38 Loughries Road,  
Newtownards,  
Co. Down,  
N. Ireland

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

## At the Table of the Lord (I.)

"FOR GLORY AND BEAUTY"

**B**Y OUR READINGS, we have been privileged to stand on Mount Sinai and to listen to the words of God spoken there to Moses for Israel, His people. God spoke that they might be aware of His Presence with them, be aware, as well, of the blessing that was theirs, the privilege of communication with God. As the God-given plan for the tabernacle, for the high priest and his sons, for their garments, and for their sanctification is unfolded to us, do we more deeply value His grace; do we appreciate His unbelievable condescension that there is a means of communication with Him through our High Priest, Jesus, who now sits at His right hand to mediate for all who are His people?

This purpose of God has unfolded before our eyes, revealed through Moses on that quaking, smoking mount. How fitting that it was not revealed until the children of Israel had cleansed themselves for three days. Later His commandments provided for Israel, written with the finger of God, upon the tables of testimony; and the people entered into a covenant saying: "All that the Lord hath said will we do and be obedient." And further Moses took the blood of the sacrifice, and sprinkled it upon the altar *and* upon the people and the book. It was in God's purpose that it should be so, for without a covenant, without a cleansing, there can be no communication with God. As our brethren saw the blood of the covenant on their clothing, sprinkled there by Moses as they promised, "All that the Lord hath said will we do and be obedient." How very real it would be! The faithful would rejoice at God's complete and meaningful provision. As we read, as we stand there with Moses, does it seem as real to us? Can we, in a figure, see the blood sprinkled upon our garments and recognise it as the only means of bringing about all that God has purposed for His people? Does it bring us closer to God, closer as well to each other in the struggle together to keep that covenant? How essential to the keeping of that covenant is the privilege of being able to communicate with Him, to reach out in thankfulness to Him, seeking forgiveness, strength, mercy and sustenance. To this end, we read of His tabernacle where He was pleased to dwell with His people. Here was the altar, the ark, the cherubims, the mercy seat, all so that God might be there and speak with them through the high priest. It must have seemed very real to our brethren, for they were able to see all this each day as they camped around that tabernacle in the wilderness. The smoke rising from the altar, proclaimed that here was the sacrifice being offered, perhaps their own sacrifice, to remove sin, to erase trespass, to bring peace. How very near God must have seemed

to them, how closely joined to one another they would feel as each one entered into that covenant ! How they often would speak one to another of their blessing, believing that God knew, heard their supplications and gave His blessing.

All this was in God's purpose as He spoke with Moses there on Mount Sinai. All this is for *our* help today, brethren and sisters. Do we value it, drawing closer to God, closer to each other as we perceive the wonder of God's provisions for those seeking to be joined to Him ?

"WHEN I MAKE UP MY JEWELS"

We have read in Exodus 28 : 2 of the high priest's garments :

"And thou shalt make holy garments for Aaron thy brother for glory and for beauty."

If Israel could look upon the high priest, he would be clothed in his holy garments, going about the work given to him ; the communication with God, the mediation between the Almighty and His people. It would speak to them of *the* High Priest, the Christ to come, fulfilling all that which was given to Israel on Mount Sinai.

If we could see the high priest, perhaps the thing which would stand out the most would be the breastplate, bound over his heart. As the light fell upon it, its jewels would flash, scintillate, reflect, giving out a marvellous glory and beauty, to the high priest as well. We have read, Exodus 28 : 29 :

". . . Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually."

Over his heart were bound the names of all God's people. To what end ? That he might always care for and plead for them before the Father, a truly wondrous blessing. If any had not their names over his heart, their names could not be brought before God. How can our names be engraved there in a figure, brethren and sisters ? Must we not strive to be like jewels, to reflect the light, to scintillate ? What is there about jewels that enables them to so sparkle ? Jewels, we know, are capable of being cut in a certain way, along certain planes, which greatly enhance their ability to reflect. Most ordinary stones can't be cut in this way ; and, consequently, are dull and lifeless—unable to reflect. It takes much work and patience to cut and polish a precious stone in the right way ; and when it is done, much of its original shape is gone, reformed under the expert hands of the craftsman. Often the cutting and polishing operations will reveal flaws, exposing them, as unsuitable, unable to reflect perfectly. Does all this help us to see what is involved in the making

up of His breastplate, engraved with the names of God's people? We are engaged in the struggle to be counted among those names over the heart of *the* High Priest. Are we seeking and willing to submit to the process, which is the only way a precious stone can be prepared for that breastplate? Do we submit to the cutting, the polishing; and, more so, do we learn each time? Are we becoming suitable to be carried over the High Priest's heart, to know His mediation—His great work of love?

As the high priest entered the holy place, the light from the candlestick ever burning there would reflect from these jewels over his heart, Exodus 28 : 30 :

“And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord . . .”

The lights and perfections shone there, the Spirit shining forth from those cut and polished jewels over his heart. Does all this speak to us today, brethren and sisters; helping us to value our hope, our blessing of being able to communicate with God? All this can be, only as we are able to be close to the heart of the High Priest, only as we are bound to Him, only as we are able in a small way to reflect the light of God—because we are being cut, polished, prepared to reflect by the Master's Hand.

Does this help us to feel closer to Jesus, the High Priest, closer to His heart—yes, closer to each other as well? Each of these jewels bound unto the breastplate, bound over His heart, are bound to each other as well, together making up the people of God. We remember the words of Malachi 3 : 16-17 :

“Then they that feared the Lord *spake often one to another* : and the Lord hearkened, and heard it . . . And they shall be mine, saith the Lord of hosts, in that day *when I make up my jewels* ; and I will spare them, as a man spareth his own son that serveth him.”

One of the characteristics of those who will make up His jewels, those who can reflect as the light of the Spirit shines upon them, is that they speak often one to another. Are we helped to see that we must be ready to speak often, must communicate with each other, if we are to hope to have communication with God? Of what do those that fear the Lord speak? Would it not be of His love, His grace, His mercy in allowing such a blessing? Perhaps Jesus' words in Matthew 25 can help to see how we can “speak often one to another” in practical ways—in love for each other, and for our High Priest. Jesus speaks of those on His right hand—approved at His judgment—now able to reflect perfectly as His chosen jewels (verses 35 and 36) :

“ . . . . I was an hungred, and ye gave me meat . . . . ”

Hungry—not just for physical food—for companionship, for strength, for counsel in the way through speaking often one to another.

“ . . . . I was thirsty, and ye gave me drink . . . a stranger, and ye took me in : Naked, and ye clothed me . . . sick, and ye visited me . . . in prison, and ye came unto me.”

These were needs seen and filled because of love. Jesus tells us, verse 40 :

“ . . . . Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me.”

How can we fill needs of our brethren and sisters, unless we talk often one to another ? Are there some greatly burdened with care and responsibility ? Are there some lonely ? Some greatly worried or depressed ? Some in need of practical help because of age or illness ? Some sorrowing in loss and trial of faith ? Some feeling frail and not wanting to be a burden ? Do we see these needs and try to fill them ? If so, are we doing it unto Jesus ?—not for gain or advantage, but because we love our brother or sister, and are ready to come alongside. On the other hand, are we willing at times to seek help, not too proud, not too timid, but communicating, so that those who do love us can have the opportunity, the privilege of helping ? Communicating involves the desire and willingness to examine ourselves and our ways together—questioning, warning and being warned, always seeking together the opening of His Word for instruction and for answers, among spirits which are both yielding and seeking. How important, then, to those who “fear the Lord” is this speaking “often one to another.” But, even more wonderfully, God has provided in His mercy everything needed for us to be able to communicate with *Him*. Do we value this blessing, struggle for it, knowing that without this mediatorship, we have no hope of redemption ? How much we need this help, brethren and sisters, as well as the help of each other—if we are to be bound forever to the heart of our High Priest.

J. A. DeF.



## At the Table of the Lord (II.)

### AT THE DOOR OF THE TABERNACLE

**H**OW CLEAR WERE GOD'S INSTRUCTIONS to Israel through Moses. In Exodus, these instructions were given from Mount Sinai, from the midst of the cloud, the fire, the lightning and the earthquake ; while in Leviticus 1 : 1 we read :

“ . . . . the Lord called unto Moses, and spake unto him *out of the tabernacle of the congregation* . . . ”

God now dwelt in the midst of His people as He had promised to do. Whatever His position, He spoke to them, through Moses, to give help as they strove to obey Him. In Leviticus 19 : 2, He said to His people :

“ . . . . Ye shall be holy : for I the Lord your God am holy.”

This was His desire for His people. He speaks to us today in that same desire. Are we naturally holy ? What is meant by being holy, for this must be discerned before we can even attempt to be holy ? The word means “to be pure”, “clean”, “sanctified”. God is sanctified, pure. We know what we are like—how unclean, how impure, especially in comparison to God ! Yet, God commands us to be holy, as He is holy—so it must be possible to approach that requirement with help. How can we be holy like unto God ? It helps to first ask—what makes us unholy ? Is it not sin, our nature, our flesh seeking its own, demanding its “rights” ? So to be holy, the requisite would be to put away the flesh with its lusts.

### “IF ANY . . . BRING AN OFFERING”

God, speaking to Israel, to us today, out of the tabernacle, can help us, Leviticus 1 : 2 :

“Speak unto the children of Israel, and say unto them, If any man of you bring an offering . . . ”

His words go on to give instructions. What were the offerings for ? To make holy ? Let us look. The sin offering, obviously to remove sin, uncleanness—that which alienates from God, preventing us from being holy. The trespass offering : to remove the injury caused by sin, to reconcile with God. The peace offering : to bring “at-one-ment” with God, impossible unless the uncleanness of sin is removed. The burnt offering : to remind that unless the flesh is consumed continually by the fire, there can never be reconciliation with God—no joining to the Head who has offered Himself as a sacrifice, His flesh consumed.

God knows what His people are like, that they are not holy and

so in His mercy provides a means whereby they—we—may be cleansed.

**THE SACRIFICE BROUGHT**

Israel was to bring their sacrifice to God to be offered through the priests provided in God's plan. Let us accompany one of our brethren of old as he realised he had sinned, had become defiled, unholy because his flesh had caused him to fail. What did God require? First, our brother had to go to his flock, and choose an animal for that sacrifice. We remember that he was in the wilderness, sustained there by the Manna, and the water from the rock. He longed for flesh to eat and there were the flocks brought out of Egypt with them as they fled. What a temptation it must have been to take of that flock for themselves, to deplete it. If so there would be no animals left for the offerings, no means of becoming sanctified, cleansed from sin. What restraint was needed that the flock be there, available for the offerings, not for the satisfying of the desires of the flesh.

We are told that our brother was required to select an unblemished animal for his offering—the best to be offered to God. How naturally he would prefer to select one of the poorer of the flock as long as it was to be killed—one which limped, or was sick, or had a part missing. But no—God required the best of the flock—unblemished. Why so? He was required to think of God first, not of self. God has provided all that we have; can we hold back and give God the last, the least desirable? Would such be acceptable to God as our brother sought forgiveness? Further, to the faithful the offering spoke of *the* One to come, the Messiah, who would offer Himself without spot or blemish to His Father to remove sin. As our brother perceived all this, valued God's provision and yearned for forgiveness, he would carefully choose from his flock; and, having chosen the best, would bring it to the door of the tabernacle as God commanded.

It sounds simple, logical, easily done—but wait! All Israel was camped around that tabernacle, probably between two and three million people, with the tabernacle in the midst. Our brother in Israel would have to lead his sacrifice from his tent to the tabernacle, possibly a considerable distance. As he led it, all Israel would see him doing so, would recognise that he had sinned, and was bringing his offering, hoping to be made clean once again. Would not this bringing of the sacrifice before all Israel, require a swallowing of pride, of the flesh's natural reluctance to admit failure. It is relatively easy to acknowledge sin to God, but let all the people know, let all my neighbours know—how humbling! Yet, how needful! How wise God is in His requirements; how well He knows

our nature, and so tests it to see if we can put away the flesh with its pride, its reluctance to admit it has been wrong, unholy. What of ourselves, brethren and sisters, are we ready to acknowledge failure? In a figure, to bring our sacrifice before all Israel, feeling the need for His forgiveness, of being made sanctified again? Ought not this to be more important in our mind that what others might think? Let us put away our pride, and with care, with concern, bring our sacrifice, knowing how great is our need to be made holy.

**THE SACRIFICE OFFERED**

Our brother arrives at the door of the tabernacle; there he is met by the priest who has seen him coming, leading his sacrifice, and who is ready to perform his appointed part. Our brother there places his hand upon the head of his offering. Why is this necessary? Does it not show that he is associating himself with this offering, joined to it, acknowledging to God that he *has* failed. Inasmuch to the faithful in Israel this sacrifice spoke to them of the provision of the Sacrifice, the Christ, the unblemished Lamb, would not our brother be symbolising his longing to be joined to the Lamb whom God had provided to remove sin? Only as there is this acknowledging can there be the hope of cleansing. Are we as aware as was our brother in Israel of the need for that sacrifice, of being associated with Him, His victory over His flesh which made Him the perfect offering. How real it must have seemed to our brother! Is it as real to us, brethren and sisters, who do not actually bring a lamb or a bullock? Yet, in spirit, we must.

As our brother placed his hand upon the head of his sacrifice, he then killed it before the door of the tabernacle. Many, no doubt, would shrink from doing this; yet, how needful! How impressive to realise that unless that sacrifice was killed, there could be no hope of being restored to holiness. We shrink from killing our flesh; yet, it must be done if we are to be cleansed. How wise God is in requiring this of Israel, and of us, in a figure.

As the blood of the offering poured out, the priest would take it, bring it into the tabernacle, place some upon the horns of the altar and pour out all the rest at the bottom of the altar. What a help to realise the horns, the power of the altar was Christ, and that the blood, the life of the offerer could be preserved under the altar. (Revelation 6 : 9). We realise it, remember it as we come here each first day of the week; but, is it real to us? Can we keep the spirit alive? Can we visualise His life poured out? Do we rejoice, not pulling back, abashed by the need to shed blood?

Our brother would watch the priest take the sacrifice into the tabernacle, to the altar of burnt offering where he knew the fat and the best parts were placed upon the fire and consumed. He would

be able to see the smoke rising up from the altar and would know, this is *my* sacrifice, making a sweet savour unto God. When flesh burns, it is not a good smell ; yet, it was a sweet savour to God, because it was the willing and perceptive offering of one of His children, the flesh being consumed by the Spirit's fire until the only remainder was ashes, that which had gone through the fire, and so was pleasing to Him.

In Leviticus 6 : 13, we read :

“The fire shall ever be burning upon the altar ; it shall never go out.”

The consuming fire, the Spirit, is always there, waiting for the flesh to be offered for the burning. How important, then, for Israel that the fire never go out, so that when an offering was brought, the fire was there, able to consume the flesh. Do we, brethren and sisters, recognise that the Spirit is always there, as long as our spirits are toward. It is able to succour us in the great struggle to crush the flesh. Indeed, it is the *only* way this may be done ; thus making “a sweet savour unto the Lord.” Let us labour to keep that fire always in our hearts, working to consume the flesh there, helping us to be holy as He is holy.

How alive and real all this would be to our brother in Israel as he brought his offering, praying it might be accepted, and that he might be forgiven and made holy. It must be as absolute to us today, brethren and sisters, as if we in a figure were leading that lamb to the door of the tabernacle. Israel had this blessing, this means of approach unto God, but lost it because they as a nation failed to value it, to feel the need for it, and failed to work for it, a warning to us.

Paul helps us in Romans 10 : 1-3, where he speaks of Israel :

“Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.”

If they went about establishing their own righteousness, was there any recognition that they are unclean, unholy needing to be sanctified, to bring a sacrifice ? Yet, they were the people to whom God spoke from the tabernacle. They *had* the Truth. They knew the requirements of their Father and experienced His loving care. Bit by bit, all this was lost ; but not without warning and rebuke from God who desires to see all his children at peace, united, close to

Him and to each other. Let us in the last days take heed and labour with earnest zeal, lest we, too, fail and lose the hope given, for He speaks today, also.

J. A. DeF.



## The Primary Cause of Unchecked Apostasy

*What is truly the "Brotherhood" ?*

**T**O DISCOVER THE ROOT CAUSE of apostasy must provide a valuable lesson and a warning to those in the Faith. Departure from the Faith in any particular is apostasy, because it denies what God has said is true. To declare otherwise makes God a liar.

In the great apostasy of Christendom there is scarcely any element of the true faith ; and one sect or section is opposed in some particular to the others. This should alert all minds to the seriousness of apostasy : that departure from *the* Faith means departure from God, "being aliens from the commonwealth of Israel, strangers from the covenants of promise, *having no hope*, and without God in the world." The Apostasy rejects such condemnation although it be of God.

Various factions or sects may have different beliefs (that is different from the wholesome words of Christ) but then the serpent poison destroys the importance of separation, of condemnation, by saying "we must not judge." This must be left to Christ. The matters in dispute are glossed over as not affecting the eternal future. All of different persuasions are regarded as "brethren"—"brethren of Christ."

The head of Christendom addresses the populace of the world, irrespective of colour, race or creed, as "my *beloved* brethren." Isn't he generous, kind ? So men think, but fail to realise by this means he *deceives* the whole world.

THE HISTORY OF THE TRUTH IN THE LATTER DAYS

There must be some twenty, thirty or more groups claiming to have the Truth, but separated because of some divergence of belief. Each protagonist of a particular group speaks of the importance of his views ; be it on "divorce", "the nature of Christ", "the inspiration of the Scriptures", "service in and to the State", etc., but whilst using the most extreme language, and giving the impression that those differing are *anathema*, when pressed fails to recognise that the difference implies any separation from God, and the loss of salvation this involves.

No one has been more zealous (perhaps a better word would be "boisterous") than Livermore in his particular views on "divorce". When asked if those failing to uphold his views jeopardised their salvation, he hedged and said it was not for him to judge. And all his antagonists in the so-called brotherhood, and he has many, he still calls "brethren".

This destroys completely the importance of sound doctrine, and the imperative need who deny this or fellowship those who do.

This is the root cause of *unchecked* apostasy.

THE CORRECT STAND IN THIS IN 1864 AND 1873

When the Ecclesia in Edinburgh in 1864 denied certain elements of the Faith, Robert Roberts, then a young man of only 25, failed to take action. It was through the vigorous and uncompromising attitude of Dr. Thomas that he was finally persuaded that there must be separation, and what is equally important, *condemnation*. Condemnation not in a personal sense, but because of the opposition of those in error, to God. He wrote to Robert Roberts the following trenchant words :

"I, for one, know no one in this warfare as a *brother*, and friend who is neutral or not gathering.

"But, if this be the position of neutrals, what shall be said of those who either oppose or nullify what we believe to be the truth ?

"Shall I call such enemies of Christ my friends and *brethren* ? I tell you nay. I will have none such, if I know it."

Those words of good counsel spurred R. Roberts to take action, and the Edinburgh Ecclesia was withdrawn from on Sunday, May 6th, 1866.

This experience perhaps fortified R. Roberts in dealing with the heresy which was introduced by Ed. Turney in 1873 that Christ had "clean flesh" ; or in other words could not sin. Concerning Ed. Turney he wrote :

“We have no wish to be harsh or discourteous (that is in refraining from addressing him and others as “brethren”.) The men referred to have had a certain standing in the truth by their former profession. ‘Mr.’ would conceal this. Yet their present position being one of ‘renunciation’ of what they believed, *they cannot be called ‘brother’ without implying that the doctrine of Christ is of no importance.*”

Here, it might be observed that this remark covers all who deny any element of the Faith.

THE LAPSE IN 1885 AND 1923

It is very sad that in the convulsion caused by the introduction of the heresy in 1885 that the Scriptures were only partially inspired, Robert Roberts seemed overwhelmed by the numbers who sympathised with the wrong ; and committed the mistake, which has had grievous consequences, that separation at the time was not to condemn those who fellowshipped the error, but to be disassociated from its evil. Hence, those in error were still addressed as “brethren” ; a fatal mistake, implying, if we may quote the sentiment of what was written in 1875 that the “inspiration is of no importance”. Would any candidate have been baptised, who denied the inspiration of the Word ? The answer is obvious, and so is the implication, that supporting such an error placed them without the pale of salvation, and to call such “brethren” would deny this indisputable fact.

“THE BROTHERHOOD”

Those professing the name *Christadelphian* are split into twenty or thirty groups, but all like the *Dawn* group believe these constitute the “brotherhood”, and all have the Truth and have an opportunity of being accepted by Christ at His return. Why in these circumstances, they should be divided is incomprehensible.

When the present Editor of the *Dawn* was pressed whether the issues which divided would exclude from the Kingdom, he demurred and with parson-like equivocation said,

“The Lord knoweth them that are his.”

And one of his satellites even went so far as saying there may be some in the baptists, who would be in the Kingdom.

What has caused this describing of the “brotherhood”, which is really nothing more than a miniature christendom, to arrive at such a parlous state ? Because instead of relying upon God’s word, they have chosen what was said in 1885, and regard *all* as “brethren”.

This was specially seen in 1927 when the leader of the *Dawn* (at

the time the Bereans) allowed this fallacious charitable outlook to be expressed in a booklet he published :

“This division of the original body has led me to take a wider view than I did in 1875, for I am convinced it is more than possible that those on the ‘right hand’ in the Day of Judgment will include some from each of the said divisions, notwithstanding their present separation.”

Words could not be more expressive of what has come about through unchecked apostasy, all arising from regarding as “brethren” those who in some particular have departed from the One Faith, and therefore from the One God.

W.V.B.

In 1926 the brother of the writer of the above left the *Bereans* declaring that divorce was permissible for a “certain cause” ; and a contrary view was only Roman Catholic dogma.

Yet it is interesting to read from a letter the writer received from R. Robert’s daughter, that he did not regard this as implying the violation of good doctrine robbing those of opposite views the promise of eternal life. Here is the letter dated February 7th, 1960 :

“Dear Bro. Butterfield,

I am in receipt of your Booklet (The History of the Truth in the latter Days) which I am reading with interest. I find myself in considerable agreement with your views—which certainly are to such a great extent those of the ‘early days’—which were characterised by that ‘first love’—which it is so desirable to preserve.

I know that my father recognised the dangers attendant the growth of large ecclesias—and sought to counteract these—as is evident from his writings. I think your estimate of his character is a just one—in many ways : and I have often thought that he had some of the leading attributes of David—the ‘man after God’s own heart’—who nevertheless, had ‘strong weaknesses’ ! from which he suffered—as we all must do.

Differences of judgment present great problems—as time goes on ! and as dear Bro. Arthur Jannaway once said in a letter to me—‘If there has been any error of judgment may the Lord be very merciful to us’ ! ‘He remembers our frame’ and ‘remembers we are but dust’ ! Moreover His mercy ‘endureth for ever’ ! and He will be our guide ‘even unto death’.

I am now in my 88th year, and cannot engage in controversial matters (freely) as I once was able to do. But I have followed the many faithful labours of our brethren with thankfulness.

Sincerely your sister in the Lord,  
S. J. LADSON."



## “Ye shall not add . . . neither shall ye diminish”

**A**S ISRAEL WERE ABOUT TO ENTER the promised land Moses gave them a most powerful exhortation. This we have preserved for us in the words of the book of Deuteronomy. The murmurers and the compromisers had all gone. They had died or been cut off in the wilderness. Those who remained had seen this and would feel the power of the blessing which had been given to them as demonstrated in the following words :

“Your eyes have seen what the Lord did because of Baal-peor for all that followed Baal-peor, the Lord thy God hath destroyed them from among you.

But ye that did cleave unto the Lord your God are alive every one of you this day.” (Deuteronomy 4 : 3-4).

Alive because they did “cleave”, that is held on to the truth at a time when many were dissatisfied and so had departed from God. But Moses’ exhortation did not end in reminding them that God had allowed them to live before Him. They could even now so easily forget the sobering lesson of the demise of all those whose carcasses had strewn the wilderness. Hence Moses care to remind them to remain steadfast :

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.” (Deuteronomy 4 : 1-2).

Perhaps to our human thinking it may seem far easier for the flesh to diminish from God’s commandments rather than add to them. But we will see from the above quotation that the first thing mentioned was :

“Ye shall not add unto the word . . . ”

How necessary for any adding to the commandments, which means the imposing of burdens and requirements of men is *not* wisdom, and cannot be godly for it can only spring from fleshly motivations often prompted by pride, jealousy or some other trait. How degrading to the Truth. Any departure either way is so ; but impositions of things “added” can be very detrimental to a true witness of The Truth to those outside its scope. It can put them off as they begin to view its people in a poor light. The Spirit through Moses had this in mind when Moses was caused to exhort :

“Keep therefore and do them ; for this is your wisdom and your understanding in the sight of nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for ?

And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day ?

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen and lest they depart from thy heart all the days of thy life : but teach them thy sons, and thy sons’ sons.” (Deuteronomy 4 : 6-9).

How the truth is enhanced when those outside can say :

“Surely this is a wise and understanding people.”

It is probably, fundamentally, a form of idolatry when people add to what The Truth requires. For any other worship or requirement other than what God requires is not worshipping *Him*. This thought may emerge from a consideration of the following :

“And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

Take ye therefore good heed unto yourselves ; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire :

Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.”  
(Deuteronomy 4 : 14-16).

As soon as godly worship descends to human level, the mind of the flesh can conjure up all sorts of ideas, which, because they are of the flesh bear only the likeness of the flesh. “Take heed” said God, through Moses. His word, His wisdom, His worship, rises far above similitudes which draw attention to human nature. The commandments of men when observed or allowed to dominate really are a worship of men. When men vaunt themselves in this way their commandments become their “likeness”. In other words what they advocate, what they do, what they press, tells us what they are like. Further help may be obtained from the following, which could have a link with the thoughts derived from the book of Deuteronomy.

“Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

Open thy mouth, judge righteously, and plead the cause of the poor and needy.” (Proverbs 31 : 8-9).

Those who are busy adding their own strong minded views to the truth's requirements, which may be precipitated when there is no clear evidence for any reasonable basis in them. Can those with such an attitude be expected to be the first ones to open their mouth for the dumb (i.e. those suffering affliction) ? The exhortation however is :

“Open thy mouth, judge righteously, and plead the cause of the poor and needy (those who are weak).”

Not an easy task to the human mind that is inclined at times to be somewhat afraid through lack of confidence, i.e. faith in God. To plead the cause of the weak means to withstand those who appear to be strong and who may have fallen into the category of those “adding” or “taking from” the word. But those who cannot “plead” for themselves (the dumb) are in the thoughts of the Almighty, who obviously wants their help and their protecting, hence the above quotation which are His words.

In the new Testament there is found another indictment against

those who add to God's word to enhance their own esteem, and make an outward display of piety and righteousness.

“And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands ?” (Mark 7 : 2-5).

The answer of Jesus was very powerful :

“And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.”

(Mark 7 : 9).

That possibly sums up the position, for the mind bent on keeping the mechanics of the letter, is really rejecting or frustrating the commandments of God, which are for the care of the inner man upbuilding in love, warmth, conviction and realisation. Where there is a true desire for the welfare and feelings of brethren and sisters will there not be a diminishing of the tendency to teach for doctrine the commandments of men ? Then true wisdom will be exalted which is aimed to remove the evil thoughts and traits which are “within”, and which can reveal themselves in such clever guises of self-righteousness. But when true wisdom is exalted it is indeed a great witness to those outside.

D.L.



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

*“ . . . I heard the third beast (living one) say, Come and see. And I beheld, and lo a black horse ; and he that sat on him had a pair of balances in his hand :*

*And I heard a voice in the midst of the four beasts (living ones) say, A measure of wheat for a penny, and three measures of barley for a penny ; and see thou hurt not the oil and the wine.” (Revelation 6 : 5-6).*

**I**NFLATION DURING THE LAST TWELVE MONTHS has disturbed and affected the whole course of human life. Nothing is secure, nothing certain. Therefore business men hold back from investing in new enterprises for they have no confidence in the future. The price of basic commodities has soared enormously. Bread, the staple diet, along with jam, as one poor elderly pensioner was heard to say, is now a costly meal.

It is a fact that the United States, Canada and Australia are the great grain producing countries of the Western World. When the Russian wheat harvest of 1972 turned out to be poor, the Soviet Union approached the United States, which had then a great stockpile of grain. Probably for political reasons, as well as business, the United States in the person of its Secretary of Agriculture came to terms with the Russians who took about nineteen million tons from U.S. stocks. As the stockpile dwindled, and the American harvest of last summer proved to be poor, the usual economic “supply and demand” effect began to take over and grain went up by leaps and bounds. Therefore Western countries, agriculturally geared into reliance upon the United States for some of their wheat supply, found they could not hold down the price of bread.

This summer’s American harvest however is expected to produce the biggest ever corn crop. So abundant is it that there are reports of American farmers wishing for a moderate drought to reduce the yield so that they will get a better price, while at the same time have less bulk to handle. But upon the scene have come the Russian buyers again. The Soviet Union has already contracted for at least 14 million tons of grain from the United States, Canada and Australia and is reported to be likely to want more soon. Yet Russia does not seem to be in a desperate situation. Though this year’s drought certainly has affected the crops in the Caucasus and Ukraine, the producing areas in Northern Kazakhstan and Western Siberia have had plenty of rain and it is from these regions that a third of the Soviet grain output comes.

Nevertheless, what is purported to be a failure in the Russian grain harvest, is giving the E.E.C. Agricultural Commissioner the excuse to warn of a possible new explosion in world food prices. The E.E.C. area is not expecting a good yield itself this year, nevertheless for what would again appear to be political reasons the E.E.C. has concluded a £150 million food export agreement with Egypt which at the time of writing is awaiting ratification. It is part of E.E.C. political policy to achieve special relationships with Mediterranean countries and already five million tons of the seven million tons E.E.C. expects to have available for export in the next twelve months have been committed.

So there is a considerable amount of juggling with grain production and distribution for political reasons, and also the human tendency of self interest has a considerable bearing on outlooks of what to do and what not to do with that which is produced. Large scale grain farmers in the United States are pleased that the Russians are stimulating demand, so affecting the price, for that which is left over after Russian buying. But the U.S. chairman of the Federal Reserve says he is "frightened" by the size of the Russian purchases.

Typical of the farming community view is a comment from a grain grower in Nevada :

"The fact is that we have more land under cultivation this year than ever before in our history, and all the forecasts put our yield per acre right up so we are expected to produce the biggest corn crop ever in 1975. That forecast kept the price I could get at the elevator way down this spring, and I don't like it. So if it keeps on being dry like this, and the crop is less, I'll get more money per bushel and have less work to do getting it in. I'll be a happier man . . . "

It is easy to see therefore, how through human failure, and manipulation of supply through policies of self-interest, a famine can arise. The words of the scriptural quotation which forms the heading of this article tells of a day coming when inflation will have so affected grain products, it will result in a measure of wheat for a penny (denarius, i.e. a day's wage). But, says the prophetic pronouncement, "see thou hurt not the oil and the wine."

God will not allow men to completely despoil His creation by their abhorrent policies. Men are certainly to be the chief cause of their own sufferings because they despise the true way of God, but the divine decree for the future is :

". . . . it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads." (Revelation 9 : 4).

Oil and wine come from the olive and the vine, trees which God will preserve for His Kingdom along with the animal life which dwells amongst these natural things. It is perhaps not insignificant that at this present time of soaring grain prices, there has been such an abundance of wine that vine producers in France have set up road blocks and obscured signposts all over the French south-east wine growing area, because of the abundance of cheap wine coming in from Italy. There is an outcry by the French producers for guaranteed purchases of surplus wine, to be used for distillation for industry, if needs be.

Such events do not fulfil the judgments prophesied by the book of Revelation but they do indicate a trend which will finally bring about a complete change from the evil present to a glorious new future.

D.L.



## **News from the Ecclesias**

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

Sundays : Breaking of Bread 11-30 a.m. Sunday School  
1-30 p.m. Bible Class : Midweek, Forestville, Hamburg,  
Orchard Park, and Buffalo.

Alternative Week : Revelation Study.

Continued correspondence with a few who are interested or concerned gives encouragement in the work.

The anticipation of a visit to England with the help and encouragement it brings is keen.

As the signs in the world point so surely to the coming of the Lord Jesus to establish God's kingdom on this earth, we seek His help to endure until He comes.

J.A.DeF.

“*PENTRIP*”, Black Rock, Portmadoc.

Breaking of Bread : Sundays, 11-30 a.m.  
Bible Class : Mid-Week.

We have been grateful for the visit of Sister Slaney, Sisters N. and J. Pinkerton and Sister Bouchet for the meeting on Sunday, July 20th and the subject for class was the First Seal on July 24th.

The favourable weather has added to the enjoyment and we now look forward to the Fraternal Gathering at Manchester.

It is good to hear of some progress in the health of the sick.

—per D.L.

---

*MANCHESTER* : Ryecroft Hall Annexe, Audenshaw, Manchester.

Sundays : Breaking of Bread : 11-30 a.m.

Lectures on the first Sunday in the month.

Wednesdays : Bible Class 7-15 p.m. Milton Hall, Deansgate (possibly changing to Ryecroft Hall, Small Room 7-30 p.m.)

We regret that circumstances have caused the visit of those from the States to be postponed but hope circumstances may permit the visit at the end of September.

D.L.

