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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

**"Take heed that ye be not deceived"**

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**"AT THE TABLE OF THE LORD"  
"... THOU HAST LACKED NOTHING"**

This morning through the word of God we have been in the company of Moses and Israel on the east side of Jordan in the land of Moab (Deuteronomy 1:5). Forty years had passed since Kadesh-Barnea and it was at last time to enter the land promised to their fathers:

"... it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;"

Deuteronomy 1:3.

Let us examine Moses' circumstances. Miriam his sister had died, Aaron also had died, and Moses himself was forbidden to enter the land (Numbers 20:12). He no doubt felt a deep sadness about these circumstances; additionally he would be missing Aaron who had been "a mouth" to him, appointed by God some forty years before—a very real loss. Overriding this would be sadness and disappointment that he could not lead Israel his people into their promised inheritance. As the days counted down through the fortieth year since Kadesh-Barnea, Moses would know his own days were numbered. He must soon die and Joshua would take his place as the one to lead Israel. Yet, in his last days Moses still reminded, encouraged and exhorted Israel, imparting to them God's instruction. He spoke of their victory over Sihon, King of Heshbon and Og, King of Bashan. Both these kingdoms were east of the Jordan—Heshbon being near Jericho, Bashan being to the north of Heshbon, extending up to Mount Hermon. These territories had been conquered by Israel under Moses and given to the children of Reuben, Gad and the half tribe of Manasseh before Israel entered the land west of Jordan. He thus reminded Israel:

"... the LORD our God delivered him (Sihon) before us; and we smote him, and his sons, and all his people. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:"

Deuteronomy 2:33-34.

And Moses also spake of Og, King of Bashan:

“ . . . the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: . . .

And we took all his cities at that time, . . . threescore cities. All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many.

. . . we took at that time out of the hand of the two king . . . the land that was on this side Jordan, from the river of Arnon unto mount Hermon; . . . only Og king of Bashan remained of the remnant of giants; . . .”

Deuteronomy 3:3-5,8,11.

This land on the east of Jordan, already conquered, stretched almost 140 miles from the River Arnon northward nearly to Damascus. A large part of that land today is Jordan and Syria. Still sworn enemies of Israel. All the inhabitants were killed, all the walled and fenced cities were destroyed, Og, the last of the giants in that land, was killed. This takes us back forty years to Kadesh-Barnea where Israel feared to enter the land because of the strong people, the walled cities and the giants. At that time Caleb pleaded with his brethren:

“ . . . Let us go up at once, and possess it; for we are well able to overcome it.”

Numbers 13:30.

Joshua joined with Caleb in exhorting their fearful brethren:

“If the LORD delight in us, then he will bring us into this land, and give it us. . . .

Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.”

Numbers 14:8-9.

They refused to go, fearing, lacking in faith, and consequently all of that generation died in the wilderness except the two faithful ones who trusted in God. And forty years later He did deliver the kings Sihon and Og, their strong cities, and their people unto Israel. Of this Moses reminded his brethren:

"Moreover your little ones, which ye said should be a prey . . . shall go in thither, and unto them will I give it, and they shall possess it.

But as for you, turn you, and take your journey into the wilderness. . . ."

Deuteronomy 1:39-40.

Now those "little ones" for whom they had feared, were about to possess the land of their fathers' fears, a witness to the sureness of God's word. Moses reminded them, those children of the rebels at Kadesh:

" . . . the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing." Deuteronomy 2:7.

Indeed there was no lack as the Almighty led them by the cloud and the fire, speaking through Aaron and Moses, providing the manna—life-sustaining bread, and also the water from the rock. Yet Israel felt they had lacked, longing for the melons, leeks, cucumbers, onions and garlic, and complaining:

" . . . our soul is dried away: there is nothing at all, beside this manna, before our eyes." Numbers 11:6.

Those fleshly delights of Egypt were sorely missed, as they had only manna. Yet that manna was unfailingly provided and always enough in God's mercy:

" . . . he that gathered little had no lack; they gathered every man according to his eating;" Exodus 16:18.

Never stopping to consider the constancy and love of their God, Israel murmured:

" . . . there is no bread, neither is there any water; and our soul loatheth this light bread." Numbers 21:5.

Moses, who spoke these words, "thou hast lacked nothing", often must have sorrowed over his people and over his own failure as they had earlier so provoked him. To see that promised land so near, shook his accepting mind. In longing and in feeling his loss, he appealed to God:

"I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."  
Deuteronomy 3:25.

The answer of God stood: "Let it suffice thee; speak no more unto me of this matter" (verse 26). Moses' failure was thus brought forcibly to his mind. He would remember too other earlier events in which God had tried him and exonerated him.

There was the occasion when Miriam and Aaron felt they lacked in authority, leading them to covet Moses' power. They rebelled, questioning his right to lead, as they challenged:

"... Hath the LORD indeed spoken only by Moses? hath he not spoken also by us?"  
Numbers 12:2.

They were jealous of Moses' God-given authority, and questioned not only his position, but also God's judgment. The lack was their own, allowing fleshly lusts to overcome fear of God. How easily, Brethren and Sisters, such natural thinking can lead us to feel deprived, wanting more than we have or deserve, forgetting that what has been granted, the working of God in our lives and the hope of eternal life in His kingdom, is the greatest possible provision, and that we are abundantly provided for as we strive toward that hope.

David's words come to mind: "The LORD is my shepherd; I shall not want (lack)" (Psalm 23:1). He knew the care of that Shepherd who provided for His sheep in every need. Sometimes it may be felt that we do not need or want that which the Almighty wisely gives us. Yet if we keep in mind who is the perfect provider, there will come acceptance and recognition that it is indeed for our own good, both now and eternally. David, although he trusted, at times felt a lack: for example, when he numbered Israel he felt a need to know the strength of his army, and because of that lack, he failed to glorify God. Here is a warning lest our natural thinking makes us forget: "The LORD is my shepherd, I shall not want", as we are led forth to green pastures and by still waters. David encourages us in that struggle:

"O fear the LORD, ye his saints: for there is no want to them that fear him.

... they that seek the LORD shall not want (lack) any good thing."  
Psalm 34:9-10.

It requires trust, fear and experience to perceive that indeed there is no lack to those who seek him.

There are other ways in which men may lack by failing to discern, which are not easily felt or recognized. Jesus helps us to overcome these human inclinations. One came to him asking:

"... Good Master, what shall I do that I may inherit eternal life?"  
Mark 10:17.

This rich young man longed for the kingdom of God and kept the commandments:

"... Master, all these have I observed from my youth."  
Vs. 20.

Jesus, "loving him", perceiving his heart and knowing how hard this would be, answered:

"... One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."  
Vs. 21.

The young man was sad at that saying and went away grieved, for he had many possessions. Did he not trust in his riches more than he did in God? Yet he had recognized a lack for he said to Jesus: "What lack I yet?" (Matthew 19:20) but was unwilling to replace his present and tangible riches with a yielding of his life in trust. He "grieved" in distress, in heaviness, but nevertheless he turned his back on that reward for which he sought; the price was too high.

We go back to our brother, Moses, who was so keenly longing, yet accepting that he could not lead Israel into the land. He said to Joshua, whom God had appointed to take his place:

"... Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.  
Ye shall not fear them: for the LORD your God he shall fight for you."

Deuteronomy 3:21-22.

How like the words of Joshua and Caleb spoken forty years earlier at Kadesh-Barnea:

"If the LORD delight in us, then he will bring us into this land. . . .

Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not."

Numbers 14:8-9.

Now Joshua would shortly lead Israel into that land of Canaan, encouraged and believing that the LORD would be present to fight for them.

How grateful we should be to our Brother Moses for the strength, inspiration and encouragement that his words provide, words given him from God Himself. It appears to us that surely we too stand at the border of that promised land, His kingdom. Yet we know to enter can only be in accordance with the Almighty's will. This can come about only as we think back, recognizing God's provision, believing and remembering ourselves, "thou hast lacked nothing", and in whatever comes, "the LORD your God he shall fight for you".

*J.A.DeF.*

**"- - - lest I come and smite the earth with a curse."**  
**(Malachi 4:6)**

The behaviour of young people is the cause of great concern. Much that is stolen is attributed to be the work of school children or those slightly older.

A newspaper report that has recently come to hand, provides a salutary comment:- (Written by a schoolteacher who handed in her resignation).

"In our public schools today, the teachers are afraid of the principals, the principals are afraid of the superintendent, the superintendents are afraid of the board, the board members are afraid of the parents, the parents are afraid of the children, and the children are afraid of nobody."

Earlier this year, in a town in a nice area in America's Midwest, a 12 year old girl was viciously tortured and murdered. Four teenage girls have been apprehended for this crime, and are to be brought to trial. The population of this town of 38 churches has been referred to as God-fearing. It has been described as an ideal place, with good schools, and a supposedly low crime rate. Yet for little or no reason at all, schoolgirls set upon a 12 year old schoolmate, hit her upon the head with a bar, choked her, drove her in the boot of a car to a lonely spot, poured petrol upon her while still alive, then set her alight. Two brothers out bird shooting on the farmland came upon the charred remains in a soya bean field, and reported what they had found. The first police officer to visit the scene said, "I've never seen anything that horrible and I don't think I ever will." There was a patch of scorched earth, and nearby was a melted two-litre plastic bottle (that had contained the petrol).

One is caused to reflect, when considering the above mentioned, upon the dreadful crime committed at Gibeah in Old Testament times, when a woman of Israel was attacked, and so badly beaten that she died. For that offence the perpetrators and their supporters lost their lives; and many others also who had not supported them. The lesson in this being a condemnation of Israel for allowing the development of such evil behaviour generally, which eventually resulted in the dreadful deed, as described in scripture.

What then of today's general behaviour? The parents obviously have gone wrong, and society as a whole is greatly lacking. The children's development is the result of what the parents have, or have not, done.

The scripture sounds a solemn warning about this evil situation.

"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 4:5-6)

This tells us how perilous is this situation of deterioration in the morals of the young. That unless this evil is checked, the earth will be cursed by the Most High.

**A BIBLE CLASS**

**"A Prudent Man Concealeth Knowledge"  
Proverbs 12:23**

Our consideration is taken from the Proverbs, expressing the wisdom of the Spirit granted to Solomon and recorded for our help today as we seek to grow in ways pleasing to the Almighty. Throughout the Proverbs the acceptable virtues of the spirit man are contrasted with the characteristics of the carnal man, illustrating the need to use God's word as a guide in one's living—how precious is this wisdom given to a few for their spiritual nurturing. This particular verse focuses on His gift of knowledge and how it is to be used by the prudent:

**"A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness."**

Proverbs 12:23.

We may question why would a prudent man hide knowledge? The Hebrew word is "aruwn", the main meaning being prudent but also used as crafty or subtle. It is defined by the dictionary as being circumspect, not rash, executing sound judgment. The prudent man knows when it is time to speak and when to keep silent. One may conceal knowledge when it seems wisest. At times, the Lord Jesus did no miracles in certain cities because of their unbelief for it would have been a "casting of pearls". Solomon expounded the wisdom of this course:

**"To every thing there is a season, and a time to every purpose under the heaven"**

Ecclesiastes 3:1.

The Lord Jesus spoke of the reverence required towards God's imparted knowledge and wisdom:

**"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."**

Matthew 7:6.

The knowledge of the Truth, like a pearl, is of great price, and when given by God must be used with reverence and discrimina-

tion as to where it may effect a spiritual reaction and not to be wasted on those who display contempt:

“Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.” Proverbs 12:1.

God’s wisdom is given to work toward a restraint of the flesh, thus controlling the inately brutish ambitions of carnal nature. The prudent man is circumspect and in wisdom at times conceals or covers this knowledge to honor and protect it as being highly valued.

“Every prudent man dealeth with knowledge: but a fool layeth open his folly.” Proverbs 13:16.

The prudent deals with or uses his knowledge to its full capabilities, being guided by it and applying it in his living. The fool does not think this far ahead, but driven only by the impulses of his flesh, rashly reacts to the moment instead of circumspectly drawing from the knowledge he has been given:

“The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.” Proverbs 15:2.

A common factor in all of the examples of the prudent man is the ability to use knowledge with discretion and apply it appropriately. Concealing knowledge may appear on the surface to be wrong, but how often the Lord Jesus, the most prudent of men, spoke in parables, purposely concealing the wisdom of God from those who would not receive it. They heard but did not comprehend. Yet for His disciples, whose hearts were spiritually toward, He enlarged understanding by explaining the hidden meaning of the parables.

There is obviously a balance needed on this point, for if there is a request or inquiry which indicates an interested or searching mind, there must be a readiness to reply:

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear;”  
I Peter 3:15.

Discretion goes hand in hand with knowledge for it is a sign of the prudent application of judgment;

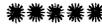
"Receive my instruction, and not silver; and knowledge rather than choice gold.

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

I wisdom dwell with prudence, and find out knowledge of witty inventions." Proverbs 8:10-12.

How great is this need to ponder the wisdom of God's word and use it suitably as circumstances dictate. The man of spirit shows his appreciation of a great gift from God not only by expounding it but at times concealing it.

M.C.S.



### "THOU SHALT REJOICE BEFORE THE LORD"

Israel at the Jordan River, about to enter their promised inheritance, were given God's instruction through His chosen servant, Moses. We also are permitted to "hear". Moses spoke of the many different circumstances they would encounter dwelling in the land, a great change from their wandering in the wilderness dwelling in tabernacles. As Moses' words were for his brethren, they also help us to value God's mercy and provision. In Deuteronomy 16, Moses spoke concerning the feasts which were to be observed in the land. These instructions previously were given at Mt. Sinai (Leviticus 23) but they are repeated here in Deuteronomy with special emphasis on the keeping of them in Israel's settled position in their land of promise. Let us then listen, perceiving that help. Today we do not keep these feasts, yet they remind us, as they did our brethren, of God's promise to us who have been Gentiles, but now are of spiritual Israel through the death of Jesus Christ. The command was to keep the feasts in the place "which the Lord shall choose to place his name there" (Deuteronomy 16:2). Three times in a year our brethren travelled to that divinely chosen place and brought to their minds God's purpose. First the passover, signifying that Lamb slain to deliver his people from Egypt and the bondage of death. Seven weeks after the bringing in of the first sheaf, the feast of weeks would bring to perceptive minds God's sanctifying of a people, joined to His Son as a total firstfruits, doing

His will. The feast of tabernacles kept after all the harvest was gathered would point forward to the age to come when all faithful mortals would be gathered as subjects in God's kingdom. How merciful and wise was the Almighty's ordaining these feasts which were to be commemorated and celebrated as His wondrous working for His chosen children.

At the second gathering, the feast of weeks, God said of Israel:  
"... Thou shalt rejoice before the LORD thy God ... in the place which the LORD thy God hath chosen. ... And thou shalt remember that thou wast a bondman in Egypt: .."  
Deuteronomy 16:11-12.

And in the autumnal feast of tabernacles, the command was:

"And thou shalt rejoice in thy feast. ...  
Seven days shalt thou keep a solemn feast ... because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice."  
Deuteronomy 16:14-15.

We can enter into the minds of our brethren, drawn to God's chosen place three times yearly to quicken their remembrance and love of God revealed in such clear and beautiful unfolding of His wondrous plan. It may be as they journeyed, some on foot, some riding, they would sing as did David, songs of ascent or degrees, looking forward to the promised kingdom of Israel to come. What great reason they had to be joyful in these special times. True, going up would take time away from their daily work and responsibilities: seven days at passover and again at the feast of tabernacles. For many it would involve a considerable journey, but as they truly understood the power and portent of these gatherings, how gladly they would go, filled with joy before the One who was to make it all possible. These feasts were to be kept not only as Israel entered the land, but for as long as they were a nation. This was done, in the main, until the destruction of the city and temple by Nebuchadnezzar, the end of Israel as a nation.

The first restoring work of Ezra after the seventy years' captivity, and later by Nehemiah, was the rebuilding of the temple and the re-establishment of these feasts in the place which the Lord had chosen. We know the feasts were kept at the time of Jesus and the apostles. However, under the dictates of the Scribes and Pharisees, most Jews kept them as a form, a tradition only, not perceiving

God's purpose in the Lamb of God. Paul later condemned their unbelief as it led to the crucifying of the Lamb:

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

1 Corinthians 2:7-8.

Yet there never could be a true "rejoicing", for these "princes" of this world kept the rituals, but failed to see or refused God's purpose.

Brethren and Sisters, we are allowed to see God's merciful provision; do we truly "rejoice before the LORD"? Rejoicing is more than being glad and giving thanks. It means having an acute awareness and unbounded gratitude for our Father's mercy toward us. It means perceiving His provision of the Lamb, and with this, a determination to please Him who gave His Son that all might come to repentance (II Peter 3:9).

Many examples of a faithful rejoicing before the Lord can help us in our efforts to glorify Him. Jeremiah, the prophet to Judah and Jerusalem at the time of their destruction, endured great tribulation because of his faithful witness. His mind in that time of anguish is revealed:

"O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke.

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart: for I am called by thy name, O LORD God of hosts."

Jeremiah 15:15-16.

He took in with eagerness God's word, and no doubt Jeremiah kept those feasts when possible, longing and looking forward. At times, though, because he was called by God's name, he:

"... sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation."

Jeremiah 15:17.

He did fear and obey God, and with great faith, made His word the joy and rejoicing of his heart. Jeremiah was sustained in all his trials and witnessing by these words of the Almighty:

“And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.”

Jeremiah 15:21.

Surely our brother had good reason to fear and yet even more to “rejoice before the LORD”.

Jesus kept the feasts as a source of strength, determination and inspiration—and to honor His Father’s will. Paul writes of this victory, exhorting all of us:

“... Let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

Hebrews 12:1-2.

Sustained by that joy, Jesus agonized to do His Father’s will, fearing lest He fail to uphold the divine purpose. How grave was His responsibility, brought so forcibly to His mind as three times in a year He went up to Jerusalem to worship and rejoice before the Lord.

Hezekiah is another example of one who remembered and rejoiced in these feasts. We see his zeal as:

“He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.”

II Chronicles 29:3.

The temple doors had been shut, the house unused, and the feasts neglected during the evil reign of Ahaz, King of Judah. King Hezekiah’s first desire and work was to repair God’s house so that sacrifices could be made and the feasts kept. Verse 17 tells us that this work was soon finished. Upon its completion:

“... Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.”

II Chronicles 29:36.

The people were made ready to bring sacrifices, and the feasts were to be re-established. It was done quickly, with zeal, in repentance and desire to please. This work was completed on the six-

teenth day of the first month. However, the passover was ordained by God to be kept on the fourteenth day of that month at even; so it clearly was too late. With guidance sought, counsel taken, Hezekiah arranged, for these circumstances only, to keep the passover in the second month (See II Chronicles ch.30:2), and he wrote letters to all Judah as well as Ephraim and Manasseh:

“... that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.”

II Chronicles 30:5.

The faithful responded to Hezekiah’s decree and:

“... kept the feast of unleavened bread seven days with great gladness: ...  
And Hezekiah spake comfortably (to the heart) unto all the Levites. ...”

II Chronicles 30:21-22.

We can visualize Hezekiah’s joy and that of Judah and of those who came to Jerusalem from the ten tribes, to keep the restored passover after all the years of failure and loss.

Going back to Moses’ words concerning these feasts, his brethren were instructed that:

“... they shall not appear before the LORD empty:  
Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.”

Deuteronomy 16:16-17.

So, all who in their hearts rejoiced before the Lord would appear there, prepared to give as much as they were able, or “a gift in an open hand” as the word able means. This gift would be a token of their joy and of their glorifying God as His blessing was acknowledged. Consider how lacking, what a denial of God’s blessing, if one appeared before the Lord empty—either failing to bring a sacrifice or spiritually failing to understand and thank God for His blessings. This makes us think of Jesus who all His life never appeared before the Lord empty, but gave of Himself without limit, in love, fear, service and reverence. Paul exhorts us in this regard:

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery (a thing to be sought after) to be equal with God: But made himself of no reputation (emptied himself): . . . he humbled himself, and became obedient unto death, even the death of the cross." Philippians 2:5-8.

He emptied Himself of every personal desire, ambition and longing, obedient unto death. He did not ever come before the Lord empty but fulfilled all righteousness, and by His death witnessed that God was right in requiring death of all men, even that of His Son. "This mind. . ." can grow within us, Brethren and Sisters, as we make sure we come before the Lord, never empty, but filled with love for Him and determination to keep our feast with rejoicing and gratitude for His provision.

Living, as we do, 3500 years after these feasts were established, we can see more clearly God's purpose unfolding. As we remember the death of the Lamb each first day of the week, let us carefully look into our hearts. Do we come with our hands open, offering all that we are able according to the blessing which God has bestowed upon us? To help in this desire, we have in mind the example of the poor widow who cast into the treasury two mites (Mark 12:41-44), a pittance, by human count. But Jesus spoke of her spirit as He saw her doing so:

" . . . she of her want did cast in all that she had, even all her living." Mark 12:44.

Was not this evidence of her rejoicing before the Lord, determined not to come before Him "empty" but giving as much as she was able? How pleasing to Him, to Jesus, were those two small coins, far more significant than the "much" which the rich cast in of their abundance. Truly it was "all her living" gladly and generously offered with love and in thanksgiving for His wondrous grace. We, Brethren and Sisters, are abundantly blessed in practical ways, and marvelously blessed in being allowed to perceive God's purpose. Therefore, let us be ever watchful that we earnestly strive to become a part of that purpose, keenly aware of the privilege. Let us keep the feast, rejoicing, giving all our living, as we look in hope to the fulfillment of His promise, all through His Son.

J.A.DeF.

**Partial Inspiration—the Trouble of 1885 (continued)**

R. Roberts continues his subject of Christ's estimate of the Old Testament.

"Jesus constantly evinced a reverence for the scriptures of the Old Testament, and an anxiety that men should understand them which cannot be understood unless he recognised them as of divine origin and authority. We may go further under this heading, and say that he referred to them as the source of divine knowledge of an authority so great that he plainly said they **COULD NOT BE BROKEN**.

The evidence of this is partly comprised in the statements quoted already. But it is found more particularly in those that refer specifically to the Scriptures as a whole. In his argument with the Sadducees, he said, "Ye do greatly err, **NOT KNOWING THE SCRIPTURES**." (Matt.22:29) What is this but saying that the Scriptures are an unerring guide to divine truth? and how could they be so if they were not wholly divine? On another occasion, he opened the understanding of his disciples "**THAT THEY MIGHT UNDERSTAND THE SCRIPTURES**" (Luke 24:45). Taking such pains to make his disciples understand the Scriptures is proof of his recognition of their divine character. Why should he be so anxious for them to understand the Scriptures, if the Scriptures were, in any degree, of human origin? He said on another occasion, to the Pharisees, "Have ye not read the Scripture, etc?" an interrogatory carrying with it the recognition of their authority. Such also, is the character of the words, "as the Scripture hath said", with which he introduces the prophecy of the gift of the spirit (John 7:38). He surrendered himself, at last, into the hands of his enemies, for this reason: "**THE SCRIPTURES MUST BE FULFILLED**" (Mark 14:49). In no plainer way could Jesus have asserted the divine character of the Old Testament, unless it be in his parenthetical declaration in an argument with the Jews, concerning a quotation he had made, "**THE SCRIPTURE CANNOT BE BROKEN**" (John 10:35)"

(to be continued)

**Signs of His Coming and of the End of the World**

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world and all things that come forth of it.

For the indignation of the Lord is upon all nations - - -"

(Isaiah 34:1-2)

The world's difficulties do not go away. There has been some agreement to reduce nuclear weaponry. But the problem is what to do with nuclear waste. In the U.K. there has been a further organising of the Sellafield nuclear reprocessing plant where a huge concrete storage vault has been prepared. An elevator has been designed to feed canisters of plutonium into this vault where it is to be stored. Then the entrance is to be sealed by order of the European Commission, without whose permission no one will be allowed to enter. No wonder the European Commission is concerned; Sellafield is being prepared for over 60,000 kg. of plutonium, which is enough to make 10,000 atomic bombs of the type that destroyed Nagasaki. The world is trying to bury away this deadly polluting material, but it is still there, and very dangerous and long lasting.

But there is other pollution. After 200 years of industrialisation, much of which has been for war production, the Authorities are now finding large areas of blighted land, polluted by heavy industry. In some cases, thousands of homes have been built upon such land, and the Authorities are wondering what to do, not having a firm estimate of how many properties are involved. There has been considerable criticism of the Government for not knowing how much polluted land there is, where it is, and how badly it is poisoned. The position in Britain is multiplied by similar situations in other countries, and is a potential danger to human health, water supplies and animal and bird life.

The fundamental ignorance in the world of what is right and proper for mankind's custody of this good earth, is also evidenced inhuman behaviour. The breakdown of family life, the lack of discipline in the young. The violence and dishonesty. The selfishness and the greed.

An article recently in a national newspaper reveals a new outlook towards parents; it said:-

"By continuing to call our parents Mum and Dad, we prolong the relationship as one of duty and obligation, even

though no duty exists any longer on either side - - -." How contrary is this philosophy from the divine prescription, "Honour thy father and thy mother - - -." (Exodus 20:12).

Internationally there is also a breakdown of affairs, from South Africa to South America. From Europe to the Far East. Considerable attention at the time of writing, is focused on troubles in the former Yugoslavia, and also of suppression of Marsh Arabs in South Iraq. But violence elsewhere also multiplies. There is much suffering in the former Soviet States of Georgia, Armenia, and Azerbaijan. And further afield to the east, the tribes of Afghanistan are still fighting one another. From India comes the news of a test launching of a new missile, invented and produced by that country, where there is considerable tension on its borders with Pakistan, and also difficulties with the Sikhs of Kashmir.

Time is running out for mankind. They have failed their stewardship of this good earth. God did not give the earth in its glory and beauty to be continually despoiled, and to be the scene of bloodshed and pitiless cruelty. God is angered by it all as the prophecy declares. Hence the divine promise that there is a limit to what heaven will allow, for:-

"- - - the work of righteousness shall be peace; and the EFFECT OF RIGHTEOUSNESS quietness and assurance for ever. And my people shall dwell in a peaceable habitation - - -." Isaiah 32:17-18.

NEWS FROM THE ECCLESIAS

**HAMBURG, NEW YORK, *Corner Southwestern Blvd. & Pleasant Ave.***

Sundays: Breaking of Bread 11.30 a.m.  
Sunday School 1.45 p.m.

Bible Class: Midweek: Forestville and Hamburg  
Alternate Week: Revelation Study

On August 15th the Sunday School picnic was held and began in weather which was doubtful, but which cleared for the enjoyment of all, for which we are grateful.

Our thoughts and supplications are with brethren and sisters facing illness and trial that His help may be granted.

The work of witnessing is planned to resume in September, inviting Christadelphians to write for the Doctrine of Fellowship booklet. We enter this work earnestly seeking His indication and blessing.

*J.A.DeF.*

**MANCHESTER, *Ryecroft Hall, Audenshaw.***

Sunday: Breaking of Bread 11 a.m.  
Thursday: Bible Class 7.15 p.m.

As the winter approaches one is caused to reflect that another year has almost gone. The sands of time run on, but signs in the nations do indicate that this dispensation is nearly at the end of the divinely allotted course which man has been allowed to pursue.

Meanwhile endeavour to witness is maintained seeking for continuing guidance and help in this important work.