

**FEBRUARY 1955**

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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**

**REMEMBER YE THE LAW OF MOSES MY SERVANT**

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## At the the Table of the Lord

Each week we are permitted to approach unto the Table of the Lord, to partake from that Table. What care is required. Is it in reality His? How may we be sure, for there are many who break bread believing their table to be *the* one Table? Are we commanded to discern the Body? We must. Is the Spirit present? If it is moving in the Body, then each member is alive and alert to possible defilement, zealous to do the will of the Almighty. But, let us discern—is it the Table of the Lord if the Body partaking there is spiritually dead because defilement has been permitted to creep in? If, because of slumber, the Spirit has departed, then the Table will not contain the bread of life and the cup of salvation, which alone can bring life. Let each look into his heart, examining himself in the Light of the Word of God. Is the partaking at the Table bringing life, growth in the Spirit, or is there a lack of growth, a sense of something lacking, a warning to those of discerning minds that the Spirit is no longer at the Table?

### A New Year

With these thoughts in mind, the beginning of a new year causes sober reflection. What will it bring? 1955—will this be the year of the return of the Lord Jesus, the event which has been the anticipation of the remnant who have stood firm through faith from the beginning? Events have proved that the last year has been a time of shaking, sent by God to try those who have had the faith and courage to stand for what is the Law of Christ. How few there have been who have arisen to the chastening! Are not these very circumstances convincing witness of the nearness of the Day of the Lord, when judgment will take place upon Mount Sinai? The words of the Apostle Paul tell us “Now the spirit speaketh *expressly*, that in the latter times some shall depart from the faith . . .” (I Tim. 4, v. 1).

To strengthen our determination to hold fast, the Lord Jesus has given clear signs of the time of His return, signs familiar to all of us, yet are they so familiar that they lose their meaning, their warning? How do they apply to us, to our lives to-day? Are they so real that we face each day wondering is this *the* day? Will I be here to-morrow at this time? What fear it will cause in the hearts, what desire to make ourselves ready, what anxiety to search the heart to see what is hidden there that needs to be removed. Is there anything which belongs to the flesh and not the Spirit? Are we then examining our hearts, desiring to cut off the flesh—truly circumcising our hearts in accordance with the exhortation of Paul:—

*“He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which*

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*is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."*

Signs are given by the Spirit of the day soon to come; warfare, distress of nations, perplexity, fear in men's hearts. Yet other signs speak of a time of tribulation for those who are determined to hold fast. Luke 21, v. 17—

*"Ye shall be hated of all men for my name's sake."*

Why the hatred foretold by the Lord Jesus? Is it because of the steadfast refusal to compromise the Word of God, a refusal to be joined in or associated in any way with the adversary? Is it because of a recognition of the need to speak against that which is contrary to the Law of Christ? The comfort is given, the strength needed by those who are striving to overcome, who recognise in their own weakness that their strength is in their God. Verse 18—

*"But there shall not an hair of your head perish."*

Our Head has promised this care of His own. Have we faith to believe, to face whatever testing is necessary for our faith, and so be granted the strength which is God given? And then the exhortation—verse 19—

*"In your patience possess ye your souls."*

### Patience

How difficult, yet how necessary, is this exercise of patience. How often we long for His return that the constant warfare against our natural desires may end and through His mercy we may hope to find peace with God. Are we not then to be patient, to "stay under" the trials which are given us to form our character, to make of it suitable material to be united to the body of the Lord Jesus? How the flesh wants to get out from under that which hurts, to get away from the chastening which is given by the Creator to His sons. Paul tells us—Heb. 12, vv. 6, 7—

*"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons . . ."*

Have we then faith, courage, patience to stay under the chastening, submissive and yet exercised by it, growing in the hope of being sons for eternity? How soon will it be—the time when those who have had patience may hope to be the sons of God? As this new year is faced, what sobering thoughts it brings. Does it not bring close a realisation of a need to increase our patience, for how surely we are aware of the desire to murmur, to kick against the pricks, to be free from chastening? Paul says—

*"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and*

*he that shall come will come, and will not tarry.*" (Heb. 10, vv. 36, 37).

A little while—will it be a week, a month, a year? We of ourselves know not the time, but are we ready now? Are we praying for strength granted through His mercy, to endure the temptations which are so manifest about us—temptations given really to try our patience, to prove whether our hearts are sincere in the desire to honour our God above every other care? Are these temptations, then, a joy to us, a God-given opportunity to show our love, our desire? Consider the exhortation of the Apostle James—

*"My brethren, count it all joy when ye fall into divers temptations: Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing . . . Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him."* (James 1, vv. 2-4, 12).

Is our love for the Creator enough that we will endure and continue in endurance because we long to please the One who is the object of our love? Love, the Apostle Paul tells us—

*" . . . beareth all things, believeth all things, hopeth all things, endureth all things."*

This is what we are striving for, the ultimate, the very reason for our living—the love which is of God, from God. The Apostle Paul's petition is—

*"The Lord direct your hearts into the love of God, and into the patient waiting for Christ."* (2 Thess. 3, v. 5).

As we, then, enter another year which, in accordance with the signs in the earth, can very well bring the Lord Jesus to accomplish the purpose of His Father in taking out a people for His name, does it not bring a realisation that we are but sojourners? The time of dwelling in a strange land, waiting for the Kingdom of the Lord Jesus is short. Can we then fail to heed His exhortation spoken in connection with these signs?

*"In your patience possess ye your souls."*

Further His words— Luke 21, v. 28—

*"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."*

They're coming to pass! NOW! Is it, then, time to look up to God for guidance and strength and for the faith and patience to endure until the Day of the Lord, when we hope to be among those remembered on His right hand? "Lift up your heads." We must pull ourselves up above all that is earthy, fixing our hearts and minds on the Spirit's sublime purpose. Then we *shall* endure in our love for God, because of this hope set before us which none can take away.

J.A.DeF.

## Remember Ye the Law of Moses My Servant

(Malachi 4, v. 4)

This grave warning stands significantly at the conclusion of the Old Testament. For some four hundred years until Christ it was the last divine instruction. Then Christ magnified its importance by saying:—

*“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*

*For verily I say unto you. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”* (Matt. 5, vv. 17, 18).

“Christians” to-day limit these words to a vague idea about the sacrifice of Christ, and His offering as a lamb to take away the sin of the world. They fail to see the all-embracing character of the Law indicated by the Lord Jesus, that “one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Those who claim to be more discerning than ordinary “Christians,” those who say they are indeed the “Brethren of Christ,” now join with Christendom in relegating the Law to a very secondary place where it can be forgotten if its teachings are inconvenient, or be used if desired to adorn some homily about Christ being the Lamb of God. These professors of the law find themselves in a great difficulty. They have to admit that the law is an expression of the Spirit, the Spirit of Christ, otherwise Christ would not have upheld it: yet like Christendom they believe that its teaching is different from the Spirit manifested by Christ. How sad that a people who had the Truth, formerly believing in One Spirit, should now place themselves in the untenable position of saying the Word contains two Spirits! When this inconsistency is pointed out they quote in defence (although it affords no relief to their difficulty) the words of Christ when referring to items in the Law—

*“Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment. But (de) I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment . . .”* (Matt. 5, vv. 21, 22).

Emphasis is placed upon the words, “*But I say unto you,*” which in ordinary English would mean that Christ was saying something different in Spirit from the Law. The word “But” is not the usual word in the original *alla*, but *de*, which according to context can mark either a contrast or an addition, for example—

*“It is also (de) written in your law.”* (John 8, v. 17).

Here the additional meaning is quite clear. To substitute “but” for “also” would destroy the sense. And so in Matthew, in what is

commonly called the "Sermon on the Mount," the unity of the Spirit can only be discerned by translating *de* in a similar way, as follows—

*"Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment.*

(*De*). And the foregoing is not all, but I add, *That whosoever is angry with his brother without a cause shall be in danger of the judgment.*" (Matt 5, vv. 21, 22).

So radical a change in the translation dare not have been made merely by reliance on dictionaries and lexicons. Having found that these pointed to the conclusion given it was a welcome confirmation to find that the notable Greek teacher, Green, dealt with this very passage, and gave this translation. If the phrase be pondered, there has nothing been introduced but what is contained in the word itself. "But" can imply a transition from one set of conditions to another, and be used to emphasise the continuance of the meaning in the new condition.

Those who have the Spirit, and are conscious of the need of preserving its unity will rejoice in knowing that the Law and Christ, so frequently divided by this word "but," are in fact united by it. Examining Christ's use of the word, does it not bring out the emphasis that He makes all through His discourse, that not only must the Law be upheld, but the cause, which would threaten its breach, must be closely watched. Christ's comment in upholding the law, shows that the motive which would lead to killing must be controlled. Anger, without a cause, is condemned. Anger, uncontrolled, can lead to strife and murder. How beautiful and simple is the Spirit animating both the Law and the words of Christ. Both are the Spirit of Christ. Those who would claim that the Spirit of Christ is something different from, and superior to, the Spirit of the Law, destroy the unity of the Spirit, which energises and binds together the whole of God's message, making it One.

The next point which the counterfeit professors of the Truth are always in a hurry to say, if the Law is quoted to their embarrassment, is that:—

**"We are not under the Law, but under grace"**

(Rom. 6, v. 14)

Those desiring to please God from the heart will anxiously seek to know what is the relative position in the purpose of God of the Law of Moses and the Law of Christ, bearing in mind the point already noted that the Spirit of both must be the Spirit of Christ; and that both therefore must exhibit the character and qualities of Christ as the perfect example to be followed by the Jew under the Law, and the Jew and Gentile under Christ. It is most important

that this simple point of the unity of the Law and Christ should be fully established first, if any real benefit is to be obtained from the study of the Law. The promise of God through the Apostle concerning the general inability to appreciate the Law, is:—

*“But even unto this day, when Moses is read, the veil is upon the heart. Nevertheless, when it (the heart) shall turn to the Lord, the veil shall be taken away.”* (2 Cor. 3, vv. 15, 16).

And the Apostle shows that as a result of such submission, the glory of Christ, concealed in the Law, will be revealed.

*“But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, by the Spirit of the Lord.”* (2 Cor. 3, v. 18).

Those who brush on one side the Law of Moses as of secondary importance, can never receive this glory, although they profess they are the brethren of Christ. Indeed, it is clear that the trouble is of a deeper character, for the condition of such revelation is that their heart must be turned unto the Lord. These, like the Jews, observe a certain form of godliness in the Law, but never discern its power, its Spirit, which is the Spirit of Christ. Hence its valuable instruction, beauty and glory is lost to them, and the Christ they see is little different from Christendom’s caricature—a genial parson, insipid, fawning and irresolute.

The Christ of the New Testament was the Messiah of the Old, the only begotten Son of God, in whom was revealed the fullness of the God-head. Truly,\*those who discerned this fullness in Christ understood what Christ meant when He said:—

*“Whosoever hath seen me hath seen the Father.”*

In this dual revelation of the Christ in the Old Testament and the New, there is one message, and one Spirit. What then is meant by the passage so frequently used by the uninformed objector:—

*“We are not under the Law, but under grace.”* (Rom. 6, v. 14).

The Apostle John explains this:—

*“In the beginning was the Word . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and Truth.*

*For the law was given by Moses, but grace and truth came by Jesus Christ.”* (John 1, vv. 1, 14, 17).

The purpose of the Law was to lead a whole nation, as by the hand of the schoolmaster, to Christ, pointing out by its wonderfully sublime types, the embodiment of divine qualities, *the grace*, which would be manifest in Him. Not that there was no grace before Christ. For of Noah it is testified he “found grace in the eyes of the Lord,” but the perfection of grace belonging to the Father could not be seen until the coming of Him who was like unto the Father in all things. This passage, which is misused to

split the law and Christ, when properly understood, states a divine fact, that the Law came by Moses, pointing forward in all its teachings to the perfect One who should manifest the qualities of God, which taken together, comprise grace. And it is from this perfect One, accepted of God, that it is possible to obtain the same grace and become accepted in Him. To the Jew through the keeping of the Law by faith; to the Gentile through the keeping of the law of Christ through faith. This superb wisdom is seen in the words of the Apostle:—

*“It is one God, which shall justify the circumcision by faith, and the uncircumcision through faith.”* (Rom. 3, v. 30).

And the Apostle’s few words, which follow, show how beautifully linked together are the Law and Christ.

*“Do we then make void the law through faith? God forbid. Yea, we establish the law.”* (Rom. 3, v. 31).

From these brief words, carefully pondered, will come the correct antidote to the poisonous teaching of modern apostates from the Truth, that the Law is “not for us.” True, its enactments finished when the One foreshadowed completed His work, but its Spirit remains, vigorous, instructive. invaluable to a full and complete understanding of the manifold grace of God revealed in Christ. To the dutiful child of God the Law stands out as a simple, majestic object lesson, in which all the many aspects of the divine work of God in Christ might be understood and appreciated. The preservation of the Law to our day is of inestimable value, helping the finite mind to comprehend those values which are of God, and which, in their duration, are finite.

A simple test that this is the correct outlook can be made by looking at the number of pages in the Bible devoted to the record of Christ, compared with the total—only some one hundred and fifty out of one thousand four hundred and fifty. If man’s idea about the relative importance of the gospel records were right, would not God have seen to it that these occupied the major portion of the preserved record. The truth is, that all parts of the record are of equal importance, and the devout mind will find that the Law, with its simple lessons, enables the mind to grasp the eternal verities of God with a readiness which no other method of teaching could provide. Thanks, then, be to God, who has preserved this Law, which the Apostle says:—

*“Is holy, and the commandment holy, and just and good.”* (Rom. 7, v. 12).

And the teaching of which is summarised by the Apostle:—  
*“For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself.”* (Gal. 5, v. 14.)

This undoubtedly is the Spirit of Christ. (To be continued.)

## “Contending for the Faith once delivered unto the Saints”

It is a sad reflection on human nature that within fifty years of Christ's ascension one of His disciples was required by the Spirit to write:—

*“It was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”* (Jude 3.)

Contending for the Faith—what an important work! Since those early days of Abel, who lost his life so engaged, God's children through all generations have been ceaselessly occupied in *contending for the Faith* against all who would defile it. Sometimes the contending has been against those who are without “who know not God”: but for the most part it has been against those from within: those called to be the sons and daughters of the living God, but who, from one cause or another, have proved themselves unworthy and unfaithful. The Holy Scriptures abound with examples: a sad testimony to man's ingratitude. In sixty centuries of human existence there must have been many who, like Demas, have forsaken the Truth “having loved this present evil world,” or like Hymanæus and Philetus, have not only erred from the Truth but have made shipwreck of the faith of those with them.

All these departures have been the result of faithful believers *contending for the Faith* to the end that the purity of the Faith might be maintained. The history of the Truth is therefore to a large extent a record of departures from the Faith, frequently punctuated by divisions such as the Apostle Paul experienced when he lamented that

*“All they which are in Asia be turned away from me.”*

### The necessity for divisions

To the Gentile, separations and divisions are to be condemned as being nothing higher than petty squabbings and disgraceful contentions. The true servant of God knows differently. He knows that if the command to contend earnestly for the Faith is carefully observed, there will always be the necessity to separate from those like Demas and Hymanæus. He knows that from time to time divisions must come “that they which are approved may be made manifest.” He realises, too, that when once the contending ceases, then the Faith “once delivered unto the saints” must inevitably be defiled and lost. What an example of this in Christendom! A multitude of sects each respecting the other; the contending long since ceased and the Faith irrecoverably lost!

## Divisions of the last days

The Lord Jesus in response to a request for Signs of His return commenced with a warning on this very point,

*"Take heed that no man deceive you,"*

was His solemn appeal. Brethren of Christ deceived!—"How?"—will be the anxious cry of the true believer. The answer is clear.

*"There shall arise false Christs and false prophets which shall deceive many";*

yes, even the elect, if that were possible.

Here is a powerful sign of Christ's return and one which many recognise. Yet did the Lord Jesus intend it merely as a Sign, or rather as a warning, possibly the most serious warning in all the Scriptures?

## "Take heed ye be not deceived"

So often are these words quoted that to many they have long since lost their power. Many, declared the Lord Jesus, would be deceived and thereby lose the Truth. Now a man who is being deceived never realises it, otherwise he wouldn't be deceived! One cannot conceive of Demas confessing he was forsaking the Truth on account of loving this present evil world, any more than Hymanæus announcing he was erring from the Faith, with his word eating as doth a canker! *Thus it must be recognised that here is a warning which by its very nature is rarely heeded.*

This is strikingly illustrated at the time of a division. Each party to a division asserts that the other is being deceived. Each heralds the deception as a great sign of the end, and each contends that the other is being shaken out—the great shaking of which the Scriptures speak. Neither party laments it is they themselves who are the deceived, the ones being shaken out.

## Who are the deceived?

Those who truly fear the Lord will carefully and anxiously ponder the question: Am I sure I am standing for the right, *or may it be I who is being deceived?* The rest, frequently the majority, are too confident to search their hearts with such a question. Instead they self-righteously console themselves with the assertion that it is the others who are the deceived.

Are there no simple tests to help the anxious brother who is prepared to ponder this question? There must be, for when division occurs, one of the contending parties must inevitably lose the Spirit, for the Spirit of Christ is not divided. Careful observation of the activities of each party will reveal, on the one hand, the fruits of the Spirit, but on the other, the fruits of the flesh.

## A simple test

There is, perhaps, no simpler test to help the anxious brother than that given by the Lord Jesus Himself, in the days when He contended for the Faith.

*"He that doeth truth cometh to the light . . .  
Everyone that doeth evil hateth the light."*

A readiness to bring everything freely to the Light of Truth has always been the characteristic of the righteous; it is the way of the Spirit. Not so the evildoer: he obstinately refuses to discuss, fearing the Light might make manifest his evil work. He never says he prefers the darkness, so that some excuse must be found. On some pretext or other, all discussion is avoided and quelled. This is the way of the flesh. Hence the true facts are never known and many are thereby deceived.

This same distinguishing principle is inevitably reflected in the attitude which each party adopts towards the other. The righteous, not fearing the Light, feel compelled to make every effort to save those whom they had come to love as their brethren and sisters. The wicked dare not do this. Any attempt to "save" their brethren whom they say are deceived would require coming to the Light—the very thing they hate. So they stand aloof, avoid all discussion, speak only in generalities, and make no effort to save those whom they claim are lost.

Truly the Spirit rejoices in the Light, but the flesh prefers the darkness, because its deeds are evil. Here is a simple test which every faithful brother will apply.

## A second test

In times of crisis, accusations and counter-accusations are often the order of the day. Confusion, perplexity and mistrust reign in many hearts. Yet it is still possible for the brother who will ponder the question: "*May it be I who is being deceived?*" to determine quickly where the Spirit resides in contrast to where the flesh prevails.

Those of the flesh are quick and fast with their accusations. Every little point which they think may further their cause is seized upon and magnified. They are not worried about detailed proof, and prefer sweeping statements often attributing false motives, knowing they are more difficult to disprove.

Such is not the way of those of the Spirit. They are careful in all charges they make, desiring only to contend for the Faith, and for the Scriptural principles at stake. Their accusations are specific, and carefully supported by evidence, with a plea for full and impartial investigation, for they have nothing to fear from the Light.

Here, then, is another simple test, enabling all who truly fear the Lord to discern where the Spirit dwells, and where the flesh rules.

### And a third test

Speaking of the false claimant to be the Bride, the Scriptures warn:—

*“Lest thou shouldest ponder the path of life, her ways are moveable.”* (Prov. 5.).

Never, perhaps, is this more apparent than at the time of a division. For the brother who is prepared to ponder the question, *“May it be I who is being deceived?”* it provides an infallible test.

The man of the flesh is certainly moveable. When he fears his arguments may be demolished, his ground is changed. He is not even consistent. He laments that many of his brethren are being shaken out of the “bundle of life” *but makes no real effort to save them!*

How different the man of the Spirit! His ways are firm, fixed and consistent; he has no need to be otherwise. His ground never changes—why should it when he has nothing to fear? He, too, laments that his brethren are being shaken out of the “bundle of life,” and *so he makes every effort to save them.*

How easy then for all who fear the Lord to recognise who are the deceived—and who are the undeceived.

### The greatest test—contending for the Faith

There is one supreme test. The true servants of Christ, those of the Spirit, never cease to *contend for the Faith*. They know Christ will never fellowship evil, hence their anxiety that the Faith be kept pure. When a crisis comes, they *contend for the Faith*. First they earnestly plead, then admonish, and finally withdraw. The Faith is kept pure. Whilst those of the flesh? They do—just nothing! No pleading, no admonishing, no withdrawing. They have ceased to *contend for the Faith*. They have indeed lost the Faith!

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## “Silencing the Testimony”

(A Modern parallel).

Wherever the children of God have dared to raise their voice against apostasy from the right ways of God, it has always aroused the bitterest hatred. If the Word had not told us why, we should be at a loss to understand. But the apostle tells us clearly in Gal.

4, 29, that it arises through the "flesh" which is hostile to the Truth and the children of the Truth . . . .

And because the "children of the Spirit" seek only to please their Father by giving His Truth the very first place, and because they diligently teach and practise these flesh-crucifying precepts, they are bitterly opposed and persecuted by the "children of the flesh."

The truth of these statements is remarkably illustrated in the history of the "Holy City" community, during the 1,260 years of "Catholic" supremacy. From the time the Laodicean community were placed on the throne of the Roman world by Constantine, the faithful witnesses (the despised "remnant that kept the commands of the Deity") protested against this laxity and worldly lust.

The inevitable result followed. These "children of the flesh" who said they were Christ's, but in "works" denied Him, resented the reproofs of "the remnant." Their consciences were "tormented," and for fear they should lose the things their soul lusted after (position, wealth, esteem), they determined by all means to "silence" the witnesses.

Among the milder measures to that end was the proscribing of the literature of these witnesses; their books were collected and publicly burned.

But to maintain their "position," it was necessary for the "Laodicean" community to keep their flock in ignorance and forbid them to read the "pernicious literature" of the witnesses. The "laity" had all their thinking done for them; none dared to think for himself. "Enquiry and debate were rigidly suppressed." Included in the more violent measures was calling in the aid of the secular powers and inciting them to persecute and kill the witnesses.

Although today the power of the persecutor has been curtailed (at least in this country) recent happenings in a testimony-bearing mission shew that the hateful spirit continues unabated.

The following account of a distribution . . . . at Clapham, St. Albans, Putney, West Ealing, and Holloway affords a striking parallel to the lot of "the remnant" under Papal supremacy and clearly identifies them with the persecuting, reproof-hating party of the Gentile "Court."

The first distribution took place at Clapham on the occasion of their "Fraternal" Gathering, December 26th. Two brethren distributed although one only part of the time.

. . . was one of the first to greet us . . . . Looking at our two large cases, he enquired the contents, and on learning that they were pamphlets for distribution, told us he would see that we did

not distribute them there . . . saying we were doing "an evil work and ought not to be allowed to proceed."

By this time others had arrived, and after a brief consultation decided to prevent the distribution by posting a number of "look-outs" at intervals along the Landor Road, warning their members as they came along not to receive the pamphlets. This proved more or less effective for a while.

Some, however, had the courage to receive them, only to have them (actually) snatched out of their hands by the "Recorder" who was "on duty" in the vestibule, who then either threw them to us or tore them and threw them in the road . . .

Finding that the distribution was proceeding, they decided on another course. The "Recorder" came and informed us we were requested by their elders to desist. When we declined we were told it was "a wrong spirit," but we pointed out the Apostle Peter's example when he was "requested" to cease his testimony . . .

During the afternoon, . . . made an announcement from the platform against us, . . . and advised the tearing up of the pamphlets !!!

In spite of the advice, however, quite a number came out during the tea interval and actually asked for them. We left about six-thirty, feeling not a little sad at the obstinate perversity of the "elders" in the concerted effort to keep their flock in the dark. In declining to allow each to search into the matter for himself by the aid of the Word. In failing to help their flock so to do, do they not stand condemned as "Blind leaders of the Blind"? "Dumb dogs that cannot bark"? (or refuse to bark and awaken the "sleepers") "who neither enter into the Kingdom themselves and them who would they hinder"? A terrible responsibility rests upon them.— We have faithfully performed our duty in testifying against their backsliding, and if they obstinately persist in closing thir eyes and ears to our entreaties, the responsibility for their blood will be entirely upon themselves.

—The Voice of The Master's Household. February 1935

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### The Signs of the Times

*"And because iniquity shall abound the love of many shall wax cold." (Matt. 24, v. 12).*

In all ages there has been iniquity, but to-day iniquity abounds, or is multiplied, as the word means. So rapid has been the increase and spread of iniquity during the past few years, that it has become

a source of anxiety even to the people of the world, but a powerful Sign of the Times and a warning to those who will discern.

In every activity of life and in all parts of the world, iniquity is spreading—multiplying at an ever-increasing rate. Crimes of violence, divorce and juvenile delinquency, threaten the very foundation of society. Corruption and false dealing permeate political and business activities. Moral standards have declined to an alarming extent, so that even newspapers and publications which a few years ago were counted respectable are now debased.

These things fulfil the prophecy which Christ gave as a sign of His coming:—

*“Because iniquity shall abound, the love of many shall wax cold.”* (Matt. 24, v. 12).

Do we now see the completion of this sign, the love of many waxing cold? Is this not a warning to the remnant to watch lest the spread of iniquity should overcome us? We have the warning example of Lot, who was delivered by the intervention of God.

*“For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.”* (2 Peter 2, v. 8).

But then there is the gracious promise:—

*“The Lord knoweth how to deliver the godly out of temptations.”* (v. 9)

And the words of Christ:—

*“He that endureth to the end, the same shall be saved.”* (Matt. 24, v. 13).

As the extent of the iniquity is realised, the heart is sickened. If only God would put an end to it all! But we have to endure, realising that each one of us needs the help of Him who is able to “redeem us from all iniquity,” realising, too, that God is patient and “long suffering to us-ward, not willing that any should perish, but that all should come to repentance.”

But the day of the Lord *will* come. The present order will be swept away and the earth will be cleansed.

*“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.”* Looking for “new heavens and a new earth, wherein dwelleth righteousness.” (2 Peter 3, v. 11.)

How different then, when iniquity will be swept away and righteousness will abound.

*“Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless, and account that the long suffering of our Lord is salvation.”* (v. 14.)

We have the promise that if we endure to the end we shall be saved:—

*"Ye therefore beloved . . . beware lest ye also being led away with the error of the wicked, fall from your own steadfastness, but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and evermore." (v. 17.)*

J.H.W.

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## News from the Ecclesias

**Chilwell, Notts.**—Colledge Road. *Sundays:* Breaking of Bread 11 a.m.; Sunday School 2-30 p.m.; Bible Class 3-30 p.m.  
*Wednesdays:* 7-45 p.m.

We are grateful to the Father that a room has been provided where the brethren and sisters can meet together. Five more from Nottingham having expressed their unity with us, our number is now increased to fifteen. It is our desire to hold fast to the Truth and keep it from all defilement. We all realise we have much for which to be thankful, and it is our earnest hope that the guiding hand of the Father will be upon each one.

During the past month we have been greatly helped by the Manchester Ecclesia. Brethren Butterfield, Watkiss and Moore have given to us the word of exhortation, and we are grateful for their work of comfort and encouragement. Also letters expressing joy and unity from Brother DeFries and the sisters in Eden, New York.

—R.G.



**Criccieth.**—*Sundays:* Breaking of Bread 11-30 a.m.; Bible Class 3 p.m.

We feel in the present crisis we have been guided and permitted to see the right. It is quite clear that the resolution made by Manchester to stand aside on account of unscriptural action by Nottingham was right. There is now no option but to disfellowship them and those with them.

We hope soon to have plans in hand for the work here in the summer and look forward to the help of the brethren, should our time of probation continue. Advertisements in connection with this important work are to be renewed.

Letters have been received from some whom we have disfellowshipped, fearing we have been led astray through isolation. But we have seen all the evidence, which they have refused to examine. We trust we may be permitted to witness to them.

—per J.H.W.

**Eden, New York.**—Grange Hall, Church Street. *Sundays*: Breaking of Bread 11-15 a.m.; Sunday School 10 a.m.; Revelation Study 1-30 p.m. Bible Class: mid-week alternately in Fredonia and Hamburg.

We enter a New Year with a deep feeling of gratitude, a renewing of our vows, and a desire for an awareness and zeal never heretofore realised. In the vineyard of God there is work for every brother and sister. There is a very high standard to maintain and a reaching up and out which will take all our vigour, courage, faith and humility. Let us press on in unity and joy.

Work is in hand for a special lecture in Buffalo on 1st February—subject: Co-existence—the Enemy of Peace.—*J.A.DeF.*



**Manchester.**—Memorial Hall, Albert Square. *Sundays*: Breaking of Bread 11-30 a.m.; Lecture 3-15 p.m. *Thursdays*: 7-15 p.m. at Onward Hall, Deansgate. Law of Moses Class. Second *Saturday* each month at 3-30 p.m.

During the last three months we have been fully preoccupied with the crisis which has now rent the house of God. Much of our activity has been directed in order that brethren and sisters throughout the country should be alive to the simple Scriptural principles involved, and should not allow themselves to be deceived.

To this end special meetings were arranged in Birmingham on 6th November and in Nottingham on 13th November, but the great majority kept away, evidently preferring the darkness. It is significant that every one who attended either meeting has since renounced fellowship with Nottingham. The privilege of helping these in their witness against error has been a source of much encouragement.

Amidst the troublous times it has been encouraging to have on the first Sunday in this month the largest number of strangers which we have had for a long time—ten in all. Interest was more than usual and a request for talks was made by three.

The present trouble has had the effect of bringing us still closer to those we love across the seas, making them ever close to us although 3,000 miles away. Their firmness, zeal and whole-hearted support has been a comfort and exhortation to all of us here. Much help has been afforded in the strengthening of this precious bond by a seven weeks visit of Sister Carter.

At the annual Sunday School Party on 1st January, this time combined with those holding fast in Nottingham, the subject considered was The Flood. What a sharp reminder that it is a fearful thing to fall into the hands of the living God.—*W.V.B.*