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The Remnant of Christ's Ecclesia

in opposition to the Dogmas of
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

"Take heed ye be not deceived"

AT THE TABLE OF THE LORD

REMEMBER YE THE LAW OF MOSES MY SERVANT

CONTENDING FOR THE FAITH

THE ACCUSER OF OUR BRETHREN

SIGNS OF THE TIMES

NEWS FROM THE ECCLESIAS

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At the the Table of the Lord

Given to His Son

As the mind ponders the record left by the Apostle John, are we not impressed by the closeness between the Master and this disciple, brought about by their deep love for each other? Can we then, as we consider the writings of this, the beloved disciple, come to know and love the Lord Jesus more fully?

The record of those last days before the crucifixion—does it not reflect the anxiety of a true shepherd that the flock He was about to leave might be strengthened to face the trials which were to come upon them? An expression of the love of the Lord Jesus for His people. Do we *hear* His words—

"A new commandment I give unto you, That ye also love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13, vv. 34, 35.)

Do these words speak to our hearts? And find response? It is our Shepherd's command to love one another. How? As He loved us. His life was given in love for those who were of His Father. Can we say that we are giving *our* lives for those who belong to God? Are we spending and being spent and so climbing up to the fulness of the Lord Jesus's love. Shall we soberly consider this? For only in this way will it be manifest that we *are* His disciples.

Yes, we *are* His. Can we grasp this wonder? The Lord Jesus' words in John 17, vv. 1, 2, fill us with wonder—

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

For those *given* to the Lord Jesus by His Father, is the hope of eternal life. Can we realise what it means to be given to the Son of God—the blessing of being His? How are we given? Now, as His flock, His little ones; and soon, we pray, as the eternal members of His body, those who constitute a glorious new creation in Him—His Bride. Have we weighed it carefully? Can we get the significance, given as a gift by the Father to His Son! Consider—can we ever be acceptable, will we rise up to this Holy Calling? Will the Lord Jesus delight in us in that we have responded with joy, zeal, and great humility? Is our response an instant desire to serve Him out of love for Him and His Father, because He has permitted this holy association? Do we joy to do His will, not counting the cost, remembering that we are given as a gift to the Lord Jesus—a unity which is of Yahweh?

"I have manifested thy name unto the men which thou gavest me out of the world:" (John 17, v. 6).

How did the Lord Jesus manifest the name of Yahweh? Was it not by example in His love of His Father, and in Him the reflection of His Father? We are then called to reflect these same attributes that we may become a part of that Holy Name—belonging to the Lord Jesus for eternity. But what did the Lord Jesus say? How significant!—

"The men which thou gavest me out of the world."

If we are His, we are out of the world. The Spirit tells us that we cannot serve God *and* the world. The Lord Jesus was separate from the world and its lusts. If we are given to Him, then we must be ready to leave the world and go unto Him. Consider—

"Thine they were, and thou gavest them me, and they have kept thy word."

Keeping His Word

The word of God is there as a separating wall; the faithful, inside the wall, rejoice in its strength and safety, rejoice in fellowship one with another and with the Father and His Son: not because they are told to be separate. They love Him and know that no others do. Further, the Lord Jesus says—

"I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world." (John 17, v. 14).

The word of God for those who strive to keep it, results in hatred by those of the world, for it makes us different if it lives in us. Can we rejoice in the hatred of the world, especially that of the apostacy, because it is a token that *we* have been given to His Son and He is sustaining through the word?

Further—

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." (v. 15).

We cannot be shielded from the world, but must demonstrate that we can overcome it through the strength which is of the Spirit. Are we doing this, striving to be a worthy gift? So the Lord Jesus in His love besought His Father—John 17 v. 11.

"These are in the world and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

A union—to be one—as God and His Son are one in mind, heart, and nature now, united through love. Can *we* rise up to it?

Can we ever be striving toward the love that is born of God: something which is beyond our normal understanding, but is revealed in a measure if our hearts seek it earnestly? Can we feel His presence with us, knowing that His eyes are on those whom He has called? Then what urgency there must be to please Him!

What of Our Hearts?

The Lord Jesus has said—

“Let not your heart be troubled.”

If the heart is filled with love for God which is begotten of experience and faith, can it be troubled? If it is troubled, then is there something which is crowding out the love for our God—something which is bringing in unrest and disunity? Must we not examine our hearts and be always ready to remove anything which is hindering this love from shining forth?

Brethren and sisters, are we then wholly giving ourselves, truly delighting to do so, to the Son of God? For we are the gift of the Father to His Son. Are we to be in truth His cherished possession for ever—His Bride united in a perfect love for all time?

J.A.DeF.

Remember Ye the Law of Moses My Servant

(*Malachi 4, v. 4*)

The circumstances of the giving of the Law on Sinai are the most impressive in the history of the world. The presence of God's glory was seen in the mount. The voice of the Great Creator was heard—

“So terrible was the sight, that Moses said, I exceedingly fear and quake.” (Heb. 12, v. 21).

“All the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking . . . they removed, and stood afar off.”

“And they said unto Moses—Speak thou with us, and we will hear: but let not God speak with us, lest we die.” (Exod. 20, vv. 18/19.)

This unique and unparalleled event was to impress upon Israel the greatness of God: to help them reverence the One who had so recently delivered them from cruel bondage; and to prove them that His fear might be before their faces that they sin not.

So much misunderstanding concerning this great event has prevailed amongst those generally regarded as learned "Christians," that the true glory and blessing associated with the visitation at Sinai have been obscured. Even amongst those professing to be delivered from a Christendom which is astray, clerical poison has done its evil work, with the result that the blessings of God in Christ are neither seen nor looked for at Sinai.

Certain facts are given in the record, carefully hidden so that only those who search may find, which prove that those assembled at Sinai might perceive amidst the awe and wonder, divine blessings transcending any upon earth, and which indeed were blessings to be displayed later in their fulness in the person of the Lord Jesus. These facts are in the form of times mentioned in the record, which, when worked out, will be seen to connote the giving of the Law at Sinai with the salvation in Christ.

The Date or Time of the Giving of the Law

Attention of the careful reader will be drawn to the importance of the time when the Law was given by the opening statement:—

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day they came into the wilderness of Sinai." (Exod. 19, v. 1).

Why the special mention of "the third month" and "the same day"? The latter phrase seems to emphasise the significance of the time. Also it will be remembered that when Moses was told to go to Pharaoh another time was given, which had to be declared unto the King of Egypt:—

"The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God." (Exod. 3, v. 18).

A careful note must be made that this was a particular *three days' journey*, at the end of which they were to sacrifice to God, and were "to serve God upon this mountain." Unless this is carefully observed, confusion will arise with a three days' journey mentioned in the earlier travellings after leaving Egypt (Numbers 33, v. 8), which cannot refer to this particular three days' journey at the end of which there was to be the meeting with God.

Then, after this three days' journey in the wilderness of Sinai, having arrived at the Mount, Moses was instructed that the people were to sanctify themselves and be prepared for the visitation of God upon the Mount on the third day:—

"Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, And be ready against the third day." (Exod. 19, vv. 10/11).

To help in the understanding of the significance of these times, the following tables may help: the first to fix the date in the

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Hebrew Calendar, when God appeared on Sinai and gave the Law; and the second to show what other significant events were later associated with this same day.

TABLE I
The Day of the Giving of the Law

<i>Event.</i>	<i>Day in Hebrew Year</i>
"In the third month . . . Israel . . . the same day came unto the wilderness of Sinai." (<i>Exod.</i> 19, v. 1.) That is, on the next day after two months of 30 days each	61
Journeying on the first, second and third days to Sinai—three days' journey, arrived at Sinai on (<i>Exod.</i> 8, v. 27) ...	63
To prepare themselves for the "third" day to meet God and hear His Law, on	66

TABLE II
Showing other divine significant acts associated with the same day

<i>Event.</i>	<i>Day in Hebrew Year</i>
The Feast of Passover. (<i>Lev.</i> 23, v. 5)	14
The first day of unleavened bread, a Sabbath (<i>Lev.</i> 23, v. 6), or "high day" (that is a special Sabbath) (<i>John</i> 19, v. 31) ...	15
Ordinary Sabbath	16
(The next day in the antitype was the "third day"—to be kept as the "first" day—day of the resurrection from which it will be noted that Jesus was three days and three nights in the grave. Crucified on the Gentile Thursday before sundown, he was raised early the following Sunday. A fact denied annually by all "Christians" celebrating "Good Friday").	
"And ye shall count unto you from the morrow after the sabbath . . . seven sabbaths shall be complete	65
Even unto the morrow after the seventh sabbath shall ye number fifty days . . . This was the day for the feast of first-fruits, and later this fiftieth day was the day the Spirit was poured out on the disciples at "Pentecost" ...	66

Looking at the two tables, it will at once be seen that the day in the Hebrew year for the appearing of God on Sinai, and the giving of the Law, was later the same day as the Feast of First-fruits, and later still the day of Pentecost. It is interesting to note that orthodox Jews observe the giving of the Law on the same day as the Feast of First-fruits. Surely, it cannot be accidental that events of such divine significance are linked together by association

with the same day in the divine year, and would not this significance be understood when the Law was given, showing that the blessing associated with each are shared by all?

Now let the joy of these blessings seen collectively in the giving of the Law, the Feast of First-fruits, and Pentecost, shine in the mind. Then the giving of the Law will be seen in its true perspective, the schoolmaster with a friendly hand leading the devout mind to the One through whom these blessings flow, and in whom they can be enjoyed for ever!

In the Feast of First-fruits, Christ was discerned, as He is later spoken of by the Apostle Paul:

"Christ the first-fruits, and afterwards they that are Christ's at his coming." (I Cor. 15, v. 23.)

All along God has shown His promise to redeem His first-born, often observed in the offering of the firstling of the flock; in the Feast of First-fruits, in the two loaves baked with leaven. Here is seen a people in whom leaven had worked, but is killed, now become part of the first-fruits, offered to God in the hands of their High Priest, and accepted by Him.

Later, as already noted, this same day in the divine calendar, became the day of Pentecost, when the disciples were "endued with power from on high."

"When the day of Pentecost was fully come, they were all with one accord in one place."

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house . . . And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." (Acts 22, vv. 1/3.)

What a powerful foreshadowing of the day when the people of God will be judged at Sinai, cleansed as by fire, offered to God in the hands of the High Priest, with all the working of leaven stilled, and then later given the power from on high, whereby the whole host will be able to exclaim:—

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15, v. 57.)

And would not our Hebrew brethren and sisters who were present at Sinai, and later came to keep the feast of First-fruits on the same day, be able to see the glory of this salvation? Would they not be shown in the wonderful law which was given and part of which they heard from the mouth of God, the careful instruction of the schoolmaster leading them to the One through whom so great salvation was to come? And are not these sentiments which indeed are the Spirit of Christ, expressed in the divine address to Moses on Sinai?:—

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure (enclosed protected jewels) unto me above all people.” (Exodus 19, vv. 4/5.)

“Brought unto God!” What greater honour could any people have anywhere, at any time? Is not this His salvation, the means of which was seen in the Law, declared in the first-fruits, and signally illustrated at Pentecost? The theme of the three times is the same, showing in each the blessings and mercy of God through Christ, all powerfully linked together in a majestic whole by the one and the same day in the divine calendar.

Compare how dreadful and blasphemous appear the words on the Law of a noted cleric:—

“The laws of the Old Testament were not ideal, to say the least, and according to the Sermon on the Mount not up to the requirements of the Christian life. We are apt to question if it be true of these enactments, as is declared that God spake unto Moses, then how can they express less than the full will of God?”

“The lesson is this: Law is not an elevating force: it is a mere check. Paul did not find that its observance elevated him: it only temporarily acted in a limited way as a preventative of further degradation. Like a man who has fallen over the edge of a precipice: the bush at which he has caught may keep him from going to the bottom, to be dashed in pieces, until help comes and he is rescued. That bush cannot put him on his feet again at the top. ‘The law made nothing perfect,’ of necessity the law must approximate man’s (not God’s) moral level, to be available for him as a check. Moses’ legislation was suited to a people just emerging from slavery. It is not altogether suited for our needs.”

To be delivered from such “philosophy and vain deceit” is a great blessing; as it is to be removed from those who once had the Truth and an understanding of the Law, but who are now blinded to its Spirit of beauty and glory.

(To be continued.)

“Contending for the Faith once delivered unto the Saints”

Nineteen centuries have now passed since the Apostle Jude wrote exhorting his brethren to “earnestly contend for the faith which was once delivered unto the saints.”

To appreciate fully the urgency and importance of this appeal, it is necessary to understand the circumstances under which the

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Apostle wrote. Barely two generations had passed since Christ's ascension to heaven, and those professing to be Christians were still an insignificant minority. Yet, contrary to popular opinion, they were far from being a united people with one mind, one hope and one faith. Apostasy was widespread; heresies had crept in and false teachers and prophets were on every hand. Many had lost their "first love," finding the way too narrow, and only a despised remnant still maintained in all its purity and holiness the Faith "once delivered unto the saints."

Only when these circumstances are comprehended can the significance of the repeated warnings of the apostles be grasped. It becomes clearer why John had to write:—

"Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world." (I John 4, v. 1.)

Peter writing to those "of like precious faith," likewise had to warn that—

"There shall be false teachers among you, who privily shall bring in damnable heresies . . . and many shall follow their pernicious ways." (I Peter 2, v. 1.)

The Situation To-day

These, and many similar references, help the mind to build up a mental picture of those early critical days: apostasy on every hand—"damnable heresies" abounding, the faith of many undermined, and in some cases large-scale departures from the Truth—with but a very small minority still upholding, and contending for *the Faith* in all its purity and beauty. Is it then surprising that the last epistle in the Scriptures should commence with the plea:—

"Earnestly contend for the Faith once delivered unto the saints"?

If, within the short space of fifty years, such conditions could prevail, what must be expected after nineteen centuries? The situation which nowadays faces all who are resolved at all costs to find the Faith is not therefore so surprising. Yet what confusion: a multitude of churches, chapels, sects and denominations, each claiming allegiance to Christ yet comprising between them every belief and every heresy imaginable. If challenged, each would contend they had the Spirit of Christ, and that their activities were motivated by a desire to serve Him. Let the question seriously be faced, could each and everyone be contending for *the Faith*, "the faith once delivered to the saints," or rather for *their faith*?

A Searching Question

All who truly "seek the kingdom of God and his righteousness" will never cease to be exercised by the supremely important question:—

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How can the Faith and those contending for it be distinguished from all the conflicting voices of Christendom?

It must be recognised there is nothing easier than to *claim* one is "contending for the Faith." Talk to any who take their religion seriously and you will soon find that whatever their beliefs they regard themselves as contending for the Faith. Only one certain conclusion can be drawn: mere profession means little. Often it is those most bereft of the Faith who are loudest in their claim to be contending for it. If the danger of being deceived, as Christ said many would, is to be avoided, then the warnings of those early disciples must be carefully heeded. The appeal, "*Try the spirits, whether they be of God.*" is as timely to-day as it was 1900 years ago.

Christ is not divided. To argue that differing sects can each be part of the Body of Christ is to contend that Christ can be divided. The Word says there is only *one* Body, *one* Faith and *one* Spirit of Christ: hence the injunction to "try the spirits, whether they be of God." This instruction can only be obeyed by those who have first discovered what the Spirit of Christ really is.

The world talks much about a "Christian spirit" as though Christ's work was confined to doing good deeds to his fellow men. Was this the case? What do the Scriptures teach about the Spirit of Christ? Had it been our privilege to accompany the twelve disciples as they followed their Master, what should we have discovered as regards His Spirit? The answer is perhaps best revealed in the words of Paul:—

"When he (Christ) had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared . . ."

Here is a valuable pearl, if only we can receive it: the Son of God, described by His Father as "my beloved Son in whom I am well pleased," yet His prayers and supplications heard only *because he feared*—a fear, a real fear, of displeasing Him.

Let this passage be pondered, and it will be recognised that here is valuable instruction, the "key" to comprehending the Spirit of Christ. It is the same Spirit exhibited by all who have truly *contended for the Faith* from the days of Abel right down through the centuries to the present—*the fear of displeasing their God.*

The Book of Life

The Scriptures speak of a Book being "written" in heaven in which are inscribed the names of the faithful of all time. It is the Book of Life. Neither wealth nor wisdom will secure the privilege of having one's name inscribed in this Book. Those whose

names are to be found therein have one outstanding characteristic:

"They that feared the Lord spake often one to another: and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord."
(Malachi 3, v. 16.)

How significant—"for them that fear the Lord"! The very Spirit of Christ! The same spirit seen in Levi which caused him to be chosen out of all the tribes of Israel for the priesthood:—

"My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared me, and was afraid before my name." (Malachi 2, v. 5.)

The ways of God never change. Whether in the days of the prophets or of the apostles, or in the present perilous times, all who have the Spirit of Christ can be recognised by this simple test—their fear of displeasing God; their anxiety lest the standard of Truth is not being held sufficiently high; their fear lest by some word or deed the name of God and His Son might be defiled. These were Christ's fears, and if the Son of God was saved from death "in that he feared," surely this same characteristic must be found in all His true disciples. Here is a test, a useful guide to those who will heed the warning to "try the spirits whether they be of God."

The Prophets—Their Contending for the Faith

Every prophet of Israel contended for the Faith. Their writings have been preserved throughout the centuries, but their characters frequently are not revealed. Yet where they are, this same "fear of the Lord" and complete absence of boasting and self-confidence are conspicuous. Moses, for example, who, for forty years led the children of Israel through the wilderness, was described as:—

"The meekest man in all the earth."

Again, Daniel also, who for seventy years showed implicit faith and courage, even being thrown to the lions, exhibited this same Spirit of Christ. Listen to his supplication on behalf of Israel:—

"O my God, incline thine ear and hear; open thine eyes and behold our desolations, and the city which is called by thy name, for we do not present our supplications before thee for our righteousness, but for thy great mercies." (Daniel 9.)

Yes, his prayer was heard. The record significantly explains that "Whiles I was speaking . . . and confessing my sin . . . and presenting my supplication . . . even the man Gabriel touched me about the time of the evening sacrifice."

What a flood of light these references provide showing the outstanding characteristic of all who, like their Master Himself, contended for the Faith.

It was this Spirit of Christ, this "fear of the Lord" which the Scribes and Pharisees so lacked. Despite their profession of serving God and their claim to be contending for the Faith, they had not appreciated the Proverb which says that the "fear of the Lord is the beginning of wisdom." Much of Christ's teaching and many of His parables were directed to this very point. What a contrast he drew between the two men who went into the temple to pray! One, satisfied he was righteous, thanked God he was not as other men. The other, like Daniel and like Isaiah, could only reproach himself as a sinner. What was the fundamental difference between them? The fear of the Lord! The Spirit of Christ! Yet the Scribes against whom the parable was directed could not receive the lesson—because they had not the fear of the Lord!

What then is the outstanding quality of all who are truly contending for the Faith? Knowledge, faith, zeal and courage count little, if fear, godly fear, is lacking. What could be more significant than that the Book of Life is written for those "that fear the Lord"?

Here a difficulty arises because all who claim to be contending for the Faith will vigorously protest they have a fear of God! Certainly the Pharisees did. Perhaps nothing is easier than to be deceived on this very point, and even deceive oneself. Is there then no way, no infallible guide, whereby those who have that fear so evident with the Lord Jesus, can be distinguished from those who merely say they have but are deceiving themselves?

An Infallible Test

Where godly fear rules the heart a continuing anxiety is felt lest there be a failure to rise up sufficiently to the standard required of all Christ's brethren and sisters. It is the fear which generates a "meek and quiet spirit" so precious in the sight of God. How this spirit shines out in times of trouble and contention when, as is so often the case, the voice of admonition and rebuke is heard. Whereas the natural mind will retaliate, often with scorn and contempt, the spirit animated by the fear of God will rather echo the urgent appeal:—

"Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me."

How searching is this test. Thousands, even millions, will give of their time, their energy and their money in the work of contending for what they believe to be the Faith. Yet how many, when admonished, will pause and ponder and search their hearts and minds as did David? Not many! Only those who truly fear the Lord. It is an infallible test: it reveals the heart.

The Scriptures abound with examples of men who for long periods contended vigorously for the Faith, who showed implicit

trust in times of adversity, but who finally fell *because they refused to hearken when told they were wrong*. They had lost the fear of the Lord and so when warned refused to repent. Think of Asa, who did "that which was good and right in the eyes of the Lord his God." When Hanani the seer reproved him for allying with Syria, did he repent? No—"the king was wrath and put him in a prison house." Remember Joash, too, who for many years strove so hard to be faithful. He also failed, for, when rebuked, did he not allow the prophet Zechariah to be stoned between the altar and the temple? Like Asa and so many other kings of Judah he had forgotten the last words of David—"He that ruleth over men must be just, ruling in the fear of God." Great indeed is the responsibility of those called upon to rule over God's heritage. Faith, wisdom, courage and zeal are essential, but the overriding quality is "the fear of the Lord."

The Witness of Nineveh

Not all have refused to hearken to the word of admonition. The Lord Jesus, referring to His own nation, said, "The men of Nineveh shall rise up with this generation and condemn it." And why? Because they repented at the preaching of Jonas! What a testimony against the Jews and against all who scorn and deride the voice of correction!

And what of to-day—does God change? The Book of Life is still being compiled and will soon be completed. Sometimes names are added—and sometimes blotted out. What a unique Book! In it are the names of all who, like their Master, have exhibited a godly fear, a great anxiety to be beyond reproach, a spirit which never despised and scorned the appeal to repent: the spirit which the Apostle found in Corinth causing him to write:—

"Ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves."

Only such can ever contend for the Faith. Those who retaliate and ignore the voice of correction may contend vigorously—but not for "the faith once delivered unto the saints." J.R.M.

"The Accuser of our Brethren"

The Cleavage in 1923

"The cleavage in 1923 was clear. Commands regarding oath-taking and resistance of evil were definitely set aside. . . . Those who separated, resolved to strive together to continue pure in the Doctrine of the Apostles, and in the Breaking of Bread, and in the Fellowship which is alone associated with the Father and His Son, Jesus Christ."

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1933

“Ten years passed, and what a change! ‘Clapham’ stands just where ‘The Temperance Hall’ stood, and a minority is standing for the same principles which were fought for in 1923. The same scorn, almost the same words of reproach, are hurled at the ‘Remnant which holds fast.’ The accusations are repeated: ‘The division was engineered because of ambitious motives.’ ‘There was unseemly haste.’ ‘A zeal for excommunication . . .’ And now ‘The Remnant again declare that reservations regarding divine commands must not be permitted.’”

The Division in 1955

Twenty-two years passed, and what a change! ‘Nottingham’ stands just where ‘Clapham’ stood, and a minority is standing for the same principles which were fought for in 1933. The same scorn, almost the same words of reproach, are hurled at the ‘Remnant which holds fast.’ The accusations are repeated: ‘The division was engineered because of ambitious motives.’ ‘There was unseemly haste.’ ‘A zeal for excommunication . . .’ And now ‘The Remnant again declare that reservations regarding divine commands must not be permitted.’

Reservations of 1955

These are respecting the law of Christ as given in Matthew 18, that a brother’s work can be condemned ecclesially, without any condemnation of the brother. Christ’s condemnation of Peter (Matt. 16) and the condemnation of Moses at the Rock have been wrested to try and prove this dangerous heresy.

To say that only Peter’s work and not Peter was condemned when he tried to prevent Christ going up to Jerusalem, is a travesty of the divinely recorded facts. Peter was rebuked, not just his works. Peter’s good intentions were against the purpose of God and were wrong. So Peter was told, “Get thee behind me Satan.”

The case of Moses at the Rock shows clearly when the full record is studied that he was condemned for not sanctifying God before the congregation. Moses, in consequence, was punished, not being allowed to enter the land. Remember, God does not mete out punishment unless it is deserved.

The reservations on Matthew 18 were introduced to allow Nottingham to condemn ecclesially certain brethren’s work behind their back. Christ’s law in Matthew 18 forbids such base procedure. Erring brethren must be seen privately, then with witnesses, and only where these steps have failed must they be brought before the Ecclesia. In every division there is always some heresy, some reservation respecting divine law to hide some evil work. The obvious pattern in all these divisions will make the thoughtful consider.

Listen, then, to these concluding words.

“Many will cast this reply aside unread. The instruction and warnings of the Word of God lead us to expect this.

“There may be a few, however, who will be awakened to the danger of their position, and will join the ‘Remnant’ who are striving, whatever the reproach may be, to hold fast ‘to the Commandments’ and to ‘keep the testimony of Jesus.’”

The quotations are taken from “The Accuser of Our Brethren,” by W. J. Elston.

The Signs of the Times

“In the latter times some shall depart from the faith . . . forbidding to marry . . .” (I Tim. 4)

It is generally recognised that this prophecy had a fulfilment in the Roman Catholic apostacy, but in the past forty years there has been a latter-day fulfilment of this “sign,” an assurance that we are in the “latter times” and a warning to those who will take heed.

The fulfilment of this Sign is seen in the events of 1923 and 1933, and again at the present time, when those who have had the Truth have “departed from the faith.”

Those departing may be recognised by the description given, “forbidding to marry.” The word *forbid* is also translated “hinder,” “not suffer,” “withstand.” It is used in Luke 11, v. 52:—

“Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.”

It is in this way that they “forbid to marry” or “hinder” those who would be united to the Lamb.

A consideration of the actions of those “departing from the faith” in 1923, and again in 1933, shows how the leaders of the apostacy “hindered,” doing all they could to prevent the enquirer from considering the evidence, whereas the ones upholding the Truth did everything possible to bring all the evidence to the light.

In 1923 certain wicked speeches which were evidence of apostacy were suppressed by the false leaders. The effort of those upholding the Truth was condemned as “this terrible work of sowing discord.” Brethren were counselled to “keep out of this trouble” and exhorted to get on with the work of upbuilding. In this way the apostacy “hindered.”

THE REMNANT

In 1933 the leaders of the apostacy forbad their members to read the appeals of those upholding the Truth. Their effort was condemned as "an evil work." Those *then* upholding the Truth wrote as follows:—

*"In declining to allow each to search into the matter for himself
... do they not stand condemned as 'blind leaders of the blind
... who neither enter into the kingdom themselves and them
who would they hinder?"*

(The Master's Household, February, 1935.)

Those who sincerely take heed to this "sign" will ask themselves: Who is now suppressing the evidence? Who is now condemning the efforts of the remnant as a "work of evil"? Who is now forbidding any to hear the evidence under threat of being refused to meet at the Table? Who is now "hindering"?

The fulfilment of this Sign is evidence that the marriage of the Lamb is near. Those who will be part of the Bride will not allow any to "hinder."
J.H.W.

News from the Ecclesias

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

All here realise that the Spirit of Christ is amongst those who are holding fast; there is a unity felt which is drawing us more closely together. The desire of all is to work faithfully in singleness of heart until the Master's return. Nothing seems to move those we have left at Nottingham, although much has been done by way of private letters and other correspondence; but we know that no one can come to the true Ecclesia unless the Father draws him.

We are pleased to say Brother and Sister C. J. Miller, after satisfactory interviews, are meeting with us.

We are hoping to have a lecture in the near future, details to be given later. During the past month we have been greatly helped by Brethren Lancaster and Butterfield, of the Manchester Ecclesia.

—R.G.



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

During the last week we have been able to look upon the mountains and country covered with snow—an unusual and a marvellous sight speaking to us of the great power of the Almighty, whose purpose we have been privileged to understand.

THE REMNANT

We realise, too, in His purpose there is a time for all things—a time to build ourselves up and a time of activity in the sowing of the seed. We trust we may be able to rise up to the responsibilities which are before us during the summer months, and to enjoy that unity in the work which we feel is now apparent in all the Body. The letters from the brethren and sisters here and in America have been much appreciated.—*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.

The recent cause for separation from those who had been our teachers and the shepherds in Israel has been a sad revealing. For judgment has been turned to wormwood, transgression has made the just to bear affliction, and the poor to be turned from the gate.

As has always been the pattern of the upholding of the Truth, a scorned remnant, among them those who have known distress and bitterness of soul, are now bound together in a renewal of their vows in the One Fellowship. Herein is granted an opportunity to work with a united zeal, and the prayers of all are for strength to rise up to the responsibilities placed upon us. For the guidance so visibly granted there is deep gratitude and sincere desire to rededicate our lives to the single service of the God of Heaven, praying for continuation of His mercy.

A special lecture was given in Buffalo on 1st February, and it is hoped to witness in Eden on 27th February.—*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.

Interest continues at the weekly lectures, which, although small, is encouraging. It is hoped to have a special effort soon in Southport, and later one in Stockport. Arrangements are now in hand for a Fraternal Gathering on Monday, 11th April, when we greatly look forward to the company and help of Bro. DeFries from the States.—*W.V.B.*