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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 the Table of the Lord

Reflection once more on the Psalms brings to us, brethren and sisters of the Lord Jesus, the reality of His sorrows, His yearning and faith. Indeed, these Psalms *are* the Spirit of the Lord Jesus, and by careful meditation on them, there is much for our exhortation, strength and comfort—the provision of God for His people. Here is to be found all that is needful for us in any circumstances.

In this time of shaking, when the whole household of the Father is being tested and the falsehoods of the adversary appear to stand as truth, the mind is caused to reflect like David, “Lord, how are they increased that trouble me! many are they that rise against me. Many there be which say of my soul, there is no help for him in God” (Psalm 3, vv. 1, 2). And then, *SELAH* the reminder to esteem these experiences as they will prepare for the *end* of God’s purpose, a time when sincere hearts will be accounted worthy of everlasting association with the Lord Jesus, the children of God.

Keeping this end before us, we can take heart even as our brother David: “But thou, O Lord, art a shield for me; my glory and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill.” But *do* we cry unto Him, really reach out in supplication and yieldingness? Our only hope is in Him. How vain *every* effort, except there is the utter placing of ourselves in His guidance and mercy. At our best we are “unprofitable servants” to the God who has power to quench our very lives; yet His overwhelming mercy and forbearance brings forth the humble acknowledgment:—

“Salvation belongeth unto the Lord: thy blessing is upon thy people” (Psalm 3, v. 8).

Oh, it *is* such a blessing to know that He is working with us and we can look with faith and hope to the time when eternal life is poured out upon *His* people. HIS PEOPLE! But are we sure? Do we qualify? The Spirit questions: Psalm 15, v. 1. “Who shall abide in thy tabernacle? Who shall dwell in thy holy hill?” To abide—to be invited as a guest; what a revealing of God’s grace. He is inviting a people to dwell forever in His Tabernacle.

And then the attributes of those who are to be so favoured are given. Let us consider each for a moment, let us measure ourselves by this measure, which is not of man, but Spirit given.

Who Shall Abide ?

“He that walketh uprightly.” To be upright means *no deviation from the divine standard* to one side or the other. Any failure in our lives as we strive to give them to God, any temporal consideration, any giving way to the reasoning of the flesh, any letting down of the high standard of His way—these are deviations and will cause the walk to falter from uprightness. Therefore we beseech for help, remembering Psalm 37, v. 18: “The Lord knoweth the days of the upright: and their inheritance shall be for ever.” Further in Psalm 84, v. 11:—

“ . . . *The Lord will give grace and glory: no good thing will he withhold from them that walketh uprightly.*”

Are not, then, all things which befall His people for their good? Are we exercised by them in such a way that we agonise to walk uprightly, discerning His grace?

Further, the Spirit identifies His people. “He that . . . worketh righteousness.” This means to do habitually or repeatedly—righteousness. Is our daily doing so in accord with the laws of God, are we governed to such an extent that it is our habit to work those things which please Him? Do those things which *displease* Him bring instant sadness and a disruption of our peace? Our works are always seen. They are the outward manifestation of what is within. What do they reflect in our homes, at our work, with our brethren and sisters? Is the Almighty pleased by what issues from our mouths? Are we speaking the truth as required in this Psalm? Is the truth so firmly implanted that what we speak exhibits a heart bound to God? The words of the Lord Jesus come to mind—Luke 6, v. 45: “A good man out of the good treasure of his heart bringeth forth that which is good . . . for of the abundance of the heart his mouth speaketh.”

But *who* shall abide in His tabernacle? “He that backbiteth not with his tongue.” His people *do not* backbite, nor do evil, nor take up a reproach against one another, remembering that in doing so to one of His “little ones” such is being done to Him, who is the Head of the Body. The words of the Psalms warn: “. . . the reproaches of them that reproached thee are fallen upon me.”

How dreadful to add to the reproaches borne by the Lord Jesus because of a lacking in love for, or discernment of a brother or sister. If we see one failing in any way, how do we come to him? Must it not be in accordance with commands, out of love

for him, endeavouring to point out the difficulty, taking away a reproach and thus saving a brother or sister? It is the flesh which bites behind the back. The SPIRIT pleads openly, with love.

The Spirit's instruction in the Psalm continues that *His people* condemn, the vile person—the one who is abominable in the sight of the Lord. They will remain separate, keep away from any contact with those who have despised the law of God and turned to the world; but will honour those who fear the Lord. This esteem, or condemnation, if misplaced or unjustly given, dishonours the Father who has given to faithful servants the Spirit's work.

His people have vowed to their own hurt. How faithfully do we keep our vow, our covenant with the Almighty, to serve Him, and Him alone?—for faithful keeping of this covenant brings affliction to test us, to prove our faithfulness. This covenanting with God breaks the ties of the flesh and often hurts cruelly. But there is the healing of the Spirit for

"The righteous cry and the Lord heareth and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous, but the Lord delivereth him out of them all" (Psalm 34, vv. 17-19).

Our vow takes us into affliction, but oh, the joy of the deliverance when the affliction has wrought its work!

Ruling by Means

"He that putteth not out his money to usury, nor taketh reward against the innocent." What care *His people* will exercise that the means which are given through the bounty of the Almighty are used not for personal gain, but for the furthering of the building of the Lord's house. Our money, our position, our talents are all God-given. To use them as our own will bring disaster to the possessor of these things and injury to the "innocent." *Money* will make the unfaithful steward arrogant and harsh, causing him to offend the "poor" by answering "roughly". *Talents*, unless used as a gift from God, will similarly puff up and result in hurt to the "innocent". *Position* in the House of God is the subject of special direction by the Spirit. The Apostle Peter knew the danger of an "office" being abused by lording over God's heritage so that many of the "innocent" suffer.

Those who have clean hands and a pure heart will eschew these evil tendencies which if allowed to develop will undermine the character of the godly man.

The Spirit declares that those who show godly characteristics shall never waver, but rather are steadfast in striving to build up a character pleasing in the sight of God.

The Lord Jesus now dwells with His Father, having overcome. We are then to look to Him as our example. His mind is reflected in the words of Psalm 16, vv. 8, 9. "I have set the Lord always before me: because he is at my right hand I shall not be moved."

His tabernacle is now in process of formation. Who shall abide? With such help, such hope we shall not be moved. We can join in His rejoicing:—

"Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope."

J. A. DeF.

Remember Ye the Law of Moses My Servant

A further significance is seen in the gathering together of Israel to meet Yahweh at Sinai. The instruction as to cleansing and being ready, for the third day, whilst necessary for the holy occasion when they were to meet God, showed the basis whereby the children of God of all time may at last find an acceptable meeting with Him. The instruction given through Moses was summarised in the command:—

"Be ready against the third day" (Exod. 19, v. 11).

The *third day* is referred to by the Spirit as having a special significance. The Prophet Hosea declares:—

"Come, and let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight" (Hos. 6, vv. 2, 3).

Here is clearly a foreshadowing of the work of Christ, when after two days, each of a thousand years, Christ will appear for the salvation of His people. First, this great work was to be seen in Christ Himself. On one occasion He seemed to refer to the

salvation of Himself on a third day, and of His people also on a third day.

“Destroy this temple, and in three days I will raise it up”
(John 2, v. 19).

His hearers thought He was referring to Herod’s building, but the record states that “he spake of the temple of his body.” These words of Christ were in answer to the request for a sign. Later, His disciples understood that He was referring to His own resurrection on the *third day*. And may not the words “His body” include all the members who also will be raised to glory and immortality on the final *third day*, to be constituted a living temple, with Christ as the chief corner stone, and the whole building manifesting the glory of God to all nations?

This work of the *third day* which so clearly rests upon the resurrection of Christ on the third day, is the hope of the Truth, shared by all generations which have been called since the beginning.

When Abraham was called to offer Isaac on Mount Moriah, it was on the *third day* that Isaac was bound, and was about to be slain.

“Then, on the third day Abraham lifted up his eyes, and saw the place afar off . . . (and) said . . . Abide ye here with the ass, and I and the lad will go yonder and worship, and come again unto you” (Gen. 22, vv. 4, 5).

Divine intervention prevented the killing of Isaac, and at the same time provided a Ram “caught in a thicket.” In this way Abraham was taught the resurrection from the dead of *the child of promise*, whom Isaac so fittingly represented.

Later in the days of the return to the land from the captivity (a very significant event) the building of the temple was completed on the *third day*.

“And this house was finished on the third day of the month Adar” (Ezra 6, v. 15).

Would not the faithful brethren of that time see a beautiful significance in this fact? Would they not, like Abraham before them, realise that there should be the raising up of a living temple through the work of the Lamb which God would provide?

Hezekiah experienced in person what this salvation would mean. Stricken with an illness from which there was no escape, he appealed with strong crying unto God, and he was heard in that he feared. The gracious message came unto him:—

“Behold, I will heal thee: on the third day thou shalt go up into the house of the Lord” (2 Kings 20, v. 5).

He was given a special sign, the returning of the shadow ten degrees, to assure him that God would fulfil His promise. Was this written for Hezekiah’s sake only? Or for all those who are called of God? Surely, the assuring message is for all the faithful, who, feeling the overpowering work of sin, may have confidence if they endure unto the end, that they will be allowed to enter the House of God on *the third day*. The sign of lengthening the day shows that all times are in the control of God, who can either lengthen the day, or, if it is required, shorten it, as Christ said He would “for the sake of the elect.”

“*Be ready against the third day,*” was the command of Moses, which, in the context, is shown to have a direct application to the present time. The instruction was:—

“Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes” (Exod. 19, v. 10).

Physical cleanliness, to a degree rarely attained amongst Gentiles, was required of Israel for them to be honoured by the presence of God. Although this was necessary in itself, it was also to teach them that the flesh is not naturally clean, but unclean: and to show the imperative need of the cleansing of their ways if God were to dwell with them and be their God. It was on the *third day* that Israel were to meet God to sacrifice unto Him. This will be remembered from the message God required Moses to give Pharaoh:—

“Let us go . . . three days’ journey into the wilderness, that we may sacrifice to the Lord our God” (Exod. 3, v. 18).

The sacrifice was not of any animals, but the offering of a pure and contrite heart. This had been simply and devoutly expressed by all the people:—

“All that the Lord hath spoken will we do” (Exod. 19, v. 8).

God required the washing of their clothes each day in preparation for the day of meeting on *the third day*. Some might have argued that such carefulness was unnecessary and disobeyed, in

which case they would have been destroyed. In following the simple instructions of washing their garments *each day*, they proved their faith. It was not a case of what might have been regarded as satisfactory laundering by washing clothes one day, say the last, but obedient carrying out of what was commanded to prove their faith and their appreciation of the lesson it taught—the washing of their garments daily.

The lesson is simple. During probation, the garments are continually being “spotted by the flesh.” It is not sufficient to say the cleansing can be done to-morrow, or next week. It must be done that day, showing a mind appreciative of God’s holiness, and an understanding of His view of sin—“to hate the garment spotted by the flesh.” Sin must not be allowed to remain, contaminating and defiling. Prompt action is required to show how much the honour of belonging to God is valued. When finally the redeemed are assembled the answer to the question, “What are these, and whence came they,” is:—

“These are they that have come out of great tribulation and have washed their robes and made them white in the blood (the life) of the Lamb” (Rev. 7, v. 14).

These are indeed the blessed of God, the undefiled. The Apostle John who saw them in a vision, assembled with the Lamb upon the Mount Zion, says:—

“These are they which were not defiled with women” (Rev. 14, v. 4).

Here is a reference to the many unholy alliances which those having the Truth have made; who for present advantage have, in fact, lost all. Separation, strict separation, is required not only from the Mother of abominations, but from each and every one of her daughters. These, in some cases, may have names which savour of the Truth, but if they are not of the Truth (and there is only One Truth and One Body), then they must belong to Babylon, and whatever their claims or attractions, be eschewed as evil.

Was not this same Spirit of Christ present at Mount Sinai, exemplified in a very special way by care and continence? The latter part of verse fifteen which is not intended to condemn marriage, is there for a purpose; a purpose which can be seen in the words of the Apostle John.

Israel at Sinai were seen to be dependent upon Moses, who went up into the Mount to receive instruction. Moses was finally

sent down lest the people forgot, and presumed to touch the holy Mount, and perish. This care of the Almighty for His people was fulfilled in a superb way when He sent His Son. Few heard, and many presumed to deal with holy things according to their own desires, and consequently perished. Whilst the prophet like unto Moses is away, care must be taken to follow His words, His Spirit, lest that which is holy begins to seem common and be treated according to human understanding. Wisdom now requires, as it did at Sinai, that God's people follow their vow:—

“All that the Lord hath spoken will we do” (Exod. 19, v. 8).

Soon the day will be here for the declaring by the Son of God whether the “living stones” are suitable to be placed into the building of His temple. His judgment in that matter will be final. The blessing is that the basis of that judgment is known, the Spirit of Christ, so beautifully demonstrated in the life of the Son of God, which was a fulfilment of the Law given through Moses. From the Law, the Spirit of Christ may be abundantly received. “The letter or law killeth,” says the Apostle. Truly the law could not give life because of sin, which the law condemned in all points; but its Spirit, the Spirit of Christ, can make alive, through the One which was so powerfully foreshadowed and mercifully provided.

(To be continued.)

Patience

What a wonderful example of patience is exemplified for us in Job, the servant of God. We know that patience is not a quality which we possess by nature but is a quality of the Spirit. By nature we are impatient and quickly exasperated, especially when we think our wishes should be carried out immediately. We have to learn by experience, and not infrequently by bitter experience that patience is required of each of us.

How difficult yet how necessary is this exercise of patience! How at times we long to get away from the chastening which is so essential for our spiritual well being! How easily we become impatient! The apostle Paul warns us:—

“For ye have need of patience, that after ye have done the will of God ye might receive the promise.”

The apostle James adds:—

“Count it all joy when ye fall into divers temptations, knowing this, that the trial of your faith worketh patience. But let patience have its perfect work that ye may be perfect wanting nothing.”

How delightful is the atmosphere in an ecclesia when every-one exercises this patience! How quickly differences between brethren can be settled if each will patiently consider and give weight to what is said by the others—“preferring one another in honour.” This is the way of the Spirit; it is when patience is *not* exercised that the wrong spirit is bound to be manifested. The apostle says that patience is the outcome of tribulation: that tribulation worketh patience.

“And not only so, but we glory in tribulation also knowing that tribulation worketh patience” (Romans 5, v. 3).

Surely Paul did not mean that he enjoyed tribulation, for this is grievous. No—he could see the end of tribulation, that it *worketh patience*—and patience experience and experience hope: the hope that Job had, the hope that John had, the hope of all the faithful. Such will endorse the appeal of the apostle James, *“Let patience have its perfect work.”*

Patience—her perfect work

“Blessed is the man that endureth temptation for when he is tried he shall receive the crown of life.”

Surely Job was one of those who endured temptation. He was tried, and that most severely, and it is evident that he did not find his tribulation pleasant at the time he actually experienced it.

What anguish he must have suffered on hearing that his servants had been slain with the edge of the sword, that his sheep had been burnt up, then that his camels had been carried away by robbers and finally that his sons and daughters had been slain by a great wind smiting the four corners of the house! Do we not marvel at his patient attitude as we hear his words:—

“Naked came I out of my mother’s womb, naked shall I return thither: the Lord gave and the Lord hath taken away: blessed be the name of the Lord” ?

This was only the beginning, for we find greater tribulation was to come. We read of his being smitten with boils “from the sole of his foot unto his crown.” Again what patience as we listen to the reply to his wife:—

"What, shall we receive good at the hand of God and shall we not receive evil?"

How many of us could have curbed our natural inclination to be impatient and exasperated as trial followed upon trial? Even then his tribulation was not over, for what sadness he must have felt on finding that those who should have been his friends were in reality his enemies. In addition what humiliation he must have suffered:—

"They that are younger than I have me in derision . . . now am I their song, yea I am their byword" (Job 30, v. 1).

"Blessed is the man that endureth." Job is held up before us as one who did endure, who in all his tribulation showed wonderful patience and forbearance, so much so that we find the apostle James writing:—

"Behold we count them happy which endure. Ye have heard of the patience of Job and have seen the end of the Lord that the Lord is very pitiful and of tender mercy" (James 5, v. 11).

The record of Job has been preserved for our benefit so that when we might feel we can hardly endure any longer we can turn to Job and be encouraged by his wonderful example, remembering how he was brought through all his trials and received great blessings *after he had endured.*

The patience of John

We have been reading also the Revelation given to our Brother John. When we look at the message given to him and realise that it came from the Lord Jesus Himself, then our tribulation seems but a light affliction. The glory of the Apocalypse was shown to John. The majesty, wisdom and beauty of the symbols used might suggest that John was then to be found in the midst of glory and splendour. Yet such was not the case. We find him instead an exile in Patmos, an outcast from the world. Because this was on account of the "word of God and the testimony of Jesus Christ," he declared to those to whom the message is sent, "I am your brother and companion in tribulation and in the kingdom *and patience* of Jesus Christ." And so we listen, remembering that this message is from the Lord Jesus Himself for the apostle John and for his brethren and for no one else. These brethren are his companions, partakers with him in tribulation, that tribulation *which worketh patience.* How great then the honour, for later John sees all such entering the Kingdom and is told:—

“These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.”

The patience of Jesus Christ

The Apostle John shows the divinely provided means whereby those who suffer tribulation may be granted entrance into the Kingdom—*through the patience of Jesus Christ*. The Lord Jesus learned obedience by the things which He suffered and endured, and it is this endurance that the apostle refers to *as patience*. By taking hold of His example and receiving strength thereby, we, His brethren and sisters may, like Him, “come out of great tribulation.”

During our probation we must of necessity experience tribulation. Through it, indispensable instruction may be received, provided that careful attention is paid to the Word of God, so that the purpose of the trial may be discerned and the lesson learnt. It is well to remember, though, that of ourselves we could not endure—trials would soon defeat us. It is the patience of Jesus Christ which reveals to us a *power*, as well as knowledge. The Lord Jesus was of our nature, tempted in all points as are we. In His darkest hour, was He not ministered unto by the Father? This *power* which sustained the Lord Jesus is still available to us; the power of the Spirit has not diminished. His patience and endurance, in which we must be partakers, was strengthened by both knowledge of the Word and by the power and guidance of the Spirit. We therefore read:—

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered” (Romans 8, v. 26).

Perceiving then the perfect work which patience wrought in Christ, we ought to rejoice in our own tribulations by realising that the same wisdom, power and love is available to us to complete the work already begun in us. We ought to be encouraged by remembering that John was transported in Spirit from the present tribulation to the future glory. How near must the Lord Jesus have been to him when he turned to face the voice behind him! How near is He to us now?

The assurance of the coming glory must have sustained John—does its reality and nearness sustain us? We have been called to

a great calling—there is none greater. Let us then take to heart the exhortations:—

“Ye have need of patience . . . for yet a little while and he that shall come will come, and will not tarry.”

“Let us run with patience the race which is set before us.”

J.S.

Gainsayers

Opposition to the Truth is never so violent as when made by those who profess to have it, but who, in fact, have only the form. Called “gainsayers” by the Apostle, they are those who malign because they cannot answer the arguments of the righteous. Right from the beginning, those standing for the Truth have suffered from the hands of such. Their sincerity has been impugned: they have always been accused of serving self; of creating a following, of being victims of ambition and pride.

In each crisis those standing for the Truth have had to endure this kind of scorn. Their comfort comes in the knowledge that this has ever been the case, and that where their testimony cannot be “gainsaid” then they will be maligned as were their fathers.

Many have been deceived in the past—generally the “majorities”—into believing that such work is of the Truth. The record of Stephen should provide a timely warning for all who have “ears to hear.” Because his words could not be “gainsaid,” he was stoned to death by those who claimed to be serving the Truth.

“Let it be noted with care that all these people who were so violently opposed to the children of God were those who professed to have the truth of God. They were not Pagans, and there was no ‘Christendom’ at that time. They were people who read the law every Sabbath in the Synagogues and professed that they were God’s people! They were, however, blind to their condition, and they failed to heed the warnings contained in the Scriptures. With all their profession, they were of The World, the slaves of Leviathan.

“Paul, who was present at the murder of Stephen, was a different character; being deceived by his training, he approved of the cruelty to Stephen, but the evidence was not lost on him. The words he had heard were like goads to an ox,

unpleasant, and provoking resistance, yet still the points pierced and hurt. The evidence he had heard could not be set aside, and thus he was prepared for the day of visitation. Occasionally such people are met with in these last days. They hear the evidence of apostasy; the clear proof that for the most part those deceiving themselves, and professing to belong to Christ, are of The World; but they have been taught to resent such charges, and to scorn and malign those who make them. Reflection brings home the truth of the evidence; the proof that they are astray: and, for a time, they also 'kick against the pricks.' But, being anxious to be true and faithful brethren of Christ, also, like Paul, are brought into touch with one who can help. Then conviction brings repentance, and repentance the cry: 'Lord, what wilt thou have me to do?' But how few.'
(The quotation is taken from *Leviathan* by W. J. Elston)

The Signs of the Times

"In the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils" (1 Tim. 4).

The fulfilment of this Sign since the time of Bro. Thomas is a powerful indication that we are in the "latter times," and is a warning to those who will take heed.

There have been a succession of "departures from the faith," culminating in the events of 1923, 1933 and the present time. In each case those deceived have "given heed to seducing spirits and doctrines of devils," but the faithful have been quick to perceive the false doctrine and have been delivered. Looking back on the "departures" there is always some false doctrine, but each case quite different from the preceding ones, so that the "lukewarm" and those who blindly follow the majority are deceived. Some even realising that the doctrine is false fail to separate from the evil and so are lost. Consider the history of the departures from the faith in these latter times:—

In 1866 came the false doctrine regarding the devil and the punishment of the wicked. Certain members objected to fellowshipping the false teachers, but some leaders were against taking action.

In 1884 came the false doctrine that the Bible was only partially inspired. Many declared that they still believed that the Bible was inspired but did not withdraw from the false teachers. They failed to perceive that offences and heresies come as trials for the manifestation of those who are approved.

In 1923 came the false doctrine that the brethren could be members of the Special Constabulary. Many were deceived—failing to separate from the holders of false doctrine.

In each case the false doctrine concerns a different point. *The warning then is to be watchful.*

In 1933 came the false doctrine that sisters might speak in the ecclesia. Again quite a different point—many were deceived—blindly following their leaders.

Now comes the false doctrine that *the work can be condemned and not the worker*: certain letters condemned by an ecclesia as a work of evil but no charge to be brought against the writers. How dreadful, for Christ teaches, “By their fruits ye shall know them”! The writer is responsible for what he writes; therefore if what is written is evil, the writer should be dealt with as a transgressor.

It may be as in previous “departures” that many will realise the falsity of this doctrine, and yet fail to separate from it. *Where are those who failed to separate from previous false doctrines?*

“In the latter times some shall *depart from the faith*, giving heed to seducing spirits and doctrines of devils.”

The warning is “Take heed unto thyself and unto the doctrine.”

J.H.W.

News from the Ecclesias

Chilwell (Notts).—Adult School Room, Acacia Avenue, Chilwell.

Sundays: Breaking of Bread, 11 a.m.; Sunday School, 2-45 p.m.; Bible Class, 3-45 p.m. Thursdays: 7-45 p.m.

We had the first meeting in our new room on 20th March, and find it more convenient in every way. Being much larger than the previous room we hope (God willing) to hold our Fraternal Gathering in it on 29th May.

Arrangements are in hand for our first lecture, to be given by Bro. Butterfield in the Civic Hall, Beeston, on 23rd April, the subject being: "Is all life doomed? A-bomb, H-bomb and now H.U-bomb! What next? Is there no hope? Hath God forsaken the earth?"

We have received encouragement in the way by Brother Moore, for whose labours we are grateful. R.G.



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

The time has arrived when the work of the Truth here must be considered in detail and decisions made. There is great activity in this area with regard to a meeting on 1st August in a neighbouring town, which only occurs every few years, and when it is expected great crowds will be here from all parts of the country. It will therefore be our duty to consider the towns suitable for our work at that time and the best means of advertisement, and to be alert to all the opportunities granted to us.

We are pleased to hear that several brethren and sisters hope to spend their holidays in Criccieth again.

The work seems great at present in view of the difficulties here, but we trust that with their willing help as in the past the work may be permitted to continue here in a way pleasing to Our Father.

per J.H.W.

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

Feeling some disappointment in that the response at the Buffalo lecture was not so large as we had hoped, it was decided to immediately appeal in Eden. Here opposition had been so evident after a contact with a Catholic priest and attendance having failed at the last lecture, our work was broken off for nine months. This time, however, encouragement was granted and, God willing, the effort will be followed by another in April.

There is keen anticipation regarding the coming visit. It is a privilege to participate in the work, and fellowship so vital a part of a Fraternal—a foretaste, we hope, of The Great Gathering.

J.A.DeF.



Manchester.—Memorial Hall, Albert Square, Manchester. 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 in the month at 3-30 p.m.

Each division always brings much misrepresentation and a maligning of those standing for the Truth. It is comforting to know there is a silent witness in heaven who knows the heart, and can help any whose minds will rise above personalities to see *the* Truth. For a time direct and implied accusations have to be endured; untrue reports deceiving so many who have been left must be borne in patience, knowing that the day is near when the true account will be revealed. How sad to think that many in that day will find they have been deceived—but too late for deliverance! To avert such calamitous results the faithful will always exert themselves, although by these well-meant efforts they bring upon themselves many bitter and false accusations.

The special effort in Southport has been arranged for 30th April.
W.V.B.