

**AUGUST 1955**

A Monthly Magazine issued by

# **The Remnant of Christ's Ecclesia**

in opposition to the Dogmas of  
Papal and Protestant Christendom

**A WITNESS TO THE TRUTH**

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

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

---

**AT THE TABLE OF THE LORD**

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

**ROOTED AND GROUNDED IN LOVE**

**BIBLE CLASS SUMMARY**

**SIGNS OF THE TIMES**

**NEWS FROM THE ECCLESIAS**

---

**All Communications**

W. V. Butterfield  
16 Westfield Road,  
Cheadle Hulme  
Stockport, England

J. A. DeFries  
17 Central Avenue  
Fredonia  
New York, U.S.A.

## At the Table of the Lord

### Who Can Find a Virtuous Woman ?

Can we not be helped by a thoughtful consideration of what the Spirit has given in describing the character of a "virtuous woman"? The Proverbs, chapter 31, commends this woman, testifying that she is worthy of praise: also, her qualities are very highly valued, for we are told she "excels all." Who *is* this woman? Discerning, can we perceive that she is a figure of the Bride of the Lord Jesus—the embodiment of all the qualities which are delightful to Him and to His Father? These are the qualities toward which we strive—to become members of that Bride is our hope and calling.

She is *virtuous*, a word we find used in many places as: *a force, army or strength*, giving a mental picture of a band united, and therefore moving with strength as a force to establish good. This can be seen in I Samuel 10:26, where Saul being yet "little in his own sight," had just been anointed King over Israel. "And Saul also went home to Gibeah; and there went with him a *band of men*, whose hearts God had touched." Here, then, were a united company chosen and strengthened because their hearts had been touched by the hand of the Almighty—all joined to their leader to carry out his purpose. What a wealth of meaning is attached to this word, *virtuous*.

We are reminded of the ultimate uniting of a chosen company, members of Christ, a people one in purpose, possessing great strength because of their being one with their Head, the Lord Jesus. What an overwhelming force those who become His will be, as they move with Him, guided and led by His pre-eminence, bringing about the purpose of God in the earth. "Whithersoever the Spirit was to go, they went, thither was their spirit to go." Ezekiel 1:20.

Now during our time of preparation must we not individually and ecclesially manifest that which is virtuous? Can we draw closer to each other and our Master, and so feeling the Spirit's guiding hand, become a strength, a force for good to our brethren and sisters, and as witnesses to the world? This is what we must reach for and this is what we must keep in view as we search to discern the qualities of this woman who is virtuous.

#### A Trust

"The heart of her husband doth safely trust in her, so that he shall have no need of spoil." To safely trust means *to be confident, be secure, be bold*. This woman then inspires confidence in the heart of her head so that there is no need on his part to look elsewhere. In the natural figure, on the part of the wife, would there not be an anticipation of every need or desire, a zeal to provide because of *love* for her husband? What a joy such a wife would be and what

confidence would be placed in her—a sure knowledge that there is no need to urge or prompt, no worry whether the necessary work will be done. Can we then profit in the contemplation of this virtuous woman? Is this our response in our desire to serve our Head, the Lord Jesus? Can He look upon us, right into the heart, and have confidence that our desire is to anticipate His will, be alert to what is required in our service of love? Can He “safely trust” in us? Let us examine our service. What do our brethren and sisters feel about us? Do they feel confident of our reaction in whatever difficult situation may be met or do we cause anxiety, an apprehension lest when testing comes, the response is not strong and willing, showing that the heart is not united in love to the Lord Jesus? Remember, He is the husband who desires to have great confidence in His Bride.

### A Covering Provided

Continuing, the woman so inspiring to contemplate is one who “seeketh wool and flax, and worketh willingly with her hands.” What is her purpose in seeking wool and flax? Would it not be to provide clothing for her household, a covering to protect from the storm and weather? In time of cold, how necessary is the warm woollen clothing lest the cold creep in and numb the senses. And in the heat of summer, linen is suitable to guard against over-exposure to the sun and being overcome by the heat.

In bringing these lessons right down into our own lives, it is just as important that we are each ready to give the suitable protection to our brethren and sisters, as the heat of real trial faces them, or if the senses are being numbed and cold, causing a movement towards spiritual death. Is there the readiness *and* willing care to watch, to be our brother’s keeper, standing alert to guard any who might be moving away from life, away from *the* covering which is of the Father and which is mercifully given as a shield from the inevitable failings of this nature? We may be covered in *this* way providing we see our great need and willingly work for it. “Willingly” means with pleasure, joy, delight, reflected in the mind of David and of the Greater than David, “I delight to do thy will, O my God: yea, thy law is within my heart.” If His law is right in *our* hearts, then the heart is becoming enlarged and drawn by love—a state which is contrasted as the prophet Jeremiah speaks of Israel in chapter 6: 10-

“*To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it.*”

And so what does our work exhibit? Does it come first and are we rejoicing in it or is it a chore, a job to be squeezed in when there is time to spare? Will it lead us nearer to the virtues of this woman so beloved?

## Meat In Due Season

The Proverb continues—"She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens." Is there not illustrated for us here a zeal to provide nourishing food, rising before it is necessary in the ordinary way, to be sure that what is needed for the growth and strength of the household is provided? Do we not see this quality in the faithful? Here a brother working long and late to build up, to bind up, to stir up his brethren and sisters—there a sister giving of her time and energy to help, perhaps chiefly to encourage and strengthen her brother-husband: each giving more than is required to be that sure all that is possible is being done for the brethren and sisters. There is no stinting here, no holding back, but a desire to give "all the living" for the work to be done and a looking ahead to anticipate needs. What a strength such a one is to his brethren and sisters, what an example and stimulant. When a need is discerned, is there not an immediate reaction, "What can I do to help?" Is this our mind, or do we hold back feeling someone else will take care of it? If we feel truly that we *are* involved in building the house, then the responsibility is felt—no member is free of it. Each has a work and each is necessary in the building. All are stewards, in a sense, and must faithfully tend the household, striving to give "meat in due season." For the promise is,

*"Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth, I say unto you, that he will make him ruler over all that he hath."* (Luke 12 : 43, 44).

## Good Merchandise

As the mind continues in the contemplation of this praiseworthy woman, the 18th verse seems to stand out. "She perceiveth that her merchandise is good: her candle goeth not out by night." The word used in the Hebrew for merchandise seems to convey the thought of that handled for profit or gain. Is such not the case with those who faithfully handle the work of the Truth; a gain, a growth, a profit is found in experience, in faith, and in love as we feel the working hand of the Father? Is this fully perceived so that the desire is to partake in the work more fully to the end that the greatest return possible may be granted—a place in the body of the Lord Jesus, His Bride? The virtuous woman perceives that it is good, bringing the blessing of guidance, mercy, protection. The word "perceive" is translated in several references as "taste." David said "O taste and see that the Lord is good:" Psalms 34 : 8. And Jonathan when he had eaten, not knowing of Saul's vow and was helped in overcoming the enemy, said, ". . . mine eyes have been enlightened, because I tasted a little of this honey." (I Samuel 14 : 29). The virtuous woman who *perceived* that her merchandise was good, had

truly tasted. She had eaten and savoured the way and the word of God. She had felt its nourishing powers and had come to value it above all else. In *tasting*, she made it very real, a part of herself. This is what the Truth must be to us. We must be diligent to taste and so to become aware for as the verse continues—"her candle goeth not out by night." We are to be lights, beacons, shining during the night of probation. It is only as we are able to value the Truth and our calling that such shining is possible. To be lights now, to each other, and to the world, we must reflect *the* light. But first we must perceive that our merchandise is good.

### A Reaching Out

The description continues—"She stretcheth out her hand to the poor ; yea, she reacheth forth her hands to the needy."

To stretch out and to reach forth—these are words which breathe of love and self-less-ness. This is what the Father has done in His infinite kindness and mercy. And so His children, the Bride of His Son, are called to develop these traits—the essence of godliness. To stretch out and reach forth the hands where there is need and poorness will, in spite of all our human failings, draw every brother and sister closely into the family relationship of God's house. If we are really trying to be part of such a holy association, is not the heartfelt desire to be ever closer to one another? Can there be permitted in such a mind, a lack of feeling for each other, a remaining on the fringes of the ecclesia, not desiring to reach out and invoke a response in the others? As our brethren and sisters see us, do they feel drawn to us because *we* are drawing them, or are we withdrawn and submerged in our own selves?

If for any reason we feel left out, is it not an indication that we should examine to see if the lack is in ourselves? We have to remember that when the body of the Lord Jesus is completed at His return, there will be none left out who are supposed to be there. Only those will be incorporated into that body who will fit, will be a working part of it so that it is "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. 4 : 16).

Can we in the description of the cherubim see the ultimate of this love which is manifest in the reaching forth and stretching out the hands to each other? I Kings 6 : 27 "And he set the cherubim within the inner house . . . and their wings *touch*ed one another in the midst of the house." The Lord Jesus and His saints will know complete oneness, absolute love, trust, and unity, free from all the distress which they knew in mortality. Shall we strive harder toward it?

The Works Shall Praise

As the Proverb comes to a close, the example of this woman of virtue is held up for us to see. What is it that we see? That which meets the eye is often deceptive, for we read in verse 30—"Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised." How vain is the beauty of mere outward adorning and how misleading the looks of such, however "well-favoured" they may be made to appear. Have not the experiences of the last few months demonstrated that it is not that which seems good or those held in high esteem of men who are among the faithful, but those who have deep inside a fear of the Almighty and who allow this to guide their lives? Such are often ridiculed by the adversary, being called the despised, the poor, the weak ones, yet how precious they must appear in the sight of the Almighty. Such, we are told, shall be praised. And what is the praise?

"Give her of the fruit of her hands; and let her own works praise her in the gates." Is the praise then, the result of the work done with her own hands, the fruit which she has offered up during her time of probation? Does this not lead to the serious consideration—are the results of our work such that they would be a praise to us at the time of Judgment? There is held before us in John 12, an example of one whose work did bring praise and who will yet be given the fruit of her hands, and find God-given praise for all to see. We read here of Mary, who anointed the feet of the Lord Jesus, foreseeing that He was soon to die for the redemption of His people. What is the record of her work? "And the house was filled with the odour of the ointment." All the house was aware of the faithful act done, and all were made to rejoice in the fragrance of that deed in the sight of the Lord Jesus and His Father. In the account in Matthew 26:13, the words of the Lord Jesus praise her works—"... Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Could there be a greater reward for her work, done from the heart, because of faith and love for the Lord Jesus? And in Mark 14, speaking of Mary who had just anointed Him, Jesus said, "She hath done what she could." Is this not the praise of all the faithful who are to make up the Bride of the Lord Jesus—"She hath done what she could." Can it be said of us as we approach His Judgment Seat, as our lives are reviewed by the All-knowing Son of God—Are we doing *all* we can?

We must—it is a high and holy calling, and the way to it is hard. But, brethren and sisters, we are given much help. The Proverb has described to us the virtuous woman and asks—"WHO CAN FIND HER?"

J.A.DeF.

## Remember Ye the Law of Moses My Servant

“ Thou shalt not take the name of the Lord thy God in vain ”

(Exod. 20, v. 7)

The wonderful searching power of the Spirit can only be discerned as the commandments of God are studied and appreciated. Men of the world can readily distinguish between the extremes of right and wrong, but only philosophise and flounder when asked to draw a clear line of demarcation. The purpose of the loving kindness of God seen in the Law is to make the line so clear, that not one of the children of God shall cross the line and sin without knowing it. The inimitable power of the Truth makes the boundary between right and wrong arrestingly clear. The world, inconvenienced by such clarity, resorts to “ philosophy and vain deceit ” to get rid of the “ line ” whilst drawing many imaginary ones of its own, so vague and elastic, that they are worse than no line at all. For nothing could be worse than generations growing up and doing what is wrong, yet believing they are right.

The kindly beams of the light of God’s law are deeply appreciated when the issue they reveal is understood. The one side of the line is life and the other side death. And what greater witness to the present truth of this could there be than in the world, tortured with evil in every phase of its family and national life. How ignorant are men who view God’s law as harsh, and how barren are those who profess belief in the law, without perceiving its Spirit, which is indeed the Spirit of Christ. The line of the law of God, instead of being a hard and unreasonable thing, is, indeed, a life-line to the man of faith. Preserved by its Spirit he can enjoy a happiness and peace now, which is not to be eternally cut off by death, but which can be renewed under the most delightful conditions of the Kingdom, where all fear of failing or falling will have gone for ever.

“ Thou shalt not take the name of the Lord thy God in vain ”

(Exod. 20, v. 7)

Like all the other laws of God, here is an important line or boundary fence to protect the children of the Most High from falling into the abyss of the world. At first sight, its importance may not seem so great. This is only because it is not appreciated how easy it is to take the name of God in vain and thereby become involved in the darkness of death. The word *vain* in the original means that which is *false* or *to no purpose*. When the line of God’s law is crossed, God is seldom denied, and the profession is usually made that God is not so particular and can be served in a broader way. Such latitude is very pleasing to the flesh. Restrictions which have been irksome whilst serving God on the correct side of the line go.

The claim is made—a false one let it be understood—that the flesh can be satisfied in its particular demands and God still be retained as a fellow in the easier life. In such circumstances, however loudly God's name be professed, it is in *vain—false and to no purpose*. And the warning follows :—

“ *The Lord will not hold him guiltless that taketh his name in vain.*”  
(Exod. 20, v. 7).

The great importance of the third command is felt when it is realised that this is the particular command first lost sight of by those leaving the Truth. They deny they are leaving God, and fail to recognise that in their new position of greater liberty their profession of God is *false and to no purpose*. This line of demarcation, so quickly lost sight of by the human eyes, is indelibly written in the Word, and the fate of those ignoring it carefully recorded, so that godly children might be preserved on the right side of the line, there to enjoy the love of a faithful Father.

### The first line — The Law in Eden

“ *But of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt die.*”  
(Gen. 2, v. 17).

The loving-kindness of this line or law is beyond words to describe. On the one side a garden providing all the heart could desire for beauty and for food, a garden rightly called “Eden,” delight. And in the superb and unspoilt beauties of such a paradise the fellowship of the Almighty regularly enjoyed. On the other side of the line only evil : toil, sorrow, pain and at last, death. None of these had been experienced by Adam and Eve. Faith was required to believe it. Curiosity, the exciting influence of human passions, was aroused by the voice of the adversary. The serpent had not faith, and was only capable of reasoning as things appeared. An irresistible appeal was made to the woman's curiosity :—

“ *In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil.*” (Gen. 3, v. 5).

A perfectly true statement, but in the circumstances dreadfully false, for the serpent had also said, “Ye shall not surely die.” Confusion blurred the line in the woman's mind, and—

“ *When (she) saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat.*” (Gen. 3, v. 6).

The line had been crossed, God's law had been broken. The light had been left and now the horrors of darkness, a new experience, was upon them. To make up the ravages of death, birth of children was necessary which would involve a particular suffering for the

woman. She would be subject to her husband, for which position she was prepared by being made the weaker ; toil would afflict them both, the man in particular, and finally the hand of death would seize them, and convert them to the dust of the ground from which they had been made. How precious must the law of God have seemed as these calamities were appreciated ; how valuable that “ Enmity,” that law which God had placed between the serpent and the woman, and as the future had to be faced in new and distressing circumstances how important the word would seem which declared—

“ *I will put enmity between thee and the woman, and between thy seed and her seed.*” (Gen. 3, v. 15).

The law required that henceforth the serpent should no longer be able to pose an upright. Upon its belly it was to go eating dust all the days of its life. This law rendered the serpent incapable of any more false appeals in the name of God, and in its new abjection became a memorial to the woman and also to the man of the infallible truth of God’s word. The serpent’s subtlety, now seen in stealthy attacks upon its prey, with ability to sting to death, would intensify both Adam’s and Eve’s hatred of the serpent, and greatly emphasise the importance of God’s message :—

“ *I will put enmity between thee and the woman.*” (Gen. 3, v. 15).

Looking back they must have felt how wise and kind God had been and how foolishly they had behaved, and all the responsible sons of Adam who fail will come to the same bitter disillusionment when they discern at the judgment seat that they too have neglected the kindness of God through foolishness, through failure to recognise that to cross the line set by the law of God, and still profess His Name, is the same as taking His name in vain. To Adam and Eve such a step meant death. At the last judgment, however, the taking of God’s name in vain will merit death, final and irrevocable.

### Godliness : Either a form or Power

The move from the power of godliness to a form in which the power is denied, is the first step in apostasy. This third commandment emphasises this point. To use the name of God in vain is merely a form in which the true power has been lost. And an individual, community or nation who became guilty of such hypocrisy will be punished by God as declared in the command :—

“ *The Lord will not hold him guiltless that taketh his name in vain.*” (Exod. 20, v. 7).

Israel are an example of a community called to the Truth but who failed on the very point emphasised in the command. The apostasy of Israel resulted from taking the name of God in vain. As they left the Truth they did not wholly deny God. Rather, they continued to

profess His name, but God knew it was vain, and revealed their sin through His prophets :—

“ *Bring no more vain oblations, incense is an abomination unto me.*” (Isa. 1, v. 13).

They continued in the *form* of their service but the power was denied as expressed by the same prophet :—

“ *With their lips do (they) honour me, but (they) have removed their heart far from me, and their fear toward me is taught by the precept of men.*” (Isa. 29, v. 13).

Those going away from *the* Truth must know in their heart they are going further away from God. The things of the Spirit, the Word, the beauty and power of the Truth cannot have the same heart-appeal. Self-deception takes place by specious argument designed to give greater personal liberty whilst at the same time maintaining some hope in God. If such behaviour were correctly estimated then it would be seen to be no better than Israel in their apostacy. When God was left they professed to be serving Him. They “ took his name in vain.” That which had been a precious power, providing and protecting, was withdrawn, and Israel were left with an empty form. The final outcome of such decadence was the destruction of the nation. The greatest exertions of the Jewish warriors were of no avail to prevent the sacking of the capital city by the Romans. The mighty deeds of the many were no effective substitute for *the* power granted in time past to the few who were faithful. The precious temple was destroyed and the golden lightstand was borne in triumph by the victors through the streets of Rome. The importance of the victory to the great iron power of Rome can be judged in that one of the few triumphal arches in Rome was erected to commemorate it, and on its walls can be clearly seen to-day, a procession of captive Jews bearing the golden lightstand.

As the end of another age approaches, emphasis of the command is necessary, for “ in the last days perilous times shall come.” The Apostle added it would be a time when there would be:—

“ *A form of godliness, but denying the power thereof.*” (2 Tim. 3, v. 5).

Let it be remembered that all those departing from the Truth, who may find some “ spiritual home ” in the many houses which appear similar to the Truth, accept but a form, and the power which they deny is denied to them as it was to the Jews in the close of their times. Soon it will be manifest that the power is the only thing which matters—

“ *That ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*” (Luke 21, v. 38).

(To be continued).

## “ Rooted and grounded in love ”

(Ephesians 3, vv. 17-19)

In the gospel record of Matthew, chapter 16, the Lord Jesus asked His disciples :—

“ *Whom do men say that I the Son of man am? And they said, Some say thou art John the Baptist : some, Elias ; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*”

To Peter, that was a fact ; he believed he was talking to the Messiah “ who should come.” Having seen the things which the Lord Jesus did, the life He led and the miracles He performed, Peter believed and was convinced that Jesus was the Messiah, and so could instantly reply “ Thou art the Christ, the Son of the living God.”

Bearing this in mind, we turn to another occasion when the Lord Jesus addressed Peter, recorded in Luke 22, v. 31 :—

“ *And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat : But I have prayed for thee, that thy faith fail not ; and when thou art converted, strengthen thy brethren.*”

Here we see that although Peter was convinced that Jesus was the Christ, yet there was something lacking as implied in the remark “ when thou art converted.” It is most important we should get hold of this, because it is clear that we can have faith and like Peter can say “ Thou art the Christ ” *and yet not be converted !*

### “ When thou art converted . . . ”

To be ‘ converted ’ in the scriptural sense means to be ‘ turned right round ’ or *to have a complete change of heart.* This change is not the work of a moment. Apparently it had not been completely effected in Peter even though he was such a close disciple of the Lord Jesus. How Peter would meditate upon those words addressed to him—“ I have prayed for thee, *that thy faith fail not,* and when thou art converted, *strengthen thy brethren.*” He would realise that although he had been quick to answer his Master “ Thou art the Christ, the Son of the living God,” there was something lacking ; *his faith was not sufficiently “ rooted and grounded in love.”* Later he was to appreciate this more fully, for soon after protesting to Jesus—“ Lord, I am ready to go with thee both into prison and to death,” he discovered with much bitterness of soul and anguish of heart that his faith was not sufficiently strong : he was not *fully* ‘ converted.’

For faith to become rooted and grounded in love, it must be tried like gold and so made purer and stronger. It is only in this way that there can be a real ‘ change of mind ’ or ‘ conversion.’

Consideration of Peter's trial should be of much help to us. Momentarily, he wavered, but almost immediately repented with tears, revealing a broken and contrite heart. Such is not despised by the Almighty ; it is the fertile ground for the development of faith.

Shortly before His ascension to the Father's right hand, the Lord Jesus again addressed Peter, who had gone fishing :—

“ *Simon, son of Jonas, lovest thou me more than these ? He saith unto him, Yea Lord ; thou knowest that I love thee ; he saith unto him, Feed my lambs.*”

Yes, the Lord Jesus did know. He knew that Peter loved Him as a disciple and friend (*philos*). Now, by the experiences through which he was being brought, it was necessary that his love should be developed into that high spiritual love, *agape*. *His faith must be rooted and grounded in love (agape) ; he must be 'converted' and then he must strengthen his brethren :—*

“ . . . *When thou art converted, strengthen thy brethren.*”

We know the time came when Peter fully understood these words. With the Comforter, even the Spirit of Truth in his heart, he became more closely drawn to the Lord Jesus than ever before. His faith became *rooted and grounded in love*, and so enabled him, when the time came, to suffer death for Christ's sake. When the Kingdom is set up, Peter will have an eternal reward—the reward of all those who have developed that true love, *agape*, for Christ.

### An important question

Brethren and sisters, there is a question which is so vital to each one of us, and it is an individual consideration—*Have I been 'converted' ?* Have my trials done for me what they did for Peter, strengthening my faith so that it is rooted and grounded in love ? It is an important question, for Christ will dwell only with those whose faith worketh by love (*agape*). We who are now in our time of probation must realise that ours is a work of love. It is a high calling, for we are in very close contact with that which is spiritual, holy, just and good.

Let us remember how we ourselves have experienced this love. It was because of love for us that the Father called us out of the darkness into His glorious light. It was also on account of love that Christ died, to redeem us. Greater love hath no man than this, that a man lay down his life for his friends. Without this love, all works are valueless, for it is written :—

“ *Though I speak with the tongues of men and of angels and have not love (agape), I am become as sounding brass, or tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, (agape) I am nothing.*”

**“ If any man hath not the Spirit of Christ,  
he is none of his.”**

How important it is that the Spirit of Christ should dwell within each of us, for without this Spirit, we can never become rooted and grounded in love. Christ will only dwell with those whose earnest desire is to be like Him : those whose desire is to love (*agape*) the Lord their God with all their heart, soul, strength and mind, and their neighbour as themselves. All such have the same characteristic : they have a humble and contrite heart, regarding which it is written :—

*“ The sacrifices of God are a broken and contrite heart . . . O God thou wilt not despise.”*

A *broken* and a *contrite* heart ! It is a heart that knows humiliation : it is a heart circumsised of the flesh. It is a heart pliable to the Word of God and patient under the rod of God. It is a heart that is tender and trembles at God’s Word : a heart that is subdued and brought into obedience, rooted and grounded in love. It is a heart that is able to comprehend the love of God.

Are we quite sure that such is *our* heart ? Are we sure *we* have been ‘ converted ’ ? Is our faith rooted and grounded in love ? It is only those who have been in very truth ‘ converted ’ by their faith and love being deepened by trial and drawn close to the Lord Jesus by that true love, *agape*,—it is only those who will be permitted for ever to be “ fellow-citizens with the saints, and of the Household of God.”

R.G.

### **“ Bible Class Summary ”**

**“ That there should be no schism in the body ”**

(I Corinthians 12 : 25)

The Spirit is speaking to us through the writings of the Apostle Paul, calling attention to the functioning of the natural body, in order to bring out the important lesson of the functioning of the Spiritual Body in perfect harmony and unity.

The body of the Lord Jesus, like the natural body, is made up of many members. Each member is set in order, and given a particular work to perform ; each particular work being a part or fraction of the whole.

Looking first at the working of the human body we quickly recognize the incompatibility brought about by an injury or illness occurring in any member of the body, even though it be only the little finger of one’s hand. The strength and capacity of the body to carry on normally is curtailed according to the extent and severity of the illness or injury.

If one member of the body be allowed to remain inactive, even though not injured or diseased, the hinderance is felt in much the

same way. As it is with the natural body, so it is with the Spiritual Body, the body of the Lord Jesus. There is a work for every member, and when one member is idle for any reason the work of building is not progressing as it should be.

### Tempered Together

Those whom the Heavenly Father has called according to His eternal purpose are joined unto the Head (Christ) to become one body :

*“ For as many of you as have . . . put on Christ . . . are all one in Christ Jesus.”* (Galatians 3 : 27).

The root word for tempered (*sugkeran*) means to mix together, to compound. When two or more ingredients are compounded together the result is a product appearing as a unit in itself ; no one ingredient being distinguishable from the others.

*“ . . . God hath tempered the body together . . . ”*

How is the body “tempered together”? Is it not by the operation of the Spirit upon the members of the body?

*“ . . . there are diversities of operations but it is the same God which worketh all in all.”*

The Spirit is guiding in every phase of the work of the Truth. Faithful servants of the Lord Jesus will strive diligently at all times to perform that part of the work for which they are fitted, realizing that if they slack or fail in some way there will be a hinderance. When the members of Christ’s ecclesia are working together, united in one mind and purpose, under the guidance of the Spirit, they are being tempered together to make up that perfect Body to be united to the Lord Jesus.

*“ From whom (Christ) the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love.”*

### Schism in the Body

There is no place for schism to take root when a condition of unity prevails. Then HOW and WHEN does schism begin? Is it not when there is a failure to be tempered together as one—to edify, to supply the needs of other members of the body?

The root word is *schisma*, meaning “rent” or “division.” The Apostle Paul warned the Corinthians to take heed that there be no divisions among them, but that they should be—

*“ . . . perfectly joined together in the same mind and the same judgment.”* (I Cor. 1 : 10).

Before outward division, or rending takes place the mind of the flesh enters, bringing two opposing lines of thought into operation. When this occurs the unity is broken—a division or rent has begun.

Finally it is manifested by the Spirit so that that which offends may be removed and the unity of the body maintained.

The promise was given through the inspired words of the Apostle Paul, that when this happens it shall be revealed :—

“ *Let us therefore, as many as be perfect, be thus minded : and if in any thing ye be otherwise minded, God shall reveal even this unto you.* ” (Philippians 3 : 15).

The natural mind is not subject to the Spirit, but there must be a transforming of the mind. The mind of the flesh must be put away, that the mind of the Spirit may operate in us. Is not this the lesson conveyed by the words of the Lord Jesus :—

“ *No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.* ” (Matthew 9 : 16).

What consolation then, is to be found in the words of the Lord Jesus as he was about to ascend unto the Father :—

“ *when he, the Spirit of truth is come, he will guide you into all truth. . . .* ” (John 16 : 13).

How important then that the members of the body of the Lord Jesus be “ tempered together ”—guided by the Spirit of Truth, “ speaking the truth in love,” “ till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the perfect measure of the stature of the fulness of Christ.” (Eph. 4 : 16).

J.A.DeF.

## **The Signs of the Times** “ **Distress of nations with perplexity** ” (Luke 21 : 25)

Without doubt this sign is being fulfilled in the earth today. *Distress*—meaning anxiety or restraint—and *Perplexity*—without a way out,—are certainly descriptive of the nations of today.

For many years it has been acknowledged that there has been a state of “ cold war.” The speeches of the “ United ” Nations’ delegates have been full of recriminations, with no apparent willingness to settle differences by negotiation to the end that both sides might live at peace. Now there appears to be a change. A report on the United Nations anniversary celebrations states “ The United Nations delegates say ‘ it really did seem this time as if East and West were really passionate for peace,’ but the unspoken question at the San Francisco celebrations was ‘ If we are all so peaceable, why is there no peace ? ’ ”

The new Russian policy appears to hold out possibility of concessions on disarmament, but still there is distress, anxiety, and a holding back.

Is the new policy a trap ? As one leading article puts it “ From the available evidence there is no telling whether Russia is seeking a settlement or laying a trap.”

So the anxiety is intensified. Even if the other side appears willing to make concessions in a desire for peace, there is a holding back—"Is it a trap?" No wonder there is perplexity and a feeling that there is no way out! A statement signed by eight eminent scientists points out how illusory is the hope of warding off destruction by prohibiting modern weapons of war. They say:—"This hope is illusory. Whatever agreements not to use H bombs had been reached in time of peace, they would no longer be considered binding in time of war, and both sides would set to work to manufacture H bombs as soon as war broke out. . . ."

Never in the history of the world has there been such "distress of nations with perplexity." Whatever promises are made, whatever treaties are solemnly signed, however much the nations may express their desire for peace, the fact remains that they cannot trust each other. Agreements—promises—treaties are the weapons of a "cold war" made to be kept or broken as occasion serves. This lack of trust, based on bitter experience, pervades the world. The words of Isaiah are fulfilled:—"their thoughts are thoughts of iniquity; wasting and destruction are in their paths. *The way of peace they know not.*"

How can they find peace when "there is no right in their goings; they have made them crooked paths: whosoever goeth therein shall not know peace"?

It is only among the 'remnant' who hold fast to *The Truth* that complete confidence and trust can be found, and where one can speak to the heart of another, without guile or deception; where counsel can be taken and anxieties cleared in that unity and peace which "passeth all understanding"—united in the hope that all that defiles and corrupts the earth will be swept away and "there shall be peace."  
*J.H.W.*

### News from the Ecclesias

**Beeston (Notts.).**—Adult School Room, Acacia Walk, Beeston.

Sundays: Breaking of Bread, 11.0 a.m.

Sunday School, 2.0 p.m.

Bible Class, 3.0 p.m.

Thursday, 7.45 p.m.

On Friday, July 15th Brother Butterfield delivered a lecture in our room at Beeston, the subject being—*Peace and Safety—How? By conferences or by Divine intervention in human affairs?* Five strangers attended.

On Saturday, July 16th, was the Sunday School Outing at Lowdham. Most of the Manchester brethren and sisters came with their children and a most enjoyable time was spent. We each felt how blessed we were, recognising the Father's kindness in allowing us to be together under such happy and peaceful conditions. We

are now looking forward, if the Lord wills, to the Fraternal Gathering at Manchester on August 1st.

We thank Brother Butterfield for his help.

*R.G.*

**Criccieth.**—Old Town Hall. Breaking of Bread, 11.30 a.m.

Lecture, 3.15 p.m. Bible Class, Wednesday, 7 p.m.

Once again the still small voice of Truth has gone forth in this little seaside resort. Attendance so far at the lectures has been disappointing but it remains to be seen whether the seed sown will bear fruit. The next series of four lectures, arranged to commence on July 24th coincides with a big influx of visitors from all over the country. In this way we are privileged to witness to a much wider circle of people than just the local inhabitants.

We are very thankful for the company of many brethren and sisters and for their co-operation in the work here. *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 care of the Father has been further experienced in the safe return of Sister Carter and Sister Lois Carter. We are grateful for all these contacts, which establish the unity and stir us to exert our utmost to faithfully serve the Creator and His Son.

Advertising has been put in papers of Hamilton, Brentford, Guelph and Toronto, Canada, in hope of indication for further witnessing there.

It is planned to hold the Sunday School Review on July 31st.

*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 each month at 3.30 p.m.

The second Stockport lecture was given on June 23rd and about twenty attended and listened attentively, and we feel encouraged to be able to witness to so many these days.

It is hoped that we may be able to have a joint special effort in Sheffield on Saturday, August 27th.

All arrangements are in hand for the Fraternal Gathering in the Memorial Hall, Albert Square, on August 1st.

As a result of an enquiry we have been brought into indirect contact with some of those whom we have left in the recent division. It is sad to record that an offer to meet to discuss the scriptural issue involved, free from all personalities, was refused. Hitherto it has always been regarded that a hall-mark of the Truth was to be prepared to meet for discussion any from whom there has been separation in previous divisions. It is evident that when the Light is forsaken then the power to witness is lost.

*W.V.B.*