

SEPTEMBER 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

FOR WHAT IS YOUR LIFE?

SIGNS OF THE TIMES

NEWS FROM THE ECCLESIAS

All Communications

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At the Table of the Lord

The Grace of God

The "grace of God"—what is this wondrous attribute of God which alone can lead us to be acceptable creatures to Him? How we ought to strive to grasp a little more of the reality and wonder of His grace, for what does it bring to us? In Ephesians 2 : 8, the apostle reminds us : " For by grace are ye *saved* through faith ; and that not of yourselves ; it is the gift of God."

God has given a gift, more choice, more precious, more utterly satisfying than any man could possibly dream of. When man gives a gift, it is expected that the recipient will be delighted and very grateful. But what of the Creator's gift, so mercifully and kindly extended to each one? We are told in Titus 2 : 11—" . . . The grace of God that bringeth salvation hath appeared to all men." The word "appeared," means *to give light, to shine forth*. How exactly this describes the action of His grace, for that is the very first effect—it gives light and shines forth in a world of darkness to take men away to higher and holier things.

In John chapter 1, we can read of that light which the Father sent to the world, a manifestation of His gift to men. " And the light shineth in darkness ; and the darkness comprehended it not." (verse 5.) And again—"He came unto his own, and his own received him not." (verse 11). This was the record nearly 2,000 years ago. His own, those *specialy* selected to receive the grace of God, received Him not.

Now, we trust and believe that we are His own, and that we have in faith received Him. But, is it a finished thing? The gift, the grace, is a continuous giving by the Father, and so the receiving of it, of His Son, must also be a continuous process in ourselves. The word receive, means an active reaching out to grasp and get hold of. And so it is a daily work, grows to be a daily joy and necessity—to reach out for God's grace, to try in every way to get closer to the mind of the Almighty, to try to anticipate His will, to have hands outstretched in service and offering. Our brethren and sisters help us to receive this grace. They strive to be faithful labourers, to build up, to pull up, to enfold each other in the bond of the Spirit's unity and love—and we *must respond*, for that is the effect of getting hold of God's gift. We, then, are able to give out that which we have taken in. This is the marvel of the Spirit's gift. Each and every

brother and sister can and must strive to be vessels which, delighting to be filled with God's grace, are able to reflect it and pour it out, in a measure.

Then we are caused to ponder—what is the difficulty when this is lacking?

The Apostle Paul asked the Corinthians, "What! came the word of God out from you? or came it unto you only?" (I Corinthians 14 : 36.) It is a sad and dangerous state when a real lack of response, of appreciation, and of regard for a brother or sister is seen, for it is in very truth a lack of all this toward the Lord Jesus.

So each brother and sister, given a charge, the gift of the favour of the Almighty, *must* show increase and *must* contribute to the ultimate, the house of God. For the Apostle John continues to remind that God's grace is a bringing into His family :

"As many as receive him, to them gave he power to become the sons of God. . . ." John 1 : 12.

This power has been granted us. God's part is absolutely sure. He has called us to be His. Our part is to receive, to grasp, and to hold on to the gift even as Jacob "cleaved" unto the angel, yearning for the blessing, even all through the night. And for his zeal, his longing and determination, he was named from that time on, "a prince with God." This is *real*, brethren and sisters. It is the voice of God telling us, the night is long, it is dark, but the blessing is sure *if* we concentrate all our powers to "cleave" to the grace of God.

Chastening

As each recipient of God's grace is moved to grasp it, to reach out for it, the operation of it is very soon experienced, for the Apostle tells us in Titus 2 : 12, that it *teaches*—and so it does; can we not speak with experience? The word "teach" here means an instruction or *chastening*, that which at the moment seems "grievous, but afterward yieldeth the peaceable fruit of righteousness." Have we not been brought to realize how difficult, yet how necessary this chastening is, for we are well aware of the eternal struggle within us as the two forces—one of the flesh and the other of the Spirit—strive for victory. The natural mind delighting to please itself, despises God's grace and refuses the chastening that accompanies it. This man is ever with us, and clamouring to be uppermost. If *he* overcomes, then we become as one of "those who oppose themselves." This word oppose, means to "be placed over against." Can we then just get the situation—without the grace of God, we should be in such a

position, against ourselves just as surely as if a physical battle were ensuing—a battle which could only result in our destruction. Thus, the chastening effect of God's grace is seen in us, and through us, if we are faithful, for we are commanded to be—

“ in meekness, instructing (chastening) those who oppose themselves . . . that they may recover themselves.”

To recover means to “ be sober again,” as if for a time the senses had been befogged by wine and an unsteady state had been entered into. And this is what instruction or chastening, administered because of God's grace, will bring out of us all.

In continuing in Titus 2, the Apostle Paul says, “ Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” We are to deny or disown ungodliness. This seems very clear and surely we do this. We try to disown that which is not godly, but can it be more specific? Anything which leads our minds away from thinking reverently, any action which proclaims we are not moving in awe of the great God's power and glory—is this not verging on *un-God-likeness*? We remember the words which described Ahab who, after allowing Jezebel to do away with Naboth to gain his vineyard, was rebuked and condemned by Elijah, and humbled himself. It is said in I Kings 21 : 27— “ He lay in sackcloth, and *went softly*.” Can not this help us? If we “ go softly,” shall we be more in tune with God, less apt to yield to an impulse which would be ungodly and lacking in reverent fear? If we could all mentally strive to walk softly, how great would be the benefit to each other. Ecclesiastes 5 : 1, 2 gives a similar thought for those who would deny ungodliness—not only as we are in contact with it in the world where it is so obvious, but most particularly, as more we live in the house of God.

“ Keep thy foot when thou goest into the house of God, and be more ready to hear . . . for God is in heaven and thou upon earth : Therefore let thy words be few.”

As the great gulf between us and God is realized, how much more un-God-like we feel, how naturally lacking in fear and reverence. To walk softly and to keep our feet, will help us to please Him, and to disown all in us which is careless of His honour.

Thus, denying ungodliness, we shall go on to “ living soberly, righteously, and godly, in this present world.” These words by the Apostle Paul exhort us to be sound minded, minding the law of God, and having a reverence for Him. They all speak of restraint, a binding of the natural forces and a turning toward the spiritual—in the world, yet not of it.

A Hope

If the gift of God has been gratefully received, and zealously held then within us this hope is kindled and never dies—"the blessed hope and glorious appearing of the great God and our Saviour Jesus Christ."

What is our hope, at His coming? Is it that we might be bound to Him, part of His glorious body, to share in the Glory reflecting from Him, and with Him, to glorify the Almighty God throughout eternity? Is this truly what we are looking and waiting for? It is, and so we must look and wait with vigour, yet with fear, striving never to let the hope become submerged in flesh. If this is allowed, then all things appear hopeless and we must realize that the grace of God is not being held closely and we are no longer able to take in or give out. Jude in verses 20, 21 exhorts—

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life?"

How essential to live in the Spirit, that we build up and be built up, and the Apostle Paul, in Acts 20 : 32, shows how the building is accomplished—"I commend you to God, and the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." The word of His grace *is* able to build us up if we will let it operate in our lives, unsmothered by yearnings which deny it.

The hope set before us must be *real* or we fail. Are we bending every effort to make and keep it so? Do we measure temporal affairs with the eye of one who expects them soon to be gone? For they will be. Are our plans and purposes truly secondary, subject to the hope that we shall soon be part of a greater plan and a holy purpose? It must be really so and we must put the ordinary, the everyday, the overwhelming busy-ness in its right place, that hearts and minds, everyone's, may be more relaxed and freer to contemplate and try to get hold of these things. It is true, work is ever there, sometimes we feel we could understand Martha, who was "careful and troubled about many things," but we know the Lord Jesus saw the danger, for He said—"One thing is needful, and Mary hath chosen that good part."

The things of this life do draw us from God, and can rob us of our faith and hope. But we must keep *this* clearly in mind. A covenant has been entered into, we on the one part, and the everlasting, unchangeable Father on the other. He has extended His grace. We have vowed to respond in obedience and love. The

example of Israel comes to mind. They looked for the promised inheritance, the Rest of God, yet the Apostle's record is ". . . we see that they could not enter in because of unbelief." Heb. 3 : 19. This is given to warn us. For he continues in chapter 4 : 1—

" Let us therefore fear lest a promise being left us of entering into his rest any of you should seem to come short of it."

Israel came short because of unbelief. They could not bring themselves to be convinced that their God would provide all that was necessary for life. They looked back, with uncertainty, and longing to their life in darkness.

Brethren and sisters, what can we answer to the warning of the Apostle Paul ? Is there still unbelief with us ? Have we doubts that really declare that God is not able to keep us, in trial ? Many are called to separate from family or others loved and esteemed. Do we believe the words—

" And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children . . . for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." ? (Matthew 19 : 29).

Others may be called to make a stand endangering a means of support. It can be courageously done only if we believe that,

" God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it."

Many have lost the race because of unbelief in God. If we listen carefully, the warning will help us—

" Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." (Hebrews 3 : 12).

God in His graciousness has extended a gift, leading us to eternal rest abiding in His Son. Will we hear the warnings, His words which can enliven our minds ? *Our* response will determine the future, brethren and sisters.

Therefore shall each strive to become more keenly aware of His holiness, His merciful condescension. May we rejoice and be glad in the gift of His grace—knowing that it is a savour of life if hearts and ears are inclined to receive it ?

" See that ye refuse not him that speaketh. . . . Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear : for our God is a consuming fire." (Hebrews 12 : 25, 28, 29).

J. A. DeF.

Remember Ye the Law of Moses My Servant

“Remember the Sabbath day to keep it holy”

(Exod. 20, v. 8)

In the few words expressing this command it is impossible for the casual reader to glimpse the beneficence of the great God who gave it. Attention to its design and purpose will provide a powerful stimulus to veneration and a love of God. Like all matters of the Truth its combination of simplicity and profundity is astounding. For design the command follows the oft-repeated pattern of taking hold of what has happened in the past as first a memorial ; then using those events to show the ultimate purpose. Gentile copyists are fond of historical memorials—their Remembrance days, Thanksgiving days, Victory days, all pointing to some nationally beloved historical event, but there they all end. Never do they, nor can they take the mind to the future except in the vapid utterances of statesmen who are fond of pointing to the achievements of the past as guarantees of success in the future—completely forgetting that nations like men grow old and die, and even the memory of them is forgotten. Gentile memorials are dead and musty things, even when adorned with much pomp and ceremony. The divine memorial is alive from beginning to end, always powerful in its message that there is hope in God. It is indeed a heavenly pattern capable of lifting man from his earthly surroundings and allowing him to live to enjoy superb and heavenly wisdom. **“For in six days the Lord made heaven and earth”** (v. 11)

This is the beginning of the pattern, even as it was the beginning of creation. Here was the start of God’s work never to be forgotten, or its memory obliterated from the earth. Hence the divinely given “*memory-ial*”—to keep it ever in mind. Men might arise who would dispute the record of the Creation, who would be wiser than what is written, but men the world over were to be given something which would keep in memory the great work of God in the creation—without which not one man would be alive on the face of the earth.

The memorial was of the simplest order, but exquisite in design. The mind is so accustomed to it that it might appear as obvious to provide a day of rest after the six days’ work. Such an arrangement indeed would never have occurred to man, and left to himself he has always shown an impatience towards the divine institution and an eagerness to make the day of rest one of work or pleasure. God the Creator declared, as stated in the command :—

“*For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it*” (v. 11).

The Almighty need not have revealed this Rest, but He did so to convey to His creatures not only a memorial of His work but to give instruction regarding His purpose. No sane man ever executes a work without some purpose in mind, whether it is building a house or a city ; although he must admit that soon he and his work will be lost in the darkness of death. To the reasoning faculties the design of the creation is so strong that it is admitted there must be a purpose. Left to himself, man might have speculated for ever as to what this purpose was without ever finding the Truth. It is through the kindness of God that it has been revealed—clearly, and majestically, and with sufficient witness to bring the power of joy to the heart of the believer. The divine mind clearly stated that God *rested* on the seventh day. To keep that fact before the mind of His creatures He commanded that they, too should finish their work in six days and rest on the seventh.

“ But the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates ” (v. 10).

Complete rest was to adorn the Sabbath or seventh day. Toil having lasted six days both for man and beast, and for his manservants and maidservants, the seventh day was to provide a period for much needed recuperation—without which man would see nothing more than the earth he tilled, and mentally would become dull and brutish by long uninterrupted application to menial tasks. The whole lot of mankind became instantly relieved by one stroke of the divine pen. Life was not to be ceaseless drudgery, ending in death : it was to be gracefully relieved by a provision of relaxation for physical well-being, and mental uplift. In Manchester there is a memorial to one, Samuel Marsden, to whom is accredited the benefit of the Saturday half-day “ holiday,” but nowhere in the world (as far as the writer knows) is there a memorial to the beloved Creator for the gift of a whole day in seven from the foundation of the world. How short-sighted and ungrateful man is !

The divine pattern not only points to the past ; it contains a living hope. In its components of six working days followed by a day of rest, the purpose of God is encompassed. Dramatically, the understanding child can see how God intends to provide His creatures with a rest ; not merely a day in every seven, but a glorious and eternal rest after the expiration of the six days, each of a thousand years ; a rest, as acclaimed by the Apostle Paul—

“ For we which have believed do enter into rest . . . For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works.

And in this place again (quoting the Psalms). If they shall enter into my rest.

Seeing therefore it remaineth that some must enter therein . . . There remaineth a rest to the people of God.” (Heb. 4, vv. 3/9).

And so the wonders of a living hope were brought into the working “schedule” of human arrangements, that never from the foundation of the world might the love and mercy of God be forgotten in the provision of the life that now is, as well as of that which is to come.

In time the greatest gifts become “rights” in the eyes of the recipient. Gratitude evaporates, and the giver is forgotten. And so the Sabbath, one of the greatest blessings to man is now looked upon as a human institution, is accepted without gratitude or any remembrance of God, and irritation is often expressed when man is prevented from doing something he may desire on that day. Many Gentile institutions still try to preserve something of the Sabbath—the churches, chapels, however, are fighting a losing battle against the insistent demands of the people. Step by step the “Sabbath” has become desecrated, as judged by one-time worldly standards, until nothing remains of its original provision to lift man above earthy considerations that he might delight in an immortal hope.

With the decline of the Sabbath, the standard of morality in the world has suffered, until the condition is like it was in the days of Noah. With minds untutored in the ways of God, how could it be otherwise? The fruits of such failure cover the earth in luxuriant profusion: “corruption, violence and evil continually.”

“The Sabbath—Hallowed” (v. 11)

To Israel the seventh day was “hallowed”—meaning “set apart from its common or ordinary use to a higher purpose.” A law, which was the essence of loving-kindness, said:

“Ye shall keep my sabbaths, and reverence my sanctuary, I am the Lord.” (Lev. 26, v. 2).

The greatest care was taken in the law to protect the blessing. How readily the flesh will encroach until the whole is lost. Perhaps it might be right for the servants to work or the beasts? No! said the law in the clearest terms. To emphasise the all-embracing effect of the Spirit that there should be no servile work upon the seventh day, the record is preserved of the one found gathering sticks on the Sabbath. This one had not the Spirit. It was engrossed in mundane matters. Such was to be destroyed for the saving of the Spirit, the Spirit of the Law, which is the Spirit of Christ.

Now the provision of one day in seven has moved from the seventh day to the first, that there might be a link with the beginning of a new creation in Christ Jesus. The day is as much a gift as ever it was ; not a gift of Gentile law, or Gentile masters, but through the over-ruling care, a gift of His, whose loving-kindness glows in every word of His law.

Like all gifts, they are better appreciated when disallowed for a while. An experience of having to work for a few hours on Sunday for a little time (without missing the meetings) seemed destructive of hope, and inimical to that spiritual uplift which on the day given by the Father permits His children to enjoy a foretaste now of those blessings which will fill a thousand years and all ages beyond.

Faithful hearts will ever guard gifts of this kind with vigilance enlivened with gratitude. *(To be continued).*



“ For what is your life ? ”

Philosophers and many books speculate about Life. *What do we know of Life ?* The dictionary informs us that it is animate existence, the period between birth and death. This is exactly what the Bible teaches. Immediately then we are confronted with the fact that life is limited, and beyond those limits there is oblivion—except for those whose names are found written in the *Book of Life*.

Few realise this simple fact. For the most part, man, in his vanity, subscribes to a view of a life after death, to a “ hereafter.” But what saith the Scripture ?—

“ *Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower and is cut down : He fleeth also as a shadow and continueth not. . . . Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass. . . . But man dieth and wasteth away, yea, man giveth up the spirit and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up : So man lieth down, and riseth not : till the heavens be no more, they shall not awake nor be raised out of their sleep.*” (Job. Ch. 14).

James, the Lord’s apostle likewise instructs us— “ *For what is your life ? It is even a vapour that appeareth for a little while and then vanisheth away.*”

Man then is finite, condemned to limits by the Infinite. Moses the man of God, contrasts God who is Infinite with finite man in Psalm 90 v. 3 : 11.

“ Thou turnest man to destruction ; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night. . . . For we are consumed by thine anger, and by thy wrath are we troubled. . . . The days of our years are threescore years and ten ; and if by reason of strength they be four score years, yet is their strength labour and sorrow ; for it is soon cut off, and we fly away. Who knoweth the power of thine anger ? ”

“ Who knoweth the power of thine anger ? ”

The wrath of God has remained unquenched throughout the ages. The decree is unchanged—“ Dust thou art, and unto dust shalt thou return.” Every city, town and village has silent witnesses before our eyes that “ we are consumed by thine anger and by thy wrath are we troubled.” Countless hosts lie there—returned to the dust of the ground. Anxieties, cares, ambitions, hopes and affections no more disturb their quiet sleep. In the main they are never to arise. Just a few who are asleep in hope wait in the dust of years for the *anastasis*, the standing again.

Thus we are led to the conclusion that the period we know as Life must be used as an opportunity to seek after righteousness—for “ Life is the time to serve the Lord, to do His will, to learn His word : in death there is no power to know, far less in wisdom’s way to go.” From time to time we are forcibly reminded of this, as contemporaries leave the scene, but unless it be some dear one, death leaves us largely untouched, and its grim reality is not brought home to us. Thus the exhortation of the Apostle Paul is—

“ See that ye walk circumspectly, (or looking on all sides) not as fools, (or those who are without common sense) but as wise. Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is.” (Eph. 5 v. 15).

Redeeming the time because the days are evil

We are required to buy up our opportunities and to receive the counsel of God whilst ever life lasts—redeeming the time *because the days are evil*. It would be true to say that in every age the days have been evil, as our father Jacob testified to Pharaoh :—

“ Few and evil have the days of the years of my life been.”

As we review his life, do we not perceive the experiences of the Body of Christ, to which we in these last days belong? There is the sore and bitter hatred of those who for present advantage, have like Esau sold their birthright. Are we then like Jacob, who "wrestled" with the angel in order to obtain the blessing, or are we of those who for present gain would forfeit the blessing?

As we reflect upon our lives, we do well to consider the question propounded to the Lord Jesus—

"Good Master, what good thing shall I do that I may have eternal life?"

to which the reply was "If thou wilt enter into life, keep the commandments." The young man claimed he had kept them from his youth up, and asked a second question— "What lack I yet?" The Lord Jesus answered—

"If thou wilt be perfect, go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

We read of how he went sorrowfully away, and failed to pass this test. *Can we take the lesson?* Is there anything we treasure above our service to Christ?

On another occasion, the apostle Peter appealed to the Lord Jesus saying—

"Lo, we have left all and followed thee. What shall we have therefore?"

In reply the Lord Jesus enumerated a list of affections which must not be allowed to take precedence in service to Himself, and added that they who forsook all would receive *an hundredfold* now with tribulation, and in the age to come, eternal life.

So again we ask ourselves—*Have you and I forsaken all?* We must remember it is written—

"Thou shalt have none other gods before me."

The Hundredfold Now

Are we then experiencing the "hundredfold" now? Do we feel as did those early believers, of whom it is recorded that they were all of one heart and one mind, neither said any that ought of the things which he possessed were his own, but they had all things in common? Is there this distribution by us unto every one according to their needs in all spiritual and natural blessings, and are we now experiencing the great grace upon us all?

The Lord Jesus in answering the lawyer as to what he should do to inherit eternal life, asked "What is written in the Law, how readest thou?" to which the lawyer replied—

"Thou shalt love the Lord thy God with all thy soul and with all thy mind, and thy neighbour as thyself."

Jesus answered—

"Thou hast answered right : this do and thou shalt live."

We can thus see that if we are to attain unto the Kingdom, we require all our energies to be concentrated and undivided. We must be like the Lord Jesus Himself, of whom it is written—

"The zeal of thine house hath eaten me up."

The real danger is that we might be like the lawyer, seeking to justify ourselves, failing to glorify God, and neglectful of our duty to others.

Seeking to Justify Oneself

It has ever been the tendency, even of those claiming to belong to God, to justify themselves. We call to mind how Jeremiah, after recording by the hand of Baruch the judgments of God against Israel, declared—

"It may be, saith the Almighty, that the house of Israel will hear all the evil which I purpose to do unto them, that they may return every man from his evil way, that I may forgive them their iniquity and their sin."

The words, as we well know, were lost on Jehoiakim, the king, who destroyed the scroll. We read—

"Now the king sat in the winter house, in the ninth month, and there was a fire burning before him. And it came to pass, that when he had read three or four leaves, he cut it with a pen-knife and cast it into the fire, until all the roll was consumed."

Truly it was a day of small things, even as it always has been for those called to witness to the purpose of God. The contemporaries of Christ manifested a like spirit. The testimony tormented them and they sought to stone Him as an offender against God. *Has human nature changed in the interval?* By no means, for the testimony is still hated, and the faithful, like their Head, are despised and rejected of men. The words of comfort come :—

"Remember the words that I said unto you. The servant is not greater than his Lord : if they have persecuted me they will also persecute you : if they have kept my sayings they will keep yours also. These things have I spoken unto you that ye should not be offended."

Our present lot, as it has always been for the faithful, is like the winter, a time of storm and tempest, and of adverse circumstances. Nevertheless, *it is our day of opportunity*, a time when we must show that we do not beg in harvest and have nothing. Thus we are instructed in Ecclesiastes II v. 4—

“ He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both alike shall be good.”

Let us use therefore our one and only opportunity in this fleeting existence, to follow after those things which can lead to life unending, for otherwise, *What is our life?* Then the Lord Jesus might be able to say to us—

“ Lo, the winter is past, the rain is over and gone. The flowers appear on the earth, the time of singing is come, the voice of the turtle is heard in our land. The fig tree putteth forth her green figs and the vines with the tender grapes giveth a goodly smell. Arise, my love my fair one, and come away.”

Do not let us fail in these final hours of adversity.

F.H.



The Signs of the Times

“ Seal the book even to the time of the end: many shall run to and fro, and knowledge shall be increased” (Dan. 12 v. 4).

Year by year knowledge is increasing at a rapidly accelerating rate. The advances of the past five thousand years are dwarfed by those of the past hundred years. The advances of the past hundred years are dwarfed by the increase of knowledge in the past ten. Now the work of years is accomplished in a matter of months and the increase of knowledge is so rapid that only the specialist is able to keep abreast.

But to what end is all this increase in knowledge of the physical sciences and in power over the elements, when at the same time it is acknowledged that man's wisdom and moral standards are so lacking?

Men of thoughtful mind are everywhere anxious at the state of affairs. Statesmen and leaders are “*running to and fro*” seeking how this increase of knowledge may be harnessed for the good of mankind. Yet how futile are their efforts !

Present civilisation is like a huge powerful machine which is out of control. Man’s knowledge has unleashed the forces of nature, but he cannot find the wisdom to control this power, though many “run to and fro” seeking it.

To those who have been permitted to find the Divine wisdom contained in the Bible, this is a powerful sign, pointing to that time when—

“*they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever*” (Dan. 12 v. 3).

What a privilege it is that God has revealed His divine wisdom to those who will “hear”—a wisdom whereby sinful man might be transformed after the image of the Creator and might rejoice as the great purpose of God is unfolded.

But is it not a warning to the faithful not to be caught up in this mad seeking after worldly knowledge, and not to begin to trust in our own wisdom and experience as the world does?—but to apply our hearts to *divine* wisdom, seeking the mind of the Creator and being guided in all our affairs, in every aspect of our life by that divine wisdom and knowledge of the holy which is “able to make wise unto salvation,” realising that God—

“*frustrateth the tokens of the liars and maketh diviners mad : that turneth wise men backward, and maketh their knowledge foolish.* (Isaiah 44 v. 25).



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. Thursdays : 7.45 p.m.

A very upbuilding time was spent at the Fraternal Gathering in Manchester on August 1st. We all felt so closely drawn together. Although few in number, nearly all the Remnant in England were present. By this we realise how near is the return of the Lord Jesus, causing us to ponder with fear His question—“when the

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Son of man cometh will He find the faith in the earth ? ” How great is the need for self examination !

At our meeting on Sunday, August 14th, Brother Smith on behalf of the Ecclesia here, gave the right hand of fellowship to Brother W. V. Butterfield whom we may not see again before his visit to the United States with Sister Butterfield. We desire to show our unity with the work to be done there and to convey through him our unfeigned love of those in Eden.

R.G.



Criccieth.—Old Town Hall. Breaking of Bread, 11.30 a.m.
Lecture, 3.15 p.m. Bible Class, Wednesday, 7. p.m.

Lectures have continued here during July and August and in addition many leaflets are being taken by visitors, so that the witnessing continues. It is interesting to note that one who attended and who lives near Manchester had previously seen the lecture advertisements at Oxford Road Station there but had not been able to attend the lectures. Another enquiry has been made by a local man.

Although this summer we are so few in number, we feel greatly strengthened by the visits of the brethren and sisters and are grateful for their help in the work here.

We hope to have two further lectures in September.

per J.H.W.



Eden, New York.—Grange Hall, Church Street. Sundays : Breaking of Bread, 11.15 a.m. Sunday School, 10.0 a.m. Revelation Study, 1.30 p.m. Bible Class : Mid-week alternately in Fredonia and Hamburg.

The advertising in four Canadian papers has brought very encouraging results in requests for literature and in correspondence. In particular an aged couple who separated from Christadelphian heresy about 35 years ago, are now enquiring. They had never heard of the 1923 or 1933 Divisions.

If the Lord wills, a special lecture will be given in Canada in September when it is hoped that Brother and Sister Butterfield will be with us.

Arrangements have been completed for the lecture in Eden at 3.0 p.m. on August 7th. Sincerely do we desire to be faithful witnesses.

The children gave a good account of the last year's work during the Annual Sunday School Review, and received rewards for their efforts.

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.

Much encouragement was felt on the occasion of the Fraternal Gathering on August 1st. The consideration of the subject lifted the mind to the exalted heights of our calling. The main title was "The Almighty God, Everlasting, Supreme, Glorious". The contemplation of His majesty, of His Name and His Love was most uplifting. We were glad to have cabled greetings from those in the States, making us feel united to them although so far away.

The recently published map of the Land in the time of Joshua giving practically all the places mentioned as a result of some years of archaeological research, has now been carefully translated for us by an Israelite. The work of preparing a large map showing all the places with the names in English as given in the Authorized Version is in hand. Later it is hoped to publish copies for any desiring to have them. It is most interesting that even the town of Adam from which the waters of Jordan were "cut off" has been found and indicated on the map.

It is saddening that some of the magazines mailed to those from whom we recently had to withdraw are returned with such remarks as "Not wanted" inscribed across the envelope for the postal authorities to read. Some have borne more pungent comments and others returned without stamps. To be insulted in the eyes of the Gentiles (by those claiming to breathe the Spirit of the Lamb) may hurt, but this has ever been the case, and Christ comforts His disciples with the assurance "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake".

W.V.B.