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

in opposition to the Dogmas of  
Papal and Protestant Christendom

**A WITNESS TO THE TRUTH**

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

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

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**AT THE TABLE OF THE LORD**

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## At the Table of the Lord

### The Gift of God

As the mind of the Apostle Paul is revealed to us, can we not perceive how full it is of his appreciation of that *gift* which is from the Father. He had been an enemy of the followers of the Lord Jesus, estranged from his God, even while he thought he was serving Him. God in His mercy had shown Paul where he was wrong, and by the power of His Spirit, he was converted. Would not such an experience work in Paul a more real comprehension of the gift of God—the extending of His grace, the giving of His Spirit to work with and to dwell in those who will receive this *gift*.

Can the Apostle Paul then give *us* a keener understanding and greater appreciation of this *gift* which has been extended also to us. Let us look to his words for help.

We find his mind in Ephesians 2 : 8-10 :—

“ *For by grace are ye saved through faith ; and that not of yourselves : It is the gift of God : Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* ”

In reviewing our experiences, first in being drawn out of the world, and since, how often we have felt the impelling power of His Spirit causing us to face that at which our natural selves rebel, all for our eternal welfare, and all because of His grace, His *gift*. How unworthy we are ! This *gift*, despised by men and given to us, not because it is deserved, or we are righteous, but because the Almighty God has condescended to look down and reach out to a few, to join them to Himself and His Son as a special, peculiar people. Brethren and sisters, we have received of this grace of God—His *gift*.

### Good Stewards

Are we merely to receive it or having received it, is it to work in us an increasing strength and through that strength, producing help and encouragement to all the House, each brother and sister. This is what the Apostle Peter has said, it is a charge placed upon us. I Peter 4 : 10 :—

“ *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.* ”

Here is real help and exhortation for we are instructed that, having received this precious *gift*, we are responsible for it and its use. We are to minister one to another in a way which will help in building up of the House of God.

His *gift* must be used to best advantage—not for ourselves as would an unfaithful steward, but to the advantage of the One who

has made us stewards, our Creator. Does not Paul tell us in I Corinthians 4 : 2—"Moreover it is *required* in stewards, that a man be found faithful." Brethren and sisters, we have received this *gift* freely, and having received, how is our stewardship regarded in God's eyes? He knows our very hearts and searches them and can withdraw that *gift* if there is a continued failure to perceive its value. Are we using it then in accordance with His wishes?

### "Freely Ye Have Received"

The Lord Jesus when He gave to His disciples a measure of the Spirit to heal the sick, cast out devils, and other works of power, said—Matt. 10 : 8.

" . . . freely ye have received, freely *give*."

In a measure, this same Spirit is placed in our hands in our midst. How freely He has given it to those who are striving to overcome for His sake. What is it that can hinder *our* giving of it freely? Where must we be watchful lest this gift is robbed of its great value? The Lord Jesus continues to instruct His brethren. Verses 9 and 10 :—

" *Provide neither gold, nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves ; for the workman is worthy of his meat.*"

Over anxiety about the temporal things will rob us of the gift of God. Gold, silver, and brass is the measure of wealth in man's eyes, yet how soon it can be gone, spent, lost, wasted, having brought with its pleasure also a large share of anxiety. The riches of His *gift* will never fail, and no one can take them from us and the joy they bring is eternal and sublime.

"Nor scrip for your journey." Jesus tells us, this scrip is a container for food and other needful articles. But what is our food as we journey in the way of God?

"Neither two coats." We *have* a covering, a heavenly one, which shields us and covers all our nakedness.

"Neither shoes." For we are "shod with the preparation of the gospel of peace," and no matter how rough the road, if we have perceived this gospel, our way will be made easier.

"Nor yet staves." A help in the walk, how greatly it is needed. Our staff, our branch is One who has trodden the same path which we now walk. He is our constant help in the way Zionwards.

All temporal considerations are of no importance and the Lord Jesus tells us that in all the work, whilst using the gracious *gift*, we shall be given these natural necessities as we need. And do we not receive them in abundance? But greater than all these and infinitely more vital to us are the provisions of His Spirit for our spirit.

### Who Can Receive It ?

The natural man with all his hateful, natural tendencies neither can receive this gift of God nor can he in turn give of it. Does not the Apostle Paul help in I Corinthians 2 : 9-14 ?

*“ Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. But God hath revealed them unto us by his Spirit : . . . Now we have received, not the spirit of the world, but the spirit which is of God : that we might know the things that are freely given us of God. . . . But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned.”*

Oh, brethren and sisters, let us forsake the natural man and allow His gift to reach, strengthen, and lift us up to higher things of the Spirit.

Do we comprehend the wonder, that God has condescended to bestow upon us such gifts. Naturally, we are blind to this, but a heart circumcised, will esteem the gift greater than life it self. As this perception in us grows, what care must be exercised lest, by a lack in ourselves, the gift be lost. The Apostle Paul's words again warn—“ . . . that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ : ” How telling ! to “ come behind ” means “ to lack.” We realize that the lack could never be in the gift—no, but how it is received. If in all longing, we are indeed “ waiting for the Lord Jesus,” then we shall not lack because we must be searching daily into our hearts, to find anything there which might cause us to “ come behind ” and so fail Him.

In writing to Timothy, Paul speaks again, “ Neglect not the gift that is in thee. . . . ” I Timothy 4 : 14. This means to “ make light of or hold of no great account.” Our very nature is prone to this. We fail to value as we ought. Each of us is guilty, and so :—

*“ Therefore we ought to give the more earnest heed to the things which we have heard, lest at anytime we should let them slip. . . . How shall we escape, if we neglect so great salvation ; . . . ”*  
Hebrews 2: :1-4.

Brethren and sisters, do we indeed give the “ more earnest heed ” to these things given us ? All our experiences, we believe, are overruled as part of His gift to bring us to Him, and keep us from slipping away.

If we now by every means at hand, help ourselves, help each other, reach out, be watchful, then the gift of God can be ours for ever, and the ultimate of all His workmanship, something which we may experience.

Is there in us a ready response to Paul's words ?

" *I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, . . . Endeavouring to keep the unity of the Spirit in the bond of peace.*" Ephesians 4 : 1-3.

This gift which alone can bring us to a true unity of the Spirit, James tells us, is given only under certain conditions :—

" . . . *God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore . . . Draw nigh to God, and he will draw nigh to you . . . Humble yourselves in the sight of the Lord, and he shall lift you up.*" James 4 : 6-10.

So, it is just as much as we submit, be humble, and utterly dependent upon Him, that He, our Father, will continue to bless us with His care and His presence. For what place has the proud heart with Him ? It is the very essence of all the world in which we live. If we can resist it, becoming altogether yielding in righteousness to each other and to Him, how blessed we shall be—the glory of His gifts will speak as never before.

The Apostle's words now can take on greater import—" We are his workmanship." We are material in His hand. How humbling, as we perceive that *His workmanship* involves the earth, and all that is therein, the trees and water, sun and creatures. He has wrought these and declared them " very good." And what of us ? His hands are moulding, smoothing, shaping. We are *His workmanship*—to the end He may look upon His work once again and judge it " very good."

This is His gift to us. We have it now and yearn for its all-enveloping completeness. Can we express our willingness and gratitude with the same mind as Isaiah, the prophet—Chapter 64 : 8.

" *But now, O Lord, thou art our Father ; we are the clay, and thou our potter ; and we are all the work of thy hand.*"

J.A.DeF.

## **Remember Ye the Law of Moses My Servant**

" **Now these are the Judgments** " (*Exod. 21 v. 1*)

More frequently than is usually recognised the faculties of the human mind are called upon to exercise judgment. In everyday life there are many occasions when judgment as to what is best to do must be made. For the world some of these occasions are most perplexing and as counsels flounder in their judgment, disaster is seen to follow the wrong decisions taken. As a result, hurt and damage are often inflicted upon the innocent, and happiness and peace are destroyed for all.

How blessed are those of Israel to be given the " judgments " of God, by which they might not only know the right course to follow in certain cases, but above all discover the Spirit of Judgment which

would help them in all difficulties. For it must be remembered that each of these judgments was the expression of the Spirit of Christ, which, if fully discerned, was bound to lead a mind as a "schoolmaster" to Christ.

Although since the days of Christ "we are no longer under the law but under grace," the law remains as part of the divine record, consequently necessary to instruct present minds, and equip them with the Spirit of Christ. It is obvious that this power, this Spirit can never be discovered by any who, whilst professing that the Bible is wholly inspired, relegate the law to a secondary position. Careful judgment indeed is needed to perceive that whilst freedom from the law has been granted, because of sin, the Spirit of that law remains ever fresh and ever powerful to instruct in the love of God.

**"If thou buy an Hebrew servant" (Exod. 21, v. 2)**

Israel were told that when they were taken into the land, although they would be greatly blessed, the poor would never cease out of the land. It seemed that God intended that this should be so as a test to others; how they would behave towards the poor and needy; whether they would learn to control natural avarice and consequent desire to oppress so that they might become like God Himself. It is a wretched trait in human nature which is frequently observed, the oppression and despising of the weak. From boys in schools to trainees at work; from students in colleges to men occupying responsible positions, this disgusting characteristic is to be observed. At school the new boy must suffer only because he is new, is weak, and unable to defend himself; and the same inglorious treatment is meted out by the strong and established in nearly every walk of life. But supposing God—Almighty in power—were of the same mind! Not one human being, each so relatively weak, could have happiness or hope. The way God in His law instructed His children to deliver themselves from their sadistic nature is a marvel of wisdom and mercy.

If a Hebrew had bought a servant, he could not enforce his authority for all time. The servant was protected against such dreadful and prevalent abuse. For six years only was he to serve and then must be allowed his freedom without any restrictions of any kind. If the law had not specifically said what this meant, the hard greed of some would have paid lip service to the law but have forbidden the servant to take away his wife at the end of the six years. Such a callous interpretation of the law was at once forestalled by its gracious contents.

*"If he came in by himself, he shall go out by himself: if he were married then his wife shall go out with him." (Exod. 21, v. 3).*

In addition, he was not to be sent out empty, which would have been no freedom at all. For then what could a poor brother have done but sell himself again for another six years? To prevent such an imposition the law added:—

*“Thou shalt furnish him liberally out of thy flock, and out of thy floor and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him.”* (Deut. 15, v. 14).

By this means the start was given to the poor brother; a real chance to gain his freedom. How beautifully was the Spirit of Christ being instilled by such care! A curbing of greed—“It shall not seem hard to thee when thou sendest him away free”—a recognition that what one had was not really one’s own, but was of God—“that wherewith the Lord thy God hath blessed thee thou shalt give unto him,” and a regard for the weak (which does not come naturally)—for “Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee.” Add these points up, and do they not amount to a love of neighbour free from all sentimentality? And from where comes such love? From the Author of the Law, the God of Israel, who then truly appears as a God of love, causing hearts to expand with boundless gratitude.

Surely the Spirit of Christ in these things which so wisely regulated the practical life of the brethren and sisters in Israel can regulate the lives of the brethren to-day. The care to restrain native greed; the importance of recognising that what we have, money, goods, time, are not our own but must be used as by good stewards of His grace, lest they be taken away, and finally the need to squash the inherent tendency in all to despise the weak, whether it be a brother’s intelligence or his station.

**“If the servant shall plainly say . . . I will not go out free”**  
(Exod. 21, v. 5)

*“if the servant shall plainly say, I love my master, my wife, and my children: I will not go out free.”* (Exod. 21, v. 5).

The provision that love might become part of the contract is unique. No human instrument ever makes such an allowance. At once the mind that inspired such a thought is seen to be divine. What an encouragement, too, it would be for the master to be kind; to gain his servant for always by love. And how delightful would be the response of the faithful servant who was encouraged by love, and not oppressed harshness. The whole of the contract was by this means delivered from a cold legal agreement of servitude to one in which love should be the operative clause. How strange! and yet how wonderful in its strangeness!

And was this written for their sakes only, and not for ours “upon whom the end of the ages are come?” Doubtless for both;

that both might see the purpose of the Creator to bind together in One by a power which cannot be bought at any price, and which waters cannot quench—the power of love.

Then if love had fulfilled its work the servant had the option to stay with his master and serve him “for ever.” If this were his choice then :—

“ *His master shall bring him unto the judges : he shall also bring him unto the door, or unto the door post, and his master shall bore his ear through with an aul, and he shall serve for ever.*” (Exod. 21, v. 6).

There was the usual care for the weaker in the law against coercion. Lest a servant should be over-persuaded to stay, the servant was brought to the “ Judges,” so that in their presence his free choice might be determined. (How wonderful the Almighty’s provision for righteous judgment in every detail !). Then if the servant expressed his love for his master and said he wanted to stay with his master, he was allowed to do so. As a symbol of his choice the master took an aul and “ thrust it through his ear unto the door ” of the house.

In this work, accomplished by the love of the master and reflected by the servant, there is seen the moving type of the great work of the master of Israel, Yahweh, their God. For six typical years, amounting to six thousand years, He has had servants and has worked with them in love. All His commands, His judgments, comprising His law have embodied that love. And to redeem them from the condemnation of the Law He gave them His Son, His only begotten Son. Truly throughout the whole of that time God has “ loaded His people with benefits,” each and all an expression of His love. The faithful servants have willingly responded by giving an *ear* to the law of the house. Their ear has been “ fastened ” to the house so as to catch every word. They have been encouraged by the promised reward that at the end of the “ six years ” they may be permitted to serve their Master for ever, their ear always privileged to receive His words.  
(*To be continued.*)

### “The Necessities of the Present Situation”

“ Much can be done by the loving co-operation of divinely enlightened intelligence. In fact, little or no government would be necessary were all who profess the name of Christ animated by a controlling deference to the mind of Christ—a mind swayed by both the love of God and the love of man. The simplest rules would be easy to carry out in a community so constituted. But such a state of things cannot be reached until Christ comes, who will separate the unholy element everywhere, and organize that magnificent body, his completed ecclesia, whom he will ‘ present to himself a glorious ecclesia, without spot, or wrinkle, or any such thing,’ and with

whom he will proceed to the glorious work of governing the world in righteousness and true beneficence.

“ In the mixed state of things prevailing at present, arrangement and order are necessary. Without them there will inevitably come, sooner or later, misunderstanding, offence, disunion, strife, envy, and every evil work. Even with order, wisely maintained, it is difficult to keep these evil results at bay.”

### “ Exercise of Authority out of the Question ”

“ One principle ought to permeate all appointments in the house of Christ, and that is the one laid down by Christ, when speaking of the exercise of authority of one Gentile over another ; he said, ‘ *IT SHALL NOT BE SO AMONG YOU.* ’ ‘ He that is greatest among you, let him be as the younger, and he that is chief as he that doth serve.’ The appointment of brethren to certain offices is not the appointment of men to exercise authority, but of men to serve. For this reason it is wise to speak of them all, in whatever capacity, as ‘ serving brethren.’ For the same reason it is inexpedient to employ any technical term around which ideas of personal importance are liable to gather, or which have a tendency to create a cold officialdom and obscure the family relation in the Truth. ‘ The committee ’ for example, or ‘ the executive,’ ‘ registrar ’ etc. is an abstraction which is liable to do this. It is wise to attach the term ‘ brother ’ or ‘ brethren ’ to every office. It may sometimes seem uncouth or redundant : but this is more than compensated by its wholesome effect in helping to preserve the family unity of the body of Christ. It keeps in view the fact that official brethren are only brethren performing an office for the good of the rest, and to some extent shuts the door against the corruption which generated the apostasy and developed the clerical usurpation.”

### “ Serving Brethren, not Rules ”

“ All official brethren are serving brethren ; but there are necessarily different sorts of serving brethren, such as managing brethren, presiding brethren, doorkeeping brethren, etc., but *ALL* are brethren. It is important to keep this feature constantly in the front. Christ places it there : ‘ One is your master, even Christ, and *all ye are brethren.* ’ This feature, with many other beautiful features originally appertaining to the house of Christ, has disappeared from the religious systems around us bearing the name of Christ. Having returned to it, let us hold on to it. There must be no authority, only service.

The spirit of the appointments involves this. The ecclesia does not appoint masters, but servants. In principle, the ecclesia is the doer of everything ; but as it is impossible in its collective capacity to do the things that are to be done, it delegates to individual members the duty of doing them in its behalf.”

The foregoing was written by Robert Roberts in 1883 and reveals a mind clothed with humility and one anxious to serve in the Spirit of Christ. The history of the Truth reveals that as the Spirit has left the body of Christ then human authority has taken its place : brethren have become rulers instead of servants. This has led to what the Spirit declares is Nikolaitanism and is nothing more than authority over the brethren, which is not sanctioned by the Spirit but which the brethren perforce of usage come to accept as being right. The usurpation on the part of certain brethren is not of the Spirit but of the flesh. It comes from pride which gains satisfaction in being lords over God's heritage rather than ministering as servants. Whilst the greater blame attaches to those brethren who come to exercise this unwarranted authority over their brethren, these are also deemed as guilty by the Spirit of the same hateful doctrine of Nikolaitanism for permitting something which they have in their power to stop. It is they who appoint the brethren and therefore it is they who can prevent such brethren occupying those offices in the ecclesia as masters rather than as servants.

As Brother Roberts says, " One is your master, even Christ and all ye are brethren." This feature, with many other beautiful features originally appertaining to the house of Christ, has disappeared from the religious systems around us bearing the name of Christ. Having returned to it, let us hold on to it. There must be no authority, only service."

### **The Unity of the Spirit in the Bond of Peace**

#### **The Bond—A Gift from the Lord.**

When we think of all things which we possess and are surrounded by, what is there that is not a gift ? The vast variety of fruits and flowers, the numerous colours and songs of the birds, the rippling brook, the sunshine and rain, the glory of the heavens, all these are gifts. Our sight, our hearing and our sense of smell are likewise gifts by which we are able to appreciate the provisions of the Creator.

What more could man desire ? When we contemplate such a wonderful arrangement, we surely are lost in admiration. In the beginning the earth was void and dark. God spake—light came—the waters were gathered together—the land appeared—and lastly man and his wife. Here was peace, but how soon spoilt ! Pride and jealousy entered, bringing in its train bloodshed ; confusion, of which God is not the author, filled the earth. God is the author of perfection orderliness and peace ; and so to teach what God intended in the beginning He sent His Son into the world : not that this at first would bring peace, because it was necessary that those things which were not of His peace should be condemned.

So to His disciples, Christ said that He had not come to bring peace to the world in general ; this precious gift was to be for His disciples and those who were His. " My peace I give unto *you*." Peace—concord—the latter word meaning in the English *con*—together and *cardis*—the heart—hearts united together are those that have His peace. Truly a gift from the Lord !

The finite mind fails to grasp fully the blessedness and scope of such a gift. For in it what great kindness is revealed to those who by nature are undeserving. What compassion to those unable to help themselves to achieve peace. Let us recognise our own position and how unable we are in our own strength to attain peace. This gift can only come from Him who had this power which is of the Spirit. We have to be like the sick woman who, after spending all that she had on physicians without getting better but rather growing worse, had found it was only by coming close to Him could she have this healing gift of peace. She separated herself from the crowd and touched the hem of His garment in Faith. She was made whole and to her it was said " Go in peace." She knew at once the power of healing that these words meant. Even so we are to separate ourselves from the multitude in the broad way, feel and recognise the helplessness of human nature and draw close to Him who is the Son of God, that we might hear His voice speaking to us with the same power that it did to the sick woman—" Go in peace." Like this woman, we have enjoyed being loosed from " Satan's bond," freed from that condemnation which would bind us in everlasting darkness of the tomb. But how necessary to be watchful in our appreciation of the gift that is ours that we may follow the things that make for peace : that we turn not away to the darkness, to strife and contention, and lose that which is most precious of all, the peace of God that passeth all understanding. The warning should be heeded the more gravely as we see the misery and affliction of those in the world who know not the way of peace.

The way of peace ! This is not our natural way. The Apostle Paul says :—

*" We have peace through our Lord Jesus Christ."*

*" He is peace, that we be no more strangers and pilgrims."*

*" He made peace by the blood of His Cross."*

These few words of the Spirit give an insight into what is meant by *His peace*, which if it can be appreciated will enable us to feel the power of His words " Let not your heart be troubled." These words were spoken by Christ at a time when He knew Peter would deny Him and that Judas would betray Him. What a power was here—a peace—for in this dreadful time Jesus said nothing about His own troubles, but was able to comfort His disciples. It was a peace unknown to the world for Jesus said, " Not as the world giveth, give

I unto you." Those in the world speak peace to their neighbour but often mischief is in their hearts. *His* peace was such that whatever the trial, He should look forward to the working out of His Father's purpose knowing that in due time there would be deliverance ; so He could say to His disciples " Be not afraid " and helped by saying He must go to the Father, and " the Father is greater than I."

Further care is seen in His words " I have told you before it come to pass, that ye might believe." How delightful the bond which is to unite the disciples in this peace, which will be free from all contention and strife—truly a gift from the Father, through His Son. The power of this gift is shown so clearly in the last few hours of the life of the Lord Jesus when He was crucified and the Father's will done—" The Father hath given me commandment, even so I do." With determination He could say " Arise, let us go hence," knowing the painful ordeal that was to be His, in which the body, filled with propensities which would destroy peace, was to be killed. Yet at this very time He could say to His disciples " Be of good cheer," and was able to speak to them of that peace which was first His and then could be theirs : the peace which depended upon the overcoming of all those human impulses which are so ready to surge in the human body, causing words to be spoken and things to be done which destroy peace.

He tells His disciples that in " a little while they will not see Him," and then " ye shall see me." The disciples knew not that these words referred to Jesus being removed from them by death and His appearing later after the resurrection. In spite of the warnings given by Jesus that He would die at Jerusalem and the assurance that He came from God, when the great trial came most forsook Him and fled. The words of the Lord Jesus reveal an understanding of the weakness of the disciples and show a loving kindness beyond comprehension : no bitter criticism, but a reaching out to Peter who had denied Him, and to all, by showing them unmistakable evidence, the print of the nails in His hands and the hole in His side. Again on this occasion Jesus speaks *peace* to His disciples.

Shortly afterwards he is taken from them for His mission upon earth had ended, but within a few days the disciples were endued with power from on high, visited with the Spirit with all its wondrous powers, not the least of which was that *peace*, that bond—a gift from God by which the many members might be joined together and to their Head as firmly and perfectly as the members of a body. This bond is the only means by which human hearts, natively wicked and deceitful can be knit together. Surely such can only be a gift from the Lord !

The preciousness of this powerful bond can be the better appreciated when the state of the world which is denied such a gift is considered.

In the world there are numerous recipes for achieving unity amongst human beings but how dismally everyone has failed, resulting in immeasurable misery to all mankind.

How grateful then we all should be, for the Lord Jesus said He came not to give peace to the world but "to you," to us. Why this withholding from the world? Because the world is at enmity with God and if any of our minds are inclined to the ways of the world and become carnal, then we shall deprive ourselves of the incalculable blessing of this gift of God—the peace which always promotes true cheer. The world can make merry, can drown its sorrows in a din of folly, but how empty are such diversions. This is seen in the way the fleshly appetite of the world quickly becomes satiated, first with one kind of amusement and then with another, not one bringing any lasting satisfaction or true cheer. To those permitted the gift of God, *the bond of peace*, there is a quiet satisfaction which words cannot describe nor the mouth utter, for the Apostle says it is a "joy unspeakable."

In all this is revealed the great kindness of God to us the undeserving and His compassion to us, the helpless, that we might have His peace *now*, bringing us a cheer the world "knows not" and one to which the human mind looks forward as never to be terminated—if we always treasure so great a gift. H.J.S.

### **"The Signs of His Coming and of the end of the world"**

**"There shall be a time of trouble such as never was."**

*"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time." (Daniel 12 v. 1).*

The context of these words of the prophet shows clearly that they describe the time of the end. These very words "*the time of the end*" are used for the events briefly described, showing how the glorious land will be invaded and will ultimately be delivered by the great prince "Michael"—the one like God.

Whilst it is true that there has always been trouble in the earth—even a generation ago it seemed that this was acute—never has there been a time like the present when so much trouble prevails, with such dreadful possibilities as the outcome. It is little more than ten years ago since the Second World War ended when it was thought

that the nations, exhausted and impoverished, would never be able to think of war again "in our time ;" but scarcely had the noise of war died down before there were sinister indications that there would be no lasting peace. Only about a year after the end of the war Winston Churchill made his "Iron Curtain" speech at Fulton in the States. The world did not realise at the time, nor perhaps the speaker, that the nations were being divided into two great hostile camps. This very soon became evident, and since then the feverish attempts of statesmen of the great nations have only scarcely succeeded in preserving peace. No sooner is one trouble resolved than within a short time another develops. The occupation by the Eastern power of Hungary, Poland, Finland, Estonia, Lithuania, Latvia and Bulgaria caused great alarm, a trouble indeed. At the time however the West had not sufficiently recovered from the shock of war to appreciate how great was this trouble with all that it meant for the Western powers. Thereafter tension between the two camps increased and troubles have broken out as the "pains of travail," one succeeding another with inevitable regularity.

In 1948 it was evidently the Russian intention to sieze Berlin, and the western roads to the city were blocked. To overcome this the fabulously expensive "air-lift" was undertaken. Did it mean war? So great was the fear that the western nations reviewed Civil Defence: sirens which had been silent since the war were heard again bringing, because of their dreadful association, uncontrollable fear.

Eventually this trouble was "settled" and the heart of the world began to beat more calmly after all this time of trouble such as never was and by which all classes of people are affected. This is unique in the history of the world—a fulfilment of the sign that now is the time of the end.

By 1950 the body politic of the world was convulsed by another trouble. War in Korea in which the western nations under the auspices of the United Nations were called upon to save Southern Korea from democracy, to save from the aggression of the Communist powers from the north in which both China and Russia had a part. Everywhere there was fear. Would this mean a third world war? It seemed likely. There was panic buying of strategic material by all nations with consequent dislocations of the commercial markets. Repercussions of what was described in America as a small-bore war, were world-wide, affecting all nations and all aspects of life, and although not as acutely as anticipated nevertheless sufficiently to make all fear the worst. How remarkable that what a generation ago would only have been regarded as an incident in the Far East should now affect those living in places as far apart as Peking and London, and Sydney in Australia and Oslo in Norway.

Eventually a truce was called and the trouble subsided and again the nations breathed a sigh of relief, but not for long. The same international forces that vied with each other in Korea soon met again in Indo-China. Here in a remote part of civilisation an incident, which had it taken place a generation ago would hardly have been noticed by the people of the world (or at least would have provided nothing more than the passing interest of a story) at this time had portentous possibilities and because of this the quivering world waited and wondered what might be the outcome. Universal fear at this time in spite of so small an event shows clearly that this is the "*time of trouble such as never was.*"

Later there was an eruption in Trieste where for a time it seemed the sword would be called upon to settle a dispute that might envelop all nations. So in this time of trouble "*such as never was,*" wherever there is a disturbance of international peace the nations become alarmed, *the people fear — a sign that the words of the prophet are being fulfilled.*

Further troubles are being experienced by the Colonial powers. "Backward" people who for a while were content to submit to their masters and keep their laws have risen in revolt. The masters are blamed, but whatever the cause—one thing is clear—that these difficulties make up the *troubles* of this time, and each in a measure, on account of the delicacy of the world situation, involves all nations. Will the difficulties the French are experiencing in Algeria cause the Arab peoples to rise against the Western powers and threaten their oil supplies in the Middle East? These are most critical situations for the Western powers and involve large areas of the world. To help defend strategic interests, Britain is in Cyprus, but is finding the situation there very uncomfortable. Here is another world danger-spot on account of Greece being involved, a country whose territory is most earnestly desired by the western powers as a defence against communism. Yet this trouble imperils this vital situation, so much so that the issue has threatened to divide the interests here of Britain and the States.

The sceptic may say there has always been trouble, like there has always been war; but never has there been a time like the last decade in which the world at large has been so sensitive in its reactions to any particular trouble in one part or another. The people of the nations know that the smallest trouble can be a spark sufficient to cause a world conflagration, the dread and fear of which haunts every heart.

Comfort in this time of trouble for those who belong to the Lord Jesus can be found in the words of the same prophet which follow those already quoted :—

*“ At that time thy people shall be delivered, everyone that shall be found written in the book.”*

What searching of heart there should be to ensure that this condition is fulfilled so that the great blessing of the Almighty might be received.



## 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.

The time draws near for our Fraternal Gathering at Beeston on Whit Monday when we hope for a profitable time with all members of the Remnant who are able to attend.

We are grateful for the ministrations of Brethren Moore and J. Smith of Manchester—so necessary in these times of trial for all who would be faithful to their calling.

H.J.S.

**Criccieth.**—Pentrip, Black Rock, Portmadoc. Sundays : Breaking of Bread, 11.0 a.m. Revelation Study, 3.0 p.m.

It is proposed to have another lecture in Portmadoc on May 12th. We are now looking forward again to seeing the brethren and sisters during the summer and hope all will be able to enjoy some period of relaxation in this district, during which time it is hoped that we shall be able to arrange at least two lectures a month. It would help us therefore if the brethren would write and let us know the proposed dates of their visits.

per J.R.M.

**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 Forestville and Hamburg.

Plans are in progress here for a public witnessing in the Forestville area. It is hoped a date may be set for the middle of May.

Correspondence with “Christadelphians” in Canada continues. The only encouragement really felt is that we are privileged to contend for the pure doctrine, whether they hear or forbear. The

contact with one in Vancouver which has extended over about a three-year period, is expected to result in a serious face to face discussion in London, Ontario, for that purpose sometime during April.

It is hoped that two of our sisters will be privileged to attend the next two gatherings to be held in England.

J.A.DeF.

### **Enfield**—6 Chase Hill, Enfield.

Sundays : Breaking of Bread, 11.30 a.m. Sunday School  
2.30 p.m.

We received much benefit from the Fraternal Gathering at Manchester on April 2nd. How uplifting are these times of coming together in the Lord's name. We were pleased to have at the Table Brother and Sister Harrison and Sister Silliter of Beeston, when we were again privileged to remember His death "until He come." How great is this privilege to us, His little ones, in affording us the teaching in the way we should go.

M.McD.

### **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.

A joyful time was spent by the brethren and sisters at the Fraternal Gathering on Monday April 2nd, when consideration was given to the subject "The Unity of the Spirit in the Bond of Peace." The warmth of the spirit pervaded the whole of our time together and in gratitude for this a cable was sent to the States expressing thankfulness for the message received and love from hearts united as one.

The same spirit pervades our classes and is helping towards a deeper understanding of the precious things contained in the Word.

We are looking forward in the near future to having in our midst one or two visitors from the States.

We are saddened that withdrawal has been necessary from Brother and Sister Watkiss on account of their failure to uphold the spirit and law of Christ given to gain a brother believed to be in offence.

W.V.B.