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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

CHRISTENDOM - AND OTHERS - ASTRAY

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

NEWS FROM THE ECCLESIAS

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**All Communications**

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## At the Table of the Lord

### In Fear and Trembling

How many times in His dealings with Israel did God show mercy and long suffering. How beseeching were His pleas that they would forsake the ways which led away from Him, for He would not that they be lost. Prophets were sent to exhort, to warn, and yet they would not listen. Are not these things written for our help and warning, lest through a similar lack of hearing we, too, might find ourselves in as perilous a position ?

An example of God's pleading is found in Jeremiah 5 : 22—  
“Fear ye not me ? saith the Lord : will ye not tremble at my presence . . . ?” Are we always like that, fearing and trembling before the Creator of all the earth ? We may say that we do, but looking into the heart, is it really so ? First, it might be asked, how can one be in His presence. There is in each life, abundant evidence of His presence. Do we not find that He continually reaches out toward those who in their heart are striving to serve Him in humility and submission ? Each prayer that is answered, each instance of help provided in time of need, each of the many ways His chastening—yes, leading toward the hope He has set before His people ? What a joy these signs of His presence bring to those who will acknowledge such a need. Yet, as the power of His presence is felt, must there not be a trembling lest there be failure to receive the lessons, to be chastened, or warned, and to be grateful ? He does surely speak, but how deaf we must appear at times as He reaches out in love. Can we acknowledge that all our lives, every circumstance in which we find ourselves, is overruled and governed, as long as we strive to be His children. How important, then, with this in mind, that we examine each circumstance to see what God requires. What is He trying to show, how would He have us change so that each may more closely conform to the example of His Son ? Do we always, brethren and sisters, with fear and trembling recognise that in each circumstance, His presence is being shown ? If alert and hearkening, supplication will be heard, and He will with love, lead along in the way which will bring us one day into His presence for ever.

Israel at the time of Jeremiah's message, did not fear the Almighty, nor tremble at His presence. This was a process of years. First in little ways the fear of God began to go. Perhaps imperceptibly they feared to feel His presence, His gentle hand leading them back to the way of righteousness. This continued until finally all fear and trembling was gone, and consequently, as a nation, Israel was forsaken by their Father, Jeremiah being told not to pray for them, nor make intercession for them.

“Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercessions to me : for I will not hear thee.” Jeremiah 7 : 16.

It is easy to look back on these examples and agree how sad it is to see such a blessed people forsake their God, but, brethren and sisters, how difficult it is to apply the warnings to ourselves. It is a very real and ever present danger ; the overruling of our lives by God can be discounted, and as a consequence, the fear and trembling will then be put aside.

**“See that Ye Refuse Not Him that Speaketh”**

All through the word, warnings against this very danger abound. Paul, writing to his Hebrew brethren reminded them of Moses’ experiences in Mount Sinai. “And so terrible was the sight, that Moses said, I exceedingly fear and quake :” Such was Moses’ reaction as he was permitted to come close to God, who was hidden in the cloud. Paul, reminds us that we are just as surely in His presence, for he tells us—(Hebrews 12)—

“But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

As we contemplate, brethren and sisters, our very existence in His presence, if we are faithful, are we not caused to fear and tremble, even as Moses ? Can we see, then, why Paul continues in warning (verse 25), “See that ye refuse not him that speaketh” ? The Father does speak to us. Do we refuse to hear by our walk, by our words, by refusing to acknowledge His presence with fear and trembling ? Do we heed the words of Paul :

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”

**The Sands of the Sea**

Faithful and fervent desire to please God brings a strength which makes His people unmovable in their determination. This point is brought out in Jeremiah’s message to Israel (Jeremiah 5 : 22), where he speaks of God placing “. . . the sand for the bound of the sea by a perpetual decree, that it cannot pass it : and though the waves thereof toss themselves, yet can they not prevail ; though they roar, yet they can not pass over it.”

Any who have been by the sea know how the waves beat against the shore, yet are unable to pass over it. Is there a lesson here? The sands of the shore are made up of many tiny grains, each one of no consequence as an individual, yet together they form a barrier which cannot be overwhelmed. How fitting a type of a people called to be the Israel of God. Each brother and sister insignificant alone, but in the Spirit's unity, what a bulwark they represent, able to withstand any buffeting by the adversary.

Moses sings of this redemption in Deuteronomy 32 : 8—10.

“When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel . . . Jacob is the lot of his inheritance.”

Is it not this strength which makes all of Moses' brethren the sand of the sea, which cannot be passed over?

Perhaps Isaiah 51 : 1—3 helps further.

“Hearken to me, ye that follow after righteousness, ye that seek the Lord (here is a fear and trembling) : look to the rock whence ye are hewn . . . Look unto Abraham your father, and unto Sarah that bare you :”

Are not all who strive to follow after righteousness hewn from THE ROCK, even Jesus? How fitting, then, the figure of the sand. Minute particles of rock, each having qualities similar to that rock. Are we like that, brethren and sisters? Insignificant alone, yet in a measure, exhibiting those qualities of our Head? Do we look to that Rock now, for strength, so that the waves of affliction and testing may not overwhelm?

Isaiah continues, “Look unto Abraham . . . for I called him alone, and blessed him, and increased him.” The promised blessing to Abraham was that his seed should be as the sand of the sea. Then, as we are trying to be Abraham's children, have we indeed Abraham's assurance and conviction that soon the Lord will indeed comfort Zion, even all her waste places, making her wilderness like His garden.

“Joy and gladness shall be found therein, thanksgiving, and the voice of melody.”

Let us then, as the waves of affliction seem to beat and buffet, when the adversary seems too near, too overwhelming, remember Him, who was Abraham's strength, and is the strength of Abraham's seed. He will always lead and guide.

Remember, it was He who placed the sand as a bound, by a perpetual decree. He also has placed His children in their particular circumstances, as it seems best to Him. So whatever our situation, however dark it seems, there should be inspiration to us in the knowledge that His decree is changeless, that the waves cannot prevail.

**“He that Endureth to the End”**

Such has been the experience of all who have looked to their God for strength and guidance. In the time of the Lord Jesus, He sent forth His twelve disciples to preach the Gospel without care or thought for their temporal needs, not asking gold, nor food, nor shoes, nor staves ; but going in confidence. The Lord Jesus told them that they would be brought before kings and governors for His sake, but that they were to “. . . take no thought how or what ye shall speak : for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.” The Lord Jesus further told them,

“And ye shall be hated of all men for my name’s sake : but he that endureth to the end shall be saved.”

(Matthew 10 : 22).

Can we, brethren and sisters, take example from these ? Let us with courage strive to go forth in the same spirit, for the promise is, “ though they roar, yet can they not pass over it.”

What great comfort these words can bring to us. Let us take the warning, and the comfort. Let us fear and tremble, and so we shall endure unto the end.

J.A.DeF.

**Christendom — *and others* — Astray (1)**

Lest it should be thought the title of these Articles has been purloined, acknowledgment is made of a book published by Robert Roberts in 1884 entitled “Christendom Astray”. Originally the contents of this excellent work were delivered as lectures in Huddersfield, England nearly a hundred years ago. By their exposure of many unscriptural views of Christendom they made a strong appeal to a limited number who came to rejoice in the light of the knowledge of the Truth clearly unfolded in both the Old Testament and the New. They perceived that Christendom in spite of its title and claims, was astray and in complete darkness, and they were glad in consequence to suffer the scorn and reproach in leaving friends and relatives to be united to those in the light. These were a small and despised band but vigorous in the One Faith. The contempt of those without served a most useful purpose. It prevented the joining of any who were casual ; and helped the removal of all who became lukewarm. In this time of trial, the members of the One Body believed they were the only possessors of the Truth. The words of the Apostle Paul were accepted as meaning exactly what they said :

“There is one body, and one Spirit, even as ye are called in one hope of your calling,  
One Lord, one faith, one baptism,  
One God and Father of all”.

They were free from the faith-destroying dogmas that the One Body was the “Body of the church mystical”, with members scattered in every denomination. They realised that such a view was a denial of the simple teaching of the Spirit ; making the Body of Christ appear as a disunited and dismembered body with parts scattered about the earth, having no co-ordination with one another, and in many particulars being opposed to one another. Such a Body they realised was not only dead, but severed in a thousand pieces, more reminiscent of a body on a battlefield, than of the One true Body alive and like the human body having all members united to the head and a bond existing between each so that if one member suffers all suffer. As a result the witness of these early believers was strong and their appeal most fervent for they knew all others were lost—they knew that Christendom in spite of its wealth, its sacrifices, its services, was astray. This distinct Body, separate from all others, came to be known by the name “Christadelphian”, a word meaning “brother of Christ” and chosen to signify to all the claim that this was the One Body and all others were astray.

### **Christadelphian departure from their early stand**

A hundred years is a long time in the history of the Truth, time enough for those who once had the Truth to depart from it. In the days of the Apostle Paul, all Asia turned away from him ; a departure from the faith in less than a generation. Later, the letters to the seven churches, as contained in the Revelation show there must have been a revival of the Truth in Asia but again a departure, or threatened departure. The words of Jesus to the messenger of the ‘churches’ in Ephesus, in Pergamos, in Thyatira, in Sardis and lastly in Laodicea show either the incipient departure from the faith, or that this had already taken place.

The words to Laodicea are most condemnatory showing this Church as nauseating to Christ and about to be ejected from his mouth. It is obvious that those in Laodicea were blind to their true position. Whilst boasting of their increase and sufficiency, they are exposed as devoid of the Truth. What a lesson ! What a warning ! — to all “Christadelphians” and to us who were “Christadelphians” but have had to renounce the name because of it becoming no more distinctive of apostolic belief than the name “Christian”. For what happened to the early ‘Churches’ has happened to the “Christadelphian” sects. Originally having the truth they have failed to uphold it by separating from error.

Although divided (in spite of the Re-union of two groups) into some twelve sects they profess that collectively they are the One Body. It is known to most of their members that they are divided, so that their consent to the Apostolic precept of the One Body is now on the old church basis of the "Body of Christ Mystical". The devout mind will question such unscriptural reasoning as being indicative of a Body having apostasised from the Faith and become part of Christendom itself whose profession of this doctrine has united Roman Catholics, Greek Catholics, Church of England members, Presbyterians, Methodists, Free Churches members, Congregationalists, Jehovah's Witnesses, Plymouth Brethren, and a host of other sects into one dubious mixture. Their specious doctrine of the one body is offered in a most plausible and impressive manner, calculated to defy all legitimate enquiry, like the contents of the golden cup spoken of by Jesus, which bears a label "Mystery". Yes, this cup contains the 'life' of the 'Body Mystical' composed of a hodge-podge of ingredients some of which are suitable to the taste of everyone and when compounded together makes the recipients drunk with a deception which Christ warns—"Deceiveth the whole world".

"Christadelphians" have failed to recognise the purpose of 'Division'—the God-given means of preserving the One Body, and have adopted Christendom's dogma that though divided, the One Body is to be found in all their sects—another "Body Mystical!" Declension has not stopped there. Now many "Christadelphians" say there are those who in the various sects of Christendom may have believed and been baptised and so constitute part of the One Body. There is thus little difference between the Christadelphian's idea of the "Body of Christ Mystical" and "Christendom's". Both belong to the same cup, the contents of which are to be condemned and the various bodies who partake destroyed when Christ returns.

There is nothing "mystical" about the true Body of Christ. It is composed of many members who "speak the same thing" and are "perfectly joined together in the same mind and in the same judgment". Inside that One Body there is hope, there is life; outside that One Body there is only darkness and death. Surely the words of the Apostle were given to mean no less than this when in simple language he said there is One Body. It is proposed to give consideration to this simple truth as seen in the gospel of Christ proclaimed from the foundation of the world. As the wonderful and thrilling theme is followed, the care of the Almighty will be seen in impressing these thoughts on minds delivered from "philosophy and vain deceit"; from that which is 'mystical' and therefore belongs to the 'Mystery of iniquity.'

### **The Gospel of Christ proclaimed from the Foundation of the World.**

The Gospel preached by Christendom is based almost entirely on the New Testament. Although respect is paid to the Bible as a whole, and the majority of "Christians" would agree that both the old and new Testaments were the Word of God, the view generally held is that the New Testament is far superior in tone and spirit to the Old Testament. It is agreed that the Old Testament sufficed to give some idea of God to a somewhat primitive people, but only the New Testament in recording the words of Jesus sets forth the true Christian spirit. This places Christendom in a great quandary. Although "Christians" are obviously embarrassed by the Old Testament, they cannot get rid of it, for it is most evident from a careful reading of the New Testament that its teaching is based upon the Old Testament. Any doubt there could be on this is at once and finally removed by Jesus in the opening of His address, popularly termed the 'Sermon on the Mount.' Here, in this setting forth of what "Christians" regard as the acme of Christian teaching, Jesus said :

"Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil."

(Matthew 5 v. 17).

Words could not be plainer or more expressive of Jesus' mission—that His work would be to fulfil by word and deed all that was taught in the Old Testament scriptures. Hence, the Gospel which Jesus preached must be found in the Old Testament right from the beginning. Then how very far astray is Christendom in spite of its claims ! They fail to understand that the Gospel of Christ—the 'glad tidings'—is the unifying theme of all scripture. Some will say, "Surely the Gospel of Christ was not understood and believed by Abel ? By Noah ? By Abraham ?" Certainly we know that the Gospel was preached to Abraham, for the Apostle says so in writing to the Galatians (Gal. 3 v. 8). As for the faithful before Abraham and after let careful enquiry show the answer in accord with the clear pronouncement of Christ—that His teaching, the Gospel, was based upon all the Old Testament.

### **The Modern "Christadelphian" view on the Matter**

One of the Articles of Faith of "Christadelphians" is that the Bible is the Word of God, and therefore every part is wholly inspired and infallible. How easy it is for Articles of Faith to be professed even 'without reservation' which can be nullified by 'philosophy and vain deceit.' Many Church people say the Bible is God's Word, and have no sooner said this than they proceed to relegate the Old Testament to a very secondary position. Some 'divines' have gone so far as to spurn many parts of the Old

Testament. One said that all he could see useful in the book of Leviticus was possible instruction for one training as a butcher! How dreadful when it is remembered Christ based His teaching on this book and every book of the Old Testament. A slur on any part of the Old Testament is really a slur upon Christ; yea, it is more, for it is really a denial of Him who said:

“The Scripture cannot be broken.” (John 10 v. 35).

This grave inconsistency of ‘Christendom’ which shows how far they are astray from Christ, has appeared amongst modern “Christadelphians”. The form this takes is different from Christendom’s but the effect is the same. The statement is frequently heard that the Law is finished, “We are no longer under the Law but under grace.” This is true in the right context, but certainly not as applied by present “Christadelphians”. Ask them if the Law expressed the Spirit of Christ and they become confused. They are inclined to say “No!”, and in support quote Jesus’ words:

“Ye have heard that it was said by them of old time (i.e. in the Law) . . .

But I say unto you . . .” (Matthew 5 vv. 21, 22).

Then when the question is pressed that surely the same Holy Spirit which produced the Law gave Christ His words, confusion becomes worse confounded. They find that whilst in words they profess a wholly inspired Bible, they are saying the Bible is divided, part being written by the Spirit of Christ and part written by a different Spirit. How tragic that those who once had the Truth and knew the Spirit of Christ both in the Old Testament and the New, should now find themselves in such a dilemma. What has happened? They have become tainted with Christendom’s view of the Old Testament. Colour has been lent to this view by the apparent contradiction by Christ in His words, “But I say unto . . .” These words, however, are not a contradiction. Understood correctly by reference to the original their meaning is one of amplification of what has gone before, as would be understood by the phrase—“The foregoing is not all, but I add.”

### “Christadelphians” following Christendom

“Christadelphians” in following Christendom’s ways have allowed themselves to lose the foundation of all faith—the understanding that both the Old Testament and the New are productions of the same Spirit, the Spirit of Christ. They no longer subscribe to the view that from the time of Abel the gospel of Christ was understood and believed, and like Christendom unwittingly flatter themselves with the notion that God has revealed more of His truth to them through the New Testament than was given to one like Noah, a faithful man who was pre-eminently a type of Christ. Let it be remembered that God is unchangeable and therefore His

Spirit is unchangeable. This Spirit was manifest in His Son and is often spoken of as the Spirit of Christ. It was this one and the self-same Spirit which moved all the Holy Men of God to write the Scriptures, as Peter so clearly says :

“Of which salvation the prophets have inquired and searched diligently and who prophesied of the grace that should come unto you :

Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”

(1 Peter 1 vv. 10—11)

“All the prophets”—those who were the teachers of righteousness like Moses—had this Spirit of Christ. And for what purpose saith the Apostle ? —To bear testimony of “the sufferings of Christ and the glory that should follow.” Examine these words intently and they express exactly what is meant by the ‘Gospel’—the glad tidings of salvation from death through the “sufferings of Christ” in the “glory that should follow.” How important then it is to believe that from the time of Abel the gospel was preached and was, and is, the “power of God unto salvation unto every one that believeth.”

May the reader be encouraged to see the wonderful deliverance there is from this inconsistency, and as the history of God’s dealings is traced from the beginning be able to see from the divine record that from the time of Abel right down the ages the same Gospel as Christ preached was understood and believed. This understanding will not only serve to harmonise all Scriptures both the Old Testament and the New, but make plain that the company of the redeemed when entering the Kingdom will have shared the same hope, indeed the ‘Glad Tidings’ or Gospel. As believers in this in the days of weakness, although separated in time by some six thousand years to take an extreme case, they will feel immediately united in heart and mind, as they will be in body by all partaking of the divine nature.

( . . . to be continued )

### **“The Signs of His Coming and of the end of the world”**

**“And fearful sights and great signs shall be from heaven”**

(Luke 21 v. 11).

The marvel of the prophetic word is seen in the powerful way in which future events have been foretold regarding the rise and fall of great nations ; also in foretelling in the language of two thousand years ago or more the developmnets which would take place and have a divine as well as a world-wide significance. This

Spirit of prophecy is none other than the power of the Creator of the heavens and earth. The record of prophecy has not been preserved to make the servants of God into prophets, appearing wiser than their fellows, but primarily to encourage faith in God and His purpose when all upon the earth seemed hopeless.

**“Men’s hearts failing them for fear”**

(Luke 21 v. 26).

This phrase dramatically expresses the hopelessness of the world at the time of the end. Fear has stalked parts of the earth during the whole of the history of the nations ; but never has there been a parallel with the present time when one single development can send a chill through the heart of every human being.

A hundred and fifty years ago it would often take days, some times weeks, for the result of a battle in one part of the earth to become known in another. Now the news can be flashed over the face of the whole earth in a matter of minutes, and similarly news of undreamed of terrors can be dramatised to the peoples of the world by newspapers, radio and television.

Only just over twelve years ago the world received its first fright of this universal kind. Mankind quivered at the destruction of some two hundred thousand people by one single bomb—the first atom detonated at Hiroshima. The trembling world was soon stilled when the war, the second world-war, finished a few days afterwards ; but the world has never been allowed to forget its pangs of fear which it experienced then.

First the West seemed to be the only possessors of this new-found universal destroyer. Then Russia caught up and the East was seen to have the same hideous weapon. The world began to feel too small to flee anywhere and escape destruction. One American writer in an article showing how this was startlingly true, gave the article the tragic title of “Nowhere to Hide”.

The Sign of “men’s hearts failing them for fear” was beginning to be fulfilled in a most demonstrative manner. Jesus adds the reason for this fear :

**“For looking after those things which are coming on the earth.”** (Luke 21 v. 26).

A weapon, capable of universal destruction, had been found against which there was no defence. Even if a few of the bombs could be intercepted, those which did get through were capable of spreading death through radio-active ‘fall-out’ over thousands of square miles. No nation however far remote from the centre of human activity, could feel immune. Nations like Switzerland and Sweden, which have escaped the ravages of two world wars began to tremble. To meet a Swiss living in the Alpine recesses of the Jungfran some 7,000 feet above sea level, preoccupied with this

gnawing fear was like feeling the pulse of the world. The unmistakably rapid heart-beat sensed in his anxious words only spoke of one thing—of fear.

**“Fearful sights . . . from heaven”**

(Luke 21 v. 11).

Now the world has received another and perhaps the greatest heart-shock of all.

Russia has launched two satellites which have circled the earth at heights of about 500 and 1,000 miles. These Russian “Moons” have cast a chill of fear over all the great cities of the West. Astronomers of every country have observed these satellites, and the people of the West have been made to feel as though a Russian gun was pointing through their bed-room window, whilst having no more protection than the sheets which they might pull over their heads. Day by day the news has gone forth that these moons would appear over London at such a time, over New York, over Sydney, and in turn over all the places on the earth in a matter of an hour or two.

The West has been dismayed. Fear has gripped the heart as those fearful sights, with their evil portents have been observed.

Soon the East will experience a similar fear. Moons launched in America will be sending their chilling message down to Moscow, to Leningrad and Peking. There is no escape, as Jesus foretold.

The Sign is powerful indeed, as declaring the end is near. What comfort to receive in simple faith the words of the Lord Jesus :

“When these things begin to come to pass, then look up, and lift up your head ; for your redemption draweth nigh.”

(Luke 21 v. 28).

### 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 at the People's Hall.

It is encouraging, in these days of apathy, to find a few enquiring minds desirous to know the Creator's will.

To strengthen the bond between us, we have had the uplifting company of our Sister Carter, of Eden, U.S.A., at the Lord's Table and in our homes, and are grateful for these times of close companionship.

The happy and profitable time at our October Fraternal Gathering, was enjoyed by nearly all the “Remnant” when we considered the subject “That glory may dwell in our land.”

H.J.S.

**Criccieth, Pentrip, Black Rock, Portmadoc.** Sundays: Breaking of Bread 11.0 a.m. Bible Class, Thursdays, 7.0 p.m.

We greatly appreciated the help of Bro. G. Butterfield, who with Sisters Butterfield and Packer paid us an unexpected visit on September 22nd, reminding us of the words of the Lord Jesus, "Watch, for ye know not in what hour the Son of Man cometh."

The consideration of the Scriptures continue, and we are finding great help and encouragement in the Book of Revelation.

R.D.O.

**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: Midweek, alternately in Forestville and Hamburg.

It has been our sad duty to withdraw from one who only recently found the Fellowship of The Father and His Son. Sister Olive Dean has lost the right to that relationship, because of her failure to continue to embrace the doctrine of fellowship and a resorting to the making of false accusations, and the sowing of discord among the brethren. How solemn is the lesson that the heat of tribulation will soon wither that which is not deeply rooted.

**Later . . .**

There is encouragement felt as contacts continue with Christadelphians who are troubled and enquiring. One such, among those who attended the lecture in Hamilton, Ontario, came from Toronto. His desire being to find a Body holding the Truth. We are assured that all who are truly seeking to put away error, and embrace Truth, will not be deprived of opportunity.

The correspondence with one in Springfield continues with progress.

It is planned, God willing, that Sister Carter will be leaving us for a short while, and will hope to participate in the joy of the October 12th Fraternal Gathering, and share the company of brethren and sisters in England.

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.

We look forward to the visit of Sister Carter from the States, which we trust will be a further means of helping in the work of building each other up.

Interest continues at our lectures and we wonder if soon there will be some fruit to be seen.

W.V.B.