

FEBRUARY 1987

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 that ye be not deceived"**

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## At the Table of the Lord

### REDEEMING THE TIME

JESUS' healing of the blind man as recorded in John chapter 9, provides us with insight into the all encompassing power and position of the Almighty in relation to our existence in this world. The disciples asked the question in chapter 9 verse 2:

“... Master, who did sin, this man, or his parents, that he was born blind?”

Jesus' answer reveals the great difference there is in the natural surface thinking of man, versus the depth of spiritual understanding.

“... Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.” (verse 3).

Jesus confirmed that sin was not the cause of infirmity in this case, but rather it was a way to make manifest the power of God which was vested in Christ. He recognized this, as verse 4 says:

“I must work the works of him that sent me, while it is day: the night cometh, when no man can work.”

It was no accident of time and chance that this blind man came into contact with Jesus. Here was an opportunity provided by God, and how readily Jesus seized upon it, to show forth the light of God's truth. Indeed, here was Jesus, the Light of the world, who was sent to open the eyes of those who might perceive God's word.

Through this example, we are allowed to see Jesus' guidance and direction for us who are instructed to follow after Him. Must we not consider that the situations we are confronted with are opportunities given by God — circumstances which test our actions? This makes us aware of how critical the need to be circumspect, and to take advantage of our opportunities to reflect the light of the Truth in our living. Jesus said, “... the night cometh when no man can work”, helping us to understand that our days are numbered.

Paul in Ephesians chapter 5 verses 15-16 exhorts us to:

“See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil.”

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In this regard, we think of the parable of the five wise virgins, and recall how they were ready and waiting for the arrival of the bridegroom. They prepared in advance to have sufficient oil in their lamps to permit entrance into the marriage feast. We must guard against being foolish as the remaining five virgins who appeared unprepared, if we truly value the great hope held out to us in this evil world.

Further Paul's words in Colossians chapter 4 verse 5 apply:  
"Walk in wisdom toward them that are without, redeeming the time."

Again we are reminded to redeem the time or buy up the opportunity, as the margin renders these words. We should be constantly aware of our opportunities to witness, for indeed we are given many occasions with those who are without, to show forth the light of the Truth. This is particularly true as we consider the evil times in which we live today. Often we find our worldly acquaintances bewildered and fearful of the situations they see developing around them. Here is privilege given to us to redeem the time by witnessing. We are told by Jesus in Mark 4:11:

"... Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:"

God gives us knowledge to know His purpose so that by our actions, words and faith, we likewise can witness to the hope we have received.

It is obvious we must take great care in the way we conduct ourselves during our probation, as we are told in I Thessalonians 4:12:

"That ye may walk honestly toward them that are without, and that ye may have lack of nothing."

Our walk must be single in purpose and with honest intent in everything, if we are to faithfully witness as did Jesus. By our actions and reactions we can show that our love and security is bound in Christ. We cannot doubt as the Jews did during Jesus' lifetime when they said in John 10:24:

"Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly."

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Their flesh prevented them from seeing their Messiah, and indeed how blind they were to that Light within their midst. This shows us how subtle the thinking of the flesh can be, and how we must control it, naturally tending to doubt, enticing us to respond in an displeasing way.

As we consider then our responsibility to follow after the Lord Jesus, it must be taken seriously in order to attain unto the hope of the kingdom. Our living must be in the spirit invoked by Jesus' words spoken in Matthew 13:45-46:

“Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Who, when he had found one pearl of great price, went and sold all that he had, and bought it.”

We must buy up this opportunity now and each day during our living, for surely the hope is extended to us, dependent upon our determination to work out our salvation, while time remains.



## The Adversary

**V**ERY shortly we will again be studying the Book of Job in our daily reading plan. We are familiar with the record of Job and his strength of character, though not much information is given of his time or place. The world thinks of Job as an example of patience under suffering. For us there is more to be absorbed, for we admire the fact he was spoken of by God as, "perfect and upright, and one that feared God, and eschewed evil",—all characteristics we would like to possess. Even though Job was tested sorely, we know he was a man who struggled to resist the temptations of his flesh.

It is perhaps surprising when we look up the meaning of Job's name, to find it means hated, and comes from a prime root to hate an opponent or one from another tribe, an enemy. We know there was one who did hate Job—the adversary as we read in Job 1:6:

"Now there was a day when the sons of God came to present themselves before the LORD, and Satan (the adversary) came also among them."

It would seem that this Satan, or adversary as the word means, was among the sons of God, perhaps one of the same assembly as Job. Yet here was one who fell short, and was obviously jealous of Job's righteousness and position of prominence. Had he tried to imitate Job and failed, so that his previous admiration turned to jealousy and hatred? Jealousy is such a natural tendency of the flesh, and we can see the effects of this hatred in verses 9-11 where the adversary says to God:

"... Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou has blessed the work of his hands, and his substance is increased in the land.  
But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."

As is typical of the flesh, the adversary made unjust accusations. His thought was why shouldn't Job serve God, he has everything he needs, he has been blessed beyond measure. But if God removes the goodness and blessings that surround him then all will see the real Job.

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God did allow testing and tragedy to come upon Job — his livestock, servants and even his children were destroyed, yet what was his reaction? We read of Job's words in verses 20-22:

“Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither; the LORD gave, and the LORD hath taken away, blessed be the name of the LORD.

In all this Job sinned not, nor charged God foolishly.” Job went from being greatest in the East to perhaps the least. All that he loved and treasured, his family and possessions were gone, yet he did not lay the blame to God, but recognized that all had been given by the Almighty in the beginning. He was circumspect—he looked beyond his immediate circumstances and subjected himself to God's hand. His circumspection is brought out in verse 5 where we read he gave offerings for his children:

“And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.”

As he gave offerings for his children he was attempting to cover them, that not only he but his whole household might serve God and be sanctified.

Job struggled to resist the adversary just as I Peter 5:8 exhorts us to do:

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

Job was sober and vigilant, yet his adversary was as a “roaring lion”, a ravenous beast who preys on others, a devourer ready to destroy. This adversary may be found within ourselves or may be any we come in contact with. How easily this kind of thinking can take hold if we are not on guard against it. As we can see in Job's day there were two classes of worshippers — those who devoted themselves entirely to the service of God (like Job) and

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those who, like the adversary, were on the fringes, their service was nominal and likewise so was their belief and faith. Can we see the danger this presents? Is our service and worship of God marginal or does it entail all of our living?

Even after Job's faithfulness under trial, the adversary still wasn't satisfied, — his answer was; Job hasn't been hurt enough yet "touch his bone and his flesh, and he will curse thee to thy face" (2:7). God then brought sore boils upon Job that covered him from the sole of his foot to the crown of his head. His wife added to his misery; she was no spiritual helpmeet but encouraged him to renounce God for the anguish He had brought:

"Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die." (Job 2:9).

Job's answer is read in verse 10:

"... Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."

We read in Habakkuk 1:3-4 a similar situation to Job's as the adversary encompassed this prophet he asks:

"Why dost thou shew me iniquity and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth."

Why does God allow this to happen? He answers in verse 5-7:

"Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not their's. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves."

The Sabeans and Chaldeans took Job's possessions, and here in Habakkuk's day the prophet was told by God that He would use

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this same nation to bring retribution upon Israel for their wickedness. In many instances God used the nations surrounding Israel as adversaries against them to bring about His judgment. We are surrounded by adversaries within and without. Will we forget or renounce God when this happens?

In Jude the adversary is again described (verses 4 and 10):

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”

“But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.”

The adversary at Job's time said the same things, for he likewise knew not God. Like brute beasts — roaring lions, concerned only with destruction and death. He hated Job for his strong character and his endeavor to be righteous. God said Job was perfect and upright, not that he didn't fail. He was perfect perhaps in his understanding of God and His purpose and what these trials were to produce in him. Yet at the end of his trial we read of an even greater perception on Job's part when he says in Job 42 5-6:

“I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes.”

Here was a repentance — or thinking differently by Job, as he perceived more fully the need to move in righteousness.

We are helped as we read the words of Job, Habakkuk and Jude, which all speak of the adversary and the need to guard against it, moving always in integrity in God's sight.

James speaks of Job's example in the 5th chapter verses 10-11:

“Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

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Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

We see the end of the Lord in the example of those like Job who fought against the adversary, seeking God's help in times of affliction. We can more fully rely on God and look to His mercy as we remember the words of David in Psalm 9:9-10:

"The LORD also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee."

*M.C.S.*



## From the "Christadelphian" 1893

### "RESPONSIBILITY"

**T**HE command to believe and obey is now to both Jew and Gentile, for since the light has come into the world, God commands mankind everywhere to repent, believe, and obey. If the light reaches the mind of anyone illuminatingly, is it not disobedience to refuse to obey the command? And shall such disobedience escape a call to judgment? It is a terrible thing to mock God. Is not the deliberate disobedience of an enlightened sinner mockery of God and of His salvation in Christ Jesus? It is a terrible thing to fall into the hands of the living God; yet what faithful, obedient soul would not rather fall into His hands than into the hands of man? But how is it with the disobedient?

If knowledge of the Truth thus comes to any one of Adam's race and he refuses to obey, shall he therefore be free from resurrectional responsibility? Whom hath he offended? Is it not God? The light that has come into the world has reached unto him to his enlightenment, but he refuses it, casts it behind him, becomes disobedient thereto. Shall he go unpunished in the day when the Light is to judge the children of men? Verily, that would not be justice towards God, whose light and mercy and grace he has spurned.

As before remarked, the only law now operative in the earth, as to righteousness and life and responsibility to God, is that of faith in Christ Jesus, and is embodied in the gospel he preached. Jesus is the Light that has come into the world to enlighten every man, whether he be Jew or Gentile. That law cannot be spurned, cannot be disregarded, cannot be set aside by the one receiving the light understandingly, without being disobedient in so doing. It is a terrible thing to slight the command of the

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God of Abraham. Shall man therefore be disobedient unto the Light that has come into the world, and which has enlightened his mind, and no resurrectional responsibility accrue to him therefrom? Why, it is absurd on its very face, apart from express Scripture testimony fixing that responsibility. Knowledge of the Truth always convinces one of sin, and a failure in such an one to obey the light is thus, necessarily, disobedience of the will of God, and that disobedience is sin.”



## What Is Truth? (Part 17)

(John 18:38)

### ABRAHAM IN THE LAND OF CANAAN

**I**T WAS not an easy task to leave family and friends and await the guidance of God, especially as the journey was long and required detour to avoid inhospitable territory. But Abraham's faith shines out and it is recorded:-

“... and they went forth to go into the land of Canaan; and into the land of Canaan they came.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.”

(Genesis 12:5-7).

Abram obviously believed God, hence his response in building an altar unto the Lord. As Abram beheld the Canaanites he would find a similar situation of idolatry, even as he had experienced in Ur of the Chaldees. The difference was that now his way of life had changed, the sophistication of Ur was far away and a thing of the past and he had no inclination to take up such a manner of life amongst the Canaanites. The scripture records:-

“And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.”

(Genesis 12:8).

The reason Abram moved on from the plain of Moreh towards Bethel was to pasture his flocks. He did not have a movable tabernacle of worship as the children of Israel had in the wilderness at a later time, hence his building yet another altar. This would require thought and effort. The selecting of suitable unhewn stones and an appropriate place where to erect

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such an edifice. This work and service was sincere, for then Abram called upon the One true Eternal God, for he called upon the name of the Lord.

The Canaanites of course had names on which they called, and a service that was attractive to base human inclinations. But Abram stood separate as he called upon that One Name, Yehovah, "to be" or He who "exists". There is no other God and Abram realised this, though men over the ages and generations have very largely failed to recognise this basic truth, even now subscribing to the view of Three Gods in One.



## Baptism

(Dr. Thomas November 12, 1857)

**W**HAT our friend terms our test of baptism is really this: we say that the teaching of the New Testament inculcates faith first and immersion afterwards; and that the faith inculcated is comprehensive of "the things concerning the Kingdom of God, and the Name of the Anointed Jesus;" and that without this, the One Faith, no religion is pleasing to God. See Acts 8:12; Heb. 11:6; Eph. 4:5. Strike out the faith, and the immersion is worth nothing. "It is one God which shall justify the circumcision (those under the law before the faith came) *by faith*; and the uncircumcision (us Gentiles) *through the faith*"—Rom. 3:30. The great question with us is not about the dipping, but about the faith. True, we must have the faith and the baptism, on the principle that no man must put asunder what God has joined: and we want it in the order in which we find it in the book; and not baptism first, and the faith afterwards, or not at all. All this is perfectly scriptural; but at the same time too strictly scriptural for our gospel-nullifying generation; and therefore in its estimation unscriptural, that is not according to its interpretation of the word. The test is not our's, but Christ's, who says that the word He preached shall judge men in the last day. Ignorance of this before immersion leaves that immersion on a par with a Jewish ablution, or rather below it.



## Correspondence

Dear Mr. Butterfield,

I THANK you for the courtesy of your reply of 7th November, and reply in the following matter in order that the Truth might be more clearly revealed. I am sure that your desire is as mine, that we might come to appreciate the Divine revelation to our eternal benefit.

I will take the points as you raise them in your comment:

Your first quotation is from Romans 5:14 to suggest that Enoch suffered the common death of mankind. Paul, however, is speaking of the principle of justification for mankind, and how this was effected through the service of Christ. He is not dealing with mortality. He speaks of death REIGNING — as a principle affecting mankind, but he is not dealing with specific exceptions. For example, he says “all have sinned” (v.12), yet this must obviously exclude the Christ! In the next verses he deals with the general fact that death reigned over those whose sin differed from Adam’s. Although death has “passed upon all men” as a general rule, it does not require all men to die — as Paul claims in 1 Cor. 15:51; 1 Thess. 4:17.

You ask me where Enoch is. I cannot tell, for that is not yet revealed. But the Divine expression is: that he did not die ... was translated ... did not see death. This seems conclusive, even though I may not know where Enoch is. Certainly, he is not immortal—but neither are we. Certainly, Enoch’s days were 356—that is, the days of his pilgrimage, for at that time, “God took him” from the arena of humanity.

You ask further questions as to whether God would keep Enoch in complete isolation ... I cannot answer for the Creator, but I read that He “translated and took” His servant. And your explanation of being killed without seeing his killer, does not seem to be notable enough as evidence of great faith or remarkable Divine intervention.

We both agree that the mediatorial work of Christ was necessary—and my claim regarding Enoch does not disturb that. Lazarus was the subject of resurrection before the Lord—but that did not make Lazarus the “firstborn from the dead”. Christ’s sacrifice was efficacious for Enoch, just as it is for we, who, like Enoch, will not die. You ask if Enoch has had to contend for

millenia against the flesh. Obviously not, for he was “translated.” This word indicated a CHANGE, and such a change necessitated because of the unique circumstances which God had with this special man. You correctly interpret the word “took” (Gen. 5:24), as “take away, receive.” This indicates some special position that Enoch had in God’s destiny. You strain words when you claim that Heb. 11 and God’s approval of Enoch’s faith is all that is meant by the word “took”. Paul does not say that God “took” Abraham, although, he too, was of similar faith.

You must claim that God killed Enoch away from the environment of mankind. You say that such an end was “early” — although he was over 300 years old!! To be killed in good health, and without being “bodily worn out” does not seem to answer the dramatic and explicit explanations of “translated”, “took”. Paul (Heb. 11:5) specifically describes as a matter of great moment that Enoch did not see death. To say that he died young, does not seem to really satisfy the context of Paul’s exposition. Millions of people have similarly died—with or without faith. People obviously looked for Enoch, for “he was not found” (being the subject of a search). If God had merely removed Enoch’s body to another place, of what great principle is this? The word “translation” means “to change”. From what and to what was he CHANGED. To merely kill is not to change.

I submit that your article does not answer my claims, nor settle the concerns that arise on this matter. It is only when we accept the uniqueness of Enoch’s faith and his remarkable translation — and see what God was teaching in this case, that we will understand why this special case receives such a description in Hebrews 11. Finally, notice the contrast that Paul is drawing in Heb. 11: Abel DIED (v.4), but Enoch was TRANSLATED (v.5). The omission of any word relating to death by Paul in regard to Enoch must be recognised. It is crucial to his claim for faith. The word for “see” (v.5)—EIDON—implies not the mere act of seeing, but the actual perception of the subject: thus he “did not experience death”. This does not destroy the general principle of mortality, for we are all mortal, yet we shall not all sleep! Yahweh has promoted us to a grand view of His eternal purpose: and this is parabolically foreshadowed in Enoch’s peculiar circumstance for which we should be grateful.

I hope that you will consider the above comments, and perhaps may like to repeat them in the magazine, together with your comments.

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### REPLY

We would respectfully point out that the simple truth shows that the penalty for sin is death. From the beginning it was declared, "... thou shalt surely die.", also "... dust thou art. and unto dust shalt thou return." God does not show "... respect of persons ..." (2 Chron. 19:7) "... there is no respect of persons with God." (Romans 2:11) "... with whom is no variableness, neither shadow of turning." (James 1:17).

To suggest that Enoch escaped the penalty that has passed upon all men is to overlook what is declared concerning the character and holiness of God. The way of escape from God's just condemnation came only through the merciful provision of the perfect life of The Lamb of God "... which taketh away the sin of the world." (John 1:29).

All have been born into Adam though all are not associated with the Redeemer. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (1 Cor. 15:21-23).

To regard Enoch as in a special category of not being subject to death because of sin is to place him into a comparable situation with Adam and Eve before they fell from grace, when they were not subject to death though not in an immortal state. But Enoch has sinned, "For all have sinned, and come short of the glory of God ..." (Romans 3:23).

May the reader consider that Enoch was not the only man whom God took, for the Lord took up Elijah into heaven by a whirlwind, and when the sons of the prophets sought for him they "found him not" (2 Kings 2:17). Obviously we are not to accept that this account is revealing that Elijah did not die, but

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rather that he was removed from the scene of his probation and trial to sleep the sleep which is not perpetual until the Redeemer should come with His deliverance, for Christ is the only man who has ascended into heaven.

Let us then give the glory to God that He has justly condemned all in Adam to die because of sin, but through His Beloved Son a merciful way of escape from death has been afforded at the end of the Age to those who believe in Him.



## The Signs of His Coming and of the End of the World

“... they shall say, Peace and safety ... .”

(1 Thess. 5:3).

How obvious is the above sentiment in the present dark world situation. The Russian leader on his visit to India a short time ago, joined by India's Prime Minister, expressed, that propaganda for war, hatred and violence should be forbidden.

Their declaration read as follows:-

“Wisdom lies in preventing the accumulation and aggravation of global problems which if not solved today would require greater sacrifices tomorrow . . . . On behalf of the one billion men, women and children of our two friendly countries who account for a fifth of mankind we call upon the peoples and leaders of all countries to take urgent action that would lead to a world free of weapons of mass destruction, a world without war.”

It has fallen on deaf ears to date. The United Kingdom for example is planning an increase of its nuclear arsenal at great cost which is no example to other smaller countries. Jane's Weapon Systems, in a recent edition, has suggested that the main danger of nuclear war could be the proliferation of atomic weapons rather than conflict between Russia and America. Despite a Treaty of Non-Proliferation of Nuclear Weapons signed by one hundred and sixteen nations, proliferation of nuclear armaments is already taking place. Pakistan and North Korea for example are about to have such weapons in their armouries, and many other countries already have the technology, which would enable them to produce once they obtained plutonium. Argentina, Brazil and Chile have not agreed to the non-proliferation treaty, presumably because their ambition is to become atomic powers. As for developing anti-nuclear defences, or “Star Wars”, to gain a march on other world powers, it is a mistake to think Russia is inferior in such technology. The Soviet Union has, to date, the world's only anti-satellite system and is building a new, more accurate radar network. A particle-beam research programme comparable with that of the United States is also producing systems able to disrupt satellite electronics,

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and is aimed to have the potential to destroy satellites in the near future. How foolish is this continuing escalation trend, for as the opposing nations pursue such a course they are in no position to tell smaller countries that they should not follow their example. How appropriate then the scripture:-

“... they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.” (Proverbs 1:30-31).



## News from the Ecclesias

*EDEN, NEW YORK, Grange Hall, Church Street.*

Sundays: Breaking of Bread 11.30 a.m.

Sunday School 1.45 p.m.

Bible Class: Midweek: Forestville and Hamburg.

Alternate Week: Revelation Study.

The work of witnessing to God's purpose and mercy continues with newspaper advertising in various locations in the U.S.A. and Canada as well as booklets mailed out.

We are grateful for the help and fellowship in this work by our brethren and sisters in Manchester and pray for blessing upon it if it is His will.

The annual Sunday School party is planned for Saturday, February 21st, God willing.

*J.A.DeF.*

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*MANCHESTER, Ryecroft Hall, Audenshaw.*

Sunday: Breaking of Bread 11 a.m.

Thursday: Bible Class 7.30 p.m.

We are grateful for the opportunity that is given for a continuing witness to the Truth both in the United Kingdom and in the U.S.A. Hoping that the work that is done may yet be a help to some who no doubt are perplexed by a prevailing and continuing disunity.