

MARCH 1964

A Monthly Magazine issued by

The Remnant of Christ's Ecclesia

in opposition to the Dogmas of
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

"Take heed ye be not deceived"

AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

AT A BIBLE CLASS

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

NEWS FROM THE ECCLESIAS

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At the Table of the Lord

“It is more blessed to give than to receive”

OUR brother, the Apostle Paul, after his conversion, gave all his life to the work of God with His people and the proclaiming of His Word through much of the then-known world. His example is one which we can all take to help us in striving to honour and please our Creator. We know of his zeal to do all he could to make up for his persecution of the Lord Jesus' followers prior to his being enlightened.

In Acts 20, we read his farewell to his Ephesian brethren, who were so close to his heart, for he had led them to the Truth. His mind, expressed to them, gives us an insight into his spirit.

“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry . . . to testify the gospel of the grace of God.”

He had given much for his brethren, and was on his way to Jerusalem, knowing he would not see them again. He loved them even to the death, and how sad to part from them. Yet, at the same time, he felt blessed and joyful because of their obvious love and care for him. To these Ephesian brethren his words meant much, and as he was leaving, he told them,

“I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”

This was truly an expression of Paul's spirit—that which helped him in his work of serving God faithfully.

This reminds us that we are followers of the Lord Jesus, and must walk in the same spirit. Because of it, Paul dedicated all his life to his Master and to his brethren. We remember his words in

II. Corinthians 12 : 15, "I will very gladly spend and be spent for you . . ." To spend means to use up, consume. His strength, his means, his living was used up, consumed in his work, so that he exhausted or emptied himself for his brethren and sisters. How was he able to do it ? Was it not the conviction that "it is more blessed to give than to receive" that motivated his spending and being spent? This is the instruction of Jesus to His followers. As we read these words and see their effect upon Paul's life, let us, brethren and sisters, take them to our hearts, allowing them to guide our lives in a way which cannot help but be more pleasing to our Father.

As an evidence of how this spirit can do so, let us listen to Jesus' words :

" . . . when thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsman, nor thy rich neighbours; lest they also bid thee again and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame and the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

(Luke 14 : 12-14).

What is the essence of Jesus' teaching—and how can it be applied directly to our own living ? The natural man wants to do those things which will justify and profit himself, to gain a recompense, to help his vanity; and so he is motivated in all that he does by "what's in it for me?" or "how will I gain?" So he invites rich neighbours, kinsmen, or friends to his feast.

How different when the poor, the blind, the lame, and the maimed are invited. They cannot repay. In such a case the motive is pure, to honestly help and care for those who have the need. Is this not the spirit of Jesus' teaching, "it is more blessed to give than to receive."? Is it not also the spirit of the Law, which was and is so careful for the poor, the widow, and the fatherless? Let

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us then, brethren and sisters, examine our ways daily, to be sure that our desire is to GIVE, and not only to receive; to care for those in need, to spend ourselves, not counting the cost, but rather, with a zeal to fill the need. If we can do this, how much more like Jesus, like Paul, like many of the faithful of old, we will be; and consequently, how much more pleasing to God. If we can do so, the words of Jesus assure us of blessing in this life, and more so in the life we hope for when He returns.

This is confirmed for us in James 1 : 25 :

“Whoso looketh into the perfect law of liberty (the spirit of the law which sets us free), and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

To continue in the spirit of the law as we have seen it through Paul, and in Jesus' words, is not easy. To be a DOER of the work involves a spending without considering self; but if we do, “this man shall be blessed in his deed.” Here is guidance for us, brethren and sisters, helping us to grow in the spirit of Christ. Can we take hold of it, being convinced that it is truly “more blessed to give than to receive.”?

“That your joy may be full”

Let us not forget also, brethren and sisters, how much God gives to us, for we do continually receive at His hands. Jesus tells us in John 16 : 23-24.

“ . . . Whatsoever ye shall ask the Father in my name, he will give it you . . . Ask and ye shall receive, that your joy may be full.”

How blessed the position, to be able to ask God through Jesus, and to know that He will hear and grant the request if it is for our good. Each one of us has wondered and rejoiced at times as His Power has

reached out in answer to our pleadings, that the Almighty could bow down His ear to **our** words. Truly God is gracious to us, giving freely of His mercy, and strength; and so we need to remember the exhortation of Jesus to His disciples who were sent forth in the work: “. . . freely ye have received, freely give” (Matthew 10 : 8). These words can be a real help to us for God holds nothing back, providing for us in every need. Paul knew it so well and so wrote to his brethren in Rome:

“ If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all (what greater gift), how shall he not **with him** also freely give to us all things? ”—(Romans 8 : 31, 32.)

Indeed He does, brethren and sisters! The question is, do we value, appreciate, and respond in like spirit to the gifts we have of God—gifts so precious, so needful, that they can mean eternal life!

“ To Him that Overcometh ”

John, in the Revelation, provides for us a glimpse of His eternal gifts:

“ . . . I will **give** unto him that is athirst of the fountain of the water of life freely.”—(Revelation 21 : 6.)

As in the wilderness, God does provide life-giving water for all who will come to Him seeking. And again,

“ To him **that overcometh, will I give** to eat of the tree of life . . . he that overcometh shall not be hurt of the second death . . . to him that overcometh **will I give** to eat of the hidden manna . . . will **I give** power over the nations . . . and **I will give** him the morning star. . . .”—(Revelation 2 : 7-28.)

God **will give** to us freely when Jesus returns, if only we can learn **now** to give of ourselves for **Him** and for **His**. What is it

that we must overcome, brethren and sisters? This nature that is unloving, unlovable, selfish, and hateful to Him. A large part of our overcoming, then, is the need to forget self and to think of others. We shall never know joy if we do not perceive this. But happiness may be found even in this time of probation, and much more so when Jesus, our Joy, returns. Let us hear Him again:

“Blessed are the poor in spirit . . . blessed are they that mourn . . . blessed are the meek . . . (and also) they that do hunger and thirst after righteousness . . . blessed are the merciful . . . blessed are the pure in heart . . . blessed are the peacemakers . . . (and) they which are persecuted.”—
(Matthew 5 : 3-12.)

Blessed by the Lord Jesus are all those who have developed qualities which are **self-less**, a giving unto others, and a denying of self. If we are to hope for His blessing, must we not now be seeking to grow in his selflessness expressed so simply and touchingly by Jesus—“it is more blessed to give than to receive”?

Brethren and sisters, if we have done even a little of this, we know how true these words are. If we have not, then what a void in our lives, and how urgent is the need to alter!

J. A. DeF.

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Christendom — and others — Astray (71)

The Spirit of the Law the Spirit of Christ.

“What is Flesh?”

TOWARDS the beginning of March in the year 1871 Dr. Thomas became very ill; an illness which lasted eight days before “he sank quietly to rest.” He was in the middle of an article on “What is flesh”, which death prevented him from completing, but significantly showed of what the flesh is worthy. From what Dr. Thomas wrote it is clear that he had a keen perception of what is flesh, unimpeded by human sentiment, and also unencumbered

with any swaddling sentimentality. Dr. Thomas knew and exposed the nonsense which prevailed in "Christian" circles in his day, such as:

" There is so much good in the worst of us,
And so much bad in the best of us,
That it hardly becomes any of us,
To talk about the rest of us."

Clearly and bravely Dr. Thomas described the flesh for what it is, whether it offended friend or foe. To him the subject was not an abstract consideration, but was a description of each one of us—personally. We may not like the unpalatable truth; the flesh does not. Unless we accept this truth there is no hope whatever of the Spirit entering into our hearts to effect a change.

Departure from the Truth can be measured in terms of honouring the flesh. This Jesus never did in the slightest degree. He showed clearly that as soon as the flesh begins to be honoured, faith is sapped and departure from the Truth takes place. Jesus said:

" Search the scriptures . . . they are they which testify of me.
And ye will not come to me, that ye might have life.
I receive not honour from men.
How can ye believe, which receive honour one of another and seek not the honour that cometh from God only? "

—John 5 : 39/44.

Jesus continues—

" For had ye believed Moses."

Let us listen carefully to these concluding words of the Lord Jesus in which he shows so clearly what results from honouring the flesh:

" For had ye believed Moses, ye would have believed me:
But if ye believe not his writings, how shall ye believe my words? "

—John 5 : 46/47.

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Let us endeavour to drink in all the spirit of what the Lord Jesus say in these momentous words. Honouring of the flesh is faith destroying, making it impossible to honour God. How shall we be helped? Jesus says by Moses who wrote of Jesus, and unless 'Moses' writings are believed the words of Christ will not be received.

Those who heard Jesus' words made a bold claim that their "statement of faith" was that they believed all Moses' writings as being the inspired word of God. Obviously this meant nothing in the estimation of Jesus. The vital point was whether the spirit of these writings would be received as His Spirit. What a lesson for today!

Often the wisdom of the Spirit's counsel can be seen by looking at those extremes which have neglected such counsel. Look at Christendom. Its empire is maintained on only one principle—that of honouring the flesh. 'Christian' men belonging to this domain are everywhere persuaded to give of their money, of their time, and not infrequently in the battles of 'Christian' countries—of their life—in return for the praise of men. Jesus calls "praise of men",—"honouring one of another." The drastic truth of what Jesus says can easily be seen if the question be asked, how much of Christendom would be left if there were no "honouring of men" in return for their services? The flow of money would cease, the gift of time would stop, and men would refuse to give their lives in "Christian" battles. Christendom would collapse by following the Spirit's order. This must be so for Christendom is astray.

What of the 'others'? Like the contemporaries of Jesus their "statement of faith" includes belief in the Law of Moses as being divinely inspired; but in practice what does this mean?

"Statements of faith" are easy to make and can be readily agreed. Men are very used to agreeing to the letter and then put-

ting their own interpretation upon what has been agreed. This happened in the days of Jesus, as we see. Is it happening now? Let the question be faced by the 'others'—"Is the Law of Moses, the Spirit of Christ, providing lessons for present everyday life?" Those who are really seeking will be perturbed by this question when they find so many of their colleagues unable to give an unequivocal answer. They may perceive why the flesh is so often served in their midst, so often honoured,—because there is a failure to acknowledge the divine view of the flesh—of ourselves—as so clearly taught in the ordinances of the Law.

Back to the Ecclesia in the Wilderness.

It is early morning in the Ecclesia in the wilderness. The heavenly blue of the tabernacle covering can just be seen glinting in the distance. There is God's dwelling, a part of heaven upon earth. As the pillar of fire fades, becoming a pillar of cloud, smoke is seen to rise from the opposite end of the court, from the altar of burnt-offering. It was so yesterday and every day. It is the "continual burnt-offering," made every morning and evening. As the brethren and sisters rise in the morning and retire at night they see the flesh of a lamb being consumed by fire at the approach to God's dwelling. What is the lesson? The lesson for brethren and sisters in the Ecclesia then, and the lesson for today?

There were never any meaningless ceremonies in the appointments of God. Each had a valuable lesson to teach; a divine principle to unfold so that the mind might the more readily grasp the Spirit of Christ's teaching. Ceremonies in Gentiledom are generally so meaningless and without any lesson at all except the "honouring of the flesh," that unless we are careful we may come to look upon those things which God ordained in the past as being similar to human activities with which we are surrounded. There could be no greater mistake. What then was the divine lesson in the divine appointment of the "continual burnt offering?" A

lesson which is just as important for us today as it was for those who lived in the wilderness.

Daily, morning and night, the brethren and sisters saw the flesh being consumed on the altar of burnt-offering. They would understand, with the help of the priests, that this was God's view of the flesh and of His desire to see that the qualities which were inherent in the flesh should be overcome. They would know, as we must know, not merely as a quotation, but in a very personal sense that the qualities of the flesh present an inglorious list when considered:

“Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, hereries.

Envyings, murders, drunkenness, revellings, and such like.”

Galatians 5 : 19/21.

It is so easy for us to think that these things are in the flesh but are not really in us! They are in us, and are part of us. Unless we recognise this and are willing to see them placed upon God's altar for consuming by the Spirit then there can be no hope of life. May we perceive in the wisdom of these divine arrangements where the hope of life enters as shown to the brethren and sisters in the wilderness, and through them to us.

The Lamb of God Slain from the Foundation of the World.

It was a lamb that was killed to provide the continual burnt-offering. When Jesus appeared John said of Him:

“Behold the lamb of God, which taketh away the sin of the world.” (John 1 : 19.)

Here it is easy to see the pattern, a divine pattern; to see a type in the lamb, and an anti-type in the Lord Jesus as the Lamb of God, without perceiving the extent of divine mercy towards our-

selves who are sinners, made of sinful flesh. To Christendom there is no limit to divine mercy. They believe that in some vague sort of way everyone, however rabid a sinner, will be saved through this mercy. Manifestly this is not true. There are conditions for salvation which impose a limit to divine mercy.

The 'others' have gone a long way in this direction, for when error is pointed out in their midst, they too are vague. Upon their own confession they say they must not judge, and infer by their supine pose that mercy will be extended to many at the judgment seat of Christ who are clearly in opposition to Him. Let us beware! Let us be warned! God's ordinances are to show us that although His mercy is very great, it will be only extended to those who realise their own weakness and frailty, and are prepared to condemn themselves and also condemn wrong in any of their associates that the flesh be not honoured.

If we would avail ourselves of divine mercy and find life then we must consider carefully the limitations of divine mercy. Truly His mercy is great and reaches unto the heaven, but only on behalf of those who fulfil the conditions for the granting of this mercy. Never will it be extended to those who honour the flesh in any particular, and who are content with the letter and ignore the Spirit of Christ in the teaching of Moses.

It is wonderful to think that three thousand years ago the brethren and sisters were being instructed about the death of the lamb. A perfect lamb. Here was and is a teaching concerning the One who was perfect in His life before God, even the Lord Jesus Christ. Yet in the manner of His death He fulfilled the Law. He was crucified, nailed to a tree. "Cursed is everyone that hangeth on a tree," saith the Law. Jesus condemned? One of whom it could be said, "This is my beloved son in whom I am well pleased?" The 'others' and many like them are horrified at the suggestion. Hurriedly they pass on like the rest of Christendom to claim the

benefits of Christ's death without understanding what this taught. Never can it be understood unless it first of all be realised that even Jesus who never sinned was condemned. The searching heart will not brush aside this question, but will ask why? The Law, the teaching of Moses, with the Spirit of Christ which it contains supplies the answer. As the lamb of the continual burnt-offering was consumed by the fire, so the propensities of the flesh must be overcome by the Spirit. Jesus had this flesh and showed in the manner of His death why He, who never sinned, was condemned.

Wonderful is the mercy of God which is extended to those who will hear and see, that they may be associated with this death by being "baptised into his death." Baptism is more than a washing away of sins. It is a showing of the knowledge of and belief in the teaching found from one end of the Bible to the other of what is involved in the death of the Lamb slain from the foundation of the world.

(To be continued.)

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At a Bible Class **MARTHA AND MARY**

"Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." This admission of Jesus reveals the burden Jesus had to carry during the times of His ministry. But there were oases in the austerity of His existence. Here and there certain ministered to Him of their substance, and not the least of these were the sisters Martha and Mary. There was always a welcome for Jesus at their home in Bethany, the little village about two miles from Jerusalem and almost at the foot of the Mount of Olives, where it lay hidden amongst groves of olive, fig and almond trees at the very edge of the desert hills, that stretch

without human habitation to Jericho. It was here on a certain occasion that a meal was provided; the consideration of what happened then is to be the theme of this article.

The scripture reads as follows:—

“ . . . a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus’ feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.” (Luke 10, vv. 38-42.)

In considering the above words let not the accusing finger be pointed at Martha, but rather let the lessons be learned. At the outset it seems expedient to state that Martha was not only a woman of great faith but she was loved of Jesus because of this and other qualities. It is recorded:—

“ Now Jesus loved Martha and her sister and Lazarus.”

(John 11, v. 5.)

The example of Martha’s faith and of her energetic and practical nature can be seen in the chapter from which this quotation is taken, as also from John 12, v. 2, where Martha again is described as being the one who served at a supper which was prepared for the Lord Jesus.

For what reason then had Martha to be corrected as evident in the quotation from Luke? The answer seems to be in the phrase that she was “cumbered (distracted) about MUCH serving.” As the mind contemplates the scene the shortsightedness of human nature becomes apparent. Martha was evidently set on an elaborate

meal for her eminent guest; no doubt there was a variety of dishes preparing, and possibly she felt that by this means she would obtain the Master's esteem. But had not Jesus said, "Is not the life more than meat, and the body that raiment?"

Mary, her sister, had a better realisation of the wisdom of such a thought, and so she found time to sit near Jesus to listen to His discourse. This evidently brought a remonstrance from her sister Martha, but it was at this point that Jesus was firm. Entertaining was to be more than food preparation; a receptive hearer contributed to the pleasure of the occasion and indeed was a reciprocated provision for Jesus in its sympathy and was the main reason for His stay at their abode. One thing was needful, or essential, and Mary had chosen that important part in entertaining Him and she was not to be deprived of it. It should be realised at this point that Jesus would not support Mary to leave all the tasks to her sister; but rather was He showing that virtue is not the result of over-elaboration, which only tires the mind and prevents as a result some of the spiritual benefits, which is the food of His provision, from being received. Martha was preoccupied with what she regarded as her various duties, but we see from the words of Jesus she need not have worried, less provision would have sufficed so far as Jesus was concerned.

So a lesson is received from this account for all the generations that have passed since that time. Sisters can be over-elaborate in their entertaining, or they can be put to too great a task in making practical provision for the assembling of the Ecclesias. This can result in the sisters becoming too tired to enjoy or even receive the spiritual food. Wisdom, the wisdom of Christ, therefore dictates that it is better to have less, and so not be hindered from receiving the necessary provision of spiritual food.

In conclusion, a thought occurs which may well be left in the form of a question, why is there a tendency sometimes to over-elaboration? In the world much over-elaboration is seen. Very

often one family can be seen vying with another in what they can put on their tables at times of invitations, and is in their case of the pride of life. What then of the attitude of the Martha's, may their attitude not be tending in the same direction? Jesus, in the wonderful power of His Spirit knew the answer, hence the lesson preserved even to these times.

D.L.



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

“EGYPT SHALL BE A DESOLATION AND EDOM SHALL BE A DESOLATE WILDERNESS, FOR THE VIOLENCE AGAINST THE CHILDREN OF JUDAH, BECAUSE THEY HAVE SHED INNOCENT BLOOD IN THEIR LAND. BUT JUDAH SHALL DWELL FOREVER, AND JERUSALEM FROM GENERATION TO GENERATION.

“FOR I WILL CLEANSE THEIR BLOOD THAT I HAVE NOT CLEANSED: FOR THE LORD DWELLETH IN ZION.”

(Joel 3, vv. 19-21.)

It becomes immediately apparent from the above words that the Spirit was perfectly aware two and a half milleniums ago of how Egyptian hostility to the Jews would develop. Because of this, Egypt is to be desolated, so are the Arabs who inhabit the former territory of Edom.

The work of these people against the children of Judah is described as a violent work, and one which is aimed at the innocent.

How remarkable is this reference in the light of recent events! A few months ago publicity was given to the Mancroft case. The extent of the effect which the hateful policies of Egypt have had became evident, but with repercussions. Mancroft, a British Jew, was also a Zionist, he also occupied a responsible position in a large British Insurance Company. This fact brought upon him the attentions of the Egyptian Government and their Arab allies. The resultant Arab pressure against the Insurance Society, one with some international connections, was sufficient to cause Mancroft's resignation from the Board. But when certain became aware of the facts indignation and a wholesale threat from English customers of withdrawing their Insurance business occurred. This resulted in controversy among the directors of the Society, one of whom stated that a loss of between £10 millions and £14 millions could take place; which would have been far greater than any loss that could have been sustained by an Arab boycott of the Company.

A lesson has been learned, and a statement was issued by the head office board saying that it would have a thorough investigation into the Mancroft affair, and would make any changes in the organisation that might be found necessary, however drastic they might be.

Such matters came to the attention of the British Government which was asked to take steps to prevent States from using their representatives in Britain to coerce British firms into dismissing officers or employees who are connected with other States who are friendly. A suggestion was made that the Government should bring a bill into Parliament preventing racial and religious discrimination by British companies at the instigation of foreign bodies.

It soon became apparent that the British Government did not like such outside interference in the internal affairs of the country, and a spokesman made it plain that the Government disapproved of the application of the Arab boycott in such a case. So the Arab plan

which had already removed 80 British firms from its blacklist as a result of complying with the boycott regulations, was to a large extent thwarted in Britain.

The Arabs of course did not like the outcome of the affair, for British firms were made aware that they should not surrender to unjustified Arab threats and by so doing were less likely to suffer material disadvantages. The Arab League followed up this situation by approving a resolution that British "interference" with the boycott would force Arab countries to reconsider their economic ties with Britain. A further claim was also made against the statement by the British Government spokesman, saying that it "constituted support of the Zionist viewpoint against a system dictated by the legitimate right of self-defence against Zionist aggression."

About the same time it became apparent that similar pressures had been exerted on firms in the U.S.A. Eighty-four American firms, including some of the country's biggest, were on the blacklists of one or more of the Arab States. These all had rejected Arab boycott demands preferring to lose their Arab business rather than give way. A number of other firms which had bowed to Arab demands reversed their policies and publicly announced that they were disregarding the blacklist. Some have reported that they continue to get Arab business, despite the fact that they trade with Israel. One severe blow to the Arab moves came when it was announced that America's third largest steel producer, the Republic Steel Corporation, had entered into partnership with an Israeli firm. In another instance the American Machine and Foundry Corporation has taken an active role in persuading firms not to pay any attention to the Arab blacklist or to Arab threats.

So the moves have not prospered as the Arabs thought they might. Nevertheless the attitude which the scripture so strongly condemns is clearly evident. Not only is there violent treatment, but the contest is aimed at "the innocent", those against whom they have no

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cause for enmity whatsoever. But there will be divine retribution, and this will follow hard upon the present situation.

“Egypt shall be a desolation . . . because they have shed innocent (the acquitted’s) blood . . .” (Joel 3, v. 19.)

Iniquitous and unjust policies, it is evident from such words, are not only to fail but will bring greater suffering upon their perpetrators.

But to the Jews the promise is that comfort will follow their sufferings and hardships:—

“. . . the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim (Waddy of the Acacias).” (Verse 18.)

Israel may be a changing country, but it is very evident to observers that for all the energies expended by her peoples, water is still badly and extensively needed. The Jordan River scheme, that the Arabs are so vituperously against however, is to be superceded by a much greater and God given scheme. The arid places where Acacias grow is to be watered by a special provision from the place of the house of God; and “ALL the rivers of Judah shall flow with waters.” What a transformation there will be, even now seen in an earnest where a little water introduced by man is evident. In that day there will be a cleansing of those who by reason of rejecting have been outside the scope of the cleansing provision of their Messiah; and at that time it will be said:—

“. . . the Lord dwelleth in Zion.” (Verse 21.)

D.L.

News from the Ecclesias

Eden, New York, Grange Hall, Church Street.

Sundays: Breaking of Bread 11.45 a.m. Sunday School:
10.30 a.m. Revelation Study: 2.0 p.m.

Bible Classes: Midweek, Forestville, Hamburg, Buffalo
and Orchard Park.

God willing, it is planned to have our Sunday School Party
and prize giving on Saturday, February 15th.

There are encouraging results from the "Open Letter" regard-
ing the "Responsibility Question," thus affording another oppor-
tunity to witness to Truth. For this privilege gratitude is felt.

Also with gratitude and anticipaton arrangements are being
made for several from U.S.A. to visit the Ecclesias abroad. The
fellowshipping of our brethren's and sister's trials and deliverances
is strengthened in these overruled face to face contacts.

J. A. DeF.

Nottingham. Meadow's Community Centre, Kirkwhite Street,
(Queen's Drive end), Nottingham. Sundays: Breaking of
Bread, 11.0 a.m., Bible Class 2.15 p.m., Thursdays: People's
Hall, 7.15 p.m., Eureka and Class Subjects alternately.

We have been helped by Exhortation and introduction of Bible
Class subjects during the past weeks by Bro. Robinson and Bro.
J. Smith. We thank them for their labours on our behalf.

We also had the company of Sister Robinson at the Table of
the Lord.

Would the Brethren and Sisters please note that our Fraternal
Gatherings are arranged for Saturday, May 23rd, and Saturday,
October 3rd.

H.J.S.

THE REMNANT

Manchester, Memorial Hall, M.A.P.S. Building, Albert Square,
Manchester.

Sundays: Breaking of Bread 11.30 a.m. Lecture 3.15 p.m.

Thursdays: 7.15 p.m., Onward Hall, Deansgate.

Law of Moses Class: 3rd Saturday each month at 3-45 p.m.

In the One Body there is always evidence of divine care. This is seen when one member suffers in witnessing to the Truth, and also it must not be forgotten it is also evident when one member is "honoured." God shows his care as a Father towards His children in helping them to endure trial and providing deliverance. Both aspects of divine care have recently been evident in our midst; some being able to endure grievous trials for the Truth's sake; some obtaining deliverance, and two of our members being "honoured" with what is little less than a miraculous deliverance and provision. We are all caused to rejoice and express our gratitude to our Heavenly Father.

Several were able to attend a lecture given by a traveller to Israel illustrated with colour slides. The experience was a thrilling one as the prophecies of God were seen and heard to be fulfilled in what is taking place in the Holy Land. A special lecture was given following this, on Israel, which a few attended. It seemed to be a great privilege to witness to the divine purpose with Israel which is hidden from Jew and Gentile who are ignorant of God's will.

W.V.B.

Co. Down, Ireland. Newtownards.

Sundays: Breaking of Bread, Newtownards, 11.30 a.m.

Sunday Schol: 10.45 a.m. Bible Class: Wednesday.

We are grateful for the decision that we should have a set number of visiting brethren this year, to help us on the way. We

also look forward to having those with us who hope, God willing, to be here during the summer months.

A certain amount of interest has been aroused among Christadelphians here regarding our witness in Belfast, and remarks in the magazine. We have received letters from those who we have left, seeking from us evidence of the disunity among them which was mentioned in the January "News". This evidence we have supplied in hope that some may read, and see the danger in remaining with those who have lost the Truth.

In answer to this, a further letter has been received admitting everything we allege, yet chiding us that we "left those who were ready to die. We would state that warning **was** given at the time, and the evidence of the evil produced, but these were discounted by the "elders" and no opportunity was given that members might hear and judge.

It would appear from these present letters, that the praise of men is still sought rather than the praise of God, as there is no evidence of a seeking spirit, or of repentance in the face of admitted transgression. We are forbidden therefore to enter into any contention or striving of the Law where the Spirit of Christ is not shown.

May we just add, from the beginning God warned man-kind of the leavening power of evil, and commanded that it must be purged out or it would destroy. This is the teaching of Moses and of the Lord Jesus, who showed that if those who God calls are to see life, division from error must take place.

J.P.