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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 that ye be not deceived"**

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## AT THE TABLE OF THE LORD

### “ . . . TO PROFIT WITHAL ”

**W**hat help can be found in the words of our Brother Paul: help to grow in the way of life, help to live in a manner that can please our Father, and help to encourage each other as we unite in the desire to follow the Lord Jesus. What a difficult task we find this is as we struggle to get the victory over our fleshly desires. Paul also knew that same striving, and was anxious to share his own experiences as well as the strength he had been granted from God. In this determination he wrote of spiritual gifts, those abilities which the loving Father gives to His children. Our brother had received of these gifts and reminds us not only of God's provisions, but also of the responsibility that such bring to us. As each of us looks upon his or her position, can we not discern how graciously God has worked to lead us to Him, and then to sustain in our struggle to remain His, called out to the world to the body of His Son? Paul was anxious to remind of the responsibilities which came to the recipients of the Father's gifts. He tells us:

“Now concerning spiritual gifts, brethren, I would not have you ignorant.”  
I Corinthians 12:1.

Then he continues to impart a wider understanding of those gifts:

“Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are differences of administrations, but the same God which worketh all in all.”  
Verses 4-6.

Each one of us, Brethren and Sisters, is given gifts, helps, talents — if you will — which differ; for He knows what is best for each and for His house. To some, a gift may be the ability to administer, to assist in directing arrangements as a deacon or servant, as both words mean. In others, the power to perform, to operate, is granted. We find this means the capability of planning and doing His work effectively, usefully. Whatever the gift, we need to recognize it is granted of God, and that we are to be faithful stewards of these provisions from the Almighty. Paul makes this very clear as he writes:

“But the manifestation of the Spirit is given to every man to profit withal.”  
I Corinthians 12:7.

The question may well be asked, Who is to profit: the one given the gift, or the One who bestows it?

**“OCCUPY TILL I COME”**

Jesus helps us to discern the answer in His parable of the pounds found in Luke 19. The circumstances involved were that:

“ . . . A certain nobleman went into a far country to receive for himself a kingdom, and to return.

And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.”

Verses 12-13.

The word **occupy** means to busy oneself, to trade. The Lord Jesus was teaching His brethren to be active and at work, using the gifts given to them until He returns. The parable goes on to show how some were indeed busy, diligent in trading, getting gain. When the nobleman returned, he called his servants before him, and demanded an accounting “that he might know how much every man had gained by trading.” (Verse 15).

To gain by trading comes from a word related to occupy: it involves a working to grow or increase. This gain was not to be achieved for the servant's own sake (although, as we shall see, this too could result), but rather for the Master's sake. To the one who did faithfully occupy, the nobleman said:

“ . . . Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.”

Verse 17.

Here was blessing granted because there had been a faithful working with that entrusted to his care. Because the nobleman had profited through the servant's steadfast occupying, the servant also knew great blessing.

To the servant who failed to occupy, who didn't work diligently for his master, but gave back without profit that which had been lent to him, there was only rebuke:

“ . . . Out of thine own mouth will I judge thee, thou **wicked servant**. Thou knewest I was an austere man, taking up that I laid not down, and reaping where I did not sow:

Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?”

Verses 22-23.

This lack of return for the master caused the servant to be condemned, especially so, because he **knew** what the master expected. The servant's heart was not occupied in that way during his master's absence.

With this in mind, we can better perceive what is involved in Paul's words, "The manifestation of the Spirit is given to every man to profit withal." We are required to use the gifts of the Spirit in ways which would bring gain **to the Master**. Then in turn there will be benefit for the servant and for others, as the Lord is pleased with his "occupying."

Does not our Father watch us, Brethren and Sisters, as He bestows certain gifts, certain abilities, certain blessings to see what we do with them? Do we use them in a way which pleases Him first, revealing that there is a recognition that we are merely stewards of these gifts? Each of us is granted certain abilities to be used to benefit Him and His people, His house. The gifts granted individually may be diverse — some very obvious, some less so — but equally important to the body. But they are to be put to work to glorify the One who gave them.

### ONE BODY

Continuing his help, Paul uses the illustration of the body which is made up of many members, each having different functions — such as the hand, the foot, the eye, the ear. Without the contribution of each particular part, the body lacks, suffers in its capacity, is handicapped. Each member of that body fills a need, and has a responsibility to the rest of the body. Paul reminds us:

"For as the body is one, and hath many members, . . .  
so also is Christ . . .

For the body is not one member, but many."

I Corinthians 12:12, 14.

Then he goes on to bring to mind that:

" . . . Now hath God set the members every one of  
them in the body, as it hath pleased him." Verse 18.

Each of us, then, is set (or ordained, appointed) in the body as God knows best. We cannot choose what is to be our work, how we are to contribute to the whole; nor can we compare positions or situations — for God has done so, and moreover has given gifts to help in the building up of His house. This **must** be the primary application of our gifts and abilities. How important then that we "occupy" — "gain by trading" — for His profit.

Paul continues to emphasize our grave responsibility:

"But unto every one of us is given grace according to  
the measure of the gift of Christ.

. . . he gave some, apostles; and some, prophets; and  
some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:”

Ephesians 4:7-12.

To the Lord Jesus were given great gifts, which He, used to edify, to build up the members of His body, never for His own profit. It is to this pattern we are striving to rise up.

Going back to I Corinthians 12, we find additional help, and a needed warning as Paul illustrates using this figure of the body:

“ . . . The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

Nay, much more those members of the body, which seem to be more feeble, are necessary:

And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have of more abundant comeliness.”

verses 21-23

We may think of ourselves, or perhaps even of others, as not so important, not so needful for the edifying and strengthening of the body. When these “uncomely” thoughts creep in, do we not need to remember that God has “ . . . set the members **every one of them** in the body, **as it hath pleased him.**”? If He in His wisdom has put us where we are, has given spiritual gifts, who are we to feel, “I’m uncomely,” “I can’t contribute.”

“I’m not as useful as some others,” — or worse — “I’m more useful than some.” Are not these thoughts the manifestation of the fleshly traits? And the work to put them aside is a large part of our struggle to overcome and grow in the spirit. We must keep in mind that:

“ . . . God hath tempered the body together, having given more abundant honour to that part which lacked:

That there should be no schism in the body; but that the members should have the same care one for another.”

I Corinthians 12:24-25.

Our Father, knowing that each of us has weaknesses and great needs, has given to each the appropriate abilities or powers to see whether we will indeed use them to build, and to help each other as His good stewards. Each member, then, having received, will want to contribute to the individual and overall benefit of the body; and, thus the whole body both gives and receives to offer honor and glory to God. Does not Paul express this thought as we have just read: “God hath **tempered the body together . . . ?**”

What does this imply? We find the word **tempered** means to mix together, to mingle with.

In thinking about this, our mind goes back to the law, where instruction was given for the making of the incense, which was to be a sweet savour unto God:

“ . . . Take unto thee sweet spices . . . with pure frankincense: of each . . . a like weight:  
 And thou shalt make it a perfume, . . . **tempered** together, pure and holy:  
 And thou shalt beat some of it very small, and put it before the testimony . . . ”  
 Exodus 30:34-36.

This holy incense was a combination of many different spices and precious odors, all “tempered together” and “beaten very small.” **Tempered together** means to rub to pieces, to pulverize, as in a mortar and pestle. To **beat** is to break up into very minute pieces.

We are helped to see that this holy incense was made up of many individual odors; but, all crushed and ground very small, blended so thoroughly and intimately that the individual contribution of each spice was lost in the beauty of the whole — none would stand out, but each would contribute to the pleasing of God. How helpful for us, Brethren and Sisters, as we seek to be part of His body, individual members, each having certain characteristics, unique abilities; but, all carefully worked together in the common desire to please and honor our Creator.

God in His wisdom and mercy has given gifts to each of us, as Paul has helped us to see. Do we use them in a way that does bring “profit withal” to our heavenly Father? No matter what that gift or ability may be, we must blend, each having the “same care one for another.” What is this care? Our brother gives us the key — this most valuable and necessary help. We are to value and:

“ . . . covet earnestly the best gifts: and yet shew I unto you a more excellent way.  
 Though I speak with the tongues of men and of angels (gifts!), and have not love (charity), I am become as sounding brass, or a tinkling cymbal.  
 . . . though I have the gift of prophecy and . . . all faith . . . and have not love, I am nothing.  
 And though I bestow all my goods . . . and give my body to be burned, and have not love, **it profiteth me nothing.**”

I Corinthians 12:31 and I Corinthians 13:1-3.

How powerfully this speaks to us! Behind the determination to use His gifts to "profit withal" must be love, causing all the members to rise above themselves and their own interests, to show the "same care one for another," which only will bring unto our Father a sweet smell from His body.

**J.A.DeF.**



## JUSTICE AND JUDGMENT

**A**s we read the Proverbs, we marvel at the wisdom of Solomon, granted to him of God, allowing those Proverbs to reflect so much Truth. The intent of Proverbs is made clear in the first chapter, verses 1-4:

“The proverbs of Solomon the son of David, king of Israel:  
To know wisdom and instruction; to perceive the words  
of understanding;  
To receive the instruction of wisdom, justice and judgment  
and equity;  
To give subtilty to the simple, to the young man knowledge  
and discretion.”

Let us draw our attention to the aspect of justice and judgment as mentioned above, which are also spoken of in Proverbs 21:3:

“To do justice and judgment is more acceptable to the Lord than sacrifice.”

Obviously from these words, justice and judgment are important if they are more acceptable to God than sacrifice. David spoke in Psalm 51 regarding what God looks for in His children:

“For thou desirest not sacrifice; else would I give it:  
thou delightest not in burnt offering.  
The sacrifices of God are a broken spirit: a broken and  
a contrite heart, O God, thou wilt not despise.”

verses 16-17.

We knew from our understanding of God's purpose that the sacrifices instituted under the Law in themselves could do nothing, toward salvation, but rather the heart or spirit of the one bringing them was important to God. The need to have a right spirit is as important today as it was then, particularly as we examine our hearts to see if we have this justice and judgment spoken of here in Proverbs.

The word judgement means, “to judge”. The word justice is rendered “to be or make right, to cleanse or clear self.” David speaks very clearly in Psalm 89:15 of this justice and judgment and helps us to see its importance:

“Justice and judgment are the habitation of thy throne:  
mercy and truth shall go before thy face.”

justice and judgement originate with God, they are His habitation David tells us. If we are striving to be the dwelling place of God's

spirit, then it follows that justice and judgment must as well be a part of our daily living. David recognized how justice was to be applied in his daily living when he spoke in Psalm 119:121:

“I have done judgment and justice: I leave me not to mine oppressors.”

Here we see David's determination as he attempted to do justice and judgement, that he trusted God would be there as a help and strength to provide a covering for him. How did David do justice and judgment? There were many examples in David's life, but they are perhaps more clearly defined when we examine one of his failures. In the failure with Bathsheba which comprised adultery and the plotting of Uriah's death, there was only one sentence to such behaviour under the law — death. But David was quick to judge and then to do justice — to clear himself with God. Because his repentance was quick and genuine, God judged David in a merciful manner, sparing his life, offering him a covering for his transgressions. Sacrifice would have done no good in this particular circumstance, only the revealing of a repentant heart, a spirit willing to change was acceptable with God. Although David was forgiven and covered for his sin, he did not escape punishment from God — a right and equitable judgment because of his evil.

Another example may be helpful to see how justice and judgment were applied by our brethren of old. In Deuteronomy 33:20 just prior to Moses' death, he blessed the tribes of Israel and in speaking of Gad he said:

“ . . . Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, **he executed the justice of the Lord and his judgments with Israel.**”

What does this mean? When we go back to Numbers chapter 32 we remember how it was the tribe of Gad along with Reuben and the half tribe of Manasseh, who prior to crossing the Jordan and entering into the land, asked that their inheritance be counted on the east side of the river where there were lush pastures for their cattle. God knew of God's plan to subdue the inhabitants of the land in order that His people dwell there in safety, and Gad was one of the tribes most suited for the job of warfare, “he dwelleth as a lion, and teareth the arm with the crown of the head.” Gad would have been lax in not helping their brethren to take the land and so acted in justice and judgment when they replied to Moses:

“ . . . We will build sheepfolds here for our cattle, and cities for our little ones:

But we ourselves will go ready armed before the children of Israel until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

We will not return unto our houses, until the children of Israel have inherited every man his inheritance.”

Gad performed justice and judgment, did what was right, and their inheritance was confirmed to them.

Zechariah speaks in the 7th chapter of justice and judgment in relation to the captivity:

“ . . . Execute true judgment and shew mercy and compassions every man to his brother:

And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

But they refused to hearken and pulled away the shoulder, and stopped their ears, that they should not hear.”

We see here the danger of failing to execute true justice and judgment, of knowing God's word but failing to apply it. God looked for justice and judgement in His people, but when they refused His precepts and failed to submit, He turned His back on them and delivered them into captivity, as verse 13 confirms:

“Therefore, it is come to pass that, as he cried, and they would not hear, so they cried, and I would not hear, saith the Lord of hosts:”

Failure to uphold justice and judgment in our own lives can cause God to turn from us, just as surely as he turned His back on Solomon — “an old and foolish king, who will no more be admonished, “or who would no more judge and apply justice to clear himself before God.

Jesus speaks of justice and judgment in Matthew 7:12 which reveals to us how important justice and judgment are in our daily living:

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”

Both the law and the prophets spoke of the One to come who would be the fulfilment of their teaching, the spiritual application of all that was taught. If we can hold fast to Jesus' words to do

unto all men, not just our brethren, as we would have them do unto us, what a witness this would be to God's justice and judgment. How different this thinking is from the world's viewpoint as expressed in Proverbs 21:2:

"Every way of a man is right in his own eyes: but the Lord pondereth the hearts."

What God looks for in each one of His children is a contrite heart, one humbled, which can show forth justice and judgment in their daily living. A spirit willing to be led by God, quick to show repentance after wrong doing, making the heart right with God, for this we are told is more acceptable to God than sacrifice. Only through these attributes can we hope to attain unto that promise held out by God, a hope attainable not by mechanical aspects or sacrifices, but as the Spirit gets ahold of us and allows us to show forth justice and judgment.

**M.C.S.**



**NOT TO DESPAIR**

**D**avid was the sweet Psalmist of Israel, yet some of his writings and expressions are very evidently descriptive of a greatly troubled mind. For example we have the following:-

“Out of the depths have I cried unto thee, o Lord.

Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.” (Psalm 130:1-4)

Here is recorded the deep pleading of David in prayer to his God:

“Lord, hear — — — be attentive to — — — my supplications.

God must not be taken for granted, there is a need to plead, but on the other hand there must not be absolute despair because of one's own unworthiness in comparison to the greatness, purity and holiness of God.

Hence David records, and these words are also for us, that if God was to note everything wrong in us, and every failure, our situation would be hopeless.

“If thou Lord, shouldest mark iniquities — — — who shall stand?”

But David knew God does not do this. God is not an unforgiving God.

Neither is He a God who continually weighs everything against His creatures.

But rather, as David says:-

“But there is forgiveness with thee, that thou mayest be feared (respected)”.

Perhaps we need to meditate upon the distinction and yet connection in this particular expression concerning “forgiveness” and “fear”. What is meant here, is that respect for God which is promoted in inclined hearts who are asking for forgiveness and who know that such forgiveness will be given because of the greatness of the forbearance and mercy of God.

Coming now to a following Psalm, a song of degrees, a song of ascension, that is a song of going forwards and upwards towards Zion, we are bound to be struck by the first verse of Psalm 131:-

“Lord, my heart is not haughty, nor mine eyes lofty:  
neither do I exercise myself in great matters, or in things  
too high for me.”

The way of ascension is what the fleshly viewpoint would term paradoxical.

The rising up towards Zion is by not exercising oneself in high or rising ways. The high things referred to here, mean those things which the human mind would describe as high and honourable things. Great matters, as implied by the scripture are not for those in the Truth. Their greatness is in that which is to come. They must have faith to believe this. How fittingly then this Psalm concludes:-

“Let Israel hope in the Lord from henceforth and for ever.”  
(verse 3)

The next Psalm gives an example and a lead, though this is not perhaps at first apparent:-

“Lord, remember David, and all his afflictions.  
How he swore unto the Lord, and vowed unto the mighty  
God of Jacob;  
Surely I will not come into the tabernacle of my house, nor  
go up into my bed;  
I will not give sleep to mine eyes, or slumber to mine  
eyelids,  
Until I find out a place for the Lord, an habitation for the  
mighty God of Jacob.” (Psalm 132:1-5).

David had been undoubtedly afflicted, had suffered grievous hardship.

But in asking God to remember what he had endured he was not filled with self pity. No! He was thinking of the vows he had made at the time of his need. In asking God to remember, he was asking God to help him fulfil those intentions that were fervently in his soul in the time of his trial when in near despair. Hence:—

“Arise, O Lord, into thy rest; thou, and the ark of thy  
strength.  
Let thy priests be clothed with righteousness; and let  
thy saints shout for joy.  
For thy servant David's sake turn not away the face of  
thine anointed.” (Psalm 132:8-10)

“For the Lord hath chosen Zion; he hath desired it for his habitation.

This is my rest for ever: here will I dwell; for I have desired it.”  
(verses 13-14).

Human nature is such, that in difficulty, the mind which realises that God is the only one who can help, is thereby sharpened and made determined to find a place for God. A most important, indeed pre-eminent inclination is thus engendered by the trial. But when the trial has passed, what then? David shows us, by the example of his recorded thoughts and prayers how we ought to continue. In effect, “Lord remember” — the afflictions and what our mind determined at the time, and help us now in easier circumstances to carry out what we determined.

So the fact that these thoughts are here preserved in divine writ, are evidently to show us how we can be helped to continue in our intentions.

God obviously desires to help us as long as we do not forget what our intentions and determinations have been when in those previously troubled circumstances.

The next Psalm is another song of “going up” to Zion and shows us the way to make such an ascension. It is by the unity of brethren.

This is the only way. Contention for the faith is one thing; a fractious situation in brethren and Ecclesias is a very much different matter which cannot equate at all with the requirements and teachings of this Psalm:-

“Behold, how good and how pleasant it is for brethren to dwell together in unity!”  
(Psalm 133:1)

This unity is likened to the holy anointing oil that enveloped “The Head” and also “The Body” as emblemized by Aaron in that early and profound typification.

The truth has scorned the apostate teaching of soldiers killing each other and then embracing each other in the mythical here-after. But what of the truth itself? Can disharmony, tussle and prevailing dissent, be a “degree”, that is a means of ascending to a place in that future glory, as related by the Psalm?

“As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.”  
(verse 3)

We are therefore shown in this Psalm how essential unity and harmony is.

Of course the world can never achieve this, nor can the world's religions.

What a blessing therefore is the Truth, with all that it really provides.

How fitting that the next Psalm to this one is again a song of degrees, a song of appreciation, in the way of a going up to Zion. We only need to quote it, for it speaks for itself:-

“Behold, bless ye the Lord, all ye servants of the Lord,  
which by night stand in the house of the Lord.

Lift up your hands in the sanctuary, and bless the Lord.

The Lord that made heaven and earth bless thee out of Zion.  
To those struggling upwards towards Zion the cry is “the Lord  
bless thee out of Zion.”

(Psalm 134:1-3)



**TAKE HEED TO YOURSELVES (Deut. 11:16)**

“And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul,

To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?”

(Deut. 10:12-13)

Just as surely as these words of Moses were addressed to the children of Israel so long ago, are they not addressed to us in this day and generation? “— — — which I command thee this day **for thy good.**”

“Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm.

And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;”

(Deut. 11:1-3)

“Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it.” (v. 8)

Is not the land, the Promised Land, before us today? Certainly more so (as we see God's purpose working out in these last difficult days of Gentile times. How similar the situation today as it was then. The land, the same land, is the one referred to in verse 12:

“A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.”

“And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, — — —.”

(verse 13)

We note that it says **if** — if ye shall hearken diligently. We would do well to remember in this connection:-

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.”

(Exodus 19:5)

The answer was, in verse 8:-

“And all the people answered together, and said,  
All that the Lord hath spoken we will do. And Moses  
returned the words of the people unto the Lord.”

It is interesting to note that in a matter of weeks they failed to keep their word and turned aside to serve other gods. The question is, will we keep ours?

So the instruction is in Deut. 11:16:

“Take heed **to yourselves, that your heart be not deceived,**  
and ye turn aside, and serve other gods, and worship  
them.”

Does not this instruction also refer us to Matthew 24:3 where the disciples came unto the Lord Jesus privately saying, “Tell us, when shall these things be, and what shall be the sign of thy coming?” (i.e. to set up the Kingdom of God in the promised land) Jesus’ answer was rather a peculiar one in the circumstances, as one would have expected Him to reply stating a time, but He did not answer in this way, rather was it:-

“Take heed that no man deceive you.”

And so deception is the greatest danger with which we are confronted on our wilderness journey.

“Take heed to yourselves” — this is the grave warning —  
“that your heart be not deceived, and ye turn aside — — —.”

“Behold, I set before you **this day** a blessing and a curse.  
A blessing, if ye obey the commandments of the Lord  
your God, which I command you this day:  
And a curse, if ye will not obey the commandments of  
the Lord your God, but turn aside out of the way which  
I command you this day, to go after other gods, which  
ye have not known.” (Deut. 11:26-28)

The sequel to this is found in chapter 27 verse 11, where we read of the twelve tribes of Israel standing upon Mount Gerizim and Mount Ebal, six to bless and six to curse.

What was the lesson for Israel in this arrangement? What was God desirous to teach them? That they might be kept in the right way and that they might not be deceived. The lesson was to teach them and to teach us, that blessing can only come from righteous action, and therefore right must always be upheld. Cursing comes from unrighteous action, which must always be condemned. To put it simply, God’s people must always uphold

what is right without fear or favour, and must always condemn what is wrong. How simple and yet how profound. Yet how many have been deceived in failure to uphold this divine instruction.

Is it not rather remarkable how God does help in every time of need. In our second portion for today taken from Ecclesiastes chapter 4 we read:-

Two are better than one; because they have a good reward for their labour.

For if they fall, the one will lift up his fellow:

but woe to him that is alone when he falleth; for he hath not another to help him up." (verses 9-10)

We ask the question, What can be done for any who refuse help, and will not be lifted up?

May we then ask ourselves why these particular readings should be in our readings at this particular time? Is it to help us, to guide us, to strengthen us and to encourage us; for, for us to refuse help, the help of God, we shall fail and fall and we too could be deceived ourselves, and fail to condemn what is wrong, then we too shall be in danger of being alone.

"Take heed to yourselves, that your heart be not deceived, and ye turn aside — — —."

**J.S.**



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

"Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."  
(Daniel 10:12-13)

The above words give us insight to what is happening in the earth, though hidden from the human eye. God is at work, bringing, month by month and year by year, the working out in human affairs of that which He has determined and fore-ordained.

At the beginning of the summer what appeared to be a somewhat unpopular British Government had an amazing re-election success. Seven weeks later at a by-election in the North of England that very same government almost lost this Parliamentary seat, of what was considered to be one of the strongest Government constituencies in the whole of the British Isles. It was a shock to the Party in power, but of course makes not the slightest difference to the Government's influence.

The news media, and spokesmen for the Party in power have offered various explanations for the about-turn of the electorate, which may in a certain sense be true. But what is not generally realised and understood, is the fundamental concept that men generally, and politicians specifically, have not the complete control of events which they may imagine they have. Human affairs are governed by heaven. So it is recorded that God:-

" — — — hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation — — —."  
(Acts 17:26)

The policies of the Party that is now the official British opposition did not fit into what is working to a pre-determined end. Hence, even in opposition, their influence has now become considerably weakened by this year's election. Their policy of altering the British-American alliance, in certain fields, for example, had not to become an accomplished fact.

The news that so shortly after such a vital general election there should be such an about-turn of thinking amongst the rank and file may indicate a volatile electorate, but also shows that what happened so decisively at the appropriate time was not mere chance.

Here, in such a political event as the one being considered, is sufficient indication to bring to the attention those things which Daniel was caused to understand of old as a control behind the scenes of human affairs. Such an experience as Daniel's is not merely a thing of the past, just because it has been recorded concerning events of Daniel's time, but rather, in such knowledge, is a reminder of what has continually been taking place over the centuries and which really is still in operation even to the present time.



**NEWS FROM THE ECCLESIAS**

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

Sundays: Breaking of Bread 11.30 a.m. Sunday School 1.30 p.m.

Bible Class: Midweek: Forestville, Orchard Park and Buffalo  
Alternate Week: Revelation Study.

Contacts continue with Christadelphians seeking information about the stand related to the Scriptures — particularly on the difficult question of divorce. Gratitude is felt for the opportunity, especially in these times when the “family” as a guiding influence appears to be disintegrating. How impressive to the mind as we consider how **the Father** has ordained these arrangements for the good of His creatures.

The evidence of our Father’s help in the work here and with our brethren across the sea brings gratitude for the guidance given. **J.A.DeF.**

**“PENTRIP” Black Rock, Portmadoc.**

Breaking of Bread: Sundays 11.30 a.m.

Bible Class: Midweek:

We believe that help comes to us in unexpected ways, often just at the right time when need is felt.

At the time of writing we are looking forward to the fraternal gathering arranged for Bank Holiday Monday. **per D.L.**

**MANCHESTER, Ryecroft Hall Annexe, Audenshaw, Manchester.**

Breaking of Bread: Sundays 11.30 a.m.

Young People’s Class: Sundays 2.00 p.m.

Bible Class: Thursdays 7.30 p.m.

When set-backs occur, though disappointing, we know these things are always for a purpose and are an evidence of Divine working out to bring about that which God requires.

Doubtless we have been greatly helped, and difficulties which arise at times, need to be viewed as tests of faith.