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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

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

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AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

NEWS FROM THE ECCLESIAS

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## At the Table of the Lord

### “We are unprofitable servants”

**O**FTEN as we read the words of Jesus, there is found particular help to keep us in His way. As He spoke to His disciples, our brethren, His words reach into our own lives as well—bringing us closer to Him and to His Father, as we strive to honour His holiness.

When the necessary help is received, does it not make us realise how much we owe to God and to Jesus in that He has called us to be His children, provided His word to guide us, and His Son as a Mediator and Redeemer. This realisation should then move us to be better servants of God. To this end, Jesus helps in Luke 17 : 7-10, where He speaks of the duty of a servant, to do the will of his master.

“Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.”

This must be our mind in our blessed position of being His servants. There is so much bestowed upon us from our merciful God, that we may sometimes overlook our responsibility as servants. Do we not need to keep in mind the words of Jesus: “We are unprofitable servants: we have done that which was our duty to do”? Otherwise, we may at times say, “I have done a great deal,” feeling just a little complacent, and even at times, a little put on.

We find further help in Jesus’ parable concerning the servant who owed his master ten thousand talents, and could not pay. Nevertheless, his master in mercy forgave him the debt.

How great was that debt—how great was that forgiveness! Do not Jesus’ words bring to our mind how much we owe to OUR

Master, how great is His mercy to us, His servants? We must realise we never can repay all that we owe. He gave His Son for us. Jesus of whom we partake at the Table each first day of the week! We can never repay that great debt, brethren and sisters. It is only as we determine to be like Him, as we strive to move in His Spirit, to make our lives a living sacrifice acceptable in His sight, that we can ever BEGIN to do our duty, and to show gratitude for the great price paid. Even our greatest effort is only what is due. How sobering the thought of how needful that every effort be made to show our Master that we are truly thankful.



### The Ten Lepers

To help us, we have the record concerning the ten lepers, in Luke 17 : 11-19. These sought to be healed by the Lord Jesus, calling out :

“Jesus, Master, have mercy on us.” (verse 13).

Their very word “Master” implied that they were servants. Jesus healed them, and they went to the priests as He commanded. However, only one returned to Jesus, “. . . and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks.” (verses 15, 16). The other nine simply went their way, having had their prayers answered. What a stern warning to ourselves, brethren and sisters. How often like those ten, we CRY, “Jesus, Master, have mercy on us,” and how often He hears us, forgiving, helping, strengthening, healing! How wonderful His mercy is. But let us be sure that when we receive the blessing, our minds come back to Jesus, giving Him thanks, and giving to God the glory. The mind of that one leper was filled with gratitude, and the awareness of a great debt owed. So Jesus’ words to him were, “. . . Arise, go thy way: thy faith hath made thee whole.” (verse 19). Surely, as that leper felt himself to be unworthy, an unprofitable servant because of the great blessing bestowed, never able to thank Jesus and His Father enough; so must we, brethren and sisters, as we feel His healing and blessing, more often than we realise.

## THE REMNANT

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### **“There is none Righteous”**

Let us remember and understand the Apostle Paul’s words, in Romans 3 : 10-12 :

“As it is written, There is none righteous, no not one . . . They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.”

Each one of us at times does go out of the way, thus offending God and His Son by succumbing to this sinful nature. It must be recognised that naturally, we are not righteous, and that we are altogether unprofitable to God. It is only as we come under His Law, that we can even hope to grow toward righteousness. Jesus tells us that at best, “we have done that which was our DUTY to do.” Duty—we find the word means to owe, to be bound, debt, due. It is our duty to strive always to repay with obedience, with love, that debt which we owe.



### **“This is the whole duty of man”**

We remember Solomon’s words; one who KNEW God’s requirements but failed to keep them.

“Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man.” (Ecclesiastes 12 : 13).

“Yes, of course,” we may answer, “we MUST keep God’s commandments, we MUST fear Him—this is quite clear;” and Solomon probably said the same thing. Was it because his heart and love were gradually turned away from God, that he failed in his duty? The warning of Solomon’s failure is preserved to help us. We must ever work to keep alert and aware of how greatly the Almighty blesses us, how constant His care of and signs to us; and, as little children, let us love our Father, ever striving to please Him.

We remember, too, Jesus’ words, as He instructs us that we are to pray thus: “. . . forgive us our debts as we forgive our debtors.”

Our supplications are to seek God's forgiveness of our debts; that which we owe, that which is our duty to strive to pay; that which we know we never can fully do. But this forgiveness can only come from God as we exhibit some of His quality of mercy. Our debts can only be forgiven if WE forgive, freely and mercifully. It is not easy to do sometimes when we may be offended, especially with injustice. Yet Jesus' instructions to us are so very clear :

“ . . . If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.” (Luke 17 : 4).

This would be a measure of our love, would it not? It is not easy as evidenced by the apostles' reply, “Lord, increase our faith.” (verse 5). Let us, brethren and sisters, strive to grow in faith, and so in mercy, in those qualities which are so pleasing to God, that He may one day release us from this nature, and look upon us as servants who have indeed given Him joy.



### **“We are debtors not to the flesh”**

Paul, after his conversion, was keenly aware of his position as an unprofitable servant, a debtor to do the will of God in all his ways. His mind is reflected in Romans 8 : 12-13 . . .

“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

Is this then our desire AND our duty, as well? To mortify the deeds of the flesh, in submission to His requirements as our Lord and Master.

These words reflect Paul's spirit as he felt a tremendous debt to God, because of his deliverance. In the desire to make up for his persecution of Jesus' followers, for his part in Stephen's death,

his spirit was to spend and be spent, to die daily in obedience as a true servant of God, recognising that even in so doing, he was an "unprofitable servant."

These are sobering thoughts, brethren and sisters, thoughts which make us more aware of how much we owe to God, each one of us, whatever our position. Let us consider carefully, and be prepared to alter our lives still more; thereby coming closer to the stature of the Lord Jesus, in crucifying the flesh.

We may fail often, but let us be quick and humble in confessing these failures to God and to each other. Let us, like Paul, determine to spend the rest of our time, before He comes, serving and spending for Him and for His; perceiving and submitting as correction is given, forgetting self! Except to remember that in all we do, His love toward us is of such magnitude that still "we are unprofitable servants."

J. A. DeF.

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### **Christendom — and others — Astray (69)**

#### **The Spirit of the Law the Spirit of Christ**

**"I have set before you life and death."** (Deuteronomy 30 : 19)

**P**RECIIOUS is the gift of life, especially to those who may see some near one threatened with death. They realise only too well that :

**"None of them can by any means redeem his brother . . .  
That he should still live forever, and not see corruption."  
(Psalm 49 : 7-9).**

Doctors may prolong life a little, but eventually death's cold grasp can no longer be avoided, and so the wise, the fool, and the brutish perish. Eventually, "both low and high, rich and poor"

must yield to death's summons, for because of sin God has sentenced all to die. The graveyards in every country, and the history books in every land, testify to the inexorable law that all must die; and the Word of God shows that the great majority will find their everlasting home in the tomb. As the Psalmist says :

“Man that is in honour, and understandeth not, is like the beasts that perish.” (Psalm 49 : 20).

How few there are who “understand”, for God has declared that

“The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.” (Proverbs 9 : 10).

The purpose of God is seen to be not only just but reasonable. Were men to be possessed of something capable of living forever, death would no longer be real, and there must follow some invention of the human mind for dealing with the “departed”, good or bad. This very fact has given rise to the theory of “souls” going to heaven or hell at death, with all the grotesque and unbelievable conditions supposed to prevail there. Not so much is heard today about “souls” being tormented in hell fire for ever as was the case fifty years ago. Men have revolted at this idea, and so preachers anxious to gain favour have discontinued to proclaim this. It would almost seem that hell according to these preachers has been closed in more recent times, which seems rather hard on those who died a generation or two ago!

Truly, there is a way of death, and humanity at large are being carried along this way like a flood to death's eternal home. There is also a way of life which God has mercifully revealed, and which may be found—and, also, which may be lost !

No man could have ever discovered the way of life for himself, although in his conceit he has often claimed to do so. A multitude of such ways have been proposed by various teachers and the enthusiasms with which they have been propagated might suggest to the unwary that one or all of them were right. It must be remembered however—

“There is a way which seemeth right unto a man, but the end thereof are the ways of death.” (Proverbs 14 : 12).

Only God can give natural life: and only God can reveal the way to a future life. Between the natural life and the future life for most of man-kind there is a chasm or bottomless pit—the grave, which is never full, however many may be placed therein. For a few who will obey God's conditions there is a merciful bridge, known as the Redeemer, which will carry them over to a deathless age.

In a prayer of Moses which David the Psalmist was careful to copy, the human race is pictured as a Niagara rushing and cascading to its eternal doom :

“Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger.” (Psalm 90 : 5, 6, 7).

The purpose of God is to take out of this rushing torrent those who have the ability to respond to His conditions of salvation ; that being placed in the way of life they may with His help be enabled to endure unto the end and receive life everlasting. Moses was one, who as a babe, was drawn out of the water, and thereby saved from certain death. His name, “Moses,” means “drawn out”—of the water. How significant that the forgeing words are entitled by David “a prayer of Moses the man of God,” thereby revealing a mercy that, notwithstanding the human race passes swiftly into oblivion, there is hope for those who like Moses will hear and obey the voice of God. For such can become like Moses—“drawn out” of the waters of the flood hastening to death.



### **Israel drawn or called out of Egypt and inducted into a Covenant with God**

Had Israel remained in Egypt they would certainly have perished and become extinct. Their oppressors were powerful, jealous and cruel. By the time that Moses was raised up to deliver Israel from Egypt the life of the Israelites had become intolerable. Egypt for the Israelites had become a Belsen camp in which those who died

were more fortunate than those who continued to live. God's promises to the fathers required that Israel should not be exterminated, and so this helpless people were delivered in a miraculous way from the hands of their oppressors. Yahweh drew them out of the waters of the Red Sea, while Pharaoh and the great power of Egypt perished therein.

When Israel passed through the Red Sea they were embraced in a baptism in the sea and in the cloud above the sea. This placed them all in one body—the Body of Moses.. This clearly spoke of the purpose of God that the faithful of all ages would be members of a One Body, The Body of Christ—for Moses certainly typified the Lord Jesus.

This baptism and the covenant which followed placed them in a special relationship with God as is seen in the touching message sent from God on Sinai through Moses :

“Ye have seen what I did unto the Egyptians and how I bare you on eagles' wings, and brought you unto myself. 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:  
And ye shall be unto me a kingdom of priests, and an holy nation.” (Exodus 19 : 4-6).

No other nation belonged to God or had any responsibility to Him. They were without hope. God was only the God of His people—the One Body .the children of Israel.

Too great an emphasis cannot be placed upon the words of the covenant to which all in Israel were required to subscribe. These words are simple but all embracing:

“All that the Lord hath spoken we will do (and be obedient).”  
(Exodus 19 : 8).

This was a very simple “statement of faith,” but upon a little consideration is seen to include ALL doctrine. No attempt by the Almighty was made to enumerate the items of doctrine in thirty three or thirty nine articles. The fullness of doctrine in this was to cover all belief and every aspect of life; to be something more than

the letter, to be the spirit—the Spirit of Christ as contained in all the Law of Moses.

It must be remembered that while the Law at times appears brief and not easily followed, the brethren and sisters in the wilderness had the benefit of those who were able to explain and teach them the Law. For our part we may receive similar instruction by going to other parts of the Word of God for our understanding of the Law. What a blessed privilege it is to be able to place ourselves with the brethren and sisters in the wilderness in order to receive the Spirit of Christ through the teaching of the Law, although we at this time are not required to comply with the ordinances of the Law. This teaching of the Law, which was sufficient to govern every phase of life of the Ecclesia in the days of Israel, is equally efficacious for the present day. This valuable fact is soon lost sight of when there is departure from the Truth.



### **Departure from the Truth in the Ecclesia in the Wilderness**

The Ecclesia were told by Moses that although they had been placed in the way of salvation, it was only by complying with God's conditions stated in the simple covenant to which all had given assent they could be kept in the way. Departure from the way meant death. Moses exhorted :

“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.”  
(Deuteronomy 30 : 19).

God required that any wrong doers in His ecclesia should be dealt with. The sinner upon confession of his sin and making the necessary offering could be forgiven, but the one who flouted God's Law was to be “cut off.” It will be seen at once that such a person renounced the covenant which placed him in his relationship with God. God made it clear that no one could be kept in that relationship who destroyed that covenant.

Frequently apologists for error in these days refer to the misdeeds and transgressions of those in Israel to show thereby that quite an amount of error can be tolerated without steps being taken to remove those guilty of the error. Such reasoning is entirely opposed to the Spirit of Christ either in the Old Testament or the New.

There is a difference between the Ecclesia in the wilderness and the Ecclesia at the present time. The Ecclesia in the wilderness was the Kingdom of God, or to be more precise they were in the position of when entering the land to become that Kingdom. God was their King. Sin was to be dealt with according to God's Law. Mercy was seen in provision of forgiveness. Defiance of the Law could not be tolerated as this was destructive of the covenant. Hence any guilty of this were to be destroyed.

With regard to the Body or Ecclesia as a whole they were to be punished if guilty of condoning rebellion, which amounted to a denial of their covenant with God. A brief reflection will bring to mind the many punishments which God brought upon the Ecclesia to remind them of this essential fact. Famine, drought, pestilence, and the sword in turn ravaged the ranks of the Ecclesia because of their failure to maintain their allegiance to the covenant which they had made. Ultimately when as a nation they would no longer respond to chastisement they were cast off. Though cast off and scattered as Moses had forewarned them, they were and are still a reminder among the nations of the requirements of God in His people. The universal distress and plight of the Jews is a consequence of a failure to uphold the covenant made with God; a failure to respond to the chastisement and warnings of what would befall a people who despised that covenant.

In this connection may the important truth be seen that the divine conditions for the calling out of a Body are exactly the same as those for the keeping of the Body in the way of life. God's punishment of the Ecclesia in the wilderness and later in the land must be seen as clearly indicating His mind in upholding this essential fact.

The position of the Ecclesia today is different in that it is no longer a "kingdom" with God as King, but people called out from the present world. In this dispensation God reserves His ultimate

judgment until the return of Christ and the punishment of wrong doers until that time. He has, however, given precise instructions how His Ecclesia must deal with any evil arising in their midst. The carrying out of God's requirements in this particular is the only means of the Truth being preserved, and the Ecclesia remaining His. Failure to deal with any wrong in the Ecclesia can only have one result. Wrong is like leaven, which if left to work, will permeate the whole. The warning of the Spirit is :

“A little leaven leaveneth the whole lump.”

(I. Corinthians 5 : 6).

The warnings of God in this regard are many and can only be neglected at the expense of losing the Truth and the Ecclesia becoming no longer an “Ecclesia”—those “called out” from the world.

All the early Ecclesias at the beginning of the “Christian” era disappeared into the oblivion of darkness through neglecting this principle. Where is the Ecclesia at Phillipi, Corinth or Rome? They have long since been leavened, and the only witness to their pristine existence is in the corruption called Christendom. Those today who would excuse error in the Ecclesia by referring either to the failings of Israel or the early churches would do well to bear this sombre history in mind. No amount of philosophy or fallacious charity can be an effective substitute for God's requirements in His Ecclesia. It may appear kind to be indulgent towards those who are in error, but none can be kinder than God. Condoning error through kindness can only have one result as the Spirit so clearly shows. It will not be long before error has taken a few more companions until all are lost—in the figure of the Spirit all are leavened.

Sometimes the “others” have been heard excusing the admitted wrongs in their midst by reference to the conditions in the early Churches, showing the warnings of the Spirit have been entirely unheeded. What is generally forgotten in this connection is that the Spirit never condoned these wrongs. Think of what “a meeting” would feel like if addressed in the terms of the letters of the Apostle. Imagine at a morning meeting the “Presiding Brother” having to get up and read a letter from the Apostle addressed say to those in Birmingham or Manchester or some other place . . .

“O foolish ones, who hath bewitched you, that ye should not obey the Truth.”

I would that they were even cut off which trouble you.”

(Galatians 3 : 1, 5).

Complacency could not stand such a rebuke. The majority would walk out affronted and filled with resentment. The flesh likes to be told how good and right it is and be praised for all its acts. This thought may set in correct perspective how the letters to the early Churches should be viewed.

Will the reader please note carefully those words of the Apostle Paul in pleading for the cutting off of those which were troubling the Ecclesia in Galatia that he referred to more than one. He says, “I would they were even cut off which trouble you.” Many times we are told by the “others” that they do not believe in withdrawal while others professing to believe in withdrawal say that nowhere in the Scriptures is there any sanction for what they call withdrawal “en masse.” The words of the Apostle, and the Spirit generally, make it most clear that wrong in one or more must be dealt with in the same manner. Let it be noted carefully that the Apostle in the foregoing words is not referring to one, but ALL, however many, who were wrong, were to be “cut off.”



### **The preservation of the Ecclesia**

Lest a wrong impression be obtained that dealing with wrong is always harsh and without mercy may the clear commands of the Lord Jesus in regard to this matter be stated.

He says that those who are wrong, and persisting in wrong, are “perishing.” His merciful and loving message is :

“It is not the will of your Father which is in heaven, that one of these little ones should perish.” (Matthew 18 : 14).

It may seem kind to overlook wrong, but is it kind to leave one to perish? What says Jesus?

“Go and try and gain your brother.” If you succeed you have gained or delivered him from perishing. If there is failure to gain, must the brother be left to perish? Oh no! take two or three to help in the work of gaining, remembering that it is not the will of the Father that this one should perish. Finally if the efforts of the “witnesses” is unsuccessful then even a further attempt must be made to gain. The matter must be reported to the Ecclesia that the weight of the whole Body might be felt on the one in error to deliver him from perishing.

Finally it is only after these three overtures of divine mercy that withdrawal must take place, because one who will not respond, but persists in wrong, is a rebel. Such an one must be judged by the Ecclesia as being “As an heathen man and a publican.” Clearly one without any attachment to the Creator could never be thought of as a “brother.”



### **What is error which must be dealt with by the Ecclesia?**

This may seem a very simple and superfluous question. Indeed it is not, for philosophy and vain deceit have beclouded the simple understandings of God’s requirements in dealing with error in the Ecclesia.

In the last generation or two error has come to be looked upon in two categories. That which is in contradiction to the “Statement of Faith”, and that which is not covered by the “Statement of Faith.” By human reasoning (certainly not divine) it is said that only error against the Statement of Faith can be dealt with. What a denial of God’s truth and an evidence of departure from His Truth! “Statements of Faith” are man made, and have over the years been added to as occasion has required. They never are, or never were, intended to be regarded as complete, but only as listing items which it was important to emphasise, especially in view of some of these being called in question. The result of such spurious reasoning is that errors lying outside the “Statement of Faith” are like the leaven, which will continue to work until the whole is leavened. Then the “statement of faith” becomes nothing more

than like rules of a sectarian society to which only tacit consent need be given for membership.

Declension from first principles is always on the same lines as God has warned. Look at Christendom! Their "statement of faith" even though not according to Truth has been discarded in the inevitable process of declension. It is no longer a power, but only a form. Truly Christendom is astray not only in their "statement of faith," but also from that "statement." What of the "others" who have been drawn unresistingly into the wake of Christendom's path? Remember what God has said: "I have set before you life and death."

( . . . to be continued)

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

1964

**"We looked for peace, but no good came; and for a time of health, and behold trouble!" (Jeremiah 8 : 15).**

**L**ET not the reader of Divine writ think that the above quotation in its prophetic lament ceased to have its application when the Jews were exiled at the time of Jeremiah. This quotation has its living message for these times.

The commencement of the new year affords opportunity for reflection and assessment. The year that has just passed was a year when the nations (including Israel) were more hopeful of an East-West settlement. President Kennedy of the United States was a major contributor to the successful concluding of a treaty limiting the testing of H-bombs, which was signed by Russia, Britain and the United States. In the economic sphere, also, President Kennedy promised to work for the "health" of the poorer nations. He declared that the United States and its allies must do more, not less, than in the past to help underdeveloped nations; that "The rich must help the poor."

Concerning the people at home President Kennedy asserted that "Economic security is the number one issue today." There were "powerful and articulate forces" who opposed certain measures. But great growth and higher earnings were not enough "unless that prosperity is used to sustain and support a better society." Calling for help in the tasks before him, he said, ". . . join with me in building a nation truly worthy of the gifts that God has granted us."

What hope these words presented. Here was a looking for peace and a time of health. Again the President promised, "a proud and resourceful nation can no longer ask its older people to live in constant fear of serious illness . . . I cannot tell you whether such legislations (hospital insurance for older citizens) will be enacted this month or this year. But this much I know: it will be enacted."

To Israel and the Middle East the President had made a pledge (May 8th, 1963), that the United States would take action against any direct or indirect aggression in the region. This promise was re-affirmed on Mr. Kennedy's behalf by a member of his government in October and it was reported that he was preparing another move to strengthen Israel's security. Four weeks later the assassination of President Kennedy was announced and all the world was horrified at the death of this young man elected to office just over three years previously. What would be the consequences? The results that will stem from this turn of events cannot even now be imagined. The new President met the Russian leader for the first time in 1959 and it is reported that the Russian leader said, "I do not know you, but I have read all your speeches and I do not like any of them." That is of course four years ago but world reservations about the new American leader are inevitable; and his own personal policies and characteristics of office are yet to be disclosed in the trend of the coming months. Yes, the world and Israel looked for peace and health and behold trouble came even as a year of relaxing tensions was drawing to a close.

The mind is caused to reflect, by such a startling and sudden change, upon the way that God is at work among the nations of men. If the purpose of God had required it, the late President would have been prevented from going to Dallas, or the work of the assassin would have been thwarted. Instead the President went down to Dallas and to a sad end. The words that came to Daniel are a reminder that the ways of rulers and their policies are governed by the requirements of God's purpose. His invisible messengers

are at work bringing pressures to bear upon world leaders and upon circumstances of government for the furtherance of that purpose that policies and outlooks contrary to it might be caused to change. The words of Daniel read as follows :

“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. Now I am come to make thee understand . . . .”

(Chapter 10 : 12-14).

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**“This know also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud . . . incontinent, fierce . . . ”** (II. Timothy 3 : 1-3).

The way the late President was shot down, indeed the circumstances prevailing in the area where he met his death, or for that matter in the American Continent itself revealed by the investigations and publicity surrounding the assassination is a sign in itself. Here is a reminder of the clear truth of the above passage and of its special message for these times.

How deadly and fierce has man become when from a considerable distance with unerring accuracy by a telescopic sighted rifle he can send out a missile that can strike down in a moment an unsuspecting man? A man unacquainted with his slayer, and who has given no cause for his slayer to perpetrate such a deed. It has been shown that there are such things as political hate groups; and that in America (as in other countries) crimes of violence have been increasing in the past five years.. That in fact murder rates are higher in America than in most industrial countries. Why? Because they are more fierce? No! The reason is that due to greater wealth weapons are more easily obtained. Men universally are getting more fierce, but unfortunately for Americans their fierceness has more deadly results because firearms are more accessible.

The question now facing Americans is, "Should there be stricter control of the sale and use of firearms?" Buying a powerful telescopic-sighted rifle in some States is easier than ordering groceries. It has been stated that if a person had the money he could equip a private infantry division by mail order. One mail order firm in the States coaxes the public to buy a small pocket pistol with the words, "Big kick in a small package! You are always the boss with this triple power, genuine Special Derringer from West Germany." The same firm prints a mail coupon with blank spaces for the customer to tick off the "quantity required" of pistols, rifles, knives and anti-tank guns! In some States, Texas for example, it is stated to be quite the normal thing for the man in the street to strap on his pistol before going out.

Why should men want to carry such uncomfortable things in these modern times? Only because the times are fierce. The jungles and the outbacks have receded to be replaced by the stone and brick "jungles" of city centres where stalk men more fierce than the beasts of prey, because the cunning and the deceitful are the victors.

Yes, 1963 has passed. A year described as a year of "High hopes at the United Nations," when there seemed to be a prospect of a friendlier world and of a narrowing of the gap between the "Have" nations and the "Have Nots".

But now as 1964 is about to commence it becomes obvious that the world is not a friendlier place; the cup of iniquity still fills up and then the end shall come. It is far too late for men to achieve a solution, and so the words of scripture cry out with powerful prophetic voice, and speaking specially of the nation of the Jews—

"We looked for peace, but no good came."

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 and Buffalo.

We do think often of our brethren and sisters across the seas, rejoicing with the few in Ireland in the encouraging response to the effort in witnessing. We join in supplication one for another that each may know the Father's Hand in caring, sustaining and delivering, for He KNOWS the needs of His children. In this faith, may we be helped to grow.

We look forward to our Annual Children's Party, planned to be held in February.

Our continued work in witnessing brings varied inquiries. Are there yet a few who yet will hear?

J.A.DeF.



**Nottingham.** Meadow's Community Centre, Kirkwhite Street.  
(Queen's Drive end), Nottingham. Sundays : Breaking of

As a new year is ushered in the mind travels back over the year that has gone. Was it a year of time well spent or one of missed opportunities ?

Very soon we shall all stand before the Judge of all the earth, and many will be rejected because of what they have not done.

Let us be determined that no opportunity shall be lost in finding pastures for the flock.

## THE REMNANT

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To encourage us we have had Brother Robinson in November with Sister Robinson and also the company of Sister Eunice Francis on December 8th, 1963.

H.J.S.



**Co. Down, Ireland, Newtownards.**

Sundays : Breaking of Bread, Newtownards, 11-30 a.m.,  
Sunday School : 10-45 a.m. Bible Class : Wednesday.

In continuing our Witness in this place, we have received much evidence of the disunity which prevails amongst those whom we have left, as in the Churches. This is saddening and almost incomprehensible that they cannot see the Spirit's teaching.

Though we know that the working of God's Hand is not always evident or clear to us, nor the response of the stranger to the Spirit of The Truth always immediate, we feel blessed in our work and grateful to be called as labourers of His vineyard.

J.P.



**Pentrip, Black Rock, Portmadoc.** Breaking of Bread, Sundays 11.30 a.m. Eureka Class Thursdays 7.30 p.m.

We still consider it a privilege to be allowed to proclaim the Gospel message via the Station poster at Criccieth for contrary to expectations this Station is not to be closed.

It is a pleasure to look forward to the visits from the brethren and sisters.

per J.S.

## THE REMNANT

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**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.

There is anticipation in looking forward to the Sunday School Demonstration and Prize Giving to be held in the Rusholme Public Library, Rusholme, Manchester, on Saturday, January 4th. The subject is "Nebuchadnezzar's Image."

Encouragement is felt in the working of His Spirit in our midst, not only in the "calling" of those without, but in the helping and guiding of those within.

A Special Lecture is planned in our own Hall on Sunday, 2nd February on "God's purpose with Israel," which is felt to be opportune because of recent publicity on Israel in this city.

W.V.B.

