

JUNE 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"**

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AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

LET NOT THY LEFT HAND KNOWETH WHAT  
THY RIGHT HAND DOETH

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

### “The Glory of the Lord filled the Tabernacle”

**T**HROUGH the power of God's Spirit, we have preserved for our help the details concerning the tabernacle built in the wilderness. There is revealed in Exodus its design, its parts, its furniture; how it was assembled. We are told, too, of the cloud which covered it, and of the glory of God which filled it when the work was finished. If its details are discerned, great help is found even today, as we determine to honour and serve our Creator, Israel's God.

Can we put ourselves in Israel's place, in the place of Moses and Aaron. They saw the cloud cover the tabernacle and realized that the glory of God filled it. What an occasion for rejoicing it would be for them! And how they would review in their minds all that had been required concerning that tabernacle before it could be filled with His glory and so become His dwelling place in their midst. We desire to belong to the everlasting house of God. Let us then, brethren and sisters, read of the tabernacle, look for that help, discern the lessons, and God's purpose revealed.

### Built to a Plan

First of all, the tabernacle was to be made according to God's plan given on Mount Sinai. We all recall the circumstances in which this divine plan was revealed. Moses was in the mountain which was covered with a cloud and thick darkness; and shaking with earthquake, the thunder, and the lightning revealing to Moses and Israel the awesomeness of God's Power.

The divine voice spoke out of the cloud. How great the blessing for Israel. What other people ever heard the voice of God speaking to them directly; what other people have had revealed to them so fully the greatness of His power? On this mountain, in these circumstances, Moses received the pattern. This design was not Moses', not Israel's, but God's, given in this way to reveal His Purpose

with His people. There could be no dispute or questioning as to how it was to be built, no adding to it nor taking away from it, for it was given specifically in all its detail there on the Mount. How fitting this is and how important!

Let us consider the help given in this mercy and care in relation to our own lives. Just as it was necessary that His house be built in accordance with His plan, so our lives must conform to His plan, if we are to hope for a place in His House when Jesus returns. It is required that we struggle to conform; **not almost**, but exactly to His plan, else we cannot fit into that purpose. How difficult and painful we as human beings find this. We do not naturally do so, but would rather fit into our own pattern. To conform, then, takes chipping off the rough edges, polishing, and fitting. It hurts at times, but how necessary if we are to fit exactly into that house of God's glory. Let us, then, brethren and sisters, strive to delight in conforming, not resisting, but entering into it with a whole heart, submissive to the knowledge that we must, if we are to know His glory **and** His blessing.

### **“ Offerings . . . willingly with the heart ”**

The instruction of God to Moses said that the tabernacle was to be built with materials offered by Israel, and that only those offerings which each made “willingly with his heart” could be acceptable. How helpful to us if we perceive the wisdom of this divine instruction. Only those whose hearts were bound to it and to Him were to have a part in the offering. God wants only willing, loving-hearted gifts, those made with no reservations or holding back. Anything less than this is not acceptable, as it is just a form, or the expected thing. God knows the heart, whether we do offer wholeheartedly. Only if **in His sight** this is so, can we hope to be a part when Jesus comes to assemble this house.

Can we enter into the brethren's feelings as the tabernacle was being built, as it was carefully assembled, and finally as the cloud moved over it and the glory entered? Would not the faithful who

had offered for it say with joy in their heart, "My gift is there, a part of this house. Surely it is acceptable to God, for His Spirit is dwelling with it." How grateful, how privileged, and how much a part of that house they must have felt, really belonging to it, joining themselves close with each other in faith, and with their God in the mutual fulfillment. Must we not, brethren and sisters, feel just as close now, striving for the reality of His presence in His House; rejoicing that we are part of it, joined to it in spirit, praying that when the Spirit fills it, in reality, our parts may be acceptable. It can only be so as we willingly offer, conforming our ways to His.

### A Divine Plan

Let us consider for a moment another aspect of God's plan. Let us remember that God could have caused by His great power, the tabernacle to be built for Israel, in the same way He caused the earth to assume form and meaning in His work of Creation.

But no, it was decreed in His wisdom, that all of Israel who were willing and wise-hearted, should have a real part. His children were to know the privilege and also the great responsibility of a part in His great and wonderful work. All who worked in its building could say when it was done, "I have given of myself for it, I have expended time, effort, and love. I have joined in the fellowship of the work with my brethren and with my Father." It becomes readily apparent how much closer each of the brethren would feel for having had so much a part in the building. Can we then appreciate why the faithful, willing, wise-hearted ones would rejoice and bless God as they saw the cloud, hovering over their work, and knew that the glory of God filled it? How full a reward for their labour, how satisfying to their desire to glorify Him, their God!

Let us, then, willingly and wise-heartedly enter into the work allowed us, with the knowledge that it is done for God. Let us rejoice that we are allowed the privilege, anticipating the time when the house will be assembled, and our work done in fellowship

with all who have striven to glorify God, may be accepted of the Spirit. To the faithful in Israel, this tabernacle made in accordance with God's plan and wisdom spoke plainly of their hope. It speaks to us as well.

### **“Behold they had done it as the Lord had commanded”**

As the work was finished, it is recorded,

“. . . the children of Israel did according to all that the Lord commanded Moses, so did they. And they brought the tabernacle unto Moses. . . .” (Exodus 39 : 32-33).

How telling the words, the desire expressed in “they brought the tabernacle to Moses.” Why did they do so? Verse 43 helps us discern:

“And Moses did look upon all the work, and behold they had done it **as the Lord had commanded**, even so had they done it; and Moses blessed them.”

Why did Moses look at their work? Was it not an inspection, a judging to see whether it was in fact done in accordance with the divine commands given, to be sure that no detail, large or small, had been overlooked or added? How carefully Moses would examine each item, to be sure, fearing lest any slip be made in his judging: for he knew it was to go into the house of God. How fearful too, the workers would be as they waited and watched. “Have we done it rightly, carefully, lovingly?” They would fear lest they had failed in their work, had lacked in some detail which would make it unfit for the tabernacle.

Does not this point forward so very clearly, brethren and sisters, to the One who is to come to judge our work, whether it is fit to be part of His House? How careful He will be in Judgment, how fearful we will feel as it comes under His scrutiny. The record concerning Israel is “they had done it as the Lord had commanded . . . and Moses blessed them.” Jesus, too, will bless those who have worked as God commanded, in obedience to His Law, in conforming to His requirements.

Let us then, look to our work now, examining it as if it were being examined by the Lord Jesus. Let us examine it with fear. Cognizant of our great loss should it be judged unacceptable.

### “The Glory of the Lord filled the Tabernacle”

Following his careful examination of the parts for the tabernacle, Moses assembled it into a whole, the House of God. Again how careful he was to do it “as the Lord commanded Moses.” It had been faithfully done, nothing was left to Moses’ desire or thoughts. How like the work of Jesus. He had to submit in all His life to God, fulfilling all righteousness, submitting always the flesh to the Spirit—“Nevertheless not my will, but thy will be done.”

We are told in Exodus 40 : 33, “So Moses finished the work.” He laboured faithfully for the house, seeing afar off the joyful end to which the work pointed

Jesus’ words as He died are recorded in John 19 : 30—“It is finished.” He, too, in faith looked forward to His Father’s purpose. His victory over the flesh was complete, and thus it became possible for the house of God to become an ultimate reality, filled with the Spirit.

Our mind goes to Paul’s words concerning His work—

“ . . . Jesus Christ himself being the chief cornerstone;  
In whom all the building **fitly framed together** groweth unto an holy temple in the Lord:  
In whom **ye also** are builded together for an habitation of God through the Spirit ” (Ephesians 2 : 20-22).

“**Fitly framed together**”—to be closely joined! How we long for this, and work for it even now in His house. It can only be, brethren and sisters, as we unite in the fellowship of the work in His love, leaving the hindrance of **self** behind, in the desire to glorify our God and His Son. Let us work for the blessing foreshadowed to Israel, and to ourselves in joyful gratitude, and in fear.

## Christendom — *and others* — Astray (74)

**The Spirit of the Law the Spirit of Christ.**  
**“The letter killeth, but the spirit giveth  
life” II Corinthians 3 : 6.**

**C**HRISTENDOM claim that their laws are based upon the Law of God, which gives the impression that the Law of God is little different from ordinary law. How false this impression; how lacking in appreciation of God’s Law. The Churches meet regularly to discuss their laws in their solemn assemblies, sometimes called synods, and sometimes ecumenical councils, wherein they constantly debate the need to change their laws and adapt them to the circumstances of modern times. As they change their Laws, it will be seen that more liberty is given to their members until the description of such laws as ‘Christian’ becomes a mockery.

In contrast, God’s Law is unchangeable. The teaching of the Law of Moses is the same as the Law of Christ. Both are Spirit—a term which needs carefully to be considered—both are the means of conveying the living power of God for “reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” Truly—

**“The Law of the Lord is Perfect”**

Psalm 19 : 7.

The learned of the churches may seem very brilliant when they discuss their laws, but their great libraries which contain the volumes of their works are but the “letter which killeth.” One and all, their volumes are dead, and those who try to master their contents become moribund in the catacombs of their teaching.

God’s Law is entirely different. To find words to describe its divine power and glory is impossible. To understand in a measure its illimitable greatness and majesty, it is necessary to consider God’s Law in creation.

A most powerful and sublime address is found on this subject in Psalm 19. Let us join David in his contemplation:

“The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world” Psalm 19 : 1-4.

To look to the heavens either by day or by night is to behold an unspeakable glory. In the presence of such magnificent greatness, man is made to feel a tiny, frail creature which he really is, but the lesson goes further: David declares that these wonders show the glory of God, and from them proceeds an inaudible voice to every part of the inhabited earth. They tell of the division of the day from the night, and speak of “signs, and seasons, and days, and years.” The glory is immediately apparent. The wonder of their law and order has to be experienced to be appreciated. In due time it is realized that the “times and seasons” of which they speak can be relied upon as much as God Himself.

Having beheld the glory of the sun rising in the heavens as a “bridegroom coming out of his chamber,” and the beauty and wonder of the stars in their courses, all speaking of the glory of the Creator and the immutability of His purpose,—David asks us to pause, to consider, to meditate, and realize that—“The Law of the Lord is perfect.” Look at the heavens in which the Law of the Lord is invisibly but clearly written, and then turning to the Law of Moses with David’s help enables the mind to grasp that the glory of God seen in His creation is to be found in His Law with sufficient information, not only to see the glory, but also to know its purpose and how a merciful share may be obtained therein. The beauty and glory of the Law of God is finally to be seen in the redeemed, who having had this Law written in their hearts, reveal in their “tongue the law of kindness.”

David says that, “The law of the Lord is perfect, converting the soul” (that is, restoring the life). Human laws are forbidding and



punitive, without power to form character or create love. The Law of God is gloriously different, because it is the spirit or power of God enabling man to gain control of himself and bring forth the attributes as seen in Christ, the “altogether lovely.” By the spirit of the Law, men and women who are naturally brutish can become loving and loveable. As a company they are drawn by “cords of love,” and in the Kingdom will exhibit to all peoples the wonder of the Law of God in its unique power to bring forth such loving-kindness.

The Law of God which David declares to be “perfect” is the Spirit or power of God; indeed, it is the expression of all the wondrous attributes of God. It is the only means whereby these excellent qualities may be transmitted to a people who will give themselves fully to them in humble appreciation of the provision that God has made in His Law. May an appeal be made that the Law of Moses be considered with the face turned upwards to the glory of the heavens so that what is seen there may direct the mind to the glory in the Law; and what is more, that the divine purpose of such unutterable glory may be discovered.

Only by the Spirit or power of the Law may we come to know, and to show in our lives the beautiful qualities of God and His Son; of “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness temperance.” It is in this Spirit that not only are we to live but also to walk, that we might of the Spirit reap life everlasting. It is in this glorious sense that the Word declares that “the spirit giveth life.” Let us beware of that which killeth.

### **The “letter killeth” II Corinthians 3 : 6.**

These words are more true than can at first be realized. It is doubtful whether any library of an ordinary town could hold all the letters or encyclicals that popes have written concerning church law over the centuries. Their ponderousness is like the shroud covering the dead. To lift their covers exposes the decaying corpse of elaborate thoughts without any promise or hope of life.

Other churches have attempted to define their position in regard to belief by drawing up certain "Articles of faith," which in some instances are "incomprehensible" and reveal no living power or spirit.

The 'others'—those who once had the Truth—have come to rely upon a 'letter' called a "Statement of Faith". In the early days of the Truth, this no doubt served a useful purpose; especially as it was not looked upon as being a complete expression of all that should be believed; but rather one that gave items which had been called in question, and which it was necessary should be set out so that there should be no doubt as to the position of the Body respecting such questions.

It is profitable to look back on the history of the "Statement of Faith." As God has seen fit to place first one trial and then another upon the Body, it became necessary to make additions to the "Statement of Faith."

After the trouble in 1873, due to the heresy of those saying that Christ had clean flesh and so could not sin; this error was included in the items to be rejected.

When the Body was assailed in 1885 with those who doubted the completed inspiration of the Scriptures, then other additions had to be made to "The Statement of Faith" in an endeavour to make the position of the Body clear.

When the heresy was taught in 1894 that those who rejected the Truth having been completely enlightened would not be raised, again the "Statement of Faith" was altered and became known as the "Amended Statement of Faith."

A consideration of these facts will show that the "Statement of Faith" is never complete; nor ever will be. Some of the 'others' at the present time confess with great ardency that they believe

in the "Amended Statement of Faith" without reservations. If this is put to the test, it really means nothing. If the many sects of the 'others' were asked to subscribe to the same declaration, they would readily do so. It cannot be too strongly emphasized that the "Statement of Faith" is no more than a man-made "letter" which may express the spirit in a measure, but falls far short of that complete testimony in which belief is essential to salvation. Those who make such loud protestations of their belief in the "Amended Statement of Faith" without reservation would do well to consider its limitations and that it is only a 'letter.' They will be wise to see that God brings a test to each succeeding generation; tests on points of belief which could not have been foreseen in any "Statement of Faith." Think of the issues which have arisen on which the "Statement of Faith" says nothing: munition making, divorce, civil defence, partnerships with the alien in business or in trade union or trade associations. It has been assumed that because the "Statement of Faith" is complete that any other items may be regarded as a matter of opinion and that the divine will cannot be ascertained in respect of them. Surely a Body professing to be the Body of Christ must know that God will dwell in them and walk in them. For what purpose? Not to allow speculation on issues which arise with consequent divergence of opinion and disunity; but rather to reveal as a reward to earnest seeking of the divine mind on each and every matter so that the Body may be **one** in spirit and in truth.

To try and condense the living power of the Spirit into a list of man-made articles of faith is like trying to take hold of and pack in a box the glory and the power of the sun. The "Statement of Faith" has served a useful purpose, but now it is more prominent through misuse than use. By over use the "Statement" has become the letter "which killeth," drawing minds away from that which transcends it in importance as much as the exalted heavens do the earth—namely, the Spirit as seen in the Law of God.

Those who would learn to enjoy the life-giving properties of the Spirit must leave the cave of the 'letter' and come abroad into the divine light of the heavens which is so beautifully mirrored in the Law of God.

(To be continued)

**“Let not thy Left Hand know what thy  
Right Hand doeth”**

—Matt. 6, v. 3.

Matthew 6, vv. 1/4:

“Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father in heaven.

“Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

“But when thou doest alms, let not thy left hand know what thy right hand doeth.

“That thine alms may be in secret, and thy Father which seeth in secret Himself shall reward thee openly.”

**WHAT** is the lesson which the Lord Jesus was desirous to convey when He said “let not thy left hand know what thy right hand doeth?”

Perhaps the first thing to notice is the fact that this command is concerning the giving of alms, a word which implies a discerning of a need, so can we begin to see that when a need is discerned it must be dealt with in a particular way.

Help is not to be given in an ostentatious way, with a sounding of a trumpet, to let everyone know what we are doing, to be seen of men, otherwise it is of no value whatsoever, when we should have no reward of our Father which is in heaven. Why is this?

Is it because by nature men and women like to be thought well of by their fellow men and they love to advertise their good deeds.

It is well known that men will vie with one another in attempts to head the list of subscribers to various charities, but only that it might be 'seen of men' and is nothing more than a display of pride and hypocrisy.

Take away all subscription lists and advertisement of donors; make all gifts to charities anonymous and it would result in a very poor subscription or none at all. It is true to say that in many cases gifts are solicited under pressure, and others are offered either to curry favour or keep up appearances, and are not the result of a keen perception of a need or neither a sincere desire to help. Yet the givers have their reward as the scriptures say, but in the sight of God the world's alms are an abomination and a mockery.

Therefore we have the warning in verse 2:—

“When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.”

It is sad but true that men prefer the glory of men rather than the praise of God, and proves beyond any doubt what a victim man is of pride.

The people of God are called to be one family united to one another. Each one has a duty to every member of that family; many members, yet one body. When a need is discerned, that need must be met, not with any outward show, not with the sounding of a trumpet, but in secret, in a manner where all pride is put away.

And surely when alms are given in sincerity for the express benefit of the one in need, is it not a God-given opportunity to express before God that all that they have has but been received of God.

“OF THINE OWN HAVE WE GIVEN THEE.”

What a wonderful expression of gratitude is seen in the words of David, when he discerned the need for the building of God's house.

“For all things come of thee and of thine own have we given thee ” (I Chron. 29, v. 14).

No pride, no selfishness, no ostentation, but a humble recognition of God's goodness. The flesh by nature is selfish and proud. By nature man likes to be praised by his fellowmen. God knows this trait in human nature, hence the warning of Christ:—

“Take heed that ye do not **your** alms before men to be seen of them, otherwise ye have no reward of your Father which is in heaven.”

If we desire our alms to be done before all, to be seen of men, we shall have our reward in this life, but of what value will it be? We must cultivate the habit of doing alms in secret, and not let our left hand know what our right hand doeth; then we shall certainly be among those spoken of in Matthew 25, vv. 34-40:—

“Then shall the King say unto them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;

“For I was an hungred, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in.

“Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

“Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

“When saw we thee a stranger, and took thee in? or naked, and clothed thee?

“Or when saw we thee sick, or in prison, and came unto thee?

“And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Matt. 25, vv. 35-40.

J.S.

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

“BEHOLD, THE VALIANT ONES CRY WITHOUT, THE ENVOYS OF PEACE WEEP BITTERLY. THE HIGHWAYS LIE WASTE, THE WAYFARING MAN CEASES. COVENANTS ARE BROKEN, WITNESSES ARE DESPISED, THERE IS NO REGARD FOR MAN.”

(Isaiah 33, vv. 7-8 R.S.V.)

**A**T the beginning of the year the Russian leader expressed the opinion that Russia, the United States and other countries could make 1964 a year of decisive change for the better in the entire international situation. About the same time the United States Secretary of Defence announced that the total Defence Budget to be submitted was to be less than the previous one; the first time such a reduction has been made in peace time since 1958.

To the world at large there seemed to be indications of better things, and certainly the mass opinion was that this was urgently needed. Nevertheless the history of peace efforts during the last few decades has given much cause for doubt in the minds of ordinary individuals.

The facts of such efforts when listed are striking, for they reveal the greatness of man's failure to live at peace, and to find peace.

- 1914-18 More than eight million men killed in the First World War.
- 1919 Treaty of Versailles signed.
- 1920 League of Nations set up in Geneva under Treaty of Versailles. Its Covenant stating that, if peace was to be maintained, national armaments must be cut “to the lowest consistent with national safety.”
- 1925 The League created a Disarmament Commission.
- 1930 Commission's draft disarmament plan was rejected by Germany, who had been disarmed after the war.

## THE REMNANT

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- 1932 A conference "for the reduction and limitation of armaments" was called, by the League's Council. But no progress was made.
- 1933 The Germans re-arm under the Nazi leader. A British plan for partial disarmament failed, and the Disarmament Conference was adjourned indefinitely.
- 1939-45 Second World War; more than fifteen million lose their lives.
- 1945 War ended in August when United States aircraft drop first atomic bombs on Japan. In October the United Nations (successor to the League of Nations) started work, with headquarters in New York.
- 1946 The United Nations set up Atomic Energy Commission to stop the use of Nuclear power for war.
- 1947 The United Nations set up Commission for Conventional Armaments "for the general regulation and reduction of armaments and armed forces."
- 1950-53 The United Nations' forces fight war in Korea (150,000 casualties).
- 1952 Because of slow progress, the two U.N. commissions were merged into one U.N. Disarmament Commission.
- 1953 Russia tested her first hydrogen bomb (four years behind U.S.A.).
- 1955 Russia refused to eliminate nuclear arms before reductions in other arms were made.
- 1956-57 Russia withdrew from Disarmament Commission.
- 1958 The United States, Russia and Britain met at Geneva on 31st October to try to find a way to end nuclear tests under amicable control.
- 1959-63 Various plans were suggested, including a proposal for a nuclear free zone in Central Europe. But the powers could not agree on what was to be the safeguard against secret re-arming.
- 1963 On 5th August a "partial" treaty to ban nuclear testing everywhere except underground was signed in Moscow.



Such are the salient features concerning the efforts of the World's "valiant ones" and of their "peace envoys" to bring peace.

In context with such a situation the scripture has a message:—

"Behold, their valiant ones (Margin, messengers) shall cry without: the ambassadors of peace shall weep bitterly."

(Isaiah 33, v. 7.)

Consider the import of this statement. Men's efforts for peace are thwarted because they cannot rely upon their fellows honouring the agreements made before witnesses. "Covenants are broken, witnesses are despised," says God's record.

Of course it has to be admitted that there has been an historical fulfillment of such words. The Assyrian spoiler of Israel was aptly described as one that dealt treacherously, the words are:—

"Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee."

At the time of Hezekiah attempts were made to appease the Syrian power with the tribute which had been demanded of 300 talents of silver and 30 talents of gold (2 Kings 18, v. 14). But the offering was in vain for war still came to Jerusalem, and the Assyrians failed to honour the bargain. But men do not change in their ways and outlook as years go by, neither does the divine record fail to have a present message. It is the same at the present time, with the implication that these are the times of the final fulfilment which this article will endeavour to show.

It has been said that recently the Americans and Russians seem to be developing the practice of responding to each other in various kinds of arms limitation. First there has been a mutual reduction in military budgets followed by an announcement from both sides that they are planning to cut back their production of fissile material for weapons. Now is the time for a new approach to the problem of finding peace say leading scholars and thinkers. Nevertheless the opinion has been expressed that though there seems to

be a trend towards more amicable relations between East and West such a situation carries with it a danger as well as a hope. Real disarmament it has been said, cannot begin until there is in existence a legally binding agreement, with built-in-safeguards against cheating. The test-ban could be ended by either at any moment, and the same it was presumed, applied to the decisions to curtail the production of fissile material for military purposes.

If a legally binding agreement is the new approach to the problem then in the light of the Word of God and of past events what hope is there of success? "Covenants are broken, witnesses are despised, there is no regard for man," says the voice of infinite wisdom. How apposite is the phrase "there is no regard for man" in view of certain estimations concerning the world's nuclear stock-piles that have become known. The estimate is that in the U.S.A. until 1955 about 70,000 kg of uranium was produced and that from 1956 this amount could be turned out in a year. Assuming an output of 50,000 kg. a year and a requirement of 10 kg. for each this would provide 5,000 bombs or warheads a year since 1956. With 7,000 weapons built from the pre-1955 output, this would allow for about 50,000 uranium weapons. Plutonium production similarly estimated would provide for over 500 weapons a year. So the American stockpile of such weapons it would seem is over 50,000 and may reach to 75,000 at the present time. In addition this stockpile is increasing every year by between 5,000 and 10,000. What significance for peace then can be assumed from the statement that fissile material production is to be reduced? Is it more of an economic move than a peace move after all, especially as it is estimated that 5,000 weapons cost about 850 million dollars to produce? The size of Russian production however is much more speculative. It was generally assumed a year or two ago that if the Americans had 50,000 weapons, the Russians had between 5,000 and 10,000 and the British perhaps 1,500. But whatever the amount is, the Russians have announced that in the next few years the plan is to make a substantial reduction in their production of

uranium weapons. But where is the regard for man in all this when such colossal destructive power is considered? Is there any great regard for man in view of the number of tests that have occurred, each contributing in a measure to a poisoning and polluting of the earth? Was there any great regard in 1945 when Japan was humiliated by such means?

Some in Britain have voiced the opinion that Britain should abandon control over the nuclear weapon, for economy and example.

The fallacious reply has been that the abandoning of control over the nuclear weapon, would deprive the nation of its power to be a disinterested champion of law and order. In view of the colossal power of the giants how futile is this conception.

Yes, things may seem a little easier in international relations, but the scripture sounds the warning against complacency. Covenants are only made to be broken, they are only arranged to suit purposes that later may be changed. Why is Russia more friendly to the West? Is it because of the rift in the Eastern ranks? China accuses Russia with the words, "Today the strength of the true Communists and Marxists is ever growing, while the boat of the revisionists is leaking. It has begun to sink and no doubt it will inevitably founder." Russia is peeved by such statements from a country which she thinks belongs to a subordinate place in the Communist world, and so she seeks to be on easier terms with the West, but what a weak foundation for peace is such a situation.

There is only one real solution for this age which the scripture in stirring words declares will be the outcome of the time when peace efforts fail:—

"The Lord is exalted; for He dwelleth on high : He hath filled Zion with judgement and righteousness. And wisdom and knowledge (at the present lacking) shall be the STABILITY of thy times, and strength of salvation . . ." (Isaiah 33, vv. 5-6.)

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 Class: Mid-week, Forestville, Hamburg, Buffalo, and Orchard Park.

The subject for the May 19th Special Lecture was PROGRESS AND ACHIEVEMENT. Keynote of This Age! It was advertised by distributed and mailed invitations, newspaper display adverts, and large cards posted in 200 buses.

Correspondence with Christadelphians and others continues.

In the anticipated return of the visitors, experiences and benefits are gratefully shared, and as always, it is hoped that the Spirit of fellowship prevails to help all.

In that same spirit, we are united at the Fraternal Gatherings and in all proceedings in The House.

J. A. DeF.

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

Sundays, Breaking of Bread, Newtownards, 11.30 a.m.  
Sunday School: 10.30 a.m. Bible Class: Wednesday.

We have great cause for gratitude in the steadying influence of our Father's guidance, as we receive examples of the extremes reached by both 'right' and 'left' where the Spirit has departed; at the same time to receive (as we have done) light unexpectedly on a Scripture that has been a difficulty for many years, strengthens our faith and gives added assurance of His loving care.

We were also greatly helped during the few days we had Bro. Smith, Sister Glenn and Sister Hazel Glenn with us. Days both joyful and uplifting. We thank Bro. Smith for ministering to us.  
J.P.

**Nottingham.** Meadow's Community Centre, Kirkwhite Street (Queen's Drive end), Nottingham. Sundays: Breaking of Bread, 11.0 a.m., Bible Class 3.0 p.m., Thursdays: People's Hall, 7.30 p.m., Eureka and Class Subjects alternately.

We are glad to hear of the improved health of Sister Hazel Glenn and pray that her extended stay at Manchester will prove to be complete recovery.

## THE REMNANT

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We thank Bro. W. G. Butterfield for his ministrations on May 10th when with Sister W. G. Butterfield we were pleased to have them with us at the Table of the Lord.

Our Class Subjects prove to be a source of help week by week.  
H.J.S.

**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.

To be co-labourers together with God is a great honour. In witnessing to the Truth by preaching the Gospel we can do nothing more than plant or water. It is God who giveth the increase. It is necessary that we should be reminded of this by practical experience by being able to observe that God works with those who are called, allowing certain experiences of an unusual character to help towards an appreciation of the opportunity to become united to Him through His Son. In more ways than one recent experiences have shown that His presence is amongst us working for our help in one direction and another.

On Tuesday, May 5th, a number of brethren and sisters were at Manchester Airport to see the departure of Sister Glenn for the States. Her visit has been a source of mutual help and joy in the knowledge that these contacts are allowed for our strengthening and encouragement. With gratitude we acknowledge that He knows our needs, and makes adequate provision to see that they are supplied.  
W.V.B.

**“Pentrip,” Black Rock, Portmadoc.**

Breaking of Bread: Sundays, 11 a.m.

Eureka Class: Thursdays, 7.30 p.m.

We have been busy preparing for the Special Effort arranged to be given in the Girl Guides Hall, Snowdon Street, Portmadoc.

The subject is: “Christ to return to this earth. Signs and Warnings for those anxious for His approval when He comes.” Speaker: J. Smith, Manchester.

Rejoicing is felt that we are able to preach the gospel and feel greatly privileged to do so.  
—per J.S.