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A WITNESS TO THE TRUTH

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

"Take heed ye be not deceived"

AT THE TABLE OF THE LORD

REMEMBER YE THE LAW OF MOSES MY SERVANT

KNOWLEDGE PUFFETH UP

THE 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

“ So Run That Ye May Obtain ”

The Apostle Paul often used well-known and commonplace examples to help his brethren and sisters bring the teachings closer to them, and to light with meaning, the requirement. We, too, can find that his words will bring many things home to us.

In I Corinthians 9:24-27, we are shown the examples of those who are engaged in a contest, a race, exerting for the prize; and, we are reminded that this is just like the struggle in which every faithful brother and sister is engaged—the prize, however, being infinitely more to be valued, the everlasting gift of life, joy, and peace. Of this, the Apostle Paul exhorts, “ So run that ye may obtain.” But the contest is hard, and we must be ready with every ounce of strength to agonize. Yet comfort is given, for in the race, we are not alone; before us, many have run, and their example is recorded. In Hebrews 11, our mind is taken back to Abel, Enoch, Noah, and Abraham, who faced the same struggle, by faith—

“ . . . Not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.”

These are our brethren and sisters who have faithfully run so that they might “ obtain.” How did they do it, and how must we do, if we hope to be with them when the contest is over?

“ Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.” (Hebrews 12:1).

Laying Aside Every Weight

Naturally speaking, any unnecessary weight carried in a race would result in effort being wasted, and so hold back the runner. Must not we heed the Apostle's words, then? The struggle to win requires our unencumbered strength, so we must be diligent and zealous in removing all the handicaps which would sap the vital strength. We are to run with patience, or long enduring. Many, many trials are placed upon us by the Father, to test our strength and to increase it. If we allow these chastenings to be ignored, failing to find in them help and sustenance, then we shall be hindered in our running, and find that we are wasting strength—and are fighting the friend and not the enemy. The trial that is placed upon us is just right for us. God knows this is what is needed, and it must be borne with yieldingness and joy, because we recognize the Giver.

How often our own minds contrive to make a weight or burden for us—imagination and anticipation of trouble, fretting at incon-

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veniences, failing to be decisive in dealing with wrong, especially our own. And there are the weeds which choke out the true seed—temporal cares and interests, which please the flesh, but kill the Spirit. All these are the weights which must be “laid aside” if we are running to “obtain.” The Lord Jesus has said, “But he that shall endure to the end, the same shall be saved.”

Let us, then, conserve our strength, and channel it with wisdom, that we may find the endurance to finish the course, ever reaching out, striving for the prize.

Striving For The Mastery

“And every man that striveth for the mastery, is temperate in all things.” I Corinthians 9 : 25. As, naturally speaking, the contestants in a race are required to be in very rigid training, by self-denial they are making themselves best fitted to run—so we who are seeking for an incorruptible prize, must be temperate, or in control of self, striving or agonizing for the mastery. From experience, we know the struggle necessary to master our own selves, to deny those impulses which cause us to stumble in our course. From experience also, as a measure of self-control is achieved, is there not found an added inner strength because of the self-denial and overcoming. We have the example of our Head, *the One* who has completely put aside self in submission to His Father. He encourages His brethren and sisters who are striving to follow Him, with His words :

“If any man will come after me, let him deny himself, and take up his cross, and follow me.”

Brethren and sisters, let us take hold of these words, apply them to our own lives. How quickly, how easily we can deny others, but how it hurts to say “no” to ourselves. Yet this is the being “temperate” in all things, which leads us to the mastery.

“ Keeping Under ”

Did not Paul recognize the importance of this constant fight against self? For he tells us in I Corinthians 9 : 26, 27—

“I therefore so run, not as uncertainly ; so fight I, not as one that beateth the air ; but I keep under my body, and bring it into subjection : lest that by any means, when I have preached to others, I myself should be a castaway.”

His striving was not uncertainly, without object or goal ; but, was decisive. He recognized the adversary and was direct and courageous. The blows he ministered were telling, and not energy wasted.

Brethren and sisters, can we recognize as clearly what we must fight? Paul says in Romans 7 : 18-24—

“For I know that in me (that is in my flesh) dwelleth no good thing ; for to will is present with me ; but how to perform that which is

good, I find not. . . . For I delight in the law of God after the inward man ; but I see another law in my members, . . . bringing me into captivity to the law of sin, which is in my members. O wretched man that I am ! who shall deliver me from the body of this death."

It is a life-time labour, this battle to keep under. The Greek word used for "keep under" helps to an understanding of just what we must learn to do. The same original word is used for "weary," in Luke 18 : 4, 5—in the parable of the unjust judge. This judge, in speaking of the widow who besought his help with importunity, said : ". . . though I fear not God nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me." Whilst the purpose of the parable is to show that the faithful must seek God's help with importunity, it will be noted that the unjust judge, in order to free himself of continual seeking, granted the widow's petition ; otherwise he would become *weary* or brought down. In the continual relentless struggle against evil this must be in the same manner "brought down," "kept under." The mind reflecting upon this need goes back to the burnt offering, the head of which was placed on the altar and then the legs and inward parts washed and placed to it. All was then consumed by the fire of the altar. In this consumption of the flesh and in the continual burning which was required by the law upon the altar was shown the work of the Spirit in the overcoming of mortal flesh,—which is indeed a sweet savour unto God.

It was the death of the Lord Jesus which has opened the way for us, and so as partakers of that, by a dying daily, we may be granted the life eternal with Him—an everlasting offering to the Father. It is as the Apostle Paul speaks in Philippians 3 : 10-14—to "know him, and the power of his resurrection, and the fellowship of his suffering being made *conformable unto his death*. . . ." Paul's desire, he tells us, was that he might attain unto the resurrection of the dead, and so reach the goal set before him. He continues—

" . . . but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

The word *apprehended* is used in the sense of seizing hold of. It is the same word used as "obtain," in the verse, "so run that ye may obtain." It helps to bring out Paul's yearning to seize hold of the goal set before him, because he appreciated the marvellous way he had been seized hold of by the Lord Jesus. His warning to us is "So run that ye may seize hold." It is a yearning, a striving, a reaching for a gift which we can never earn, but because God in mercy has *seized hold* upon us, we must put our whole hearts to this apprehending.

“ Sought It Not With Faith ”

Many have failed in this race, having lost the wonders of the hope. Yet how they laboured ! Romans 9 : 31, 32—

“But Israel, which followed after the law of righteousness, hath not attained unto the law of righteousness. Wherefore ? because they sought it not by faith, but as it were by the works of the law.”

It is faith alone which makes our works acceptable. Without faith, we fall into form so hateful to the Almighty. But from whence cometh faith—for it is a quality which by nature we utterly lack ?

Is it not by experience, that faith is developed ? We have spoken of offering our lives upon the altar, that the Spirit fire may consume the flesh. Is it not this fire which, leading us through many experiences, gradually builds in us the indestructable gold, which is *tried* faith ?

Then, brethren and sisters, let us acknowledge that in our lives, all that happens is toward the purpose of making us *faith*-full. When we learn to find in each experience the Spirit's lesson, the chastening and correction of self, the awakening to the hand of the Creator moulding us, the guiding and self-searching spirit which so delights THE Spirit—then shall we also be attaining to faith. Faith which makes our work pleasing and which enables us, in the race which we are running, to find, as the Psalmist says in Psalm 84, that the places of weeping (Bacas) will become wells of refreshment.

The Apostle's exhortation to “ so run that ye may obtain ” entails many painful experiences ; but through them, we are enabled to learn and so grow in faith, and thus to pass with joy “ from strength to strength.”

J. A. De F.



Remember Ye the Law of Moses My Servant

“He that curseth his father, or his mother, shall surely be put to death.” (Exod. 24 v. 7).

Israel as God's people were taught two essentials of righteousness ; to uphold the right and to condemn the wrong. It was not sufficient that they agreed as a people to honour father and mother, and merely disagreed with those who opposed the command. They were required to condemn the wrong to the extent of putting to death any who rebelled against the command.

This dual aspect of the Truth, is one stressed throughout divine instruction, and it is most important that it be appreciated because it is contrary to natural sentiment. Many ‘ good ’ people will assent to certain commands as abstract propositions, but whether they are

faithful is proved only to the extent they will condemn those who do not. In this aspect of divine wisdom is seen the doctrine of fellowship ; the condition on which mortals may become and remain ' fellows ' of the One who is immortal. There is a sweet reasonableness about this requirement of Yahweh although to Gentile minds it may seem harsh. Of what value is a faith which consents to divine commands but hesitates to condemn rebellion against them ? Such faith may pass as respectable in Christendom, but to the Spirit it is nauseous ; and those whose faith becomes so insipid are also nauseous to Christ : He says :

"I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

(Rev. 3 vv 15/16).

Lukewarm faith can neither supply the refreshing cup of *cold* water, nor the fervent *heat* of zeal. Where brethren's faith is so lifeless, although they may continue in certain works, they are as repulsive to the Spirit as vomit to the human body. No figure could be more powerful to describe the true position of those whose faith is neutral ; who whilst generally assenting to uphold certain ' Articles of Faith ' are not prepared to show any diligence or vigour against any reservation or subversion of the Faith. Such may eventually find themselves in communities like Laodicea, ' rich and increased with goods and in need of nothing ' ; but blind to their true position as Christ shows, for indeed their poverty is so great they are without Christ. He is outside their assembly—at the door—and not inside.

" All Israel shall hear and fear." (Deut. 21 v. 21)

To bring home to the minds of all brethren and sisters in Israel the imperative need of a faith strong enough to condemn wrong, that is, strong enough to condemn those guilty of wrong, divine instructions were given which could not fail to impart this vital lesson. There are many, professing to be Christ's brethren, who will condemn wrong in the abstract, but shrink from condemning those responsible. There is a mistaken idea of Christian charity in such an attitude. To try and separate the works of evil from the worker, and condemn the works and not the worker, may well serve the ' philosophy and vain deceit ' of men but is nowhere suggested in the Word. What to men in this regard may seem charitable, to God is abominable. Faith, true faith, is proved by a condemnation which is prepared to put away evil. This can be done in only one of two ways : either by helping the offender to repent, which means a confessing and a forsaking of the wrong ; or if this cannot be achieved by the putting away of the wicked persons by withdrawals. How undermining of true faith is the suggestion that the works can be condemned without condemning the worker. Yet this has been

the plea of those bodies leaving the Truth in recent years, and the result is that the faith of many has been overthrown.

Israel, who were God's Ecclesia in the wilderness (Acts 7 v. 38) were given the same spirit of Christ to save them as is given to the Ecclesias now. The form of God's instruction was adapted to serve the needs of a nation called out from darkness, from Egypt ; but the spirit of all this instruction was the same as now, hence its value ' for our learning and admonition upon whom the ends of the ages are come.'

How was evil to be put away in Israel in the case of rebellious children? Being the Kingdom of God, judgment was essentially summary, for the preservation of the Kingdom. Withdrawal could not have served the divine purpose as now, when those who are rebels can be returned to the world to which in heart they belong. In the days of Israel it was a time when His judgments were in the earth, foreshadowing the ultimate judgment of all flesh. Rebellious children, that is, children who could not be entreated or corrected, were to be brought to the elders of the city. After hearing the evidence of guilt, then :

"All the men of his city shall stone him with stones, that he die ; so shalt thou put away evil away from among you ; and all Israel shall hear and fear." (Deut. 21 v. 21).

The lesson was made more salutary by the requirement of the law that the dead body should be hung up on a tree before Israel until sundown. There were added these significant words :

"For he that is hanged is cursed of God" (Deut. 21 v. 23)

Imagine the scene as it might be to-day. A vicious 'teen-ager' beyond parental control, guilty of some brutish crime, instead of being talked to by kindly magistrates who may mean well but know not the true law, instead of being excused by the effusive and meaningless jargon of 'phsyciatrists,' is dealt with according to divine law—stoned by his fellow citizens, and then hung up as a spectacle of divine condemnation—'cursed of God': how arresting this would be, for the evil which threatens the harmony of all society would, if it were allowed to continue, cause its destruction.

Truly, the ways of Yahweh are wonderful and past finding out (that is naturally). His mercy is great ; long-suffering whilst there is hope, and then for the sake of all when hope has gone He removes the evil. This in the case of Israel is clearly demonstrated. No excuse that only the work of evil was to be condemned. The worker was responsible. Evil must be put away : either by the worker of evil confessing and forsaking the evil, or the worker of evil must be destroyed in a way which would bring home to every brother and sister this much needed lesson. Once the notion enters the Body that it is possible to condemn the works of evil and not the worker,

declension of true faith will soon take place. Philosophy has its own way of dealing with evil, by separating the work and the worker. It seems so much more charitable to condemn works, and not those responsible ; but such action is only a pretence of righteousness, and will never succeed in putting away evil after the divine manner. If a brother has done a work of evil he is perishing until he repents. What good will it do then merely to frown upon his work? He needs deliverance. This can only be achieved by repentance. Hence, the imperative need of ' seeing him alone,' and with ' witnesses ' to gain, and if needs be as a last resource by an appeal from the whole Ecclesia. If after these three opportunities a rebellious spirit persists, withdrawal is commanded, for such a brother, however he may seem according to human standards, defies and denies God. Those who hesitate in this duty go over to the adversary of God. Where lack of this duty persists it is not long before Israel has completely ceased to hear, and has no longer any fear. A little slumber, a little folding of the hands in sleep, and by and by a community is seen professing the name, but doing what is ' right in its own eyes ' It may be self-satisfied, probably will be, because this is a characteristic of all departures from the Truth. But what of true Israel who nowadays must be separate from all evil in very truth? Not in any spirit of arrogance, not vaunting, not self-confident for there are the qualities which creep in when fear has gone. Rather will there be a fear that amounts to a dread of whether all evil can be resisted ; a fear that Yahweh who has done so much and promised more should be offended in us by those tendencies in our nature which too frequently triumph over the Spirit. If this fear goes then we are lost.

In the bringing up of children true faith has a wonderful opportunity. The tender mind soon detects without realising it this fear ; soon appreciates the difference between fear of man, and the beautiful quality, the fear of God. The one is cold, harsh, erratic—sometimes kind, sometimes cruel—but the other is consistent and derives its power not from man, but from the great Creator, whose greatness and goodness are transmitted to the child-mind, not so much by instruction, but by the ' fear,' the reverence always pervading the home.

(To be continued)



“ Knowledge puffeth up, but love edifieth ”

(I Cor. 8 v. 2)

One of the signs of the end is that :

“ *Knowledge shall be increased* ” (Dan. 12 v. 9).

Never has there been a time when men have known so much, and knowledge has been so earnestly sought. Research has not only

become the object of universities, but governments and industries are spending millions on seeking knowledge.

The Apostle says that knowledge puffeth up, blows up, or inflates with pride. How true this is when the amount of praise bestowed upon discoverers of knowledge is considered, compared with the little given to the Creator. When man finds some important law of God given to control the creation, the name given to the law is that of the man making the discovery. The wonder of God making the Law and the purpose it serves will not even be considered.

From the exhortation of the Apostle there is evidently a danger in being seduced by the seeking of knowledge with the pride it brings. He deals with a particular angle ; the danger of doing something which knowledge teaches is permissible, but which might cause the weak brother to perish. Meat offered in sacrifice to idols is still the creation of God, and could be eaten where this association was not known or was regarded as of no significance. A brother, however, just delivered from idolatry could not eat without his conscience being defiled. The association in his mind would be too strong to banish instantly. Indeed, the Apostle says that one having *knowledge* might eat and thus cause his weaker brother to stumble, to return to idolatry. Why, says the flesh, should my liberty be curtailed by another man's conscience ? Not at all, if knowledge were the only consideration, but here the beauty of divine ways is seen : love enters to guard, to protect, to edify or build up.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

(1 Cor. 8 v. 13).

The appeal of the Apostle is :

"Let us follow after the things which make for peace, and things wherewith one may edify another."

"Let all things be done unto edifying."

Edifying, building up, requires for its directing power—love. Without it there can be much activity and spending of energy but no true building up of the House of God. Let the directing force be love, then every action, every work will tend to bind up, to restore, to heal, to save, in a word—to edify, or build up the House of God. Without this essential and true love there is a danger to the House which the Apostle exposes—

"For all the law is fulfilled in one word, even in this : Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed ye be not consumed one of another."

(Gal. 5 vv. 14/15).

In the House of God there should be no contention, no biting or devouring one another. Where this takes place true love is absent. Trials will come to prove whether this love is in the heart ; whether

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under stress the brother's face will be sought to remove in sweet counsel all difficulties to unity. Once distrust enters, and maybe a root of bitterness, then the work will be one of undermining and continual contention from which there could be no relief unless the Spirit worked to remove such evil from the Ecclesia.

True Love

"Though I speak with the tongues of men and of angels . . . though I have all faith . . . though I bestow all my goods to feed the poor . . . and have not love it profiteth me nothing."

(I Cor. 13 vv. 1/3).

The words of the Apostle are so well known that usage may dim their power. What are the characteristics of this *true love* so eloquently given by the Apostle?

"Love never faileth—love never ends" (I Cor. 13 v. 8).

There in a flash the Spirit reveals an endless vista of futurity pervaded by love. To think that mortal man has been called to such a prospect is beyond words to describe, and excites gratitude impossible of expression, a joy which cannot be spoken. Here then are the words of the Apostle, slightly altered by reference to the original, which may help to suffuse the mind and heart with the power of His love.

"Love never ends ; as for prophecy it will pass away, as for tongues, they will cease ; as for knowledge, it will pass away." (That is in the Kingdom when all things will be completely known and there will eventually be only one language.)

"For our knowledge is imperfect (not complete) ; but when the perfect comes, the imperfect will pass away. When I was a child, I spake as a child, I thought as a child, I reasoned like a child, when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part ; then I shall understand fully, even as I have been fully understood. So faith, hope, love, abide ; these three, but the greatest is love. . . ."

(I Cor. 13 vv. 8/13).

Yes, in the Kingdom there will be faith, a profound belief in God ; there will be hope unspoilt by the possibility of it being cut off through failure ; and there will be love for ever and ever. Faith is essential ; it is the foundation of trust. Hope is necessary ; it is the essence of true joy which cannot exist when an end is in sight. Love is the greatest, binding and uniting many into one, in which each may be ever grateful for the other, and for Him who has made such a desirable and delightful companionship eternally possible.

Then it will be seen that "Love edifieth" for all the world will rejoice in the "Christ" of God ; in Him and in those who are His, an eternal expression of the love of God.

W. V. B.

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

There is much truth in the well known Gentile saying that “familiarity breeds contempt.” Many examples of this human weakness could be quoted from the Scriptures. The Lord Jesus was a victim of it. In His native town of Nazareth where His family was probably well known, much of the “power and authority” clothing His teaching was lost because of the attitude—“Is not this the son of the carpenter, whom we know?” It was this very attitude that caused Him to upbraid the cities of Galilee—“Woe unto thee . . . if the mighty works had been done in Tyre and Sidon, which had been done in you, they had a great while ago repented” (Luke 10 v. 13)

Human nature never changes, and the feeling of familiarity which dulled the senses of Christ’s contemporaries in Nazareth and Capernaum may easily dull our own senses. We are living in the time of the end, when great and marvellous signs are being fulfilled before our eyes in a way which would have astonished the early believers.

To the disciples who lived and worked with Christ the signs He gave must at times have seemed incomprehensible and unbelievable. To be told the whole world would be divided into two armed camps, that violence should cover the earth, that the “elements should melt with fervent heat,” and “many should run to and fro,” and that the whole world should be deceived by false religions operating in the name of Christ, must have been difficult to comprehend. “How can these things be?” might well have been on the lips of the disciples on that occasion on the Mount of Olives when their Master confided to them the Signs of His coming. One wonders how they would feel could they see the earth as it is today. Would their astonishment and excitement cause us to fear that, for our part, familiarity with the Signs has dulled our senses?

“Knowledge shall be increased”

The prophet Daniel, towards the end of his long life, was given a series of visions causing him much cogitation on account of the difficulty in understanding them. On one occasion he was told to “seal up the vision until the time of the end” with the added warning that—

“Many shall run to and fro, and knowledge shall be increased.”

Knowledge shall be increased! Here is a most remarkable sign—perhaps the most important of all the signs of the time of the end: for practically every other “sign” given in the Scriptures

springs either directly or indirectly from the great increase in knowledge during the last century or two, and especially during the last thirty years.

Throughout the centuries men have been "tied" to the earth—to the plough and the ox or the horse, with long working hours and little leisure—in itself an outstanding witness to the immutability of God's decree in Eden. Slowly but gradually however, knowledge began to increase. Discoveries and inventions were made which have since changed the whole pattern of life the world over, and in a way which could never have been foreseen. Some of these are especially interesting as having played, either directly or indirectly, an important part in the development of some of the Signs of the End.

The Beginning of a Change

Few inventions can have so affected human society as that of the steam engine. Robert Watts' utilization of steam power has probably changed the face of nearly every country in the world. No longer was it necessary to rely on the watermill or the windmill. As a result, in England for example, factories began to spring up, to which men flocked hoping to escape from the divine edict that "by the sweat of thy brow shalt thou eat bread." One effect was that places which for centuries had remained small hamlets suddenly began to grow at an alarming rate. Towns and cities, often depressing and squalid, began to arise in every part. The industrial revolution of England was taking shape—the result, fundamentally, of Watts' invention of the steam engine.

It was not long before the masses discovered that Utopia was not to be found in the factory. Oppression was rife, and conditions were often unbelievably bad, especially in the employment of young children. Unrest everywhere prevailed, and the only hope of the workers lay in uniting together. The idea of trade unions began to develop and with them the powerful axe which they yield—the ability to strike if their demands are not met.

As a result of this development over the past two centuries, the country, and the world too, is now quite ready and prepared to accept a principle that men should be forbidden to "buy or sell" unless they line up with their fellow men. Even now, men are frequently denied the right to work unless members of a union. Conditions in the world are thus ripe for the fulfilment of a great sign in a way it would be difficult to conceive, were it not for the discovery of a source of power which had its roots in the increase of knowledge in the 18th century.

The Rise of the Middle East

Towards the end of that century there was made accidentally a discovery which has had possibly an even greater effect on mankind than the work of Watts. It is recorded that a medical professor in Bologna, Galvani by name, was puzzled by the twitching of a dead frog under examination. Investigation led to the discovery of the electric current as being the cause of the twitching. Here was a startling discovery, one which hitherto no one had ever contemplated. Interest was intense and investigations were pressed forward in different parts of Europe. Knowledge was increasing!

Another discovery twenty years later, likewise said to be accidental, revealed unexpected magnetic properties of electricity. This excited the attention and imagination of Michael Faraday, who for fourteen years (so it is recorded) carried in his pocket a magnet and a piece of wire, firmly convinced it should be possible to generate electricity. His persistence was finally justified in 1833 when for the first time in history electricity was produced at will. The possibilities were immense. Knowledge began to increase like a snowball at an ever-increasing rate. Further work by Faraday led to the invention of the induction coil, with consequences for the present no one could have believed possible.

Some forty years later, the induction coil found an outstanding application. The idea arose of extracting power from petrol by exploding it electrically, using the induction coil. Men like Daimler and Ford persevered with what became known as the internal combustion engine. It is said that at the time many learned people scorned the idea, but in spite of much discouragement Henry Ford struggled to develop and perfect the "horseless carriage." Knowledge was being increased in yet another direction. The 1914-18 war established the internal combustion engine which, like so many other inventions, was quickly put to destructive use in the construction of tanks and aeroplanes.

One important fact has made the internal combustion engine of supreme importance and caused the world's political scene to be completely changed: the engine needs oil and oil comes largely from the Middle East. Countries there which by virtue of climate had long remained impoverished and desolate, suddenly became the centre of interest, so that all nations now regard the Middle East as perhaps the most strategic place in the world. Every country covets the oil, and does its best to court the friendship and favour of the Arab nations which for centuries had been previously ignored by the great powers. World attention is once again focussed on the lands of the Bible—on Israel, Egypt, Saudi Arabia, Persia and the land once known as Babylon. It is as

though Biblical history is coming alive again, yet in so gradual a way as to be taken for granted by the world. The position now is that the world is rapidly resolving itself into two large armed camps, each delicately poised against the other, with their eyes on the Middle East—the land of oil. It is impossible to appreciate just how much this development in world politics owes itself to the increase of knowledge during the 19th century.

Attack on the Atom

As men increased their knowledge in different spheres so their ability to investigate began to improve rapidly. One discovery led to another, bringing in its trail new ideas, new theories and new inventions. By the end of the 19th century it looked as though men might never be halted in their search for knowledge and in their understanding of "nature."

The rate of increase became phenomenal. During the ten years commencing 1895, a series of advances were made, the effects of which are only now being fully felt. In this short period the whole basis of modern atomic knowledge was laid. The discovery of radioactivity, largely due to Madame Curie, completely altered men's ideas on the structure of matter. About the same time, J. J. Thomson discovered cathode rays, and Rontgen accidentally found evidence of hitherto unknown rays, which he called X-rays. None of these discoveries was of material importance at the time and in no way affected the daily life of mankind. Yet knowledge was increasing, exactly as Daniel had been told it would at the time of the end. Men's whole outlook on fundamental principles was being radically changed and scientists throughout the world competed in the race to unlock the secrets of the atom.

Towards the end of this ten year period, in 1905, Einstein put forward his famous theory of Relativity. Perhaps no theory could ever have seemed so academical and so lacking in practical use: but one particular deduction did excite the imagination of men. Einstein postulated that theoretically it should be possible to "transmute" matter into energy at a phenomenal rate. At the time, there was no prospect whatever of it ever being accomplished in practice: many in fact doubted the veracity of the theory. When observation during the sun's eclipse of 1919 confirmed some of Einstein's other predictions, the idea of deriving untold quantities of energy could no longer be dismissed as fantasy and soon became established as an accepted possibility.

The coming of the 1914-18 war profoundly affected the rate at which knowledge was being accumulated. The "snow-ball growth" was apparent in medicine, in chemistry, in physics and in astronomy. In nearly every country of the world the ability to delve into the secrets of nature enormously increased, and for the

first time in world history "science" could no longer be dismissed as the plaything of the rich or of the inquisitive.

By the end of the war, in 1919, Rutherford actually succeeded in "splitting" the atom, a feat which twenty years earlier would probably have been denounced as impossible. By 1932 the technique of controlling atomic reactions had so improved that certain atoms could be split virtually at will. Events now began to move even more rapidly. Scientists throughout the whole world were engaged in atomic research in a way quite unprecedented. Then in 1938 came the somewhat unexpected discovery of "nuclear fission" wherein matter was "transmuted" into energy. Not only was Einstein's prediction now being demonstrated in the laboratory, but the means of utilising it on a large scale became a practical possibility. The development of the atomic bomb followed immediately.

In that memorable year of 1895 no one could have seriously visualised the possibilities of "no flesh being saved." Exactly fifty years later, the first atomic bomb was dropped in Hiroshima. Eleven years have since passed. The world no longer regards as an idle threat the prophecy that the "elements shall melt with fervent heat" and that "no flesh should be saved" except by divine intervention. Complete annihilation is a grave possibility; and one which is the direct result of "knowledge being increased."

Men lovers of pleasure

In an entirely different direction the accumulation of knowledge has affected people the world over. For 5,800 years men were "tied to the earth" with long hours and little leisure. Knowledge has changed all that. It has brought leisure, and leisure has demanded pleasure. The world is now drunk in its insatiable lust of pleasure, encouraged on every side by all the resources of science to pursue it. The warning of Paul that

"Men shall be lovers of pleasure more than lovers of God" is fearfully true and yet one more sign of the end now being fulfilled, and which might never have developed had it not been for the increase of knowledge.

So the review could be extended. It is doubtful whether the great northern power mentioned by Ezekiel could ever have developed so suddenly and so powerfully apart from the increase in knowledge over the past hundred years. Certainly without it there could be no "running to and fro" as Daniel was told there would be.

It is only by reviewing as a whole the six thousand years history of the world that the remarkable sign given to Daniel that "knowledge shall be increased" can be clearly discerned. For

fifty-eight centuries there was little increase. Now the increase is phenomenal, and gets more so as every month passes. Its effects are being felt in every direction, causing a host of other signs to develop. Whatever would Daniel say were he alive now? Would his intense excitement and determination cause us to admit that the saying "familiarity breeds contempt" may be a danger to us as it was so many of Christ's contemporaries?

J.R.M.



News from the Ecclesias

Beeston (Notts.)—Adult School Room, Acacia Walk, Beeston. Sundays: Breaking of Bread, 11.0 a.m. Sunday School, 2.0 p.m. Bible Class, 3.0 p.m. Thursdays: 7.45 p.m.

An enjoyable time was spent at our recent Fraternal Gathering with our Brethren and Sisters from the other ecclesias, and with the added pleasure of Sister D. Glenn's company from U.S.A.—truly an earnest of the Unity over which present parting cannot cast its shadow.

The labours of Brethren S. Lancaster and J. Smith of Manchester have helped us in our striving to maintain the purity of the House of our God.

H.J.S.

Criccieth.—Pentrip, Black Rock, Portmadoc. Sundays: Breaking of Bread, 11.0 a.m. Revelation Study, 3.0 p.m.

We are grateful for the time permitted us with the brethren and sisters at the Beeston Fraternal Gathering—and to meet Sister Glenn from the States. As the summer season starts we are now able to enjoy the company of the brethren and sisters with the privilege of reading together and discussing those things which keep us in the "straight and narrow way."

per J.R.M.

Eden, New York.—Grange Hall, Church Street. Sundays: Breaking of Bread, 11.15 a.m. Sunday School, 10.0 a.m. Revelation Study, 1.30 p.m. Bible Class: Mid-week alternately in Forestville and Hamburg.

Another form of witnessing was provided here, as opportunity to supply written facts concerning The Truth from Dr. Thomas' day until the present was granted. A Fredonia Teachers' College Student whom we have known for some years, desired to write her Term Paper on religion—specifically the one faith embraced by The Remnant. This statement of facts and faith will be on file at

that College, and this young woman has indirectly been shown The Truth.

In addition to this, there has been a request for contact by an elderly Fredonia resident, who, in childhood, had attended a Christadelphian Sunday School. This request is not particularly encouraging, but does give us reason to meditate on the many ways our God causes His Truth to be made known, if His children are alert and responsive.

We rejoice in the kindness shown by the Father in allowing Sister Glenn to once again know the companionship of those to whom we are bound in a Bond which unites in purpose and hope.

J.A.DeF.

Enfield—6 Chase Hill, Enfield.

Sundays : Breaking of Bread, 11.30 a.m. Sunday School 2.30 p.m.

It was with love and joy that we were recently able to welcome Brother and Sister Butterfield and Sister Glenn here, when we spent a very happy and helpful week-end together. We thank Brother Butterfield for his ministrations.

We look forward to distributing leaflets in the Enfield area with the prospect of a lecture in the future, God Willing.

M.McD.

Manchester.—Memorial Hall, Albert Square, Manchester.

Sundays : Breaking of Bread, 11.30 a.m. Lecture, 3.15 p.m.
Thursdays : 7.15 p.m. at Onward Hall, Deansgate. Law of Moses Class : Second Saturday each month at 3.30 p.m.

A special lecture was given at the Midland Institute, Birmingham, on Saturday, June 16th—subject—Christ is coming. Signs and warnings not generally considered. Why His warnings of false Christs? Every effort had been made to draw the attention of those believing in the personal return of Christ to attend the lecture and great encouragement was felt when the Hall was fairly well filled with strangers. There was much conversation after the lecture and a number left their addresses and a request has been received for a further lecture. Plans are being considered as to how the work must be best followed up.

It has been a source of delight to have with us during the past four weeks Sister Glenn from the Eden Ecclesia, U.S.A. and we are grateful to our Heavenly Father in making such provisions whereby the family can be "perfectly one." A number of brethren and sisters saw Sister Glenn take off from the airport on June 18th. We were glad to receive a message of safe arrival for which we are thankful.

W.V.B.