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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

A WISE MAN'S HEART IS AT HIS RIGHT HAND

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 Sand of the Sea

**A**S we read of Job and of his suffering at the hands of his three "friends," are we not helped by his endurance and faith which enabled him to survive this fiery trial and in the end find blessing and grace? As we strive to put ourselves in Job's position, and to realize the magnitude of his trials, how much we admire and strive to follow his example. Do we not read in Job 27 : 4-6, his mind in the midst of trial—

"My lips shall not speak wickedness, nor my tongue utter deceit . . . till I die, I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live."

What strength of character is shown in the mind expressed here! How pleasing to his Creator these words. We need to seek this strength that Job knew. What was the source of it? In Job 26, as he answers the taunts of his adversary, we see in his words a perception of God's great power and His grace and mercy in using that power on behalf of His people. In verse 14, he tells us; "Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"

Job knew a measure of this power, felt it working on his behalf to help him to overcome his own weakness, and the opposition of his adversaries. He saw God's power exhibited on every side, in the natural occurrences which so many take for granted, in the wonders of God's creation—a living exhibition of His majesty.

We, too, see these wonders of God's work all about us, each one showing the omnipotence that is His and His alone. We have just witnessed the awful power of a great storm, with His wind and snow, an act of God which confounds men's inventions and desires—frightening, and yet glorious in its might. As we look upon such, do we always perceive His hand at work? Are we encouraged and helped as Job was at the knowledge that this awesome power works on our behalf if we are determined to do His will, to be subject to

Him, to endure trial and testing as Job did? Many who have not the love of God in their heart, and perhaps some who have failed to recognise this mighty force, fail to heed its warning. Indeed, as Job tells us, "but how little a portion is heard of him." Let us, brethren and sisters, strive to know God's power, to discern it at work all about us, and to seek it for our strength and support in the trials which come to prove our faith and endurance.

### **"He hath compassed the waters with bounds"**

Job tells us further about his God and ours, Job 26 : 10—

"He hath compassed the waters with bounds, until the day and night come to an end."

Here this picture of the great waters everlastingly restrained by the shores of the sea, was to Job a witness of God's hand working on behalf of His people, and so was helped in his struggle to overcome. Can we perceive it as well, for we desire to find out his strength? We find the Hebrew word for bound is also rendered, statute, law, or commandment. From this, it becomes clear that the limit of the sea is set by His word, His commandment, and speaks of His purpose. To help, we find in Psalm 104 : 6-9, the same thought expressed.

"Thou coveredst it (the earth) with the deep . . . at thy rebuke they fled; at the voice of thy thunder (the power of God for Job spoke of it), they hasted away . . . Thou hast set a bound that they may not pass over; that they turn not again to cover the earth."

It is God's purpose that the earth should never be covered by the waters again in judgment, as it was in Noah's time. He made a covenant then, given to us in Genesis 9 : 11. "I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." God's words set a bound. How sure that bound is, His unchangeable Word. Job would see all this as he spoke of the bounds of the sea, having faith in the covenant given in Noah's time—remembering too, His words (Genesis 9 : 13) "I do set my bow in the cloud, and it shall be for a token of a covenant between

me and the earth." Would he not, in faith, believe God? How clearly these things spoke to Job, to strengthen him! Let them be a strength to ourselves also, as we see in the wonders of God's work, His promise, His purpose, and so find His strength to help in time of trial.

It has been God's wisdom to establish these signs and tokens as natural wonders and as great spiritual helps. We read in Proverbs 8, of this wisdom (verse 27)—

"When he prepared the heavens I (wisdom) was there: when he set a compass upon the face of the depth . . . When he gave to the sea his decree, that the waters should not pass his commandment."

God's infinite wisdom decreed these things, set the bounds by His commandment. Job, looking upon the sea, and perceiving this, would rest in that wisdom, drawing upon it to help in his determination to endure all that God wisely placed upon him to try him.

Ought we not, brethren and sisters, to detect God's wisdom in the ordinary things appearing about us, value it, seek it as the aggregate of His counsel to guide our lives in His way of righteousness?

### The Sea and Its Bounds

What further help did Job find in the figure of the sea and its bounds? To help perceive Job's faith, we read in Jeremiah 5 : 22—

"Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail: Though they roar, yet can they not pass over it?"

The sand was set as a bound. A grain of sand in itself is of no consequence, unable to hold back the roaring waves; but collectively many grains of sand are able to withstand all the roaring, and as the Spirit tells us, "Yet can they not pass over it." Why is it so? His Word ordains it, and at the same time, teaches us of His purpose, of His people—a people who are placed by His decree, who are ever threatened (by the sea), but never overwhelmed. In considering this figure, the mind goes to Genesis 22 : 17, where God promised Abraham "That in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven,

and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.”

This helps to bring into focus a people who are to be the bounds of the sea, set by decree, grains of sand which together are able to withstand pounding waves. It speaks first of the Seed, who will soon possess the gate of His enemies, the Lord Jesus. Would not Job see this purpose of God, in a Son, and in a people?

What a help it would be to him as he faced his “friends” who sought to prevail and pass over by their roaring and tossing. Can we take this help to ourselves, feeling often the buffeting of the waves, often by those who belong not to God, but to the world—as they seek to overcome our faith and strength? We read in Isaiah 57 : 20—

“The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.”

However, can this violence be withstood? only as we strive to be the children of God, subject to Him, even as was Abraham; joined together in the unity of Spirit, thereby becoming a barrier over which all the power of this present order cannot prevail. We begin to realise that our own strength is as nothing, even as a single grain of sand is tiny and ineffectual; but when united to all those who now strive to serve and honour God, sharing the holiness of His fellowship, the strength which was Job’s may be found, and so like him, we may endure until the beautiful figure seen in the sand of the sea, is fulfilled.

We know that sand is composed of small particles of rock, and this is a help also. For we are to be parts of The Rock, the Lord Jesus, small particles of Him, who has endured and overcome. Must we not then, in measure, possess His qualities, His strength, His love for God, His determination to obey, and to be subject. In the Hebrew derivation of the word sand, we find the root means to be in travail, sorrow, or pain. Does this describe the present condition of those who desire to be numbered as the sand of the sea? In trial, knowing pain and heartache, buffeted, and caused to feel small and weak? Surely this was Job’s feeling, and faithfulness to God’s law will always bring these sorrows. Yet through it, there

is seen and felt the collective strength of His fellowship, unity of mind and desire, a sure knowledge that God's decree cannot fail. The promise is given by Christ in Revelation 7 : 14—

“ . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”

Let us strive to find Job's strength, as he contemplated the awful power of His God, realising that this very power may work for all his brethren, if their resolves are like Job's.

“My lips shall not speak bitterness, nor my tongue utter deceit . . . till I die, I will not remove mine integrity from from me.”

His bitter experiences led Job to a deeper appreciation of God's wondrous power. Great as his example is to us, his patience and submission, even he had more to learn. He sought the only strength which was able to save him. If we can do this, nourishing within ourselves his spirit, may we know also the joy that became his?

“So the Lord blessed the latter end of Job more than his beginning.” (Job 42 : 12).

J. A. DeF.

### **Christendom — *and others* — Astray (29)**

#### **The Spirit of the Law of Moses**

**I**N this article a further endeavour will be made to show that the Law of Moses is the Spirit of Christ, and as such, is indispensable for present help and guidance.. As previously, proof will be sought by reaching an understanding of the Law, which shows how every command is a revelation of the wonderful character of God, and is needed to control our weaknesses that we might become like Him. This gracious revealing of God Himself in the Law is clearly indicated by the oft repeated conclusion to a command : “I am Yahweh.” This statement is intended to open the mind to the grace revealed in the command; a grace which speaks of the delightful qualities of the Holy One of Israel. As more and more insight into the character of Yahweh is obtained in this way, the mind becomes filled with reverence that one so mighty and glorious could be so condescending to discover our needs and provide for them.

As the Law is read, the commands because of their terseness, seem to be without feeling, but when studied they never fail to show the lofty attributes of Yahweh, and His unfailing kindness in making such provision that His children might be able to deliver themselves from the native and repulsive qualities of the flesh ; and become like unto Him whom they serve, that they might be worthy of being made to live with Him for ever.

When the Law is received in this profound way, a glory and beauty is discovered that is divine ; akin to the heavenly glory above as seen in the resplendent firmament of the heavens. This connection is not far-fetched ; indeed it is noted by the Creator of the heavens, for did He not call the attention of His children to His Law by a “ribband of blue” carried in the borders of their garments ? This “blue” would remind all of the covering of blue over the Ark ; the repository of the Law, and also of the blue heavens above them, the dwelling place of Him who was the giver of the Law, and all the manifold blessings which the Law contained. Now let us look at the brightly shining light of another item of the Law, sparkling with divine glory like a star in the heavenly hue of His Law.

**Ye shall be holy : for I the Lord your God am holy”**

(Lev. 19 : 1).

These words casually read, sound pre-emptory ; scarcely vehicles of the Spirit of Christ and the love of God ; but God has designed His Word so that it will not yield its treasures to the casual reader. The casual reader is like those who heard Christ’s parables : a superficial meaning is obtained, without the real and urgent message being understood ; so that they “see with their eyes, and hear with their ears,” but do not “understand with their heart.” They are not “converted,” and therefore are deemed unworthy of being “healed,” or saved. A man proves his desire by the effort he makes to find what he wants. It is like this with one coming to the Truth, being prepared to sell all he has, or part with all possessions, that he might obtain the “one pearl of great price.”

These articles are being written for readers of this stamp, who may prove to God by their diligent seeking that they are worthy of receiving His unspeakable treasures. Yes, God's Word has been designed to provide scope for the searcher, and at the same time a screen to ward off the casual reader who does not desire God in his heart.

“It is the glory of God to conceal a thing: but the honour of kings to search out a matter.”

(Prov. 25 : 2).

The glory of God is concealed in His Word. God's glory has always been concealed. Those who would be kings, or princes—princes of God, or the Israel of God (as the word “Israel” means)—will only succeed to such honour by “searching out a matter.”

### The “Learned” in Darkness

Christendom's learned in discussing the Scriptures merely search out their own glory. One scholar vies with another in attempting some spectacular research or novel interpretation. These scholars love to have their names quoted as author of this theory or that. The result is that Christendom instead of rejoicing in the simplicity of the Truth, is lost in a dark forest of speculation and philosophy. Christendom is astray.

The “others”—those who once had the Truth—have attracted quite a few “learned,” but not to their spiritual advantage ; for now they follow the tortuous and dark path of Christendom unable to discover the light on many things. This difficulty is confessed when they say that they cannot judge on such matters: what they mean is they cannot find the truth of God concerning them. Particularly is this groping seen in their approach to the Law and the understanding of its teaching for present-day application.

For the comfort of the Remnant it should be recalled—

“That not many wise men after the flesh, not many mighty, not many noble are called . . . ”

“God hath chosen the weak things of the world to confound the things which are mighty . . . ”

“That no flesh should glory in his presence”

(I. Corinthians 1 : 26-29.)

Take courage then ye weak, ye unlearned, because to you, if you will seek, will be vouchsafed the treasures of the Most High, which none of the great and learned shall be able to find.

And it must be remembered that it is essential to leave the darkness to find the light.

### **The Hidden Treasure in the Command**

What is the treasure concealed in the brief command ?

“Ye shall be holy: for I the Lord your God am holy.”

Frequently the mis-use by the world of certain scriptural words, acts as a deterrent to a correct understanding of their meaning. The word “holy” has been greatly misused so that to the world it savours of men clothed in vestments, with high-sounding titles, which even the world detects are often a cover for sanctimonious piety. Even men have revolted against this sacerdotalism, realising its emptiness and hypocrisy and invented the “low-church” in which the parading of “holiness” is not so conspicuous. Reform may be a step towards truth; but a severance from all darkness is necessary to find and enjoy the light. That is why God so kindly says: “Come out and be separate and touch not the unclean thing,” and then, and not till then does He say, “And I will receive you.”

Turning from the darkness of the world to the light of the Truth, the word “holiness” has a delightful meaning and a most helpful connotation. In the New Testament the original for the word is “hagios”—a word compounded of two—“a” meaning “not” and “gios,” “earth”: “not of the earth.” It will be seen how helpful is this simple derivation in the understanding of the divine usage of the word “holy.” In the Old Testament the original is “Kodesh.” and has a very similar meaning: “set apart,” that is away from earthly or defiling things, and belonging to heavenly things or to God. This etymology of the word “holy” is helpful as opening up the divine meaning; a meaning which shows that those which God deems “holy” are set apart for Himself, and away from earthly contaminating influences. There must, however, be further search for the full benefit of this command concerning holiness to be discovered. Why did God require His people to be “holy” like

Himself? Embraced in this word "holy" are all the attributes of God: away from that which is "holy" are found the opposite characteristics with the inevitable suffering and miseries which these bring. Consideration in some detail of this contrast will illumine the mind and heart with the wondrous benefits of becoming "holy" even as "He is holy."

### God is Righteous

If God were not right in all things how dreadful would be the consequences. His creation is a witness of how right He is. When the first human body was made with all the organs designed to perform their part perfectly—the seeing eye, the listening ear, the touch, the taste, and the sense of smell, the result was a wonderful tribute to God being right in all things. For man was "fearfully and wonderfully made." The heavens above also show His glory; how right He is in the ordering of the stars and planets in their courses. These powerful natural witnesses speak most eloquently of God being right in those things which are to regulate the life of His creatures. How simple and reasonable it is that God who has made all creatures should know best how they should live: what is right for them and what is wrong for them. Indeed, there is no other standard of right than God Himself. Any variation of what He has said is right, is wrong.

Christendom fail to recognise this, and its teachers are continually arguing with one another what is right, and because they leave out the author of what is right, they never come to any satisfactory conclusion. And all Christendom suffers in consequence. The present breakdown in family life, in national and international life, can be traced to a failure to acknowledge the source of all that is right—the great and eternal God of righteousness.

To be holy like God involves being right like He is; of knowing in all things what is right and what is wrong. What blessings flow from such knowledge when applied, for the miseries of wrongdoing are avoided, and the delightful fellowship of God is found. Separated from the evil and beggarly elements of the world, protected from all the dire consequences of those things, the people of God become a "special treasure" to Him, enjoying His care and provision in the knowledge of what it means to be holy even as He is holy.

### God, the God of Peace

Righteousness is the begetter of peace. Those who are right and do right enjoy a peace which the world cannot know. This blessed peace is from God.

To the Gentile mind, a state of peace is merely the absence of war. Nations are said to be at peace when not at war, but they are not at real peace as everyone knows. It is God and God alone who is the creator of peace, as He says :

“I form the light, and create darkness : I make peace, and create evil: I the Lord do all these things.” (Isaiah 45 : 7).

This, the Almighty accomplishes for His people by the blessed provision of His Law. In the true Body of the Son of God this Law is held as the precious expression of God’s mind. Christendom’s failure to find peace is because “God is not in all their thoughts.” They fail to acknowledge God, and even doubt if His Law can be found. How then can they possibly know peace? Hence the world of Christendom is threatened with a war that could destroy all !

The “others”, it is sad to record, are now fast sliding down the same slope. For when they say that on certain matters they cannot judge, they are confessing their inability to find God’s Law. It is not surprising therefore that peace has departed from this body which once had the Truth.

In the true body, the flesh from time to time is seen. Contention is caused but is recognised that “only by pride cometh contention.” Either there must be submission to the Law restoring peace; or failure to do so indicates a rebellious spirit which must be removed. This requires faith and courage but it is the only way to preserve peace : indeed the only way to preserve the Body.

How great the blessing of perceiving that peace is a part of holiness and its delightful qualities in family and national life are from God, the God of Peace. To be holy as He is holy, is not an irksome servitude, but a means of achieving a harmony and concord beyond the dreams of man, a “peace of God which passeth all understanding.”

### “God is Love”

It is not fully realised if there were no God, there would be no love of any kind. This supreme quality of all God's attributes can be received, and can be lost. It will be seen to be a part of the holiness of God, which those who become holy like unto God, may enjoy. Immediately they fail to be separated unto God, and become part of the world, they inevitably lose this love.

So much has been written and said in a sentimental way about the love of God, that there is often confusion where there ought to be understanding.

The simplicity of the matter can first be appreciated by looking at the natural love, which it must be emphasised was created by God. Look at the babe on his mother's knee. The care of the helpless infant, the caressing, the cherishing speaks of a devoted love. Who arranged this and why? God placed love in the mother's breast for her offspring. This was not a feature which evolved. Love was given so that parent and child might come to learn of God's purpose. That in the love-bond for each other, they might learn of a Father in heaven, and that it was His will to bring them to a family which could enjoy His love for ever. How beautifully the natural speaks of the spiritual. The fact that so few in the world appreciate the purpose of love (yea, in the relationship of the bride and groom they grossly abuse this divine quality) does not alter the purpose, does not allow of denial of the wonderful provision of the Creator, and enables the devout mind to see a demonstration of what faith teaches him to believe that verily “God is love.”

In Christendom this love is desecrated to an extent in some instances of changing the divine beauty of love into an appeal to the base lusts of men. The misery of broken homes that ensues speaks of the folly of ignoring the Creator's appeal: “Be ye holy as I am holy.” Were this heard and obeyed there would be no unfaithful spouse; no children cast adrift of a broken marriage; and no broken hearts and miseries in consequence. Christendom does not know how much it loses in this way by ignoring the Word of God.

Those who belong to the One Body are conscious of the love of God, expressed in ways "more than can be numbered." To such the command to love God has meaning, has purpose. Their hearts expand with love not because commanded (and this is an impossible achievement); but simply because they are so conscious of God's love, and their debt to Him in consequence. They know that to enjoy such an inestimable blessing, they must try to be holy even as He, Yahweh, is holy.

### God is Faithful

Faithfulness is a cord which binds together all the other qualities of holiness, ensuring that they will never fail.

Supposing God were like man and His faithfulness could not be relied upon. Seasons would be in doubt. Crops could not be guaranteed. Even day and night might cease. All natural life would be in jeopardy, and provision for a future life would be no more real than the mirage of the desert.

But thanks be to God that He is faithful. He is . . .

"The Father of lights, with whom is no variableness, neither shadow of turning." (James 1 : 17).

The unalterableness of God (the same thing as faithfulness) is a boon beyond words to describe.

Christendom fail to appreciate this majestic truth. Their pattern of God changes from generation to generation. High sounding philosophy speaks of progress in the search of truth, not realising that this is a confession that truth, nor the author of truth is ever found. This idea of God and truth is only a hodge-podge of men's ideas garnished in different ways to suit new-born generations.

As philosophy has been embraced by the "others" the leaven has not failed to work so that the truth and the faithfulness of God in all things cannot be clearly seen.

How much then is provided by God in the simple command—

"Ye shall be holy: for I the Lord your God am holy."

The ability to know right from wrong; to be kept right and enjoy the peace of God; to be enfolded in His love, knowing that He is faithful and that His gracious promise to bless eternally those who love Him and His Son cannot fail.

(To be continued)

## “A wise man’s heart is at His right hand”

(Ecclesiastes 10 : 2).

**T**HE Scriptures often refer to the “heart” of a man to describe his innermost desires and motives.

If we reflect upon the natural heart of man, one rather obvious, but perhaps significant fact is that it is flesh; and having the teaching that “in the flesh dwells no good thing,” we cannot therefore expect the heart to symbolise any inherent goodness in ourselves.

The natural heart we know, is the organ which circulates the life-blood throughout the whole body, and thus has a controlling effect upon the whole life of its possessor. So in the figurative also, our hearts represent our inward desires which govern our walk through life.

That our hearts are naturally evil, Jesus leaves us in no doubt when He says : “out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” (Matthew 15 : 9).

However, with the record of many whose heart has been “perfect” before God, we perceive that the Spirit of God can prevail to control the evil tendencies, and open the heart to receive the righteousness which is from Him.

Is this where we see the difference between the wise man and the fool? The wise man, we read in Proverbs, will hear, and will increase learning (about God) but “a fool hath no delight in understanding.”

The original meaning of the word translated “fool,” is self-confident. This is one who feels he can manage without God’s helping hand to correct, guide, and instruct His children, as opposed to the wise son who heareth His Father’s instruction.

So the heart of the wise is the heart which the Lord has opened to receive knowledge of Him; this heart will be at His right hand. Is not the right hand generally speaking, the hand that is the more dexterous, and the more used in the works which we do? In everything that our hands find to do, work which God has given us to do, in the case of the wise man will be done with the best of His ability, from a heart which is instructed in the ways of the Almighty.

The foolish one however, being self-confident is not receptive to the Spirit of God for the conversion of his heart. God is not in all his thoughts nor in all his doings. Because of this self-confidence, his heart is not perfect towards his God, and as a result is not behind his main work in the Truth, but in a figure is at his left hand, or not properly controlled.

We must bear in mind that this foolishness is not only confined to those outside the Truth, but is the adversary of us all from childhood: as it is written in Proverbs 22 : 15—

“Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.”

How blessed indeed are the children of God, who receive this rod of correction, which all His children must receive as the only way to subdue the propensities of the flesh, and yield instead the fruit of righteousness according to the desire of the Father.

A.E.I.

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

“Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat you plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.”  
(Joel 3 : 9-10).

**W**HEN Joel wrote the above words, moved by the Holy Spirit, he was prophesying of present world conditions; this is indicated in the context of the words of Joel 3 : 1-2 :

“For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel . . .”

There is a great cry for disarmament at the present time, but war preparation goes on and arms production continues to gain momentum. Thinking men and women the world over realise the folly and futility of the policy of spending vast amounts of money on

destructive devices so that nations may be frightened into living at peace with each other, but their voices are really but a feeble cry!

One great British statesman declared in Australia in October last year that he planned to spend the rest of his life fighting for world disarmament. "Progress of invention had rendered national defence obsolete," he said (and he should know for he is a former premier). "Millions and millions of pounds were being spent on absolutely obsolete armaments which all countries agreed would serve no purpose." "It was common sense," he continued, "that if we could release all that energy, all that power and all that wealth, we could raise the standards of half the world that still lives on the borderline of starvation. I am devoting such amount of energy as I have at the end of my life to advocating this idea."

What is described as the problem of disarmament has nagged at the minds of many individuals since the end of the first world war. Attempts have been made almost continuously since 1918 to get nations to agree to stop making arms and reduce or destroy the arms they already possess. Further attempts have been made since the second world war and still continue to be made. Even during the last war when arms were being made fast and furiously, governments discussed the lightening of the burden of armaments.

In 1941 the Atlantic Charter, signed by President Roosevelt and Sir Winston Churchill in Mid-Atlantic, offered to aid and encourage "all practicable measures which will lighten, for peace-loving peoples, the crushing burden of armaments."

In 1943 the Moscow Declaration by the American, British, Chinese and Russian Governments advocated a practical disarmament agreement. After the war the United Nations Organisation provided for a council to draw up disarmament plans. Offers were made to share nuclear power for peaceful purposes. These came to nothing, and a series of meetings between 1946 and 1957 on the broad issues of disarmament got nowhere. The last attempt to get a world disarmament pact broke down in September 1957. Since then a number of nations, Britain, the United States and Russia among them, have cut the number of men in their armed forces using "conventional" type weapons. But this action has in essence been of no avail in reducing the armaments threat; in fact that threat has greatly increased in the last two years with the

advent of the sputnik and the long range rocket. Such things have more than made up for the reduced number of men in the armed forces; the threat of destructive preparations is now greater than ever !

Meanwhile a committee representing the United States, Russia and Britain has been plodding away in Geneva for 14 months endeavouring to produce an agreement to end all nuclear-weapon tests, but they have not made much progress, and while this has been going on, France has exploded her atomic bomb ! It has now been arranged that on March 15th (which will have passed by the time this article is in print) in Geneva a new ten-nation disarmament commission will meet to consider the more general issues of disarmament, and political correspondents are beginning to express hope that at last something more concrete will be achieved because they feel there is a new atmosphere in the world, and that statesmen in 1960 will make good use of it.

Those who believe in the Divine message however, are not left in doubt as to what is to be the outcome of all these disarmament efforts .

“Prepare war . . . Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.”

The efforts for disarmament will be of no avail; men are unable and will be unable to deliver themselves from their troubles; the only solution and the only salvation for the world, is a Divine one !

Nations are unable to get out of the habit of being weapon minded. When France recently detonated her atomic bomb her newspaper “L’Aurore” jubilantly stated on its headlines : “France an atomic power—and now towards the H-bomb.” “Parisienne” another popular paper proclaimed, “France the 4th atomic great power.” The headlines are representative of the widespread attitude of the general public in France who are enthusiastic over what has been accomplished by French scientists because it has changed the classification of France in the eyes of the world, Yes, national pride seems to be stimulated more by achievements that can be turned to destruction than by anything else. What use for example was President Eisenhower’s statement uttered in January that he put the search for peace as the centre of his policy when the fol-

lowing month the United States Defence Secretary stated that the United States was not second to Russian in Military power? Such statements stir the other side to fresh efforts so that there is no falling behind in the arms race! Yes, while there are governments of men, there will be national pride and this in turn will continually be an insurmountable barrier to complete and effective disarmament.

Recent details given of the strides being made in the development of both striking and defensive weapons indicate just how much "a waking up" to war is going on at the present time.

The First Lord of the Admiralty recently outlined in detail what the Admiralty plans to do this year with the largest peacetime budget in the history of the Royal Navy. It hopes to launch its first nuclear submarine and order its second, finish its last two cruisers, and produce eleven more conventional submarines and eighteen more frigates; thought is also being given to having one or more new aircraft carriers. It has been stated that nuclear power is going only into torpedo-carrying submarines at present, and the cost of the first two was put at a little less than £20 million each! British naval strength east of Suez is also being extended in the sphere of minesweeping, and the Seaslug guided missile is now in production, which is primarily designed for use against aircraft from the County Class guided missile destroyers, but it could also presumably be used against surface targets.

The R.A.F. is also increasing in striking power. The first marks of both the Vulcan and Victor Bombers are now in service and their Mark II. successors are planned for production this year and next year. Both these aircraft are designed to carry the stand-off bomb, a guided weapon (not a ballistic missile) able to create a nuclear explosion at a target several hundred miles from the bomber.

The United States Air Force has similar aircraft only on a larger scale, but in addition shortly should have Atlas intercontinental ballistic missiles in service on American soil. The power and the accuracy of these missiles is summed up in an announcement made at the beginning of this year which stated that "in fourteen recent test launchings, at ranges of over five thousand

miles, Atlas has been striking on an average within two miles of the target. This is less than the length of a jet runway—well within the circle of total destruction”; which to use the words of the British Government may be as much as three to four miles across, for the fireball of a nuclear weapon can develop to such proportions.

These weapons produced by the Western powers of course are only the counterpart of what is being produced in Russia !

But this “wakening up” to war and the policy of diverting money from “plowshares to swords” is not confined to great countries like America and Russia, and Britain and its Empire. Smaller nations are likewise engaged in war preparations and research; and the factor of strength is now becoming not so much numbers of men as it formerly was, but rather the effectiveness of the weapons produced. The question undoubtedly that is being asked at the present time by statesmen is, “which country will be the next to follow France in exploding its nuclear device ?”

Recently a voice was heard in the House of Lords which was of the opinion that weak nations could become strong by reason of nuclear knowledge. The speaker said that the conception of a deterrent as a long-term policy was fantastic and unrealistic. In the near future an irresponsible minority might have the power to destroy everything. Military might, by great or small nations had suddenly become meaningless. The weakest might become the nuclear strongest.

How wonderful it is that Joel saw this by the Spirit of God 2,700 years ago !

“Proclaim ye this among the Gentiles . . . Let the weak say, I am strong.”

This situation of things foretold by Joel at a time when men are crying out for disarmament, but to no avail, heralds the wonderful outcome that Joel also foretells—

“The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope (Hebrew : place of repair, or harbour) of his people, and the strength of the children of Israel.” (Joel 3 : 16).

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, midweek, Forestville, Hamburg and Buffalo.

We are rejoicing in the fruit seen in our midst, due to the brethren's faithful work as guided by the Spirit.

The contacts with Christadelphians continue. There has been an amazing revelation in regard to the decline from Truth, and the unrest known in their midst. The witnessing for Truth has been given this opportunity, and the desire has been only to stir up and assist as God wills. His ways are very merciful and past our understanding. How dreadful to allow a complacency or indifference, to rob of this pleading to examine our ways, and to make sure paths for our feet. God will not always chide, and we should be alert for the warnings, and not cause mercy and intercession to be cut off due to a failure to respond.

J.A.DeF.

**Nottingham.** Meadow's Community Centre, Kirkwhite Street, (Queen's Drive end), Nottingham. Sundays : Breaking of Bread 11.0 a.m., Bible Class 2.15 p.m., Thursdays: People's Hall, 7.45 p.m., Eureka and Exhortation alternately.

We are grateful for the continued help of the brethren by way of exhortation and the unfolding of the Revelation in its simplicity, making its message stand out with greater clarity, if, we have ears to 'hear' the warnings so that we may receive the blessings.

We have been pleased to have the company of Brother and Sister W. G. Butterfield and Brother and Sister Pulman at the Lord's Table, the brethren helping us by their ministrations.

H.J.S.

## THE REMNANT

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**Co. Down, Newtownards and Bangor.** Breaking of Bread, Newtownards, Sunday 11.30 a.m. Sunday School 10.30 a.m. Bible Class, Bangor, Midweek.

We were greatly helped last week-end by a visit from Brother and Sister Butterfield. Brother Butterfield gave an address to Christadelphians on Friday evening in Belfast, and to us, the exhortation on Sunday morning at the Table.

How greatly we do need the strengthening and encouragement that brethren can give one to another as the time draws near when we shall all be required to render an account of our stewardship.

At the lecture we had present five Christadelphians who listened with evident signs of interest to the address and asked questions after some of which showed their awareness of disturbing factors within that body opposed to the Scriptures.

Our thankfulness for being drawn to Light increases and our hope is that we shall be able to give help as we have received it.

J.P.

**Manchester.** Memorial Hall, 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 : Third Saturday each month at 3.30 p.m.

Attendance at the Special Lecture on March 5th was disappointing, but all felt uplifted by the effort in being permitted to have memories refreshed on the substantial verities of God concerning "How are the dead raised up."

All are affectionately invited to the Fraternal Gathering arranged for Monday, April 18th, to be held in our own Hall as above. Meeting 2.30. Tea 5 p.m.

W.V.B.