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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

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**All Communications**

W. V. Butterfield  
16 Westfield Road,  
Cheadle Hulme  
Stockport, England

J. A. DeFries  
R.D.1.  
Forestville  
New York, U.S.A.

## At the Table of the Lord

### “The Ark passeth over before you”

**T**HE record of the children of Israel crossing the River Jordan and entering the land is one which is full of meaning for the thoughtful and seeking mind. What joy this would bring to some of Israel! What a wondrous manifestation of God’s care, revealing His purpose to them.

We read in Joshua 3 : 11, “Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.” Because of the Ark, the waters of Jordan were stopped—the waters which we are told came from the city Adam, and flowed into the Dead Sea, making it symbolically the river of death, which has been flowing endlessly from the time of Adam. Here, by the power of God in the ark, the river of death was stopped. Surely this tells us of the work of Jesus Christ, the Ark of the covenant, who alone has been able to overcome, thereby stopping the flow of death. The early brethren and sisters of Joshua’s day would rejoice in this deliverance, and in knowing what it pointed to—a granting them an entrance into the promised inheritance of everlasting life.

These ensamples are for our day also, to help us find a part in His purpose, to obtain the inheritance promised for so many thousands of years.

### A Space Between

Joshua 3 : 4 tells us, “Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore.” There was simple instruction here for Israel and for ourselves today. The word “space” we find means also, “a great while to come, far, far off.” Yes, they were to be far off—two thousand cubits behind the ark, that they might know the way to go. Truly the fulfilment in the Messiah was far off—a long while to come; still, this spoke to Israel, to sustain and strengthen, for the hope and perception was sure for those who had faith.

For us, the time of the unfolding of God's purpose is not far off, but nigh at hand. Surely signs in the earth point to Jesus soon coming to accomplish this work; and so we can lift up our heads, yet with fear lest we fall in the last stages of the journey.

How significant that those who crossed the Jordan on dry ground, had to follow the ark as the only means whereby they could cross. It is just as important to us today, for we must follow the Lord Jesus. In Joshua's time, this was the Spirit's message, so "that ye may know the way by which ye must go; for ye have not passed this way heretofore." Indeed we do need help in the way, for we have not gone this way before. We cannot go this way ourselves, for this is the way of the Spirit, the way the Lord Jesus—the ark—has gone, leading the way. We must follow, watching Him always, His footsteps are there; He has achieved the victory over the flesh, and yearns to help those who from the heart, desire to follow after Him.

Did not the Lord Jesus Himself teach of this all during His lifetime? In John 10, we read His words: "I am the good shepherd." And verse 4 . . .

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."

How apt the parable! He does go before to lead, to guide, to care for, and "his sheep follow him, for they know His voice." Do we, brethren and sisters, striving to be His sheep, know His voice and follow Him? Do we listen for it, seeking its instruction, its chastening when needed as He knows best, its encouragement, to follow along in the way He has gone? Do we pray for its guidance, realising truly that we have not gone this way and know it not, naturally? He has gone this way, and knows all the trials, and pit falls, which may trap those sheep who are unwary or weak, How wonderful God's care in the provision of this ark, this Shepherd whom we have been given. We have this confidence that God's presence has always gone before His people. Israel in the wilderness experienced this for forty years.

"The Lord went before them by day in a pillar of cloud, to lead them the way: and by night in a pillar of fire, to give them light, to go by day and night." (Exodus 31 : 21-22).

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What care and love is seen here, in this guidance. When the cloud or the fire went, Israel was to go. When it stopped, Israel must stop, whether they wanted to, or not. What a submission, and obedience was required; yet what trust that His was the choice, if Israel heeded the Spirit's direction through the cloud and the fire. At the same time, there was a constant reminder of His watchful presence, His holiness.

This sign ceased when they came to the land, but it was still required that Israel be led; now, however, by the ark. Why was this following to continue? Joshua 4 : 24 tells us: ". . . that ye might fear the Lord your God for ever." How clearly this speaks today. We must strive to follow the Lord Jesus, as an evidence to our Father of our fear and faith in Him and His purpose in Christ.

### Following—Not an easy task

To follow after the Lord Jesus is not easy. The Lord Jesus Himself exhorted many to follow Him, but many of these failed.

In Luke 9 : 57-58, we find His reply to one who said, "Lord, I will follow thee whithersoever thou goest." Here was one who apparently was zealous in his desire. Jesus tested this zeal (verse 58):

"Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head."

The Lord Jesus reminded that He was a sojourner, having no abiding place, but moving as directed by His Father, seeking to please Him by obedience. We, too, must find no settled place here, but rather we are to be Hebrews in the full sense of the word, "passers-through" this life, seeking to be subject to His over-ruling care, having no abiding city. Just as Paul tells us in I. Corinthians 4 : 11 . . .

"Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place."

Is this then a test of our following the Ark? Do we rejoice, finding repose in a dwelling place now, or do we, like Paul, like Abraham, like the Lord Jesus, regard our position now only as a journey toward one yet to come.

Further, the Lord Jesus' words help us in Luke 9 : 59-60, where ". . . he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father." Jesus' response was, "Let the dead bury their dead; but go thou and preach the kingdom of God."

Here is another testing of our determination to follow Him. There is a need to recognise and believe in our hearts that the world is dead, and all those belonging to it, belong to its dead state, having no hope of life. Naturally, many ties bind us to the world, but to follow the Lord Jesus, these ties must be broken to show our determination, and to help leave the dead and come into life through Him. We read in Luke 18, of Jesus' promise to Peter, who said (verse 28) "Lo, we have left all, and followed thee." Jesus' reply was, "Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come, life everlasting."

It is a grievous test, a burden and a sadness to many even now, but let us remember the figure shown to Israel of that great river of death, which the Ark alone was able to hold back, and from it to take out stones of memorial which were to stand before the children of God for ever—as a manifestation of a willing and privileged people, who should be called out of the world to life with Christ.

Again, in Luke 9, we read (verse 61) of one who said, "Lord, I will follow thee, but let me first go bid farewell, which are at home at my house. And Jesus said unto Him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." The need is to keep our eyes ahead, fastened upon the Ark, the Shepherd who is leading His people toward His Father's purpose. He warned, too, "remember Lot's wife." Here was one who looked back toward the evil from which she was drawn out by God's care. Let us take heed, brethren and sisters, in our following. The eye must be "single" in its fastening upon our Shepherd—grateful now for all these helps we have been given by a loving Father, who desires that His children shall not be lost in the river of death.

### “Unto us a child is born”

All through His word, His care in providing a means of escape in Jesus is seen. We have read in Isaiah 9 : 2 . . .

“The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them that the light shined.”

A ray of light, a hope of escape—this is God’s care and love extended to us. How ? (Verse 6). “For unto us a child is born, unto us a son is given; and the government shall be upon His shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace.” God provides a leader, a counsellor, His Son, A Prince of Peace for us ! For all those who will follow Him, as their Head, their Ark, their Shepherd!

All this can be ours, brethren and sisters, if we follow Him, as He exhorts. Not through our own strength, but through His intercession for us, we may hope soon to be nigh unto Him, as His brethren and sisters for eternity.

We fail, we slip, we offend, but if our faith and our fear is strong, we shall be granted the hoped-for inheritance.

Let us, brethren and sisters, follow Him steadfastly with assurance that “There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.” (Joshua 21 : 45).

God cannot fail; let us put our trust in Him.

J. A. DeF.

## Christendom — *and others* — Astray (35)

### The Law of Moses the Spirit of Christ

**I**T is rather a sad commentary on present religious thought that it is necessary in contending for the faith to endeavour to show that the Law of Moses in every aspect and detail exhibits the Spirit of Christ; and that those who were called upon to obey that Law, and to show their faith by observing the ordinances of the Law, were united to God in the same spirit as those brethren and sisters who were called to the Truth by Jesus and the Apostles.

Christendom's abject failure to understand and acknowledge this important truth has led them not only to forsake the Law, but also the spirit of the Law which is the Spirit of Christ. Although they claim to be "Christians" their rejections of the Law alienates them from the Spirit of Christ in the Law and therefore from Christ Himself who upheld the Law. In consequence, Christendom's plight is desperate: they have no hope and are without God in the world. What has led Christendom with its very many thousands of sincere and zealous people into this desperate position? Through not loving the Truth they have turned unto fables, becoming ready victims of "philosophy and vain deceit." The professors of "philosophy and vain deceit" can attract larger numbers than those preaching the Truth, because their message in effect says "You need not be so particular. God will be satisfied with very little. Give Him the bit you can afford and in the end all will be well." In this way the victim is promised the best of two worlds: He may satisfy himself in the present and have a promise of the future. A deliberate lie and a denial of what God says in His Word, who warns that those who lose the love of the Truth will be ensnared and suffer a strong delusion.

"That they all might be condemned who believed not the Truth, but had pleasure in unrighteousness." (II. Thess. 2 : 12).

It is sad to have to write that the "others"—those who once had the Truth—have followed in Christendom's wake. True, they profess to believe the Law; but they deny that it has any important application to the life in Christ at the present time. If an item of the Law is quoted to them to show what is required in belief or conduct they quickly say, "We are not under the law." They very wrongly imagine that because the ordinances of the Law were terminated by the death of Christ the Spirit of the Law also ceased. Their failure to perceive the Spirit of Christ in the Law and to be guided by that Spirit has produced confusion in their midst—a fertile ground in which "philosophy and vain deceit" have sown their poisonous seeds. The result is that instead of a unity of mind there are a host of points affecting belief and conduct on which there is disagreement. Does this not show that though they once had "a name that they lived" they are dead, and the voice of the Lord is no longer heard in their midst.

### The "Salt" of the Covenant

The Spirit of Christ in the Law frequently directed the minds of the brethren and sisters to natural things that they might be able the better to learn the merits of the spiritual. It is this thought which often provides a key to unlock some of the items of the Law that they might yield their treasure in revealing the Spirit of Christ. This gracious help of a condescending Creator is spoken of by the Apostle Paul when he says, first that which is natural and afterward that which is spiritual.

Now let us look at this item of the Law which on the face of it might not seem to have any more benefit than a culinary one.

"And every oblation of thy meat offering shall thou season with salt; neither shalt thou suffer the salt of thy covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt." (Leviticus 2 : 13).

It will be remembered that every offering had its appropriate meat or meal offering and drink offering, and so that with every offering made to God there would be the "salt of the covenant." This was a command which must be obeyed, but as with all the commands of Yahweh there is a sweet reasonableness in requiring them to be carried out. Why was it that any offering made in all other respects in accordance with the Law was unacceptable if the "salt of the covenant" were lacking?

The natural undoubtedly helps in this connection to understand the spiritual, and thereby discover the Spirit of Christ in this simple command. A whole host of foods are tasteless and insipid unless cooked with salt: bread, vegetables, meat and fish. The quantity of salt included in the cooking is little, but when present makes all the difference transforming what would be an unappetising and unwelcome meal into a delight to the sense of taste. One only needs to call to mind occasions when the salt has been forgotten in the cooking and say potatoes are served without it, then there is no relish in the dish and it is unpalatable; but where the necessary small quantity has been added then the vegetable is agreeable to the palate and gives complete satisfaction to the taste.

What then were the brethren and sisters to understand when the salt was required to be added to the meat offering? Spoken of in

the command as the “salt of the covenant.” Evidently it was a suitable token of that ingredient which made all the difference to the offering. As in the natural so in the spiritual: if the “salt of the covenant” were lacking then the offering would make no appeal to the Almighty; where the “salt of the covenant” was present then the offering became acceptable and a delight to Him.

This makes very clear the importance of all offerings being in accordance with the Covenant of God. Any departure from the conditions which He has laid down would be a neglect of the Covenant and equal to leaving out the “salt of the covenant” in the offering. At once the importance is underlined of all offerings to the Almighty being in accordance with the Covenant which He has made with His children, otherwise however great the sacrifice there might be in the making of such offerings they would be totally unacceptable.

### **Condemnation of all Offerings not having the “Salt of the Covenant”**

From the beginning men have found it easier to please themselves than to please God, and yet at the same time persuade themselves that in some way or other they are serving Him. Men have ever been wont to make their own arrangements for serving God or in other words to design their own covenants with Him, but on the face of it such a proposition is preposterous. God is the Creator and all men are the works of His hands and no man however wise, can ever be as wise as His Creator.

And yet as men have multiplied upon the earth so have their man-made covenants. These have often involved their devotees in a great deal of effort often with much zeal and sincerity. It is clear however, that whatever effort or whatever zeal or sincerity no such offerings could be of any avail and could afford no pleasure to the Creator. Unless the Covenant which He has clearly defined is remembered in the offering, just as the natural salt had to be placed by the children of Israel in their offerings, then such offerings were in vain. The offerings may cost much money and much effort, but God will never regard them unless they are made in accordance with His Covenant—unless in a figure in the offering there is the “salt of the covenant.”

The Scriptures in many places show the futility of men devising their own covenants, and imagining that these will be acceptable

to God; but it is doubtful whether anything is more powerful than the simple figure being considered that the salt represents the Covenant; because with the help of this figure it is as once appreciated how valuable and important an ingredient the Covenant is, just as important as the salt in the natural dish.

Those who have departed from the Truth and made their own covenants are condemned by the Apostle Paul as engaging in a "voluntary humility." To be humble in the service of God is essential, but when this quality is applied to a form of worship of man's devising then it is no more than vanity, and often becomes a token of pride. The man who wears a hair shirt may appear very humble and to be suffering much in the flesh, but is he not saying in effect to his contemporaries, "Look how humble I am." This and many other instances will occur to mind as a form of "voluntary humility" condemned by the Spirit as being totally unacceptable to God and the real reason for this is that in these offerings the "salt of the covenant" is lacking.

**"Ye are the Salt of the Earth."** (Matthew 5 : 13)

These words of the Lord Jesus bring out very vividly the regard that God has for those who are His. It may not always be appreciated that when these words of Jesus are read they mean that the only pleasure which the earth gives to the Almighty is by and through those few who are the weak of this world and are generally despised. Here the figure of salt is a most suitable one. In the natural a pinch of salt is all that is required to make a dish appetising, and so the earth is made in some measure acceptable to God, not by the millions of people who have no regard for His Covenant, but by the few whose object in life is to uphold and observe the Covenant in all their ways.

To these Jesus gives a most important warning :

"But if the salt have lost his savour, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out and to be trodden underfoot of men."

It is a dreadful thought that the gracious things which God has given to His people, making them the "salt of the earth" may be lost, and result in them perishing and being destroyed. How best can the salt savour be preserved? By continual respect for the

Covenant of God and a faithful endeavour to uphold it in all its particulars. This involves every aspect of life—Ecclesial, domestic and work. Where a community of people cease to uphold the Covenant it does not matter by whatever name they call themselves, they no longer give God pleasure in their offerings and He will no longer look upon them as His people. Have those who once had the Truth—"the others"—lost that vitalising ingredient the "salt of the covenant"? A simple test may be applied in order to discover the answer, Jesus said . . .

"Have salt in yourselves, and have peace one with another."  
(Mark 9 : 50).

Where the "salt of the covenant" has been preserved in a community of people it is clear from these words that there will be a unity of mind and the prevalence of peace.

(To be continued . . .)

### **"Where there is no vision the people perish"**

(Proverbs 29 : 18).

#### Summary of a Bible Class Discussion

**S**INCE the completion of the divine record by the writing of the book of the Revelation there has been no "open vision." Does this mean that the people of God since this time have been deprived of that which would prevent them perishing? This could not be the case, because since the days of the Apostle John many have been called out of the world to become the people of God.

The general understanding of the word "vision" is a direct revelation from God as was given to Daniel, the prophet. The word "vision" is used this way in this connection as for example :

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea." (Daniel 7 : 2).

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Those things which Daniel saw were a divinely given "vision" enabling Daniel to view the future of the kingdoms of men until they should be removed, and be superseded by, the Kingdom of God.

**"Write the vision . . . that he may run that readeth it."**  
(Habakkuk 2 : 2).

The words of the prophet Habakkuk make it clear that those visions granted to the servants of God to show to them things which were to come to pass serve a larger purpose than for the time in which the vision was given. The words of the prophet make this clear . . .

"And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: Though it tarry, wait for it; because it will surely come, it will not tarry."  
(Habakkuk 2 : 2-3).

The vision granted to Habakkuk enabled him to look to the time of the end when the Northern power would come into the land and would be broken; and divine power, in the hands of the "HOLY one from Mount Paran," would be effective in destroying all human power and establishing God's glory in the earth. The vision was an important one and so in the loving kindness of God has been preserved in the divine record "that he may run that readeth it." This shows the value of all the visions granted to the servants of God, the prophets, since the time of Moses: that they can be read by devout servants of God and being understood, the servant of God may be able to run the race, as the Apostle says, "with patience" or endurance.

### **"Seeing the visions of God as recorded in His Word"**

It might be thought that since the visions of God are preserved in the divine record, and in view of the fact that Bibles are so freely in circulation, there can be no people of a religious turn of mind who could "perish." The sad fact is that to the vast majority of mankind the Bible is a "sealed" book. The visions which have been graciously preserved that men and women might see the working out of the purpose of God in the earth are not understood and

in many cases are disbelieved. That is why the people of the world who call themselves "Christians" are indeed perishing. The visions of God are closed to them. The light of the Truth they do not see, because their eyes are blind.

### **"The visions of Moses the Prophet"**

The visions which were granted to the prophets of old were not merely to inform God's people of things which were to come to pass hereafter, but in their context were to show to them how they must live to please God.

In the case of Moses, he was given in the Mount all the particulars of how the tabernacle, the dwelling place of God, should be made. In connection with this tabernacle the ordinances which Israel were to observe were carefully detailed showing to the brethren and sisters at that time what life in Christ required of them. As long as they observed the vision of Moses they were blessed and preserved as God's special treasure.

When Moses returned to the Mount, and the people thought that he had left them, they forgot the vision and made a golden calf and began to talk about returning to Egypt. What a dreadful state of affairs when they had been granted so much to preserve them from their own weaknesses and to deliver them from their enemies!

When Moses returned from the Mount he found that the people were indulging in gaiety and that . . .

"Aaron had made them naked unto their shame among their enemies." (Exodus 32 : 25).

These words have a special connotation with the verse being considered, because it will be observed in the marginal rendering of the verse that it can be translated as follows :

"Where there is no vision the people is made naked."

This alternative translation makes powerfully clear the calamity overtaking a community professing to be the people of God, when they no longer regard the visions which God has so mercifully preserved; and especially those aspects of them which show as the verse also states that :

"He that keepeth the Law, happy is he."

**“Then shalt thou see clearly.”** ... (Matthew 7 : 5).

These simple words of the Lord Jesus indicate what He requires in those who follow Him. Unless they do see clearly, how can they possibly follow the way to life eternal ?

The context of these words is striking. They occur in that very much misused passage commencing :

**“Judge not, that ye be not judged.”**

(Matthew 7 : 1).

There are many who take these words literally and wrench them from their context, and build upon them the notion that because of defects in one's self one must not judge: in other words there must not be an attempt to uphold what is right and condemn that which is wrong. It is quite clear that Jesus meant nothing of this kind. If He did He would not have proceeded to have explained steps to be taken that both the brethren in the case should see clearly.

Generally the apologist for error, misuses the words of Jesus when criticised for some wrong by saying to his brother, “Why do you try to pull out the mote in my eye when you have a beam in yours?” He infers that the wrong in his brother is very much worse than that for which he himself is being criticised.

Let it be remembered that the Spirit of Christ animates the verse in Proverbs being considered namely :

**“Where there is no vision the people perish.”**

And so in accordance with this statement and exemplifying the loving kindness of God and His Son, Jesus concludes the exhortation in connection with judging with these words . . .

**“Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye.”** (Matthew 7 : 5).

So that the command and exhortation of Jesus is that steps should be taken in judging to “see clearly.” When this is achieved then the visions of God may be understood and “he that runs may read”—to his eternal benefit.

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

“The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.”

(Isaiah 23 : 9).

**N**ATIONS have always been proud. From early times the leaders of the various races of men have schemed to achieve for themselves and their peoples exaltation and glory. But never before, or at least since the time when men were scattered and confounded at the building of the Tower of Babel, when they imagined that they could build unto the heavens, have men exalted themselves in their own estimation to such a degree as is evident at the present time.

Surely the time now approaches when God is again to visit the earth with the arm of His power to confuse and scatter men in those purposes in which they are striving to reach outside their earthly province, where previously they have been restricted by divine arrangement and decree.

The recent launching of the Russian spaceship which carried two dogs and other living things into a circular orbit about 200 miles from the earth and the subsequent recovery of the carrying capsule weighing  $4\frac{1}{2}$  tons, described as a “cosmic ark” with the dogs alive, has caused jubilation in Russian circles. A Russian spokesman said that he was sure that the outcome of such investigations would be very important for forthcoming space flights. A Soviet Professor has also stated that Russia is planning to send rockets to Venus and Mars.

“We think,” he said, “that we soon will have solved the problems connected with bringing a rocket back to earth. Rockets powered by atomic energy will be developed, Ion rockets should also be built. These questions are at present being studied in Russia.”

Following the successful orbiting of the dogs, the Vice-President of the Soviet Academy of Sciences has also stated that Russia was planning another series of experimental space rocket launchings "to solve the great number of tasks connected with man's safety in outer space and his return to earth." He said that the steady increase in the size of Soviet spaceships had the single aim of permitting the construction of a ship which would provide all the conditions for manned space flight. He added that Russia will make available to the scientists of the world the results of the scientific investigations obtained from the recent "Arkniks" flight. When asked if a man would have returned safely to earth if he had travelled in the latest Soviet spaceship instead of the dogs and other animals, he replied with an emphatic "Yes."

These efforts of the Russians in the east, however, are being largely matched by the Americans in the west. It is considered a matter of prestige that the merchant powers of the west be not outstripped in the probes of outer space by their opponents in the east. Consequently the United States is lavishing vast amounts of money on its space programme.

An American spokesman of the United States National Aeronautics and Space Administration said recently that the first space vehicles to be propelled by electrical rocket engines would probably be in operation by 1964-65. Preliminary tests in small satellites should begin by 1962. Although it was known that the United States Government had already spent millions of dollars in sponsoring research into electric rocket systems, it had not been generally realised that the practical advent of spacecraft powered by such engines was so near. Compared with conventional chemical rockets, the electrical unit, it has been stated, would give a much smaller acceleration, but would continue to accelerate continuously, and would be particularly useful in long-range space exploration.

A return trip from the earth to the vicinity of the planet Pluto, it has been said for instance, would take 45 years by chemical rocket, while an electrical rocket would take only three years. A nuclear fission reactor it is thought would most probably be used as the primary source of electrical energy.

A report in the national press has also boasted that after the stage of orbital flights around the earth, there seems little doubt that astronauts will venture farther afield.

A provisional timetable as far as the U.S. is concerned given by a representative of the Douglas Aircraft Company concerning the estimated outline for manned projects for 1960 to 1975 reads as follows :

- 1960** Ballistic flights (X.15 aircraft and mercury capsules).
- 1961** Man in orbit (mercury capsule).
- 1963** Man in orbit (Dyna-soar manoeuvrable vehicle).
- 1964** Three-man space stations (nuclear rocket space tests).
- 1966** Extensive space laboratory in earth orbit.
- 1967** Manned lunar circumnavigation, manned operational defensive and offensive space vehicles.
- 1968** Manned all-purpose space station for staging to moon, for large chemical vehicles, or direct lunar flights with high-thrust nuclear vehicles.
- 1969** Man on the moon and return, manned flights beyond moon into inter-planetary space.
- 1970-75** Manned lunar base, manned flight to nearest planets using high-thrust nuclear vehicles.

Yes! Man in his pride is seeking to do great things. Money is squandered in directions which cannot really benefit, but only flatter man's desire for achievement and bolster national prestige.

At the same time news comes of sufferings from areas of acute human need, which such money could greatly alleviate. India for instance is finding it difficult to feed its growing population, there are thousands of people there, it has been shown, who know more about food production than in the west; but they have not the fertilisers, the steel or the equipment. What they need most is to import fertilisers and steel to enable them to put their knowledge into practice.

Scientists have sought out and found enormous new powers, but the governments of the world have not had the intelligence or the character to use those powers solely, or even largely, for the benefit of the world.

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The indictment of the scripture truly applies to them :

“Every man is brutish in his knowledge.” (Jeremiah 10 : 14  
and 51 : 17).

Men worship their devices which, to quote the scripture in its present day application, “are vanity, and the work of errors in the time of their visitation they shall perish.” But to those who belong to the house of God the declaration is :—

“Thus saith the Lord, Learn not the way of the nations and be not dismayed at THE SIGNS OF HEAVEN ; for the nations are dismayed at them.” (Jeremiah 10 : 2).

Lest the reader should mistakenly think that these words have only a bearing on the past, the desire of the writer is that the following quotations from the same chapter, which it is felt have a latter day application, be considered also, in context with the above words.

“Behold, the noise of the bruit (report) is come, and a great commotion out of the north country, to make the cities of Judah desolate.” (verse 22).

“Pour out thy fury upon the nations that know thee not, and upon the families that call not on thy name.” (verse 25).

Yes, at the time of such a situation which the present generation is witnessing, the intervention of God can certainly be expected !

“The Lord of hosts hath purposed it, to stain the pride of all glory.” (Isaiah 23 : 9).

As the mind contemplates the chapter from which this declaration of God is taken it becomes obvious that the merchant powers referred to as Tyre and the ships of Tarshish, are to partake, along with all the proud nations, of that contempt which God is to pour upon them, to mar their glory which more and more exalts itself against the Most High and vainly purposes to tread His heavenly domain.

A further indictment of the merchant powers of the earth is seen in the prophecy of Ezekiel where it is recorded of them . . .

“Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; though thou SET THINE HEART as the heart of God: Behold, thou art wiser than Daniel;

## THE REMNANT

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THERE IS NO SECRET THAT THEY CAN HIDE FROM THEE . . .

Therefore thus saith the Lord God; Because thou hast SET THINE HEART as the heart of God . . . They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.” (Ezekiel 1 : 28).

The other great power that has likewise set its heart upon things too high and outside the lawful and God-given province of men is also condemned. The latter-day Babylonian power of the north, is likewise to be brought down, and so God’s decree, an apt living message for the present, is :

“How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I WILL ASCEND INTO HEAVEN, I will exalt my throne above the stars of God . . . I WILL ASCEND ABOVE THE HEIGHTS OF THE CLOUDS; I will be like the Most High. Yet thou shalt be brought down to sheol, to the sides of the pit.” (Isaiah 14 : 12-15).

As the mind thinks upon the power of the word of God in its present-day message there is indeed cause to marvel at the actual application to current events of verses which previously have been regarded as completely metaphorical.

Indeed, known unto God are all His works from the beginning ! How kind He is to the people of His Son’s household, that in this time of vexation and extremity, the vision is speaking in truth, bringing comfort and assurance to those who truly await and seek the salvation of God.

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.

The kindness and mercy of our God in permitting the recent contacts with our brethren and sisters across the seas, is gratefully acknowledged. These are Elims and waters of refreshing which strengthen the bond of unity and actuality of the fellowship.

The hospitality and love extended to us will long remain a sweet memory, as we strive together in the work, and the proving of ourselves as sojourners who look for the city "whose builder and maker is God."

Now we are anticipating the visit of two of our sisters from England, and the benefits which we trust will be mutual.

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 that the Father has heard the prayers of His children on behalf of those who have been suffering and granted relief and recovery beyond expectations, evidence that He does know our needs and hears in heaven, His dwelling place.

We have had the pleasure of the company at The Lord's Table of Bro. S. Lancaster, Bro. and Sis. D. Lancaster and Bro. J. Smith. We thank the Brethren for their ministrations.

Brother Iago also helped us at a Bible Class.

We remind the brethren and sisters of our Fraternal Gathering here on Saturday, October 8th at 3.30 p.m.

**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.

By the time this in print it is expected that two of our sisters will have left this country to spend a little time with those in the States. Sister D. Crossley and Sister E. Francis are due to leave Manchester Airport on Wednesday, September 21st. We wish them a happy and profitable time whilst with those in the States, and trust that their visit will be a means of edifying the Body.

W.V.B.

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

We appreciate the opportunity granted us of meeting Brother and Sister De Fries and family in our home.

By the help of Brother J. Smith with the arrangements and the lovely sunshine all helped to make the short visit very enjoyable and profitable to all. We are grateful for these blessing—and also for the work provided in the magazine each month by Bro. De Fries.

We were encouraged in August also by the number of enquiries from Christadelphians staying in Criccieth, who had seen the poster. After a few discussions with each a copy of the "History of the Truth in the Latter Days" was given which they appreciated and promised to write. One also was much impressed by the Remnant Magazine which was read whilst here.

Addresses have been given us from Bridgend, Huddersfield and Leicester.

Several have expressed interest and thanks to receive leaflets here, and so we look back with gratitude to the work granted throughout the summer.

We now look forward to the Nottingham Fraternal Gathering on October 8th.

per J.S.

**Co. Down., N. Ireland, Newtownards & Bangor.** Sundays: Breaking of Bread, Newtownards, 11.30 a.m.; Sunday School, 10.30 a.m.; Law of Moses Study, 2.0 p.m.; Bible Class, Bangor, midweek.

We were glad when we heard that Brother and Sister De Fries and their family were able to stay with us over the week-end though leaving so soon after for America. Brother De Fries helped us with exhortation on Sunday at the Breaking of Bread and also in our afternoon study. Sister Slaney who stayed for a few days with Sisters Kathleen and Nancy was also a very welcome visitor.

From all we received much help and encouragement in our striving to gain the Prize.

We are looking forward to further visits during September. We are still in contact with our local enquirers, but cannot report much more progress. Perhaps we get impatient for the "increase" for which we must wait. Our joy and comfort in the Truth grows as brethren help us in our seeking to know more perfectly the mind and purpose of our Heavenly Father.

J.P.