

MAY 1962

A Monthly Magazine issued by

The Remnant of Christ's Ecclesia

in opposition to the Dogmas of
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

"Take heed ye be not deceived"

AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

I AM THE FIRST AND THE LAST

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

NEWS FROM THE ECCLESIAS

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

“After this manner pray ye”

JESUS often gathered His followers around Him to teach them, that they might be brought closer to God and Himself.

Reading recently in Matthew, we find help by His instruction regarding prayer; that important privilege we have of approach to God, through Jesus' mediatorship. How important then that this is done in an acceptable spirit.

Jesus instructs in Matthew 6 : 7 . . .

“ . . . when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.”

In the world, in the churches, prayer is all too often a matter of ritual, a repetition of words which are according to a form, not the sincere expression of the heart, really not acceptable to The Almighty.

Jesus continues, verse 8 . . .

“Be ye not therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.”

God does know our needs, provides for them if it is right that we have them; if our spirit in prayer is acceptable. How reassuring to know that He knows and will grant our needs. To this end Jesus continues, verse 9 . . .

“After this manner therefore pray ye . . . ”

Let us, brethren and sisters, consider Jesus' words carefully, that our prayers may, in every way be meaningful and acceptable to God. The words which follow are perhaps the best known and most used of any words recorded in the Scriptures. Every one who professes to be a follower of Jesus knows them, repeats them as the “Lord's Prayer.” They are probably spoken millions of times daily, but how often are they heard? How often are they spoken as “vain repetitions” and so unheard? We as the brethren and sisters of Jesus should take heed to His words, “After this manner pray ye,” and in the spirit of His words pray, hoping to be heard and our every need granted.

Let us therefore, brethren and sisters, read the words of verses 9—13, taking them to heart as an example of how we must pray. Our prayer need not be in these words, for perhaps such would tend to become vain repetition, but in this spirit . . .

“Hallowed be Thy name”

First, Jesus instructs we must acknowledge that God is our Father, the Creator and provider of all things, that He dwells in the heavens in light unapproachable and that His name is hallowed, or sacred, sanctified, made holy. Let us consider our prayers; is there care for reverence? Do our words, and thoughts reflect how holy God is? Are we, in our daily lives, restrained by the question—Is what we are doing sanctifying, making holy, hallowing God’s name? If our lives are governed by this desire, our prayers will indeed hallow His name. Peter exhorts us, I. Peter 3 : 15—“Sanctify the Lord God in your hearts . . .” If we do this, brethren and sisters, out of the fullness of the heart, we will pray “Hallowed be thy name.” How far reaching, to the faithful, are the implications in these words!

“Thy Kingdom come”

We look for His Kingdom, long for it, work for it, but truly is it our heart’s hope? Do we, as we pray, “thy Kingdom come” mean it with all that its coming implies—the return of Christ, a calling to judgment, and if found acceptable, a part in its government and priesthood as the saints of Jesus Christ? It is a great and holy calling and requires the striving to remove all that is of the flesh, recognising that it and all its attributes are repugnant to God. A recognition too, that were it not for God’s mercy and Jesus’ mediation, we could never even hope to be allowed a part in it. Do we, in our hearts, see God’s purpose to be accomplished when Jesus returns and establishes His Kingdom, see it so clearly that all our desire is to be there, not only having the desire, but allowing it to govern all our lives? Only if so can we, in all sincerity, pray “Thy Kingdom come.”

“Thy will be done in earth as it is in heaven”

In heaven, the angels and Jesus His Son, all moving in the power of His spirit, work continually to accomplish God’s will, to do the work given, in perfection. As we pray, is this truly our mind? A wish to do His will even as we know it is done in heaven. If so we shall be ready to serve and to submit to His Spirit in every way. If we strive to do so now, there is extended the hope of forever doing that Will in perfection and completeness without the struggle we now know. We are responsible, held accountable to Him for all our ways. This requires a great deal of rising up.

THE REMNANT

IT IS HARD, but God knows the heart, knows too, all our needs and will provide the help we require so badly. "Your Father knoweth the things ye have need of . . ." What a comfort, what a help to do His Will!

"Give us this day our daily bread"

Yes, our frail bodies need the daily food, regularly given to strengthen our daily living and God in His mercy provides it for His creatures. But we need to bear in mind the Spirit's words in Deuteronomy 8 : 3 . . .

" . . . that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live."

There is more to our need than physical food. How necessary the Spiritual food ! Israel had to learn and believe this in the Wilderness. It brought them to a feeling of humility and dependence upon their God, taught them through tribulation, trial and bitter experiences. The Lord Jesus believed this and was able to overcome temptation in the Wilderness, when He put away the hunger, which must have been great indeed, with the words—

"It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

This must be our help, brethren and sisters, our daily food. The Word of God is given to us that we may live and grow, if we seek it daily, value it, and partake of it. God does provide for us both physically and spiritually. Let us show our gratitude by faithfully partaking of the food which will nourish us to growth as godly men and women.

"Forgive us our debts as we forgive . . . "

We are so deeply in God's debt that we can never repay though we may give all our lives seeking to do so. Jesus spoke of a servant who owed his master 10,000 talents. When the servant could not pay, he showed him mercy. Matthew 18 : 27 . . .

"Then the lord of that servant was moved with compassion, and loosed him and forgave him the debt."

Is this like the mercy of our Master, toward us, who owe Him so much? The servant then demanded from his fellowservants his due of one hundred pence and would not forgive. He was rebuked, verse 33 . . .

“Shouldest not thou also have had compassion on thy fellow-servants, even as I had pity on thee?”
and the servant was punished. Jesus concludes, verse 35 . . .

“So likewise shall my heavenly Father do also unto you, if ye from your hearts, forgive not every one his brother their trespasses.”

How important the forgiveness, the compassion, the god-like quality of mercy. As we pray “Forgive us . . . as we forgive . . .” Only as we forgive, show true compassion, can we hope for forgiveness. To forgive, we find, means to put away or send away. We must do this as forgiveness is sought—put away any debt; it must be wiped clean if we are to be wiped clean by His loving mercy.

“Lead us not into temptation but deliver us from evil”

We know that God does not, will not tempt, for James I. 13, 14 tells us . . .

“God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust and enticed.”

How are we then to understand the spirit of Jesus’ teaching—“Lead us not into temptation but deliver us from evil”? Must we not pray that God will help us to resist the temptation which is all about us in the world, to resist the will to do wrong, by building up in us that spiritual man which strives to overcome temptation. Did not Jesus pray for His disciples?—John 17: 15 . . .

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.”

Let us brethren and sisters, strive to keep alert to the evil which prevails around us and not become dull of conscience because we are exposed to it daily.

Let us be quick to condemn the evil by turning away—a witness to others and a strength to ourselves.

“For thine is the Kingdom and the power and the glory, for ever”

What better, more faithful sons and daughters of God we would be if we truly grasped the full significance of these words; and believing them, put our trust in the ONE who possesses all this. Do we not see His power all about us, the glory of His creation, His hand against those who deny His power? Soon His kingdom is to be established, when that power will be wonderfully manifest, seen in the Lord Jesus and His people. We must strive, brethren

and sisters, to acknowledge His power, His glory—allowing them to strengthen and rule our lives. If we can do this, what humility it will bring to us, as we realise how insignificant and unimportant we are in comparison; how great the privilege of serving Him, of being called to be His sons and daughters. If we can even begin to comprehend this we shall be nearer the measure of Christ.

How fully this exhortation of Jesus should speak to us, help us as we strive for that spirit which only is pleasing to our Father.

We have read the record of Noah, how he was saved in the Ark, and when the waters subsided, offered up a sacrifice unto God. Genesis 8 : 20, 21. Can we imagine Noah praying to God in thanksgiving and praise “after this manner”? The record concerning him is—verse 21—“And the Lord smelled a sweet savour . . .” Let us strive to make our prayer, our offering like that—a sweet savour to God, wholly acceptable and pleasing to Him. Let us truly heed Jesus’ exhortation . . .

“AFTER THIS MANNER PRAY YE”

J.A.DeF.

Christendom — and others Astray (52)

The Spirit of the Law the Spirit of Christ

“CHRISTIANS” fail to appreciate what a wonderful heritage is the Law. They do not realise that it is the wisdom of God in the record of His Word to give far more space to the Law and the Prophets than to the Gospel records and the Epistles. This fact alone should make men think. Why has the Almighty seen fit to give more than three times as much space to the Law and the Prophets as the Gospel records and the Epistles? When consideration is given to the vicissitudes through which the Divine record has passed, and has providentially survived, such an arrangement cannot be by accident. Yet, in spite of these outstanding facts, the Christians of Christendom regard the Old Testament as effete and unworthy of their attention. How dreadful !

The “others”—those who once had the Truth—have been caught in this wave of scepticism. There is a fundamental reason for this. If the Law with its prohibitions can be relegated to a secondary place then more liberty can be claimed to please one’s self. But at

what a cost ! For without the Law the teaching of Jesus and the Apostles would lack all "authority" and power, and have no more guidance in the everyday problems of life than the simpering sermons of present-day prelates. Those who are content with a form of godliness, and are irritated by any suggestion of the power of godliness interfering in their lives, must remove the Law from any place of authority. Christendom has done this; but look at the result—confusion and chaos. The "others" have done virtually the same with the result that instead of a Body being joined together in "the same mind and in the same judgment, and speaking the same things" there is an amalgam of conflicting and differing views. In consequence the main problems of life cannot be settled, and every man may do that which is right in his own eyes.

If the teaching of Jesus is carefully considered—like Mary who sat at His feet—there will be near surprise how much the Law was His constant companion. The basis of His remarks either stated directly or inferred was the Law. If the Law were to regulate the life of the Master should it not of His servants? If the Law were to be the authority of the Chief Shepherd should it not be of the sheep? How dare any who claim to be the followers of Jesus treat the Law with anything but profound reverence and submission?

The Law — the only Law of Loving Kindness

The study of Gentile Law today is a complicated affair. One reading Law at a University must become versed in Roman Law, Comparative Law and a host of other Laws. So many Laws have been made and are constantly being made that it is not possible for the most brilliant student to keep pace with all Legislation. At best all that he can hope to do is to become a specialist in some kind of Law such as Patent Law, Divorce Law, Criminal Law, etc.

Amongst all this Law and Lawmaking where is there any loving kindness? The object of all Gentile Law in every country is the same : To inflict punishment for the breaking of the Law so that society may have some kind of peace. What a poor affair it all is! Often the less deserving are punished severely, and those greatly culpable escape. Many times the law is found unworkable. The guilty cannot be punished because the Law has not catered for the particular crime; or the innocent must be punished because of some technical feautre of the Law which has been broken. Truly, as is often said in England "The law is an ass." In contrast the "Law of the Lord is perfect." Let the mind run over those words again

THE REMNANT

emphasising the last one—"perfect." There is nothing better than perfection. Words alone are insufficient to describe the wonder and magnificence of the Law of God. It is necessary to look at the glory of God in creation to help the mind to appreciate to some extent the wonder of His Law. "The heavens declare the glory of God; and the firmament showeth his handywork." What perfection of order is there! What perfection of Law that men can compute hundreds of years ahead the times of eclipses, the conjunctions of certain planets and the rising and setting of the sun and moon. Men are praised for this, but God is not; for the wonder of His Law is not seen. It is in this remarkable and magnificent context that the Psalmist's words burst upon the mind :

"The law of the Lord is perfect converting the soul."
(Psalm 19 : 7).

So perfect indeed, that the soul may be converted or as the margin says the life restored to harmony with the Creator.

The great purpose of God is that the glory seen in the heavens might cover the earth as the waters cover the sea. The Law operating upon the fleshly tables of the heart is the exquisite means God has chosen for this purpose to be accomplished. The beauties of the Law lift the mind to an appreciation of the glory of God which is seen in its wondrous blessings of happiness and peace.

"Her ways are ways of pleasantness, and all her paths are peace."
(Proverbs 3 : 17).

What a transformation this Law can make in a person! Looking at the figure of the virtuous woman which exemplifies those who have submitted to Law it is said of her :

"She openeth her mouth with wisdom; and in her tongue is the law of kindness."
(loving kindness).
(Proverbs 31 : 26).

To hear Jesus, to hear the Apostles, David, and the prophets is to hear the still small voice of truth, the beauteous excellencies of the Law, distill in the doctrine they taught. Jesus as seen in His love, His compassion, His peace, His rectitude, His truthfulness is a scintillating witness to the Law of loving-kindness. Those who become like Him are to be the recipients of immortal glory because they will have this Law with all its powers and beauties in their hearts.

The Incalculable Blessings of the Law

Millions of pounds and dollars are spent daily to provide mankind with happiness and peace, but all to no avail. The unstinted energy and best intentions of the wise and great of the earth are unavailing in this pursuit. In spite of the expenditure of wealth and time the prospect for mankind becomes worse rather than better. Never was there a time like the present, when the threat of universal destruction was so real.

The only power to provide men with what they so earnestly desire—happiness and peace—is the Law of God. Where in a family or a community there is obedience to this Law then there is happiness and peace. And so it will be through the application of this Law when Jesus returns. The world will be shown in every aspect of life what is right and thereby learn the fruits of righteousness which is peace. The Truth is beautifully simple.

Many are the incalculable blessings of the Law. Frequently it seems, especially to the young, that the Law with its prohibitions imposes an irritating denial. Being different from other people is not easy. It is far more agreeable to go with the crowd. To refrain from attending films, theatres, and from such habits as smoking often brings reproach which can be hard to bear. In the early days when these things became an issue, the usual cry was heard by those who wished to broaden the way, "What harm is there in these things?" When the cinematograph started some fifty years ago or more, it was felt that this was a provision for the Brotherhood. The theatre at that time had come to be condemned even by the Churches for its doubtful performances. Now in the cinematograph there would be the opportunity to witness the scenes of foreign lands and enjoy the wonders of nature and so forth. It is not long however, before men prostitute the use of wonderful things which could be beneficial for the satisfying of the flesh with all its lusts, and so the cinemas have become notoriously mental pollution centres in which the mind can be debased to the conditions obtaining in Sodom and Gomorrah.

Has refraining from these things been really a denial? Look at the press today and see the rise in juvenile delinquency, the increase in the acts of violence attributable by many thoughtful citizens to the influence of the films seen at theatres and on television. Surely to be spared these things is not a denial but rather an incalculable blessing.

THE REMNANT

It is remembered prior to the first world war when the smoking of cigarettes became a fashion that those in the Truth who condemned this as a dirty and worldly habit to be avoided were regarded by some as extremists. Subsequent divisions purified the atmosphere of those brethren who would pollute it by smoking. Was the refraining from smoking really a denial or a blessing?

Look at the report recently issued by the Royal College of Physicians in England, a body of indubitable authority and probity, and therein is revealed that the great increase in death due to cancer of the lung is attributable to the smoking of cigarettes. About one in eight of cigarette smokers of average intensity are likely to die of lung cancer, whereas the non-smoker death rate is only about one in three hundred. Was the Law of God as applied by diligent brethren in its refining and screening a blessing? Most certainly it was.

Preaching "Positives"

It is evident by the amount of correspondence that many are reading these articles. In the main readers are divided into two classes. Those who become exasperated by the torment of witness and, who, in the end decide to cancel the magazine. Others are attracted by the appeal to Law, and pursue their enquiries with a certain diligence, but in the main fail to see the necessity for separating from those who trifle with the Divine Law.

Not a few write showing that they have given up any idea of contending for the faith. They are carried away with the present fashionable notion of "preaching positives." Examine what this really means. No negatives to be taught; no condemnation of others to be made. How charitable it all sounds, but what a shallow pretence to divine witness. Every "positive," if it is to be worth anything, must have its corresponding "negative." Every "yes" must have its "no." What is the use of stating as a positive that there is only one God, if one is not prepared to deny that there are three Gods. The one who says that he is relinquishing anything which savours of contending, and makes the altruistic pose that he will only preach "positives" deceives himself if he thinks that he is still in the faith.

The Law is an outstanding witness to the preaching of "positives" with corresponding "negatives."

When Israel came into the land six tribes were assembled on Mount Ebal and six tribes on Mount Gerizim. At this time the Ecclesia were shown in a most demonstrative way that God not only requires His children to affirm what they believe but to give a healthy denial to that which is opposite to that belief. Half the Ecclesia, those assembled on Mount Gerizim were to declare the "positives" of the Law, and all the Ecclesia was to say "Amen." The other half, assembled upon Mount Ebal, were to speak the "negatives," those things which the Law of God condemned, and again every brother and sister was to say "Amen" as each item was recited.

Those, who with a charitable air, say that they intend only to preach "positives," have renounced the faith and are certainly astray from the Law.

"Christendom Astray"

It may not be inappropriate to focus attention on the title of the publication written originally as "Twelve Lectures" and finished just one hundred years ago.

This title to the preachers of "positives" must be an affront, for by it all the Christians of Christendom are condemned. When the lectures were originally delivered in Huddersfield the substance of which became the main theme of "Christendom Astray" the writer knew as every servant of God knows that in testifying to the Truth it is necessary to condemn those things which are in opposition to the Truth. Listen to the powerfully spiritual appeal of Robert Roberts as he sent forth those writings which have perhaps done more to help many to the Truth than any other:

"The enlightened reader will bear with the seeming arrogance of the title. It is a proposition—not an invective. The question proposed for consideration is a question for critical investigation. Attention is invited to the evidence and the argument. They are strictly within the logical sphere. They can be examined and dismissed if found wanting. What the title affirms is that Christendom, the ostensible repository of revealed truth, is astray from that Truth.

In reality the title goes further than this. By implication, it asserts certain things to be the truth that are not accepted by Christendom. It offers the proof of the doctrines that are according to truth, as the best demonstration that Christen-

THE REMNANT

dom is astray from those doctrines. The demonstration is by the Holy Scriptures. To these Christendom is professedly subject, and it is in the light of these (estimated as Christendom estimates them, viz, as divine writings) that the question is considered throughout. It cannot be an unacceptable thing to earnest believers in the Bible to have it debated whether their conceptions of duty and destiny are according to the Bible. This is what is done in the following lectures."

Here is no milk and water effort. The force of Truth and conviction is at once felt. No attempt to preach only "smooth things" that the itching ears of the people might be pleased. The words express the mind of a devout servant intent as far as he could be in pulling down wickedness from high places and revealing the light of the glorious Truth of God. Concerning the origin of the book, "Christendom Astray" Robert Roberts writes as a young man of only 23:

"My secular avocation I always regarded as a mere accessory to what the Bible had brought me to look upon as the main business of life—that of preparing for the Lord's use in the higher existence to which he would introduce the accepted at His coming. I had no ambitions, and no purposes to serve beyond getting through faithfully in this line. The idea of saving money, or aiming at a competency, or even at getting up or in my profession, was the furthest from my thoughts. I regarded such a policy as out of reach, and out of question in those seeking to be faithful servants of the Lord in this day of darkness and small things, when we are called upon to lay ourselves upon the altar, in the maintenance of a testimony for the Truth, and the assistance of the needy."

What singleness of purpose is here! No following of a career filling the mind with the wisdom of this world in the pursuit of some qualification at a College or University but clearly an avowed intention to let the interest of the Truth have not only the first place in his life but the first and last.

"Positives" were made robust in his testimony, because he dared to preach "negatives," as is seen in the title he chose, "Christendom Astray."

(to be continued . . .)

Appendix to Article on
“CHRISTENDOM — and Others — ASTRAY”

(As an addendum to this article perhaps the following Press quotation may not be out of place, as showing by contrast the value of the Law)

“HOW TO BRING UP A THUG . . .
in twelve easy rules”

A CHIEF constable yesterday laid down 12 golden rules for bringing up a “successful” juvenile delinquent.

Mr. Donald MacInnes, Perth’s 44-year-old police Chief—married with two daughters—listed these at a Rothesay conference of 150 child welfare workers.

- * Begin in infancy and give him everything he wants.
- * When he picks up a bad word laugh heartily and he will think himself cute.
- * Never give him any spiritual training. Instead, wait until he is 21 and let him make up his mind for himself.
- * Never use the word “wrong.”
- * Pick up everything he leaves lying around.
- * Let him read any printed matter he can get his hands on.

Quarrel

- * Quarrel frequently in front of him, so that when the break-up in the home finally comes it won’t be too much of a shock.
- * Give him all the spending money he wants. Why should he have it as tough as you had?
- * Satisfy his every craving for food, drink and comfort.
- * Always take his part against neighbours, teachers—and the police.
- * When he gets into real trouble apologise for him by saying : “I could never do anything with him anyway.”
- * Prepare yourself for a life of grief. You are likely to have it.

And Mr. MacInnes, a wartime bomber pilot, told the Scottish Children’s Officers’ Association conference :

“If parent follow these rules carefully, they can be certain of success in turning out a juvenile delinquent.”

“I am the First and the Last”

WHAT is to be understood from this quotation—

“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last.” (Revelation 1 : 17).

Does the following verse help us?

“I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” (Revelation 1 : 18).

This prompts us to consider verses 10 and 11 of this chapter 1:

“I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet. (verse 10).

“Saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven Ecclesias.” (verse 11).

“And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead and is alive;” (Revelation 2 : 8).

What then are we being shown—the first and the last, which was dead and is alive?

We can be sure that the Lord Jesus was the firstborn from the dead, and as the complete Body of Christ will be made up of each and every faithful member, even to the last one to be called, do we see the meaning of “I am the first and the last.”?

Further we note that, “the first and the last,” has been dead and is alive!

Are we not being shown here the certainty of the resurrection? And as we read in John 11—

“Jesus said unto her, I am the resurrection, and the life; he that believeth in me though he were dead, yet shall he live.

“And whosoever liveth and believeth in me shall never die.” (John 11 : 25-26).

The Spirit is aware of all the weaknesses that the flesh is heir to and perhaps one of the greatest of these weaknesses, is shown in the fact that we need to be reminded continually of the great hope held out to each individual called. We need to be exhorted daily if we are to eventually overcome, just as we need to take food continually if we are to be sustained.

It is also a divine provision that we are warned at the outset that the revealing of Christ will come to pass with speed! Which is the literal translation of Revelation 1 verse 1, things which must shortly come to pass.

That the Spirit is all-seeing, is shown by Revelation 2 : 9, "I know thy works and tribulation, and poverty (but thou art rich)," How powerful are these few words just tucked in so to speak "but thou art rich," again to emphasise the point that God is not unmindful of His children, and that not even a sparrow falls to the ground without He is aware of it.

" . . . and I know the blasphemy of them which say they are Jews and are not; but are of the synagogue of Satan."

There are times in our lives when we think that God has forgotten, but no, here is the divine assurance that He knows and is mindful of every one of His chosen ones.

I know the injurious speaking of those which say they are chosen, but are not, for they are the Synagogue of the adversary.

How comforting then are the words, especially in times of distress, to know that the Great God in heaven is looking down, and He knows who are His, even the first and the last.

To such is the message . . .

"Fear none of those things which thou shalt suffer . . . ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Revelation 2 : 10).

What greater reward could man seek.

It is interesting in connection with the "ten days" to read the account recorded in Daniel, chapter 1 . . .

"And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

"Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael and Azariah, Prove they servants, I beseech thee ten days; and let them give us pulse to eat and water to drink.

"So he consented to them in this matter and proved them ten days." (Daniel 1 : 5, 8, 11-12, 14).

And at the end of ten days, (would not the ten days represent the period of probation) their countenance appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

"And of these four children (who had been faithful) God gave them knowledge and skill in all learning and wisdom."
(Daniel 1 : 17).

Yes, God knows and sees all and does plentifully reward the faithful. "Be thou faithful."

"Be thou faithful unto death and I will give thee a crown of life.

"He that hath an ear, let him hear what the Spirit saith unto the ecclesias." (Revelation 2 : 10-11).

We read these words so many times, and as they are perhaps so easy to understand, that we may be in danger of being too familiar with them, and being familiar the words may lose their power.

The Spirit is anxious that those who comprise the "first and the last" should hear, so that they might overcome.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." (Revelation 3 : 21).

What a wonderful prospect awaits all those that attain to the standard as set by the Lord Jesus, for in due course they will be able to echo the words—

"I am he that liveth and was dead, and behold I am alive for ever more." (Revelation 1 : 18).

J.S.

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

"Behold, their valiant ones shall cry without: The ambassadors of peace shall weep bitterly."

(Isaiah 33 : 7).

AT the time of writing, efforts are going on in Geneva to prepare for a Summit Conference. Many meetings by the representatives of 17 nations have taken place on the problems of Berlin, an agreement for a nuclear tests ban, and disarmament. Unless there is some important change in the near future it seems apparent

that the British and American Foreign Ministers will leave Geneva without having achieved the minimum of progress that is considered necessary for the holding of a Summit Conference.

A nuclear tests ban looks as far away as ever and Russia's reluctant agreement to continue the three power negotiations does not hold out much hope that anything successful will come of the endeavours. In fact it is reported that the two western Powers are coming to the conclusion that the Soviet Union has already decided to conduct a second major series of tests in order to capitalise the lessons learned from its series of last Autumn. When this article appears in print therefore, it is possible that certain American atmospheric tests on Christmas Island will have taken place to further the American desire to keep in line with the Soviet nuclear advance.

Leaders and people alike no doubt are asking the question—"Where will it all end?" Much information about the possible outcome is being kept back from the public. It is significant that a research pathologist, at a conference organised by the London area of the Association of Scientific Workers said in London recently that Civil Defence plans to reassure people about nuclear war amounted to deception. "Many Civil Defence people really think that when the attack comes, it will not be too bad," he said. Civil Defence tended to make people think that, even in the worst circumstances, something could be done.

Heads of governments who know the full facts must feel perturbed at the sorry course of events, but they are driven on by mistrust and their reliance in the "arm of flesh." The scriptures sum up the situation very aptly . . .

" . . . the ambassadors of peace shall weep bitterly."

(Isaiah 33 : 7).

During the Geneva conference the Canadian representative significantly proposed that there should be a ban on placing nuclear weapons into orbiting satellites. The Russian representative resisted this proposal by claiming that measures to ensure that outer space could be used exclusively for peaceful purposes could only be taken as part of a general and complete disarmament and not before. The Russian rejection of the proposal indicates what may be a trend in Russian nuclear development, and also reveals that there is much hypocrisy prevalent in the manoeuvres of the ambassadors of the nations as they meet together for the apparent purpose of exploring all avenues in an attempt to avert another world war.

THE REMNANT

Some of these manoeuvres can be solely to gain time ! This news directs the attention to a reference that was made in the House of Lords, in London recently. This referred to the possibility that the Russians having already exploded a 60 megaton bomb "may even be developing a 500 megaton weapon; which could be exploded in space."

Consideration was given to the serious prospect of space weapons which can inflict massive destruction without leaving their orbital path. The danger, it was suggested, was by no means certain; but the evidence was strong enough to affect military planning and to lead public opinion to prepare for some harsh threats.

Apparently there is a possibility now of two kinds of space weapons. There are the rockets which can travel across the continents above the earth's atmosphere, which must then re-enter the earth's atmosphere to strike the target. And there are those that can be detonated in their space orbit when above the enemy country.

This is what the national press has to say about the second type of weapon :

"If it could be contrived that a weapon could destroy its target while orbiting, many complications in relation to the other kind of rocket would vanish. But to do this, an immense weapon would be required, something probably in excess of 150 megatons. The effect of such a weapon exploded by radio or other command as it passed over enemy territory would be to scorch a very wide area of the earth below. It would inflict mass destruction on a scale which even the present bombers and missile-carried weapons could not begin to match. In doing this it would offer no warning whatever to defences or (more important) retaliatory forces."

There is no solid evidence that the Russians are working on these lines, but a significant pointer to such a possibility is the fact that the Russians have far the largest rockets in the world. For some time they will be able to lift larger loads into orbit than any other nation, for the United States for all its great wealth, is about two years behind the Russians in this field of research. It may be asked, "why did the Russians last year denounce the nuclear tests conference? And why did they embark on an unprecedented effort to improve their nuclear weapons with the accent on large ones?"

The shady history of disarmament negotiations contains no incident of such apparently cynical deception as the sudden Russian nuclear tests of last September after a period of nuclear tests abstention by the nations. There was a very important reason for what the Russians have done and that reason is undoubtedly an important military one !

Of course one reason which is assumed is that the Russians were attempting to make a general advance on the Americans in small and variable yield tactical nuclear weapons. That is, for example, the smaller type of nuclear bomb which the armies might use on the field of conflict. But in those tests last September there was a 57 megaton explosion and there were weapons tested above 100 miles altitude! . . . these latter mentioned experiments were obviously not designed to provide the Russian army with nuclear weapons for use against their foe in the field. If they were not for the army what then were they for? Especially the explosion above 100 miles altitude . . . ?

The pointer is that the Russians are reaching out and aiming for a capacity which will be able to produce immense fire storms over much of the world, and yet high enough to avoid much of the radioactive dust effect that explosions on the ground would cause. Such a method would protect the sending countries from the possibility of radio active dust blowing back upon it.

This is the grim prospect which the scientist is considering as a possibility. But the scripture has foreseen all this long ago! The significant words of Jesus are continually being brought to the attention by the military scientific trend . . .

“Fearful sights and great signs shall there be from heaven.”
(Luke 21 : 11).

Could any sentence be more descriptive of the present situation?

The deception and hypocrisy also evident, especially of Russia, is also summed up and foretold in the scriptures, which also reveal that the deceiver will not escape divine retribution !

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

(Isaiah 33 : 1).

While the Geneva negotiations are going on Russia is directing her propaganda machine against Israel. Moscow Radio has accused Israel of "preparing a new aggression against the Arabs." This is undoubtedly a subtle move to increase Arab hostility against Israel. The Russian broadcast also gave the warning that . . .

" . . . just as happened in the Autumn of 1956, the Israeli rulers are getting ready to join with the Western States in their dangerous game of playing with fire."

Such items of news indicate that "the times of the gentiles" have nearly run out. Russia will soon not only direct its propaganda machine against Israel but also its military power, which will result in the revealing of The Lord Jesus Christ "with power and great glory." To help the mind to prepare for that time the scriptures ask a question and also supply an answer . . .

"Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high . . . Thine eyes shall see the King in His beauty . . ."

(Isaiah 55 : 14-17).

D.L.

News from the Ecclesias

Eden, New York. Grange Hall, Church Street. Sundays: Breaking of Bread 11.45. Sunday School 10.30 a.m. Revelation Study 2.0 p.m. Bible Classes: Midweek, Forestville, Hamburg and Buffalo.

It is with earnest prayer that we strive to grow and to work in unity of mind with our brethren and sisters who are serving the Most High God. This need of each other is very real.

God's purpose is wondrous, working in the Body and in the earth, proceeding with speed to the end which brings the return of the Lord Jesus.

Continuous, and in some cases persistent questioning and enquiry continues to be received from Christadelphians and others. May The Remnant's witnessing be guided and acceptable, bearing fruit in ourselves and others, if the Lord wills.

J.A.DeF.

THE REMNANT

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

We are greatly looking forward to the Summer when we hope to enjoy the company of the brethren and sisters who are able to visit us.

The poster on Criccieth Station still exhibits the hope of salvation and we trust it may be the means of provoking interest in the Word of God.

per J.S.

Co. Down, Ireland. Newtownards and Bangor, Breaking of Bread Newtownards Sunday 11.30 a.m., Sunday School 10.45 a.m. Bible Class Wednesday.

Growing in the Truth requires a blending between brethren and sisters in Spirit, that we might manifest the unity that the Lord Jesus prayed should be in His disciples; and so we were thankful for the company of Bro. S. Lancaster in March to exhort us on Sunday morning at the Table and help us in our Study of the Word, that we might all speak the same things.

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 3.45 p.m.

It was a joy to see brethren and sisters from other Ecclesias including Ireland at the Fraternal Gathering on Monday, April 23rd.

At the commencement the Presiding Brother drew attention to the blessing of the beautiful weather, the sunshine which seemed to be reflected in the countenances of those privileged to attend. The subject was, "The Law of God. The only Law of Loving Kindness. Its incalculable blessings." Much help was found in contemplating these blessings especially the provision of "fathers, mothers, sisters and brothers."

As Christendom is obviously closing its ranks, we shall not be left alone; but we shall need each other more than ever. May the thoughts expressed in the exhortations sustain us in the time of trial ahead.

Greetings from those in the States were most welcome. Acknowledgment was made by cable :

"Gratefully received message of love I. John 3 : 1-3 and unitedly looking forward to Deut. 33 : 1-4."

W.V.B.