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The Remnant of Christ's Ecclesia

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A WITNESS TO THE TRUTH

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

"Take heed ye be not deceived"

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At the Table of the Lord

“I am left alone”

PAUL, IN WRITING TO HIS BRETHREN IN ROME, provides much needed help for us to face our testing in today's evil world. We have read in Romans 11:3 of Elijah who said:

“... I am left alone, and they seek my life.”

How easily we can feel left alone and perhaps in danger of losing our life. Let us look back to Elijah's experiences which can be an encouraging reminder to us as we may be in difficult circumstances.

In I Kings 19, we read of Jezebel's determination to destroy Elijah because he had caused the 450 prophets of Baal to be slain after the fire of God fell upon Elijah's altar, consuming the sacrifice. The spirit of Elijah is revealed to us as he prayed before that altar:

“... Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel. . . .

“Hear me, O Lord . . . that this people may know that thou art the Lord God, and that thou hast turned their heart back again.” (I Kings 18:36-37)

What was the result of this faithful prayer?

“Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

“And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God. . . .” (verses 38-39)

Elijah knew the mightiness of the Lord; the people did not, but were shown that awesome power as the fire consumed the altar.

Yet, Elijah, even after having had this wondrous manifestation, despaired as Jezebel sought his life, and he said:

“... *It is enough*; now, O Lord, take away my life; for I am not better than my fathers.” (I Kings 19:4)

“*It is enough.*” How often, brethren and sisters, we may feel like that. I can't take any more; how can I go on? Is such a spirit pleasing to our God, who has put all things upon us, requiring us to go on?

However, our Father knows our needs, our weaknesses, our frail flesh, and He provides the necessary help as He did with Elijah:

“... an angel touched him. . . .” (I Kings 19:5)

A messenger of God was there, as the word “angel” means. This one “sent” reached out a hand, and drew near to Elijah in his distress. Here is God’s mercy. The angel’s message was “arise and eat.” This happened not just once, but twice.

“. . . the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.” (verse 7)

Don’t we, brethren and sisters, often feel “the journey is too great”? God recognizes our need for help to go on in that journey, and provides it through a hand reaching out. Let us remember this great kindness, and Elijah’s response:

“. . . he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.” (verse 8)

It was this God-given strength that enabled Elijah to go to Mt. Sinai, the mountain of God.

“A still small voice”

On this holy mountain, God appeared unto Elijah and spoke with him. God was not in the earthquake, nor in the wind, nor in the fire, but He came to Elijah as a “*still small voice*” — not loud, overpowering, not angry, but still, small, not what we might expect the voice of God to be. How carefully and attentively Elijah would have to listen to hear that soft voice. How carefully we, too, must listen, brethren and sisters, lest we fail to hear His voice and lose the help, and overlook the guidance it brings. Elijah heard as God spoke to help his feeling of aloneness.

“Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal. . . .” (verse 18)

How convincing to Elijah! He was *not* alone. For, then the prophet was given Elisha as a minister and a companion:

“So he departed thence, and found Elisha the son of Shaphat . . . and Elijah passed by him, and cast his mantle upon him.

“. . . Then he arose, and went after Elijah, and ministered unto him.” (I Kings 19:19-21)

A tangible evidence that he was *not* alone.

Can we discern why Paul used this example as he wrote to his brethren in Rome? At times, Paul must have felt as Elijah did; “It is enough.” Yet, he wrote:

“... Hath God cast away his people? God forbid....”

“God hath not cast away his people which he foreknew....”
(Romans 11:1-2)

God knows all those who are striving to be His, and in that knowledge cares for them, as we read in Romans 8:28-31:

“... we know that all things work together for good to them that love God....”

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among *many* brethren.

“What shall we then say to these things? If God be for us, who can be against us?”

This was our brother Paul’s strength, his conviction helped, no doubt, by the example of Elijah as he, too, felt, “I am alone and they seek my life.”

How easily, brethren and sisters, we can feel like that in the struggle to overcome our flesh. Yet, if God is there; if God knows — and He *does* — are we ever alone? Do we believe this? Cling to it as our stability in a troubled and evil world, lest we forget and feel forsaken? Does He not reach out to us, to succour, to guide by His Spirit; and not only is He there, but also there are some of His there as well, as He assured Elijah:

“... I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.” (Romans 11:4)

He was not alone, not forsaken; there were some *reserved* to God. This word has the thought of those who are left, a remnant, and Paul continues this thought in verse 5:

“Even so then at this present time also there is a remnant according to the election of grace.”

“*According to election of grace*” — not of works, not our works, for they are as nothing before God. If our salvation depended solely upon our own works, where would we be, brethren and sisters? Lost, having no hope of redemption. Our hope depends upon God’s grace, the only unfailling source of strength, of sustaining.

Elijah said, “I am left alone.” It was needful for him to feel like that before God’s help could be truly valued, truly sought, as the only strength available. Did not the provision of a *reserved* seven thousand, and also of Elisha, show Elijah that he was *not* alone? Does not God seek to show us that we, too, are not forsaken? But, we need to first feel the way Elijah did, “It is enough” — “I am alone.” We must be brought to realize that we badly need help from our

Father. If we can do that, perhaps we can feel more surely to belong to the “remnant according to the election of grace.” The word used here as “remnant” implies those who are left, those wanting, those who lack, and those who put no trust in self or the flesh. If we can feel like that, brethren and sisters, how much more we can appreciate His grace which fills our lack, and gives the needed power, guidance, and blessing. It has to come to every one of us — this realization of being a remnant, those who lack and so reach out to the source of all strength, all grace, all mercy. It is more than a name; it is a state of mind, of dependence, of submission, of gratitude.

How can we ever thank God for His unlimited grace, for His provision of the One “full of grace and truth”? How can we respond to His limitless love to us? Paul shows us:

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Romans 12:1)

We find that the word used for “present” is used as “yield”, so we can read it “that ye yield your bodies a living sacrifice.” The word “body” has the thought of “whole” or “entire”, making us realize that our yielding to the Spirit must be whole, entire, nothing lacking or held back. It makes us think of the whole burnt offering where the head and the best parts were first offered, then the rest of the body; first *washed*, and then placed on the fire to be consumed with the head, to make a sweet savour unto God, an offering made by fire. Are we striving to do so as living sacrifices? Are we offering all our living? We cannot hold back a part; for in doing so, we say to God, Yes, I am willing to sacrifice my life, all except this small part. This I want to keep for my own purposes. Is such a sacrifice “holy”? “acceptable unto God”? our “reasonable service”? “Reasonable”, we find, means “of the Word”, that which the Word of God requires: a service, a ministry, a living according to His word.

How do we know if we are so living? God gives us means to measure our spirits as we read in Romans 12:2:

“... be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

How easy it is to be conformed to this world, to be made in the same fashion, as the word means. Our flesh, our natural desires likes the world; it is desirable; it is pleasing to self and to that flesh which we are seeking to yield up to God, crucifying it as Jesus did so perfectly. What can we do to make sure we are not conformed to this present world’s thinking and pleasures? Paul, by the Spirit, tells us “be ye transformed by the renewing of your mind.” “Transformed” is the

Greek word “metamorphose” and is used in Matthew 17:2, where Jesus was in the mountain and was

“... *transfigured* before them: and his face did shine as the sun, and his raiment was white as the light.”

Jesus was in the Spirit, “*metamorphosed*” before His disciples. We can be transformed also, not as Jesus was until He comes, but we can change our thinking, by renewing our minds, renewing our vows, to that which is holy, acceptable, our service according to the word. This is not easy, and cannot be done without a painful and increasing struggle as we know from bitter experience. It won't *happen*; it cannot be accomplished until our flesh cries out “It is enough”; “I am alone.” Then, and only then, can we hope to be “the remnant according to the election of grace.”

Does not this example of Elijah, whose name means “mightiness of Yahweh,” help us to come closer to the spirit of “I am alone,” the spirit of the remnant, those who lack strength in the flesh, but have so much spiritual help granted through His grace?

J.A.DeF.



Christadelphians then and now

AT THE BEGINNING OF THE CENTURY (and before), the truth belonged to the "sect everywhere spoken against". In England, North America, and the Commonwealth there was bitter opposition to the principles of the Truth that unless baptised there was no hope. This caused those embracing the Truth to be ostracised as being unfeeling and uncharitable.

"Do you mean to say?" cried anguished parents who had lost a child "that there is no hope?" "How unmerciful, unkind! Never could we accept such a view." It is understandable how the bereaved would feel, and cherished the false hope that their dead child would live again. "What wrong had the child done?" was the plaintive cry. It needed the perceptive mind of one like Dr. Thomas to correct this. "Suppose the child were alive, although dead. Wouldn't he grow up? Then he would be unrecognisable by his parents, as they would be to him. "Such unassailable reasoning was immediately brushed aside by the sentimentalists, aided in their false ideas by the clerics of the Churches and Chapels. Their false consolation was that the child was now safe in "the arms of Jesus".

Robert Roberts was valiant in the proclamation that there was no hope unless baptism had taken place. Further, baptism by the Churches was a meaningless ritual. The babe at the font surrounded by well gotten-up relatives may convey an impression of godliness, but the whole ceremony was and is void of scriptural support. There is nothing in the scriptures about "godfathers and god-mothers". Their appointment is nothing more than a human invention. The babe is completely ignorant of and unable to appreciate any of the proceedings. Yet, Jesus said:

"He that *believeth* and is baptized shall be saved".

A babe cannot possibly believe, and must wait until such an age that there can be belief. What is the position of one in this waiting period who dies? The divine law cannot be relaxed. Devout minds will submit to it, although it is painful. Those who once had the Truth now take refuge in the fact that God is merciful. Undoubtedly He is, but this inestimable quality He will never permit to alter or bend His law. Let it be realised that it is God who *calls* to His Truth and the salvation this offers; and that He has the power to keep alive until there is the mature mind able to respond.

The loss of a child is a great test of faith. Memory of its smiles, its caresses and love seem too powerful that in a premature death this is the endless end. An experience of this kind is grevous indeed.

Robert Roberts who taught that there was no hope apart from baptism believed and obeyed, was taunted by the adversary: "Wait until you have lost a child; then let us see what you will say." He was called upon to endure such a test, and this is what he said:

"The loss of our blue-eyed life-blossom, whom we called Agnes, after an interesting and spiritually minded sister of her mother's who died two years before, was naturally a deep sorrow to young people, who feel they can never get over what may deeply grieve them. It would have been a grief to us, if we could have believed our darling had gone to an angel in heaven. It was doubly so in the view which truth compelled us to entertain. We had learnt that life was life, and death was death.

There was an advantage, perhaps, in such a test of personal conviction. I had been told that when I had children in the grave, I would change my mind about the state of the dead. I felt that it would not be so; that the accident of personal experience could make no difference to truth perceived on evidence. Still, sometimes we deceive ourselves in our theoretical constructions. It was as well to have the matter put to the proof. I keenly felt it would have been a most welcome salve to lacerated feeling if I could have believed the beautiful fable: but I cast it from me with a 'Get thee behind me Satan'. I recognized that in the wisdom of God, 'sin hath reigned unto death'; God had given and God had taken away, and it was part of created intelligence to bow in absolute submission. Still it was hard work for weak human nature."

This makes quite clear what Christadelphians were *then*; that is before the beginning of this century; and this principle was upheld against much opposition well into this century. What is the position of those who once had the truth? who upheld this truth against much bitter opposition? Now they tear up this principle when a test of faith comes. As recently said by a family of Christadelphians who had lost an unbaptised son in a motor-cycle accident—

"God is very merciful, and we believe in view of the instruction he had received, he would be allowed to be baptised when Christ comes!"

It is sad that those who once had the Truth should revert under trial, and that they have lost the "pearl of great price", and have given their minds to fables.

How lacking in faith and courage compared with the stand taken by Robert Roberts in his severe and personal grief. Truly there is a vast difference between Christadelphians *then* and now, a difference as marked as the difference between light and darkness.

Trials will come, as they did to Robert Roberts, to prove our faith. Faith unproved is only like dross; whereas faith which is proved is likened by the Spirit to gold tried in the fire.

Israel of old required the same “proving” as ourselves. They were told:

“. . . thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.”

(Deut. 8:2)

If the brethren in the wilderness needed to be “humbled”, what of ourselves? Are we immune to pride? Are we at all times ready to submit under the mighty hand of God? An earnest of which must be seen in a readiness to submit one to another. The test whether we have risen to this spiritual attainment is how correction is received. It should be remembered that correction is only grievous to those who are turning out of the way. It may be that the rebuke is unjust. Perhaps it is. What then should be the attitude? Resentment or patience? Perhaps a few words of Robert Roberts in this connection may help:

“The grievous things uttered against us publicly and privately, have been hard to bear; but we accept them as an appointed discipline at the hands of Him, who rules in the Kingdom of men, and who, if we humble ourselves under his mighty hand, well, when the object of those troubles is accomplished will justify us in due time with a mighty justification. . . . We are willing to be condemned by man, if God approves.”

How different and praiseworthy is this spirit from one that is “easily provoked”, and consequently knows not what it is to submit to one another in the fear of the Lord, who will brush aside any correction by pleading that they have not divine nature. In this each one of us fails. Godliness will be seen in recognising and *confessing* this.

To go with Dr. Thomas or Robert Roberts to the meetings of the few is an uplifting exercise. Where less than a dozen met to break bread, and for a table had to manage with a board over a bakers trough, shows us the humbleness of the appointments a strong faith and that large assemblies, although impressive, are a danger. Robert Roberts knew this, and spoke against them. The poor, the few in their spirit and humble appointments testified they were the weak who had been “called”, and were upholding the light of the Truth, depending in their lack for the help of the most High.

Now those who had *the* Truth have been succeeded by a generation who try to impress by the artifices of the world: large meetings, choral recitals, and all the adventitious means which destroy the simplicity of the Truth, rather than enhance it. Their endeavours seem to attract large numbers by musical performances, which, if looked at objectively, are only substitutes for the Truth, and will only be the means of deluding those attending by the appearance of godliness.

The Truth needs no theatre for its presentation. It is a light able to dispel all darkness, powerful in its own merit; and, consequently, attempts to embellish are like “painting the lily”.

It is not always realized how powerful, the Truth is, but experience coupled with the Word will reveal its potency. The greatest power of men (impressive indeed) is as nothing compared with this. For—

“ . . . the word of God (the Truth) is quick (alive), and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” (Hebrews 4:12)

W.V.B.



Christ's Example

WE READ IN MARK of the circumstances which confronted Jesus in His final determination to overcome. Though the record is familiar to us; we cannot afford to overlook it. We can find much help in our struggle to overcome, by looking at Jesus' life during this critical time. Having such a record allows us to know Christ better, to more fully discern His sacrifice, and can give us a clearer understanding of the One we each week come together to remember, the One whose cross we must take up and follow.

His Suffering — His Spirit

As we look upon Jesus in His final hours of tribulation, we are shown His full growth of spirit which was nurtured and nourished by the word of God. By examining His spirit, we perhaps can come to better know Him, and thereby be better able to follow in His path. In Mark 14 verse 36 we find Jesus in the Mount of Olives speaking to God in prayer saying;

“Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.”

Jesus approached God three times in this manner knowing that God could deliver Him from death, but each time, Jesus' mind was, “Let God's will be done,” even though Jesus was “sorrowful unto death”. How sore a distress Jesus was in, so much so that in Luke it is recorded that, “His sweat was as it were great drops of blood”. What a grievous trial Jesus was seeking help to endure.

Yet, Jesus *was* strengthened to meet the challenge as He said to His disciples in verse 42;

“Rise up, let us go; lo, he that betrayeth me is at hand.”

Jesus now strengthened by God through prayer, was ready to face His most severe test. He was now prepared to carry out the final step to accomplish His Father's will. How evident in Jesus' spirit was the trait of complete submission; the ability to yield to God at any cost so that the destruction of His flesh could be complete.

We next find Jesus in confrontation with those who sought His death, in verse 43;

“And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.”

A company of Jesus' own people, yet they were His enemies, who came out against Him. They hated Jesus. They detested His presence amongst them, and now had sought the means to come and destroy Him. That means was found in Judas, one of the twelve, who only a few hours earlier had partaken at the same table with Jesus, yet was moved for thirty pieces of silver to betray Him. How revengeful, bitter, and full of hate Jesus could have been, yet Jesus practiced as He had taught; "Love your enemies bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you." Jesus showed no evil towards His enemies. The tendency which would naturally want to flare up and fight back at such a time as this was suppressed by Jesus, to do no evil unto them who hated him. Here Jesus showed His love. He suffered that evil be overcome with good. In the sight of His Father, he was determined to remain blameless, a sacrifice without blemish.

Further in Mark 14 verse 65 we read of the situation Jesus found himself in as he faced the high priest;

"And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands."

What a great persecution Jesus faced as they took counsel against Him to deliver Him to Pilate. As we know, Pilate found no fault in Him so delivered Him to Herod, who likewise, found no cause worthy of death, but submitted to the clamour of the people as verse 25 of Mark 15 tells us, "And it was the third hour, and they crucified him". Even during such a painful ordeal as all that, Jesus spirit was—"Father, forgive them, for they know not what they do". After all that had just happened, Jesus prayed for those who persecuted Him.

How clearly this reveals the quality of the spirit working in Jesus. His was a spirit which was able to present itself as perfect before His Father. In Mark 15 verse 37 we read;

"And Jesus cried with a loud voice, and gave up the ghost (spirit)."

It was finished. Jesus had completed God's purpose, through His obedience, and how great was that obedience — even unto death.

His Love — His Command

Those qualities which were manifested in Jesus' spirit, His submission, rendering good for evil, forgiveness, obedience, all encompassed His love which He had for His Father. Jesus let nothing get in His way of showing this love. How essential was that quality

of love in Jesus, for it is through that same love which has been extended to us, wherein our hope rests. We are told by the Lord Jesus in John 15 verse 13;

“Greater love hath no man than this, that a man lay down his life for his friends.”

Is this not exactly the love Jesus has shown towards us? Must we not ask ourselves, do we truly value and strive to maintain this friendship as we should? We might say we do, but how can we know? Jesus in John 15 verse 14 tells us what it is we must do,

“Ye are my friends, if ye do whatsoever I command you.”

If we do what Jesus commands, we are his friends, so the answer to our question can only be revealed by our actions in attempting to carry out His commands.

What then does Jesus command us to do? Are not the commands of Jesus to us, the same as those which His Father commanded of Him? We read again in John chapter 15 verse 15,

“Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.”

What was heard by Jesus and required on His part, is also likewise required of us. We read in I Peter 2:21:

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:”

So as Jesus walked and suffered, even so must we. Again in I Peter chapter 4 verse 12 and 13 we read,

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”

We are told by Peter that we are to suffer sore trials, just as Jesus did, because of our like flesh. It is not strange that we must suffer indeed, we must if we are to keep our friendship with Christ. It is here during our time of testing and suffering that we must look to the example of Jesus for our help.

When in difficult circumstances, do we as Jesus did, ask in prayer that His will be done and not our own? If so, do we then submit to that will of God when indications given go contrary to the outcome

we might wish? Just like Jesus, God requires us to be obedient to His word and as Paul in Hebrews states, "Though he (Jesus) were a son, yet learned he obedience by the things which he suffered". As we suffer, we too are to learn obedience just as Jesus did. Through the obeying of God's commands, we too can exhibit our love for God and His word.

If we are truly striving in faith, with submission and obedience, attempting to conform to the image of His Son, we can display by our spirits, the love we have for Him. A love which should be manifested and reflected to all those who are joined together by the family bond, united through Christ.

Must we not attempt then, to more fully appreciate and strive to conform to the perfect example we have in the Lord Jesus? We must ask ourselves, how do I compare? How well am I following the pattern given. What it takes to answer these questions is a determined effort to constantly search our hearts, and an asking in prayer for a revealing of those qualities which are lacking or are in need of strengthening, in each of us.

Unlike Jesus however, we do fall short, but here is the mercy of God shown, through the friendship of His Son, and His victory, that we are granted a means of approach unto God for forgiveness in our struggles and suffering.

Let us then earnestly try to remember that which Jesus suffered, by daily striving to be more like Him. To be more like Him is to grow in His submission, obedience and love for God and His friends. If we can, when He returns we may be found worthy of His everlasting friendship and eternal closeness and be filled with that gladness and exceeding joy which our brother Peter spoke of.

We are familiar with the life of the Lord Jesus as recorded for us in the Scriptures, but we can never become too familiar in our striving to walk as He has walked. Let us strive to do just that — having the hope before us of one day being like Him perfectly.

M.C.S.



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

“And except those days should be shortened, there should no flesh be saved.” (Matthew 24:22)

THE WORLD HAS GROWN USED TO living in the “nuclear age”. Atomic Power Stations are regarded as the accepted thing. The Super Powers stockpile nuclear devices capable of the utmost in ferocity, while the world goes on busying itself in other matters with little or no regard to the growing threat to its existence. This development would have been unimaginable a century ago, and virtually no thought was given to the outcome, when science did begin to unravel the mysteries of nuclear fission in the earlier years of this century.

The discovery of radio activity by A. H. Becquerel in 1896 perhaps was the start of events which led to the manufacture of the atomic bomb. Lord Rutherford then began to investigate the subject of Becquerel’s discovery. Also in 1905, Albert Einstein showed by equation the possibility of the conversion of matter into energy. In his theory of relativity, Einstein showed that the mass of a body increases with an increase in its rate of motion, he extended this fact into a mathematical example for the equivalence of mass and energy. It began to be evident that matter would convert into energy under certain conditions. Calculation showed that about two pounds of matter, if converted entirely into energy would become twenty five thousand million kilowatt hours of energy; in comparison burning two pounds of pure coal would only produce about eight kilowatt hours.

The mathematical work of Einstein, which was done at that time was tremendously clever. As physicists followed up the theories it began to be realised that there were two ways to obtain the release of energy from the atom. By synthesis of light matter into a heavier state, which astronomers demonstrated as the cause of the generation of energy in the deep interior of the sun and the stars, a development regarded as beyond duplication because of the great temperature and pressure apparently necessary. The other, by the breaking up of matter having elements in a heavy state.

Lord Rutherford in 1919 bombarded the atom with particles emitted by radium, and succeeded in transforming one chemical

element into another. Further success followed in 1932 when J. D. Cockcroft and E. T. S. Walton improved on the Rutherford experiment. They found that the nuclear reaction from their splitting of lithium not only changed the element into lighter matter, this also produced energy.

The way was now opening up on the road towards "the bomb"!

In January 1939, just before the beginning of the Second World War, it was announced by O. Hahn and F. Strassman that barium was one of the products when uranium was bombarded with neutrons. Two refugees from Nazi Germany, communicated the significance of Hahn's and Strassman's experiment to a Professor Bohr who was about to visit the United States. Arriving in America on 16th January 1939 Bohr discussed his information with Einstein, J. A. Wheeler and other scientists. The American scientists began to calculate, and it was realised that fission of the uranium atom would release about two hundred million electron volts. This was stupendous. It meant that one pound of uranium would produce, through nuclear fission, the equivalent energy of the burning of twenty million pounds of coal.

Professor Bohr and Enrico Fermi discussed the subject at a conference in Washington on 26th January 1939, Fermi suggesting the possibility of chain reaction by fission which would release atomic energy in a very large way. "Chain reaction", once initiated, would sustain itself after the example of normal combustion, as in a fire, which once ignited continues to burn as each portion of fuel raises the temperature of neighbouring portions to a heat which causes combustion.

Bohr and Fermi suggested that in causing uranium fission, neutrons might be released in the process, this would cause "chain reaction". But it was not quite so simple as that, it depended upon the speed of neutron activity to achieve the explosion that was being sought.

The Second World War commenced, and the United States was drawn into the conflict when Japan attacked the American Fleet. As America fought abroad, it tussled at home with the atomic problem, marshalling manpower and resources to complete in four years the atomic bomb at the cost of two thousand million dollars. The scientists which formed the core of this effort were from Britain as well as America and included refugees from Nazi dominated Europe.

Vast plants were built, tens of thousands of workers were employed, and large numbers of private industrial corporations were brought into the project to work alongside the war department. President Roosevelt and his advisers were determined to proceed and it

became known that Hitler also had set Germany upon a course of research to seek for the same weapon.

Finally it was revealed that in a special extract of uranium or in plutonium of a certain critical size a bombardment would produce a fast neutron reaction with such "chain" effect, that the multiplication of neutrons would be so swift, explosive violence would occur.

So the first atomic bomb in the whole of history came into being and was exploded at 5.30 a.m. on 16th July 1945 at the Alamogordo air base in the desert 120 miles south of Albuquerque, New Mexico. The skies were dark and it was raining at the time. As an occasional lightning flash lit up the sandy desert and the mountains some ten miles away, scientists kept watch six miles from the site of the explosion. Suddenly, everywhere the surrounding desert was illuminated, followed by a roar which did not cease, and a tornado of wind. A great boiling cloud surged up into the sky reaching forty thousand feet in height. The atomic bomb site was later found to have vapourised under the estimated heat of several million degrees generated by the explosion. Where the device had detonated by shooting one half of the bomb into the other half, was a huge crater, its floor consisting of glass which had been formed by the heat melting the sand.

It was not long now to 6th August 1945 when the world would be made aware, and would suddenly be shocked and awe stricken, at the appearance of such a scientific monster. On the day of the atomic attack on Hiroshima, that city had two hundred and fifty thousand inhabitants. It was just after 8.00 a.m. when giant B29 bombers arrived over the city after a five hour flight from the Mariana Islands. One of them held back, this carried the bomb, and was not noticed, or was not taken notice of, for the "All Clear" was sounded in the city, thirty-one thousand feet below, as the other bombers flew onwards.

The bomb was set to explode two thousand feet above ground level. No one in Hiroshima noticed its descent, and the bomber turned from its target, with its crew wearing dark glasses. Forty seconds after the doors of the aircraft had been opened to release its weapon the explosion came, and in that terrible flash which was so bright it hid the sun, eighty thousand people died in an instant and sixty thousand people received such serious burns they were dead within three months.

But the shocked world grew accustomed to the atomic age. Nations have come to accept and live with the fact that the United States, Russia, Britain and France, China and India, have each the capability to do what was done at Hiroshima and much, much more besides.

At the time of writing the United States President is in Vienna meeting with the leader of the Soviet Union. A Strategic Arms Limitation Treaty has been drafted, the text of which runs into seventy single spaced, typewritten pages. It is a book! A book written for the purpose of bringing restraint upon the multiplication of hideous atomic weapons.

In a statement the President has said that it has been "the unchanging duty of every President" to avoid nuclear war while preserving America's national security. This second S.A.L.T. agreement, he felt, would provide "enhanced" national security, and "increased hope for a peaceful future." But he also cautiously pointed out that it would take more than a new nuclear arms pact and a Vienna Summit to turn the clock back to the Potsdam Conference of 1945 when the United States and Russia were allies. The President recalled that, "It was thirty five years ago in Potsdam that a brief message was brought in to President Truman. Just before dawn on the desert of Alamagordo the first atomic bomb exploded and man had unleashed the power of matter itself and changed the world for ever." Vienna, the President said, was the tenth time that American and Russian leaders had met since the war. "No treaty can take us back to a time before we learnt to arm ourselves with nuclear weapons — no one Summit can end the sharp competition between us — we do have significant differences with the Soviet Union and they require the most careful discussion." His main objective at Vienna would be to "make clear to the Soviet Union our views and our purposes in the world, so there can be no dangerous misunderstandings as we pursue our separate courses . . . we will try and broaden our communications with the Soviet leadership and create new channels of understanding for the future."

The treaty that has been drafted has taken six years to formulate though it is largely identical with the ideas that emerged at the conference in Vladivostok four and a half years ago between the Russian leader and former President Ford. But since that time there has been great development in the size and complexity of the strategic forces on both sides. Even with agreement on limitation a monstrous situation remains, with thousands of nuclear devices in existence.

How truly have the warning words of Christ been fulfilled, "except those days should be shortened, there should no flesh be saved." But Jesus did add:

" . . . but for the elect's sake those days shall be shortened."

D.L.

LOVE

ONLY THOSE WHO ARE THE CHILDREN OF GOD know what is true love. To them it is not merely a courteous expression; but a power. The Spirit of God is undoubtedly a power, so great and marvellous in its workings as to be beyond the comprehension of mere man. By His Spirit He hath garnished the heavens. Truly, the “heavens declare the glory of God”, and “the firmament showeth his handiwork.” Yet in a smaller, but no less wonderful way,

“As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.”

(Ecc. 11:5)

Love is like a magnet, able to attract and draw together with no visible means. Truly a wonderful phenomenon, which helps our understanding of the power of love. The mind free from sensuality will appreciate this power as between a man and a maid as expressed by the Spirit:

“There be three things which are too wonderful for me, yea, four which I know not.

The way of an eagle in the air . . . and the way of a man with a maid. (Prov.30:19)

The power of this mutual attraction is remarkable, and if the conditions are according to the divine will, can lead to a partnership in which may be seen what God intended, a figure of His Son and the bride, or ecclesia. Any attraction or union based upon the lusts of the flesh is doomed to disappointment, distress, and disaster. Only when a man and a woman are endeavouring to serve the God of heaven can their union prosper affording joy and contentment; without any godly endeavour the end is very soon seen in disappoint-

ment and dejection; and in not a few cases the hatred which ensues is greater than the love which it was thought existed.

The basis of all true love is God, for "God is love". With God left out the mind can become bemused mistaking the lusts of the flesh for love. How true are the words of the Spirit as seen around us especially in the breakdown of marriages and family life:

"For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Galatians 6:8)

When wrong thoughts enter the mind, that is evil thoughts, if not "bruised" or crushed there and then, these can lead and do lead to wrong actions. How kind is our Father to show us how to deal with our own weaknesses. Without His merciful help, we would surely become victims of our nature. Whether we will avail ourselves of this help depends upon us.

God is love. This has been shown in His call to us. If we embrace it we shall be able to rejoice now and in the eternal future; if we reject it and succumb to our fleshly nature we shall experience sorrow and misery now and death in the age to come.

W.V.B.

News from the Ecclesias

EDEN, NEW YORK: Grange Hall, Church Street.

Sundays: Breaking of Bread 11:30 a.m. Sunday School 1.30 p.m. Bible Class: Midweek — Forestville, Buffalo and Orchard Park. Alternate week: Revelation Study.

By the time this is in print the visit of Bro. and Sis. Lancaster will have been granted, God willing, to fill a need for companionship, counsel and strengthening in the great hope we share.

As we face the trials and struggles which life in this world is bound to bring, we feel ever more keenly the need of His hand to direct and to guide in the one way of salvation. How blessed we are as that divine hand is felt in all our arrangements.

Letters, cables, telephone calls are much appreciated in their provision of a coming alongside by many. J.A.DeF.

“PENTRIP”, Black Rock, Portmadoc.

Breaking of Bread: Sundays, 11.30 a.m.
Bible Class: Mid-Week.

During June, we have been pleased to have the help at two Sunday meetings of Brother W. V. Butterfield, the last on June 17th, by the help of Brother Smith. We are grateful for these times. We believe all benefitted by this assembling together and for the daily readings also. The class subject was Revelation 18.

The summer weather, part of the time, is appreciated by all for health reasons.

On July 1 came a scholar from Manchester, the subject being Proverbs 3:1-10. per D.L.

MANCHESTER: Ryecroft Hall Annexe, Audenshaw, Manchester.

Sundays: Breaking of Bread: 11.30 a.m.
Bible Class: 7.30 p.m. in the ante room to large hall, Wednesday evening.

Brother and Sister Dennis Lancaster are in the States, there to accomplish the binding all together as *one*. We do wish them “God Speed” in such a great and important work, and have no doubt that the visit which has been allowed will be productive of good, both here and there.

At this time we need all the help possible. Are we not entering the last phase of Gentile times? Concerning which God has said—

“. . . Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.”

(Hebrews 12:26-27)

W.V.B.