

**FEBRUARY 1958**

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”**

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AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

NEWS FROM THE ECCLESIAS

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## At the Table of the Lord

### “I have set thee a watchman”

In reading the record of Ezekiel, the mind is deeply impressed with all that this prophet was moved to do as the word of the Lord spoke to him. The record is that he was struck speechless for a period of years (his tongue being loosened only as God wished him to speak to Israel), and caused to lie on one side for 390 days, and much more, that he might be a sign to the house of Israel, to warn them of the impending judgments of God upon His people, because of their failure to acknowledge that He, the Almighty, was their God.

In Ezekiel 33 : 7, we read : “. . . I have set thee a watchman unto the house of Israel.” Entering into Ezekiel’s mind, what a great responsibility must have been his, as he heard these words, at the same time being warned that if he did not live up to the responsibility, the blood of all Israel would be upon his hands. What anguish, what heart-searching would result as the full import of these words went home ; and as a result of his response, what sore trial and tribulation he faced for the rest of his life. These things being recorded for our learning and admonition, ought we to ask ourselves, have we similar responsibility as watchmen in our striving to be God’s people ? First of all, watchmen over our own selves, recognising how much our fleshly nature needs watching , and, in addition, because of love, a watching over each other lest any be lost.

The very word “watchman” implying an alertness, a straining of every sense, a peering into the distance for the first sign of danger, creates in the discerning mind a word picture of what Ezekiel must have been to his people. Yet, in Ezekiel’s mind was a recognition of his own weakness and a trust in his God for help.

What a reward there is for those who are faithful in their watching. Isaiah’s prophecy, chapter 52 : 7, 8, tells us—

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that saith unto Zion, Thy God reigneth.

Thy watchmen shall lift up the voice with the voice together shall they sing : for they shall see eye to eye, when the Lord shall bring again Zion.”

This, too, is what the watchmen wait and watch for ; the coming of the Lord Jesus, who brings good tidings to those who have been His faithful watchmen—the time when all the watchmen will be joined together to their Head, the Lord Jesus. Are we, brethren and sisters, fully awake, alert to the great responsibility and privilege of being His watchmen ?

As watchmen, the first responsibility is to ourselves, to set a watch over our own lives, to ward off the dangers which can so easily lead away from the Creator. Such watching requires alertness to every indication given, for He does work with those who are striving to keep themselves from evil. How His hand is extended in correction, in teaching, in reproving, that we might be better watchmen. Can we enter into the mind of Habakkuk, as we read in chapter 2, verse 1—“I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprovèd.” If only such a mind could be in each one as His reproving is felt for our good. What is our answer? Is it submission in gratitude for the correction—a joy that He has condescended to do so? How delightful such an answer must be to Him! Or, is our answer a refusal to believe that reproof is needed, or at the best, a reluctant—not a full-hearted—acknowledgment of our wrong?

### A Watchman — To Warn!

Ezekiel's duty was to warn, when told to do so by God. Such is the duty of every watchman. Examination of the word “warn”, helps, for we find it means to gleam, to shine, or cause to shine, to admonish. Such is the work of warning—a causing of light, The Light, to shine upon ourselves or another, revealing evil or darkness, which must be removed. Do we not find that the Light of God's Word always condemns evil or darkness, and by it, God's people also do this?

Paul, as a watchman, wrote to his brethren in Corinth—“I write not these things to shame you, but, as my beloved sons, I warn you.” (1 Corinthians 4 : 14). His desire to warn was because of his love for them ; otherwise, they should go away from God. He continues, verse 15, “For though ye have ten thousand instructors in Christ, yet have ye not many fathers :” Instructors may warn as a matter of form, but how different the warning of a father for his beloved children! Does this not help, brethren and sisters, to discern what must be the motive behind the warning—not a self-righteousness, but rather, a real reaching out to help, to lighten the way, because we love one another. Can we reach up to it? It can be done, but only if the warning has been first taken to our own heart.

David was another who was a watchman to Israel, and at the same time received warning himself. His mind in the matter is expressed in Psalm 19. He speaks of God's judgments.

“ . . . the judgments of the Lord are true and righteous altogether . . .

Moreover by them is thy servant warned : and in keeping of them there is great reward.”

(Verses 9, 11).

We know of David's instant response to warning, how in submission to reproof, he hastened to make right his sin, which in at least one instance was worthy of death. How grateful he was for the warning, hearing the words brought to him by Nathan the prophet. Would we, brethren and sisters, receive a warning as willingly, as humbly, in similar circumstances? Was this, in a measure, why David could be called, “a man after God's own heart.”?

Let us remember that, with David, each of us who can receive warnings and correction, and continue to be faithful watchmen, will be numbered among those who are to share in the glory of God's Son, and to be free from all that must be watched for and guarded against now. Daniel tells us, in chapter 12 : 2, 3, of the time when Michael, the Great Prince, will stand up.

“Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever.”

Surely these will be the ones who have been watchmen during probation, warning against evil, and so turning many to righteousness. How telling is the use of this word, “shine” ; it is the same Hebrew as for “warn”. If only, brethren and sisters, we “shine” now in submission and humility, the hope of the future as shining lights, with Michael, the Great Prince of God, is ours. And are we now “wise”, redeeming our time, assimilating the aggregate of God's counsel, looking with hope and longing for the Promised Christ?

### **“Watch ye therefore”**

Surely signs in the earth now should speak to us clearly of His imminent return. Jesus' own words in Luke 21, further warn :

“Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”

(Verse 36.)

Once again, the admonition to watch, and remember, lest we grow careless, feeling secure in our own strength—thereby losing His care and mercy.

Paul, as one who watched his children, was alert to exhort in the same way. (Acts 20 : 31.)

“Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.”

What a ceaseless labour this must have been, and truly one of love. For those in Ephesus, he spent himself to the utmost. Was not all of Paul's life in the Truth given to this work of being a faithful watchman, and consequently, he was often under great stress and sadness. As we read his own words in II Corinthians 11 : 27—

“In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.”

These were the trials which he gladly endured for Christ's sake, and for the brethren. In considering this work of Paul, we remember the Lord's words concerning him. “For I will shew him how great things he must suffer for my name's sake.” (Acts 9 : 16). And he did suffer ; but throughout, he was sustained by a trust in God which enabled him to conquer, first himself, and then to withstand those who sought to hinder his service to God. It was a strength from his Father, and he wanted his brethren to have that same strength, that they might also be vessels of service. We read in Ephesians 6 : 10—“Finally, my brethren, be strong in the Lord, and in the power of his might”—and then concluding his message,

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints ; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds : that therein I may speak boldly, as I ought to speak.”

This, then, brethren and sisters, is to be our watching, “in the Spirit”, ready to be shown of God. Was this the way our brethren watched many years earlier—Noah, David, Ezekiel, Paul—all those who felt a gratitude at their “calling out” by a merciful God, and who dedicated themselves to be watchmen, “who hear the word at my mouth and warn them from me.” (Ezekiel 33 : 7).

Can we, brethren and sisters, enter into the spirit of Ezekiel as he heard these words of His God, trembling at the awful responsibility, looking for His guidance ? Trial, pain, sorrow, may be experienced, yet each faithful watchman is sustained by the sure knowledge that God watches over all His sons and daughters, and

knows every need. David experienced this, and was comforted (Psalm 102 : 7). "I watch, and am as a sparrow, alone upon the house-top." Often we must feel alone, upon the house-top, but can the words of the Lord Jesus to His disciples, encourage us as they did them—"Are not five sparrows sold for two farthings? And not one of them is forgotten before God . . . Fear not therefore; ye are of more value than many sparrows." Luke 12 : 6, 7.

We, brethren and sisters, hope to share the eternal future with Ezekiel. We shall—if we can but enter into his spirit with the trust and yieldingness which was spoken of by his brother, David. "Yea, the sparrow hath found an house . . . where she may lay her young, even thine altars, O Lord of hosts, my King, and my God." Are we alone as sparrows, yet even now, finding that house ?

J.A.DeF.

### **Christendom — *and others* — Astray (4)**

The Gospel is 'good news'; good news to a perishing race that salvation is possible through the Son of God. Further through the Gospel, the power of God is received for the provision of the life that now is, in addition to the assurance of the life to come. It is surprising that a message which contains the whole purpose of God should be regarded by Christendom as belonging only to the New Testament. There must have been a message of salvation for those who lived during the four thousand years prior to Christ. Could this message be any different, bearing in mind that the great God is unchanging and unchangeable? Christendom fail to perceive the power of the Gospel as revealed from the beginning, because they and their leaders do not believe the Old Testament is the Word of God. What of the 'others'—those, who once had the Truth? A profession is still made by these of belief in all the Word, but this is clouded with certain doubts as to the applicability of the Old Testament to our day, and so the glorious truth that the Gospel was understood and believed from the beginning has been lost. Such a loss has been disastrous, for it has entailed the loss of the Spirit or power of the Truth.

The Truth to these is now largely a letter, codified in some thirty articles known as 'The Amended Statement of Faith.' Such a 'Statement' can be a useful reminder of certain basic principles of Truth, but to exalt it above the Word as a basis of 'fellowship' is to substitute the letter for the Spirit. The 'letter' killeth; it is the "Spirit which maketh alive." To attempt to reduce the Spirit with its life imparting power to the 'articles' of a formulary is as impossible as some artist trying to capture the living light of the

sun. As soon as his paints have dried that which was glorious in living power, becomes dead. In no less degree, human attempts to depict the Spirit with its vital power in the cold print of 'articles' fail completely to reveal the one essential of acceptable faith—the wonderful glory and beauty of the living Spirit of Truth, the Spirit of the Gospel, which truly is the only power upon earth able to change the heart and mind from native earthiness to that which is heavenly. Indeed it is the only power unto salvation unto every one that believeth.

Having seen how Abel knew the Gospel of Christ and shared its power, proving that this glory which was of Christ was there 'before the world was', may the mind now travel forward observing how the same power, the same Gospel, was understood and believed by that faithful brother of Christ—Noah.

### **The Days of Noah**

Faith, true faith in the days of Noah was a rare thing. Although the earth had become populous to the extent of possibly several millions, few indeed believed God. Noah was outstanding as a man of faith. Although there was much prevailing evil and corruption it was testified of him :

“Noah was a just man and perfect in his generations, and Noah walked with God.”

(Genesis 6, v. 9).

In spite of Noah 'preaching' righteousness for a long time there was no response outside his own family. If the work of the Truth were to be judged as a commercial enterprise it would always be regarded as a failure when there is so little fruit for so much effort ; but the ultimate 'fruit' to be revealed when Christ comes will be sufficient.

Then those who have responded will be seen to be a great multitude, redeemed out of every kindred, and tongue and people. A few from every age like Noah and his family will be sufficient for God's purpose in giving to His Son those who are to help Him rule the world in righteousness.

### **The Preaching of Noah**

A wise enquirer, desiring to see the consistency of God's message to all ages will ask, "What did Noah preach ?" The Apostle Peter says it was 'righteousness'. but exactly what did Noah's message declare ? Doubtless, there was a warning of the impending destruction of all who remained outside the Ark ; but if the message were one of 'righteousness' then it must have included all that pertained to the righteousness of God.

Many times it has now been seen that to obtain a complete picture of God's dealings with any particular man of faith it is necessary to refer to all parts of the Word. Although certain facts may not be recorded until some thousands of years after his time, the unity of God's purpose, and His justice in giving to all the same hope, not only warrants, but invites consideration of all His counsel. With this important principle in mind the help of the Apostle Peter can be sought to ascertain the message preached by Noah. Peter says :

“For Christ . . . being put to death in the flesh, but quickened by the Spirit :

By which also he went and preached unto the spirits in prison ;

Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.”

(I. Peter 3 vv. 18-20).

Dreadful confusion has been made by Christendom of these words of the Apostle. In one of their 'creeds' they say that whilst Christ was in the tomb, His 'spirit' went down into Hell, where 'souls' are supposed to be eternally blistered and burnt by unquenchable fire, and there He preached to this miserable and hopeless multitude of the condemned. Seeing that there is no possibility of escape from such a place according to Christendom, such preaching could only add the tormenting reminder of what they had missed to the excruciating pains of their sufferings. What an audience to listen to Christ's preachings ! Amidst the screams and screeches of the agonising multitude, how could Christ's words be heard ? What point would there be in His work ? To this question Christendom has no satisfactory answer.

How horrible are the fabrications of the human mind concerning the punishment of the wicked ! How far from simple truth, which states that death, and complete annihilation in death is the just punishment for the wicked. It is always the same when the simplicity of the Truth is left. Let one error be introduced and the ensuing confusion becomes a mockery of reason and is dreadfully derogatory to the wisdom and mercy of an all-wise and loving Creator.

The explanation of the Apostle Peter's reference to the days of Noah presents no difficulty where the Truth is known concerning the state of the dead. That "the dead know not anything", and that there is no such thing as an 'immortal soul' within man to be found a place of bliss or woe at the dissolution of the body in death.



Further, that there is no confusion in the mind over the birth of Jesus, and that the notion that He existed as a person in heaven before His birth is subversive of Truth. With these scripturally established principles in mind let the words of the Apostle be considered.

The Apostle says that it was Christ who by the Spirit "went and preached unto the spirits in prison" in the days of Noah. But Christ was not born. How could He then have preached in the days of Noah? The Apostle Peter answers this question earlier in his letter. Speaking of the prophets (prophesying can mean preaching as well as foretelling) he says they spoke of salvation according to the Spirit of Christ which was in them, when :

"It testified beforehand the sufferings of Christ, and the glory that should follow."

(I. Peter 1 v. 11).

Noah was a preacher, not of his own ideas, but of God's message. He, like other prophets, had this Spirit of Christ. Those who speak with this Spirit speak for Christ. As Christ said :

"He that heareth you (that is, those who have His Spirit) heareth me."

(Luke 10 v. 11).

Now the reference of the Apostle becomes quite clear that it was Noah who spoke by the Spirit of Christ which was in him to those in his day described as "spirits in prison."

These "spirits" were not the disembodied ghosts of the dead, consigned to the imaginary infernal region of the condemned. The Scripture shows plainly that these and other 'spirits' are men, and exhorts believers to "try the spirits whether they are of God," warning that those 'spirits' "which confess not that Jesus Christ is come in the flesh are not of God."

Who were the 'spirits', the men in Noah's day who could be said to be in prison. Were they only those who may have been placed in the jails that may have existed then? Surely, Noah's words must have had a far more and better application than this. Is not the reference to Noah's work reminiscent of that of Christ when He commenced to preach with the aid of the Spirit with which He was anointed. Remember how He quoted the prophet Isaiah?—

"He hath anointed me to preach the gospel unto the meek . . . he hath sent me . . . to proclaim the opening of the prison to them that are bound."

(Isaiah 61 v. 1).

The "opening of the prison"—what significant words! How descriptive of the preaching and the work of Christ. A visit to a Gentile prison in these days is sufficient to impress the mind with the utter hopelessness of escape. An outer gate and then an inner gate seal off the yard in which the prison building stands. Another locked door cuts off escape from the prison itself. Then in the prison each cell is securely locked. One only needs to be in one of those cells for a short time to comprehend in far greater measure than ever before the hopelessness of escape from the prison house of death. All who come to a knowledge of the Truth begin to feel the plight of their position as prisoners who are bound, and that the only possibility of escape is through the glorious gospel message being believed and obeyed.

The mission of Noah was the mission of Christ. It was by Christ's Spirit Noah preached the same message as Christ; that those who were bound in the prison house of death might find through belief in and obedience to the gospel message a way of escape. Noah's preaching to those in 'prison' in his day would have no meaning unless it showed how there could be "liberty to the captives, and the opening of the prison to them that are bound." This then was the gracious message of God through Noah to a doomed world in the days of this faithful man of God.

### **The Ark of deliverance**

Noah was warned by God of the impending calamity which would destroy all flesh.

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them from the earth."

(Genesis 6. v. 13).

The only way of escape from the coming flood which was to destroy all the wicked was to enter the Ark Noah was told to build. Noah never hesitated in following this instruction. It is worthwhile noting the effect of this work of Noah; a work be it remembered which accompanied the proclaiming of the Gospel. The Apostle Pauls says:

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith."

Herein is shewn what true preaching of the Gospel involves; the clear setting forth of what is right and at the same time the condemning of what is wrong. It is easy to imagine what the

work of building the Ark would mean to the generation of Noah ; how it would give point to his message that God would destroy the world with a flood. What courage would be needed as the work went on, and the scorn and reproach of the scoffers was heard. Noah was not daunted. He was a man of faith and like his Master, the Lord Jesus, was prepared to bear the reproach of the wicked for the sake of making clear the will of God.

Christendom have long since departed from this vital principle of Truth. To Christendom there is no world to condemn, for Christendom is the world. Hence the message of Christendom is as insipid as the 'holy tone' in which it is so often delivered.

What is the position of those who were custodians of the Truth only about a generation ago ? Do they condemn the world as Noah did, and as Christ did ? It is sad to observe that a new generation has arisen who believe it is wrong and inexpedient to condemn ; who continually declaim all that is required is to "preach positives." "Condemnation," they say, "is only likely to turn people away." What has happened ? Those who were once the possessors of the Truth in its spirit power and could cry to those in the world, "Come out and be separate," can no longer do so. For the world and many of its religions are no longer condemned. Without it being realised those who once had the Truth have slowly absorbed the ways of the world, and have become part of the world. Like Christendom they have no basis for condemning the world, and crying out to those in the world to come out and be saved from its impending destruction. Elocution, polished speeches may make the "positive preaching" glitter in the eyes of the world ; but only the forthright declaration of right and condemnation of wrong, can produce the gold of 'tried faith.'

As the Ark neared completion the time of opportunity for any in the condemned world ran out. How many would enter ? The invitation of the Almighty was expressed on this wise :

"And the Lord said unto Noah, Come now and all thy house unto the ark ; for thee I have seen righteous before me in this generation."

(Genesis 7 v. 1).

Implied in these few words was an invitation to all the righteous ; to all who would become part of the house of Noah, but only Noah and his family entered the Ark—eight souls in all out of the whole world ! At the appointed time the Lord shut the door of the Ark. None now could enter. Opportunity of salvation had ended !

**“The like figure whereunto baptism doth also now save us.”**

(I. Peter 3 v. 21).

These further words of the Apostle Peter help to a greater understanding of the belief of Noah and his house. God has never asked His people to carry out a work or ordinance without supplying the lesson it was intended to teach about His work in His Son. Again it should be remembered that the account in Genesis of Noah's work and faith is not intended to be exhaustive, but rather sufficient to direct minds having the Spirit of Christ to all that is inferred in what took place, and to what is recorded elsewhere in the Word. By this means it is seen in the case of Noah, as it was in the case of Abel, how he understood and believed the Gospel as fully and clearly as any living in New Testament times. This unity of belief between the faithful of all ages is an exhilarating theme. It provides for all the faithful sharing the same hope in probation and the same mind in the coming Kingdom; and perhaps what is of greater importance, it is a unique testimony to the Truth, and to the God of Truth, in making the Truth stand out as the same glorious message in all ages and brilliantly clear in all its simplicity compared with the confusion prevalent not only in Christendom, but also amongst 'others' who have gone astray.

The words of the inspired Apostle are intended to tell us not only how the Ark was a figure of baptism; but to show that Noah would understand the same principle of Truth seen in both the Ark and baptism. This principle can be briefly expressed as death to the world and an entrance into the living Christ. Noah and his house would know the Ark represented the Redeemer which had been promised from the beginning; the One like unto a "lamb slain from the foundation of the world." ; words which clearly show that this central aspect of the Truth was known from the very beginning. To condemn the world and leave it is one thing but to have the experience of Noah is another. To hear the Lord shut the door of the ark and realise that sound meant the doom of all in the world, would bring home to his mind the wickedness of the world on the one hand, and the great blessing of entering Christ on the other.

These things are written for our learning. They are not intended as mere history.

Baptism into the Truth implies a condemnation of the world as wicked; a death and burial to the life lived in the world; and an entrance into the living Christ by a resurrection from the waters. Christendom have no knowledge of or belief in these life saving truths. Have the 'others' the understanding now of what it means to be "baptised into his death"? It would seem this essential truth

has been lost. How easy it is to retain the 'form' and lose the 'power of godliness', and it must be realised that without the 'power' there can be no salvation.

**“And the Lord smelled a sweet savour.”**

(Genesis 8 v. 21).

When Noah and his house left the Ark, how few they would seem! Gone were the multitudes of the wicked who had filled the earth with violence and who had so grossly corrupted God's ways. The silence of the uninhabited world would only speak of one thing; that God was true and just, and His mercy so great to allow of such deliverance. Noah, out of a grateful heart, was moved to build an altar, whereon he placed burnt offerings of every clean beast and fowl.

“And the Lord smelled a sweet savour.”

(Genesis 8 v. 21).

A 'sweet savour', or as is signified in the original, 'a fragrance of rest,' and then God made a promise or covenant.

Noah could never have made acceptable offerings without knowing what pleased God; and without knowing their significance. To find out what would be given to Noah by God as instruction in these matters we must search other parts of God's Word.

The Altar throughout the Scriptures signifies Christ, the One raised up out of the earth through whom acceptable offerings can be made. The altar in the Tabernacle was anointed, 'messiahed', or 'Christed', thus showing it was intended to teach an aspect of Christ's work.

The Burnt Offerings first represent Christ in His willingness for the flesh to be consumed by the fire of the Spirit. In the making of these offerings the parts of the body were first washed and then placed in order on the Altar, each member according to its place in the body, and finally the head. Here was a vivid way of depicting the Christ-Body, with all members joined to the head, willing to suffer the consuming of the flesh by the fire of the Spirit. If we are permitted to know all this, would faithful Moses or Noah who made these offerings know any less? Can we not see by these things that Noah would understand in these offerings the essential truth that death is deserved because of sin, and in the acceptance of the offerings the coming of the Redeemer through whom he and his house would be saved. This is the kernel of the gospel—the glad tidings of deliverance from death in a new Age. This new Age Noah saw in type as he stepped from the Ark into a world free from

all wickedness and sin. How clearly was the Gospel shown to Noah! How he and his house would rejoice in the covenant God made; a covenant which spoke of salvation.

**“I will establish my covenant with you.”**

(Genesis 9 v. 11).

The superb quality about any covenant God makes is that it will never fail. God promised that never again would the earth be destroyed. So that it is clear that the ‘earth will abide for ever’ and that in the earth the purpose of God will be fulfilled as stated many times in the Word.

“As truly as I live, all the earth shall be filled with the glory of the Lord.”

(Numbers 14 v. 21).

For God to make promises at all shows great mercy and kindness. To add a token of His indication to remember His promise which His people can see reveals a condescension which no words can describe.

To Noah was given such a token. God placed the bow, the rainbow, in the cloud. Scientists may scoff and speak of the unalterable laws of the refraction of light by which the rainbow is produced. What they forget is that the Maker of those laws can alter them to suit His purpose. The devout mind will accept the record and realise that not until God placed the token of his covenant, the rainbow in the cloud, it had never been seen before. What mercy and love was seen in this blessed provision. As storm clouds gathered Noah and his house due to the frailty of human nature could not help but be afraid. Would there be another deluge? Would the flood come again? As these fears would undoubtedly grip the heart they could look up and see a new beauty in the sky—the glorious rainbow, speaking of God’s promise that never again would the earth be destroyed. What assurance and comfort to the heart would this new sight bring, just at the time it was needed. Noah and his house would be able to look up in spite of the threatening storm and rejoice in their salvation, not only of the life that now is, but in the everlasting salvation promised in the Redeemer.

God said He would look upon the bow in the cloud and remember His everlasting covenant. As Noah and his house looked upon the sign, the eyes of the Almighty and the eyes of Noah and his house would meet here united in a purpose which spoke of salvation in the One God would provide. This lesson is no less wonderful today although to appreciate it time spent with that faithful brother of Christ, Noah, is invaluable.

The Word shows that the Lord Jesus is the messenger of this loving covenant. In the Revelation He is seen invested with a Rainbow at a time when all who truly belong to Him will be saved for ever. Noah will be there having believed the glorious gospel and been obedient to it. All the faithful will be there. None will be forgotten by the Almighty in that great day. From the living and the dead the glorious multitude will be assembled ; not one will be overlooked.

In future as the Rainbow is seen in the cloud, may the mind turn to Noah and realise how he understood the power of the gospel of Christ. Then the heart may be filled with a deeper gratitude for the blessed provision of being allowed to belong to Noah and his house, remembering that Noah was a type of Christ. As the end draws nigh, and the storm clouds gather, and naturally all will seem so hopeless the thought of the bow in the cloud will give strength and courage to the heart. "As it was in the days of Noah so shall it be also in the day of the coming of the Son of Man." At that time which is now so near may the privilege of Noah be ours—"To look up," knowing our "redemption draweth nigh."

But remember this can only be the privilege of those who belong to "His house."

(to be continued)

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

**"When they shall say, Peace and Safety, then sudden destruction  
cometh."**

(I. Thess. 5 v. 3).

At one time to speak of the "end of the world" would only invite derision. It may be so now, but perhaps not to the same extent, for the world has been informed in a complete and dramatic manner of not only the possibility but the probability of such a catastrophe.

All acknowledge in every land—in the East and West—the imperative need is peace. Frantic efforts are continually being made to secure peace. The present state is only a mockery of peace. There is what is called a "cold war" between East and West, and constantly the best brains of the world are employed to discover new and more horrible weapons of destruction. It is realised that at any moment—a time only need to be chosen by one side—War, world war can commence. What then as East pours missiles on the West, and the West sends H-bombs on the East? Verily the world is on the edge of a precipice of calamity. What do these things

portend to the mind looking for something better than man can provide? In a multitude of ways the Signs show clearly the 'End of the World' is near, and what is of vital and personal importance, "He is at the door."

Viewing the world from a distance, as God sees it, what a melancholy sight meets the eye. All the great of the earth are talking 'peace' whilst the most feverish preparations are being made for war. More and more money is being granted by the governments of the larger nations for research and development of new weapons. Each says the expenditure is in the interests of peace!

The New Year has commenced with an outstanding cry of Peace.

President Eisenhower has declared that his chief aim and that of the American people is to achieve peace.

Krushev on behalf of the Soviets has been profuse in distributing his messages of peace.

The cry of peace has been heard all over the earth, whilst the laboratories and factories have been urged to produce more and better weapons costing incalculable wealth. In this direction a terrifying development has been seen in a decade. First the atom bomb startled the world, then came the H-bomb. There has followed the Inter-Continental Missile. Now there is promised a weather controlling weapon capable of either freezing or scorching a country at will. It does not sound like peace, and certainly it is not peace. The cry of peace becomes louder as the impending storm draws nearer.

This is an unmistakeable Sign, and one which accompanying so many other proclaims that soon sudden destruction shall come, "as travail upon a woman with child."

Shall we be numbered with those who are not 'darkness' so "that that day shall not overtake us as a thief?"

### News from the Ecclesias

**Beeston** (Notts.): Adult School Room, Acacia Walk, Beeston.  
Sundays: Breaking of Bread 11.0 a.m. Sunday School, 2.0 p.m. Bible Class 3.0 p.m. Thursdays 7.45 at the People's Hall.

We held our lecture on December 5th entitled, "The World's Great Era of Peace—How? When accomplished?"

The disappointing response shows that this age is apathetic to God's requirements and has no regard for His instruction.

Our Eureka and Bible Class Studies continue to be a source of help and encouragement.



We continue our studies and are grateful to the Father for the enlightenment he allows us, and, realising we are, like the conies, a feeble folk, we are thankful for the shelter of the Rock.

We are looking forward to meeting our Brethren and Sisters from the various ecclesias at the Sunday School Party at Manchester on February 1st.

H.J.S.

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

The work here still includes considerable correspondence with Christadelphians and others who seem desirous of The Truth. It is evident, though, that not many are willing to cut off and condemn wrong, and so make a positive stand for the Fellowship of The Father and His Son.

Real encouragement is felt, however, in the sincere attitude of one with whom there have been personal contacts, and with whom we believe The Spirit is working. God's mercy is seen in blessings abundant, among these, being the opportunity to examine our ways and be corrected.

J.A.DeF.

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

In these days when faith can scarcely be found in the earth—a sure Sign of the last days—it is encouraging to find one who is prepared to leave the darkness to be united to Him who is the 'Light of the world.' On Saturday, January 11th, Anthony Edmund Iago was baptised into the death of Christ, to become a new creature covered with His life. Our new brother was a Christadelphian who has come to see that his former associates have lost the power of the Truth, and now rejoices in finding the Spirit as a living witness in all the Word; a Spirit which now 'witnesseth' with his spirit that he is a Son of God. We trust the end of this work may be what is intended—everlasting glory in the Kingdom.

To this joy is added the prospect of a further increase which we hope to be able to report next month.

The Annual Sunday School Party and Prize giving is arranged to be held in the Memorial Hall, Albert Square, Manchester on Saturday, February 1st. Subject for consideration: "The Flood."  
W.V.B.