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# **The Remnant of Christ's Ecclesia**

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

**"Take heed ye be not deceived"**

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## At the Table of the Lord

### "I go bound in the Spirit"

**T**HE ACTS OF THE APOSTLES have been recorded that we might know the lives and struggles of our brethren and sisters to help us in these last days before the coming of the Lord Jesus to gather together His people for eternity. Especially as we see events in the world bringing about the appointed positions necessary before Jesus returns, we are moved with both fear and hope and with the desire to be right in the eyes of the One with whom we have to do.

In the last few days, we have been shown the experiences of Paul and are helped through these words preserved of the Spirit to enter into *his* life, *his* trials, *his* strength, thereby being sustained in our struggles to please God and to submit to His hand in *our* living.

For example, Paul said:

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:"

(Acts 20:22)

Perhaps these few words can aid us, brethren and sisters, as we seek to move in obedience to God as Paul did. What did he mean as he said, "I go bound in the spirit"? "Bound", we find, means "to knit", "to tie", and gives the thought of being as much as possible united or fastened to the Spirit. Truly the Spirit of God was the guiding force in Paul's life after his conversion on the way to Damascus. At that time, God said of him, "he is a chosen vessel unto me." A vessel is something designed to hold or to carry, and Paul was to be, in God's plan, a holder and a carrier of His purpose, to accomplish His work, helped by His Spirit. Paul was quick to recognize this; and, in addition to accepting it, rejoiced in it, and so went about the work given with diligence, with faith and without hesitation. This spirit of service and obedience is manifest in his words: "I go bound in the spirit to Jerusalem," a declaration of his faith and willingness. The Spirit controlled all his living.

This spirit of Paul can be a help today, brethren and sisters, as we may be called upon to face difficult trials, hard tasks, all required in the work of His house. Can we do it, feeling we are going about this work "bound in the spirit," closely joined, united to the power of our Father? It can be a great help to us in this so-important work in, our living in the Truth. For example, we have read this morning how his brethren sought to prevent Paul from going to Jerusalem because of the danger. Paul replied to their pleas:

"... What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:13)

Here was a singleness of purpose. The result of his determination was a help to his brethren as we read in verse 14:

“And when he would not be persuaded, we ceased, saying,  
*The will of the Lord be done.*”

His brethren were trying to shelter him, but Paul knew what was required, and went in faithfulness and obedience much like Jesus when He, too, had to go up to Jerusalem. Some, such as Peter, sought to dissuade Him. Was not Jesus also determined, “bound in the spirit unto Jerusalem”?

How hard we find it sometimes, brethren and sisters, to do the work that is required of us; yet, we *can* as we realize that there is great help provided for its accomplishment if our hearts are willing and in the spirit of Paul and of Christ. Paul was, no doubt, used by God, chosen as a vessel unto Himself. God knew he could and would submit, obey, serve Him. He knew the clay with which He worked.

Many have been so chosen. We think of Ezekiel, a prophet sent to Judah in captivity to strengthen them, by the word of the Lord. He was not received by them, and was called upon to do many difficult things as signs to them. He was subject as the Spirit of God worked with him, and through him to the children of God captive in Babylon.

In Ezekiel 3:4 we read of God’s commission to him:

“... Son of man, go, get thee unto the house of Israel, and speak with my words unto them.”

Was he not to go bound in the Spirit? Further instruction was given of God.

“... all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

“And go, get thee to them of the captivity . . . and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.” (verses 10 and 11)

What a difficult work, for his words, as we know, were *not* heard; yet, it was required of Ezekiel to do it in faith and there was great help provided for him.

“Then the *spirit took me up*, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.” (verse 12)

How awe-inspiring! Also, in verse 14:

“So the *spirit lifted me up*, and took me away, and I went in bitterness, in the heat of my spirit; *but* the hand of the LORD was strong upon me.”

Ezekiel was like us. He went in the bitterness and anger of his own spirit, for he naturally did not want to go. We know that the spirit of man is not of God, and so perhaps Ezekiel in his fleshly thoughts rebelled at the painful prospect. But, we are told, "the hand of the LORD was *strong* upon me." It had to be strong to overcome the reluctance of the flesh. The result of that hand upon him was that Ezekiel, as Paul, did go bound in the spirit.

We read further in verses 22 through 24:

"And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

"... and, behold, the glory of the LORD stood there....

"*Then the spirit entered into me, and set me upon my feet....*"

Bound in the spirit! And what was the result? Ezekiel was struck dumb for seven years, only able to speak when told to do so by God.

"... I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb....

"But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD...."

(verses 26 and 27)

A very sore trial for the prophet; yet, it *was* required, and further trials were yet to come. Ezekiel was told to lie upon his left side for three hundred and ninety days and then for an additional forty days on his right side as a sign to those of the captivity. God said to the prophet:

"... behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege." (Ezekiel 4:8)

Can we imagine, brethren and sisters, the difficulty, the sore travail of lying three hundred and ninety days on one side without turning over, and then forty days on the other side? We have difficulty lying still for a short period, even as we try to sleep at night. How would it be to lie on one side for *over a year*? Ezekiel was held in such a position not just by physical bonds, but also by his willingness to be bound in the Spirit as God required it and gave him the strength to do it as His faithful witness.

As a further help to His prophet, God revealed to Ezekiel and to us certain wondrous and inspiring visions. In Ezekiel 10, he was shown the glory of God's Cherubim going about the work of the Spirit. These visions of God's power sustained him to look forward to the time when he could hope to be included among those blessed beings who will accomplish with their Head the purpose of God, in immortality.

**“Here am I, Send Me.”**

Paul and Ezekiel were not the only ones who have moved in obedience and in the strength of God’s hand upon them, and by the revealing of His purpose. Our mind goes to the calling of Isaiah as one of God’s messengers. He tells us:

“In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

“Above it stood the seraphims . . . .” (Isaiah 6:1 and 2)  
Here, again, was revealed the glory of God and the Cherubim, His vessels to accomplish His desire. Further, the prophet spoke of being “undone . . . a man of unclean lips.”

“Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

“And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.”  
(Isaiah 6:6 and 7)

This fire off the altar, handled by the Cherubim was symbolic of the Spirit of God. What was the result of Isaiah’s being touched by that Spirit?

“. . . Here am I; send me.” (verse 8)

Was not Isaiah ready to go, bound in the Spirit as was Paul also, and Ezekiel?

The fire taken from the altar and used to cleanse the lips of Isaiah reminds us of the vision seen by Ezekiel to sustain him in the work of going to the house of Israel. In Ezekiel 10:6 and 7 we read:

“. . . when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims. . . .

“And one cherub stretched forth his hand . . . unto the fire . . . and took thereof, and put it into the hands of him that was clothed with linen; who took it, and went out.”

Only Spirit creatures were able to handle the fire from the altar, fire from between the Cherubims. Only those of the Spirit can handle the things of the Spirit. These visions were revealed unto Ezekiel and to Isaiah to sustain them in the work and to confirm to them their going bound in the Spirit to witness to God’s requirements. We, too, brethren and sisters, can be helped by these revelations. We may rejoice and be grateful for the hope of being counted among the

Cherubims, the eternal vessels of God's Spirit, if we now, in obedience to His will, can go "bound in the Spirit."

Perhaps one more example is helpful as we contemplate the calling of Jeremiah. God said to him:

"... I sanctified thee, and I ordained thee a prophet unto the nations." (Jeremiah 1:5)

His response was:

"... Ah, Lord GOD! behold, I cannot speak: for I am a child." (verse 6)

But, God's answer to His appointed one was:

"... thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." (verse 7)

And, verse 9 continues:

"Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth."

Again, one was chosen as a vessel, to go bound in the Spirit by the laying on of God's hand. We know how Jeremiah went in faithfulness and what great sufferings and dangers he knew for the Word of God. Yet, he was able to hold fast through this vision of God's power.

Do these examples of our Brethren in Acts, of Isaiah, of Ezekiel, of Jeremiah help us, brethren and sisters, in our agonizing to face whatever God may require of us? Do they inspire us to go, in a measure, "bound in the spirit unto Jerusalem"? When we think of going to Jerusalem, our mind goes to the Psalms of Ascent, going up to Zion. These Psalms express particularly the mind of David, and more generally of all who, in travail and obedience, are striving to climb up to Zion. They can truly help us; for we can reflect David's mind:

"In my distress *I cried unto the LORD, and he heard me.*"  
(Psalm 120:1)

Our Father never fails to hear His children when they cry unto Him. Such, like David, recognize:

"My help cometh from the LORD, which made heaven and earth.

"He will not suffer thy foot to be moved: . . .

"The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore."

(Psalm 121:2, 3, and 8)

The help of our brethren of old who have gone out or come in as they went about His work will sustain us today as we seek to do His will, to go forward "bound in the spirit."

J. A. DeF.

## Selah

“Value it, considering the End”

(Psalm 68)

**P**ROFANE HISTORY records practically nothing of the power of God. Its annals are confined almost exclusively to the deeds of what are described as mighty men, great leaders and good generals. How lop-sided is the view of man! He is blind to the true power as unfolded in the Word of God, and contents himself by extolling the power seen in various princes of the world for a very brief span of life. Human power is a vain thing, as a Gentile writer once showed when he put into words the thoughts of the doomed King Richard II:

“Let us sit upon the ground,  
 And tell sad stories of the death of Kings:  
 How some have been depos'd, some slain in war,  
 Some murder'd: for within the hollow crown  
 That rounds the temples of a King  
 Keeps death his court, and there the antick sits,  
 Scoffing his state and grinning at his pomp;  
 Allowing him a breath, a little scene,  
 To monarchize, be fear'd and kill with looks,  
 Infusing him with self and vain conceit  
 As if this flesh which walls about our life  
 Were bars impregnable; and humour'd thus  
 Comes at last, and with a little pin  
 Bores through his castle wall, and farewell King!  
 Cover your heads and mock not flesh and blood  
 With solemn reverence: throw away respect,  
 Tradition, form and ceremonious duty,  
 For you have but mistook me all this while:  
 I live with bread like you, feel want,  
 Taste grief, need friends: subjected thus,  
 How can you say to me I am a King?”

How different the power of the King eternal whose mighty deeds in time past on behalf of His people are graciously recorded; not merely as history but also as prophecy, for in this Psalm thrice there is the *Selah* interjection to “value these things, considering the end.” The God of Israel is not subject to change or death. The mighty acts done by Him are but a foreshadowing of His illimitable power yet to be seen in the end when all the earth is to be cleansed of the wicked and given to His saints.

**“O God, when thou wentest forth before thy people, when thou didst march through the wilderness: Selah”** (verse 7)

Certainly if God had not been with Israel they would have perished, not only from lack of food and water, but also at the hands of powerful enemies like Og, King of Bashan, and Sihon, King of the Amorites. The faithful voice of Moses was heard in the camp declaring this very thing:

*“Rise up, Lord, and let thine enemies be scattered: and let them that hate thee flee before thee”* (Numbers 10, v. 35).

When the cloud was taken up Israel journeyed, and when it rested, Moses said,

*“Return, O Lord, unto the many thousands of Israel”*  
(Numbers 10, v. 36)

David commences this Psalm with these great works of God in mind. Then he says: *Selah*: value these things, considering the end, for through the Spirit he could look forward to when the Lord would again come from Sinai with “ten thousands of saints.” This would lead to a time when all enemies would be scattered. Even the most dreaded of modern weapons are but toys compared with the power of God which will be seen in the earth at that time.

*“The chariots of God are twenty thousand, even many thousands of angels: the Lord is among them, as in Sinai, in the holy place”* (verse 17)

These are they which will be made “like unto the angels to die no more,” vested with an indestructible nature, and made the bearers of the all-powerful Spirit. The next verse of the Psalm introduces their captain:

*“Thou hast ascended on high, thou hast led captivity captive, thou hast given gifts unto men.”*

(verse 18, altered in line with Eph. 4, verse 8)

The Apostle uses this Psalm to describe Christ’s victory over death and his ascension to heaven. Then refers to the gifts received:

*“And he gave some, apostles: and some, prophets: and some, evangelists, and some pastors and teachers. For the perfecting of the saints . . . for the edifying of the body of Christ”*

(Eph. 4, verses 11-12)

David shows that this work of God in Christ has still a further and more complete phase, when at the head of His people Christ occupies the highest station and bestows those gifts which remove all the captivity of sin and death for ever, and there is revealed the perfected Body.

**“Blessed be the Lord, who daily beareth for us (our burdens).  
The God of our salvation. Selah”** (verse 19)

Salvation in its final form is that which is so beautifully depicted by David when the Lord Jesus “ascends on high” and occupies the heavens. He it is who as the Apostle John has shown, “opens a door in the heavens,” a way for his people to take over the control of all human affairs and receive the earth as their inheritance. David, however, is anxious that the power of this should be felt by his brethren, and not be just acquired as knowledge. In fact to believe it in the heart the power of it must be felt. How can this be? David shows the way. Day by day he was conscious of the salvation of God, expressed in the original more clearly than in the authorised version, that God was bearing his burdens. He had found by experience what only faith coupled with trial could prove:

*“Cast thy burden upon the Lord and he will sustain thee.”*  
(Ps. 55, verse 22)

Until trial is experienced, and is met by faith of this kind, the salvation of Yah cannot be known to the degree that it is a heart-belief. Those coming to the Truth are in every case faced with trial. They wonder how they can possibly meet all the difficulties. Then they discover “a power working with them.” With the trials courageously faced, the “agonizing at the strait gate” is left behind, and the warm embrace of the fellowship of the Holy One of Israel and His Son is found, causing joy and thankfulness of heart. Is not this a powerful testimony to the ultimate salvation of all God’s children, and is not this the reason David placed the word *Selah* after salvation — “value this (as it is experienced day by day) considering the end.” Then he adds:

*“He that is our God is the God of salvation, and unto God the Lord belong the issues (escapes) from death.”* (verse 20)

How telling is the original that all the means of escape from death now and in the day to come are of God. Verily, David’s brethren can take heart, knowing how close is His salvation.

**“Rebuke the company of spearmen . . . till everyone submit himself with pieces of silver . . . Scatter thou the people that delight in war . . . O, sing praises unto the Lord. Selah.”**  
(verses 30-32)

The mind is projected in these words to *the end*. The wars of God are against all nations. All must perish or submit to His power. The rebuke of God will continue until:

*“Everyone submit himself with pieces of silver”* (verse 30)

When Israel gave their pieces of silver at the time they were numbered as the nation of God, these were taken and the sockets on which the tabernacle rested were made from them. A striking object lesson

that the dwelling of the Almighty with Israel, seen in the Tabernacle, rested upon the acknowledgement by everyone of the need of redemption — for later it was by pieces of silver that the Redeemer was valued. Is the same lesson to be taught those “that are left of the nations”? David’s declaration suggests this, and reveals what a change of mind and heart must take place in the people’s of the earth who so long have believed in an inherited salvation, and now will have to learn that it is a “gift of God.” The ultimate beneficent effect of such knowledge will be that all nations shall come to know God and His ways.

*“Because of thy temple at Jerusalem shall kings bring presents unto thee”* (verse 29)

These words express the same thoughts as the prophet Zechariah who reveals that all peoples in the Kingdom must go up in turn to worship in Jerusalem. As the Psalm shows, people who delight in war will be scattered — scattered as the enemies of God. Then, with all rebels removed from the earth thy cry goes forth —

*“Sing unto God, ye Kingdoms of the earth, O sing praises unto the Lord: Selah”* (verse 32)

But why *Selah*? Why value this considering the end, when it is the end itself? There is always a personal exhortation when *Selah* is used: something of the Spirit calling for present consideration and action. Is not David saying as he unfolds the view of the earth everywhere praising God that it is *true praise* which is to be valued considering such a majestic end? Then all the thousands upon thousands that have engaged merely in hymn singing, but without any praise in its *Selah*-sense, will perish. How must the praise be valued now considering the end? The root word of the Hebrew for praise is “shining” as a light. It is only this understanding that will give any meaning to the words of Christ in the Psalm:

*“O thou that inhabitest the praises of Israel”* (Ps. 22, verse 3)

God does not dwell in a volume of sound, but He does dwell with those who are “lights”, those whose lives are a praise.

It is these and these only who can render true praise, and when they are seen by the prophet Ezekiel coming to the temple with their Redeemer—

*“His voice was like the noise of many waters: and the earth shined with his glory.”* (Ezek. 43, verse 2)

For these who will cause the earth to shine with praise amongst all peoples, praise must be a serious exercise now. Indeed, it is no less than the way of living, carefully valued or weighed over — consideration being devoutly given to so glorious an end.

W.V.B.

## One Accord

**WE READ OF THE WORK** of witnessing by the apostles in Acts. This was a work clearly guided by the Spirit. They responded with one accord, and how essential their like-mindedness was to perform the work which was before them. Acts chapter 1 verse 14 tells us:

“These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.”

Here we see the apostles and those with them waiting for the promise Jesus had spoken of, the coming of the Holy Spirit. Also in Acts chapter 2 verses 1 and 2 we see them likewise in one accord:

“And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.”

And again in chapter 2 verse 46 we see a regard for their united place in the sight of God:

“And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.”

Further in chapter 4 verses 21, 23-24 we see how they were met with opposition and how their singleness of mind was a help:

“So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

And when they heard that, they lifted up their voice to God with *one accord*, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is.”

As the apostles went about the work of witnessing in the power of the Spirit, they praised God and were strengthened as chapter 4 verse 31 tells us:

“And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost, and they spake the word of God with boldness.”

What a great determination to witness must have stirred in the apostles as they felt this power of God. In the 5th chapter the 12th

verse we read of that power working on their behalf in miraculous ways:

“And by the hands of the apostles were many signs and wonders wrought among the people: (and they were all with *one accord* in Solomon’s porch.)”

The work of witnessing went forth with positive results as the spirit of the apostles moved in one accord with *the* Spirit, and so success was seen.

As in all cases of attempting to do the work of God, there is often opposition, as there was with the work of the apostles as we read in Acts 5 verse 17-18:

“Then the high priest rose up, and all they that were with him. (which is the sect of the Sadducees.) and were filled with indignation.

And laid their hands on the apostles, and put them in the common prison.”

Common suffering as well as common elation was felt by the apostles, that they were counted worthy to suffer for the name of Jesus Christ. Do we not often find as there is a stand made for the word of God that there also is opposition? Yet, certain of the apostles were put into prison, however, we find the Spirit coming to their aid. The power of the Spirit could not be quenched, nothing could hold back the purpose of God to be accomplished. Their release certainly must have bolstered their faith, and as they were allowed to continue the work of God, this presented sure evidence of the intervention of God on their behalf. We read of this in Acts 5 verses 41, 42:

“And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”

How needful it is for us to regard in our witnessing, the above examples. Although our witnessing now is one of sackcloth, we can be helped in it. Perhaps it is similar to the situation of the apostles who were waiting for the promise of the Holy Spirit to come upon them. We are waiting for Jesus’ return and the will of God to be accomplished at that time, when the Gospel will go forth in all the world, and the name of Jesus Christ proclaimed.

Does this not remind us that we must also be of one accord now, to be like-minded as we wait for God’s will to be accomplished? During our time of probation, how often we find we are tried as the apostles were. We go to Luke 6 verses 22-23 and read how this struggle is to be regarded:

“Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast out your name as evil, for the Son of man’s sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.”

These words would have been in the minds of the apostles at that time as they rejoiced to suffer shame for Jesus’ name, thinking of the blessing to come. Were they not of that one mind and purpose, as they were in one accord, seeking God’s help — looking to the blessing that God had promised? Such speaks of the exuberance of spirit the children of God must have in the midst of trial. Truly, there are times in which we should regard the blessings we have as we reach for the help God has promised. In such trials, we should leap for joy in the knowledge that we are endeavouring to destroy our flesh.

Jesus continues in Luke 6 verses 24-26 to speak and warn of the woe to come if our flesh gets the upper hand:

“But woe unto you that are rich! For ye have received your consolation.

Woe unto you that are full! For ye shall hunger. Woe unto you that laugh now! For ye shall mourn and weep.

Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets.”

As we regard the apostles, it becomes clear that they took care that all things were common, to avoid any appearance that they were rich in the world’s goods, for their work was a work of the Spirit and not of the flesh. Woe and warning given to who? Is it not given to those who would try to avoid the shame and reproach that comes with an understanding of God’s Truth? Perhaps we are helped to regard this reproach of Christ in John 17 vs. 14:

“I have given them thy word; and the world hath hated them because they are not of the world, even as I am not of the world.”

The world hated Jesus’ apostles as it hates all those associated with the Spirit of Truth. The record of the apostles speaks of how they were sent in John 17 verses 18 and 21:

“As thou hast sent me into the world, even so have I also sent them into the world.

That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.”

The work of the apostles, was it not just that; to have the world believe? We see in the early works that many did believe. However, not long after, great persecution came upon the apostles and many

were killed for the word of God. Yet, they left a record for us to consider today, for Jesus says (verse 20);

“Neither pray I for these alone, but for them also who shall believe on me through their word.”

How much we must regard our place in the purpose of God, to have provided for us the knowledge of God’s plan. As we regard this great mercy of God, we must seek to be like-minded in this purpose, in one accord as were the apostles.

We may have questioned what drew the apostles together to think in one accord. Was it not the love that Jesus speaks of in John 17 verse 26:

“And I have declared unto them thy name, and will declare it, that the love with which thou hast loved me may be in them, and I in them.”

Is this not what is required likewise today as we wait for the return of the Lord Jesus? It is in that love declared by Jesus that we must wait, that love through which we might be of one accord and one mind. We do know of the trials and testing that will come but that love will help us to overcome:

“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 suffering, that when his glory shall be revealed, ye may be glad also with exceeding joy.” (I Peter 4:12-13)

This is the spirit of understanding we must have. As we regard our life with its trials and testings, we need to rejoice the same as did the apostles who felt worthy to suffer shame for Jesus. In such a spirit there is the understanding that as those sufferings are perceived in joy, there also comes the understanding that the destruction of the flesh gives glory to God. This must have sustained the apostles as they all did their work to the glory of God and so perceived the love of Christ in it.

“Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.” (I Peter 4:19)

Are we not required likewise to perform those works which are required of God? The most important ingredient is being in one accord, having the knowledge that the purpose of God will be accomplished.

We need to regard the one accord and singleness of mind of the apostles and also reflect love one to another so we might be truly striving to help one another rejoice in our common trials and testings.

M.C.S.

## A Journey to New York (Part 6)

### Letchworth State Park.

**A** LITTLE OVER THIRTY MILES SOUTH of Rochester, New York, lies the wonderful Genesee River State Park. In this region there are really six parks which are situated between the Niagara boundary, and the Finger Lakes, which are south-east of Rochester, and therefore south from Lake Ontario. The Genesee River Gorge Park is the most spectacular. It is known as The Grand Canyon of the East, and is called after the benefactor who gave it to the nation, a Mr. Letchworth.

The route for a visit to this beauty spot lay across country via Collins, Springville and Arcade, a distance of about seventy five miles, touching the Counties of Cattaraugus and Erie, and then into Wyoming. Strange sounding names to English ears, but derived in part, no doubt, from the Red Indian language of the past.

The weather was good, and the route very interesting as we sped through typical small New York towns and gazed at the prosperous farming landscapes. Eventually we arrived at Letchworth State Park.

As we drove into this Recreation Area we were quickly surrounded by trees which filled the landscape; and for a brief moment a deer peered at us from the side of the road before making off into the shelter of the woods.

Our host had considerably planned to relieve the trudge of sightseeing by returning to the car at intervals, to bring the vehicle down to suitable vantage points that we might drive as well as walk as we proceeded along the side of the gorge. We had entered the Park close to the Upper Falls. How spectacular they were, even in summer, without the volume of water which the winter rain must bring. The Genesee river rises in Potter County, Pennsylvania, and flows North North West, and then North North East, through West New York into Lake Ontario north of Rochester, where advantage is taken of its flow to produce Hydro-electric power.

Letchworth State Park follows the river for over fifteen miles, and is thickly wooded. This place was at one time roamed by a Seneca Indian tribe, a branch of the renowned Iroquois Red Indian people of whom was the famous Hiawatha. In fact all the region about Rochester was their home until the white pioneers began to dispossess them.

As early as 1687 they were in conflict with the intruders; at that time with the Marquis de Denozville and the French, and thereafter were consistent and bitter enemies of the French colonial effort. They undoubtedly greatly hampered French extension from Canada southward, and were to a degree friendly first with the Dutch and then with the English who utilized them in the struggle for territory. The development of the United States might have been quite different, or at least the position of New York State, had it not been for these at one time ferocious peoples, who never put into the field at any time an army greater than two thousand men.

After American Independence, some withdrew to Ontario, but others remained on reservations in western New York. Such reservations which we saw with our own eyes, still exist to this day, but these descendants of the early inhabitants live now in a more sophisticated style as caravan dwellers.

We were caused however to reflect upon their former existence and habit as we visited the last remaining Seneca Indian Council House and the log cabin of Mary Jemison, the "White Woman of the Genesee" who as a child of an Irish immigrant family was taken captive and adopted by the Senecas. These wooden structures were to be found high upon a ridge, after a stiff climb through the forest. A remarkable woman was Mary Jemison, not only enduring the hard life, but also living to a ripe old age and becoming a dominant personality in the tribe.

What a beautiful landscape did these former inhabitants possess! As we looked down into the gorge we could see how precipitous were the walls of rock plunging to the winding river below which in its turn threw up spray as it surged over the Upper, Middle and Lower Falls. The greatest drop of the river is over a hundred feet, and the sheer force of the flow cuts further and further each year into the sandstone and shale of the cliffs which are about six hundred feet in height. How scoured and also eroded were the rocks at the bottom of the canyon which we eventually reached, and we thought of the winter ice, and how breaking up in the spring, it would dash its jagged pieces against these rocks.

Lifting our gaze from the river bed we had our attention held by a vast array of trees growing upon the upper sides of the ravine, they looked magnificent, but we were told that Autumn and "The Fall" was the very best time, when green had changed to red and gold, and to purple and crimson, and orange and yellow.

Here was fourteen and a half thousand acres of Parkland for the citizens of New York, with trails innumerable. Every road, every car park was spotlessly kept. No evidence whatsoever of vandalism. Americans in this part of the United States obviously appreciate their heritage and look after it.

We had one last look at the scenic beauty from "Inspiration Point", high up on the western side of the gorge, and then made our way to the Glen Iris Inn, the former home of William Pryor Letchworth who in 1907 instigated the preservation of this valley for the peoples of New York. How quaint and stylish was this Inn, to a degree still preserving the old time features of Letchworth's day, and how well prepared the meal with a marvellous variety of trimmings. And so back westwards again, but not feeling in the least bit tired, our hosts having carefully arranged for us to see the best sights, avoiding an impractical or over-ambitious sight seeing journey. Much to be thankful and grateful for.

(to be continued)



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

**“For as a snare shall it come on all them that dwell on the face  
of the whole earth.” (Luke 21:35)**

### **The Petroleum Trap.**

**M**ANKIND HAS BEEN AWARE FOR A LONG TIME that underneath the ground there is oil. In some parts of the earth it exuded onto the surface and was used to light primitive lamps. Later Kerosene was produced from this oil and was used for paraffin lamps and stoves. Then towards the end of the nineteenth century the internal combustion engine was developed, and petroleum began to be in demand.

With the advent of the motor car men began to search for supplies of this “liquid gold”. People became suddenly rich when oil was discovered beneath the land they owned.

At the beginning of this century, the United States and Russia were at the forefront of production. America produced nearly fifty per cent of the world's supply and Russia nearly forty per cent, the rest came mainly from what at that time was the Dutch East Indies.

The demand continued to increase as more and more motor vehicles displaced the use of horses and even the steam locomotives.

The first world war brought aircraft into the conflict; motor vehicles were used to deliver supplies to the men in the trenches; and then the tank was produced, called a Tank in the first place to cover the real purpose of what had been engineered and was being crated and shipped over to France from Britain. All these machines depended upon petroleum.

During the twenties all sorts of motor vehicles and motor boats and aircraft were designed and began to be assembled. As a result the world production of petroleum was stepped up. Just before the second World War the United States was far and large ahead of any other nation in the extracting of this liquid fuel. At that time Russia's production came next in total, but this was less than a fifth of what America was refining. Not far behind Russia came Venezuela, followed by Roumania and Persia.

Fuel oil seemed to be a very attractive proposition, with a great future. For the same calorific value it was considerably lighter than coal and only half the volume of coal. Thus the saving in weight and storage space would mean more profitability. Steamship companies discarded coal and went over to oil which made bunkering of supplies for motivation so much easier, and consequently reduced the need of labour entailed in stoking.

The Second World War saw huge arrays of tanks, armoured troop carriers and aircraft in conflict. Germany to a degree kept her vehicles supplied through the hydrogenation of coal which formed a suitable spirit substitute for gasolene. Britain did the same to a degree, and that which was produced was called National Benzole.

The vast use of Petroleum in the war set the pace for the next decades. Britain made her steam locomotive engines obsolete, as did other nations. Almost "all the eggs were in one basket" now; world wide! Japan and the East, Russia, Western Europe, Australasia and America were now dependant upon oil. But many of the petroleum producing districts had passed the peak of their productivity and were declining rapidly. Fresh areas of supply had to be found.

So Persia and Arabia, and the region of Mesopotamia began economically to rise up on a river of oil which commenced to emerge in ever increasing quantities from under their sandy terrain.

With Russia so well armed, and with weapons of war so frightful these Arab countries have now adopted a truculent avaricious attitude towards those nations who have become largely dependent upon virtually the only thing they have to sell, oil!

As they increase the price per barrel (the measure used in calculating the price of crude oil) Western nations have virtually no alternative but pay the price demanded. But the Arabs are never satisfied. Meanwhile they are hoarding huge funds of foreign currency with which to shake the international monetary system if they so wish.

So dependent on petroleum is Britain, for example, that there are cries of horror when oil-tanker delivery men, who supply garages, threaten to go on strike. When only a percentage of this work-force takes strike-action a repercussion is quickly felt, and not only by the private motorist, but by service industries as well. If oil was suddenly stopped there would be great hardship and famine and much food would rot at the dock side.

In December of last year the Oil Ministers of the thirteen-member States of the Organisation of Petroleum Exporting Countries met in the capital of Venezuela to set up a new price for oil. The basis for the discussion was not whether to increase the price, but rather how far to go in turning the oil-screw on the industrialised countries.

Fanatics, led by Iran asked for a general cut back in oil production as part of Iran's "anti imperialist struggle".

Saudi-Arabia, fortunately for the West, was moderate in outlook, concerning production and what it deemed to be an acceptable increase in price. With Saudi-Arabia was Qatar and the United Arab Emirates. But the anti-American regimes, Libya, Iraq, and Algeria tend to take an extreme line in such councils. The meeting adjourned without reaching agreement. But Iraq, Indonesia and Venezuela which produce twenty five per cent of O.P.E.C.'s oil announced price increases of about ten per cent. When it is remembered that the world consumes sixty million barrels of oil each day, it will be realised how important are the meetings arranged by the States of the Organisation of Petroleum Exporting Countries. In total the countries which belong to this economic confederacy supply at least thirty million barrels a day of the world's needs. Therefore when such nations agree on a price increase billions of dollars are added to the West's oil bill.

Little wonder then that America's defence planners propose to spend nine thousand million dollars in the next year or two on new sea and air-lift capacity so that soldiers and marine units can be sent quickly into areas far removed from the United States, such as the Persian Gulf. America is also building up forces based on the British-owned island of Diego Garcia in the Indian Ocean, about a thousand miles south of Colombo. This island was leased to the United States by Britain, to be used as a communications centre. Helicopters have recently been flown in Jumbo Jets to be transferred to the Aircraft Carrier "Kitty Hawk" (80,000 tons) which has been using the island, as also the naval vessel the "Midway". Obviously

America is very concerned about the Middle East oilfields. Hence twenty one American warships now in the Arabian Sea, south of Iran. This is the strongest American presence in the area since the Second World War. But Russia also has about fifteen warships not very far away, in the Indian Ocean.

Meanwhile Russia has poured its troops into Afghanistan, eliminated that country's President, and set up a strongly pro-Russian puppet replacement. Making sure that it has a strong strategic land position in a country which is something of a cross roads in that part of Asia, and so close to the more important oil producing territories.

Yes, the nations are in a snare; they did not realise where they were going when they made themselves so dependent upon Oil. This situation is indicative of what is overtaking a world heedless and unaware of what God has purposed, and which in due time will come "as a snare . . . on all them that dwell on the face of the whole earth." D.L.

## In the Hebrew Tongue

**L**IKE THE SEEDS preserved for centuries in Egyptian tombs, the powers of the Hebrew language lay dormant, ready to germinate, waiting only to be implanted in the soil to send forth roots and grow into the light of day. A language which, in the opinion of Gentile scholars, was as dead as Latin and Classical Greek, which had been used only for purposes of scholarship and religious ceremonial, underwent a miraculous transformation into an instrument for all the purposes of which language is capable, until to-day it is a medium for novels and poetry, for journalism and science, and above all, for the chatter of little children who know no other language from the cradle. How has this change been brought about? What was the magic watchword which breathed new life into the ancient body? Answer:

*"Come from the four winds, O breath and breathe upon these slain, that they may live. So I prophesied, as he commanded me, and the breath came into them, and they lived"*

(Ezek. 37, 9-10)

Only in Israel can Hebrew find its home. The prosperous Jewish community of America, over five million strong, shows no signs of being able to compete with Israel Jewry in the field of Hebrew culture. The Israel publishing industry has to struggle with shortage of finance and paper, with a severely restricted reading public and with high costs of production. And yet a steady stream of books flows from the presses in Israel, compared to which the production of Hebrew books in the United States is only an insignificant trickle.

(From the "Zionist Newsletter")

## 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: Mid-week Forestville, Orchard Park. Alternative Week: Revelation Study.

We are encouraged and occupied by the continual receipt of correspondence, principally from readers of the magazine. It is a work we are grateful for and are reminded of God's words to Ezekiel "whether they will hear or whether they will forbear".

Recent holidays have given opportunity for times together informally for which we rejoice at the respite.

J.A.DeF.

### **"PENTRIP", Black Rock, Portmadoc.**

Breaking of Bread: Sundays: 11.30 a.m.

Bible Class: Mid-week.

We have commenced another year and have been caused to reflect upon recent severe conditions in Wales due to floods. It has made us grateful for His over ruling care, for here all has been normal.

We do look forward to the passing of this inclement time and for that better weather when we hope to meet brethren and sisters again.

We have been thankful for good health and also for letters and phone calls.

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.

Many copies of this magazine are mailed every month to Christadelphians and with this issue we are venturing to send a letter.

The object is to show how Christadelphia has departed from The Truth and the endeavour is to rescue any who have ears to hear. Questions are very welcomed.

W.V.B.