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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

### “Out of Great Tribulation”

**H**OW OFTEN, IF WE ARE SENSITIVE, it is possible to perceive that God *is* close, both through His word, and in our own personal experiences. Particularly He seems close to those who find themselves in tribulation as seen presently from our portions in Job, in Zechariah, and in the Revelation. Is this to prove that God puts tribulation upon those who are trying to serve Him? Will they turn and cling to Him, will they obey Him even when greatly burdened and suffering? We have read recently concerning those who are to be arrayed in white robes and the question is asked:

“What are these . . . and whence came they?”

And the answer:

“. . . These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb.” (Rev. 7:14)

It is not a coincidence that only those who have suffered greatly will be there. Before the throne will doubtless be those of whom we are reading today: Job, Zechariah, John, who all have certainly known great affliction and have come from it more keenly aware of God’s mercy and who, we believe, will be ultimately clothed in white robes.

What then is involved in tribulation that makes it so necessary for salvation? We find the word comes from a root denoting pressure, crowding, and is used as affliction, trouble, anguish, burden. Truly from our own experiences we see that tribulation does bring about anguish and pain as it presses upon us. Yet God in His mercy does provide help for all who come under this pressure of the Spirit. In the law of Moses we read:

“*When thou art in tribulation, and all these things come upon thee . . . , if thou turn to the Lord thy God and shalt be obedient to his voice . . . ; he will not forsake thee, neither destroy thee, not forget the covenant of thy fathers. . . .*”  
(Deut. 4:30-33)

Only God can deliver, Brethren and Sisters, for our good. We read His words to those who foolishly sought deliverance elsewhere:

“Go and cry unto the gods which ye have chosen; let *them* deliver you in the time of your tribulation.” (Judges 10:14)

Obviously such deliverance was impossible as Israel soon learned. It was only when they turned to God in fear and submission that He sent His messengers in the persons of the judges to free them from oppression.

There is, too, the example of David, much distressed as Saul hounded him, seeking to kill him. David was allowed several opportunities to take matters into his own hands and even to kill Saul, but he restrained himself, knowing that vengeance belonged only to God. On one occasion as David spared Saul's life, he spoke to him:

“. . . as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him *deliver* me out of all tribulation.” (I Sam. 26:24)

David's faithfulness in leaving it to God brought deliverance. It was his acceptance of the circumstances, seeking the lessons in trial, and his submitting the outcome to his Father that was so acceptable. What a help for us. Can we do better than follow his example? We would believe that David will be one of those in white robes before the throne of God — Having passed through and been delivered out of great tribulation. How we hope for this blessing.

The Lord Jesus knew immeasurable distress in trial, for His entire life was a time of strong testing. Yet how significant, with it all He never ceased to think of and pray for His brethren that they might be delivered. We remember His words:

“These things I have spoken unto you, that *in me* ye might have peace. In the world *ye shall have tribulation*: but be of good cheer; *I have overcome the world.*” (John 16:33)

How much there is here to encourage us, Brethren and Sisters. Indeed we all too well realize that in this world we must know great trouble. With our flesh, sometimes tribulation presses so heavily that we wonder whether we can ever overcome. We need to remember at these times the prayer of Jesus for His brethren:

“I pray not — that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” (John 17:15)

If we were removed from the world and all its temptations, where would be our tribulation? Jesus in His wisdom, as well as from His own hard experiences knew that this pressure ordained by God Himself was essential to prove all those who are striving to follow Him. Can we expect or even desire to escape it then? Our help, our strength, our hope of deliverance must be in the Lord Jesus who said “. . . be of good cheer; I have overcome the world.” He did just that,

He became the victor and so now is at God's right hand — the covering, the mediator for all those of His brethren who are now afflicted and struggling to overcome. Indeed as John was told; those before His throne "... have washed their robes and made them white in the blood of the Lamb." Can we grasp the promise in what Jesus said, "... be of good cheer; I have overcome...." Without His victory there would be no way to make our robes white, no deliverance from the world and its dreadful tribulation. Yet without great tribulation we would not long for Him nor would we have hope of deliverance. The joy and glory of having white robes before the throne would be for us impossible.

Brethren and Sisters, we don't like tribulation and all that it means — to be pressed, in trouble, anguished, persecuted, burdened; yet in God's wisdom it comes upon each one to prove our love and desire for Him and also to make abundantly clear our great lack and great need. If we are sustained by God's promise of deliverance, we are better able to face it, indeed grow under it. Jesus knew this and tells us in terms that we can grasp and take to heart.

"A woman when she is in travail hath sorrow, because her hour is come: But as soon as she is delivered of the child, she remembereth no more the anguish (tribulation), for joy that a man is born into the world; and ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (John 16:21, 22)

What greater joy than to stand before that throne and be able to join in praise with all the approved:

"... blessing, and glory, and wisdom, and thanksgiving, and honour and power, and might, be unto our God for ever and ever." (Rev. 7:12)

The affliction past, the hope realized, and no vestige of the flesh to hinder us.

We are reminded of Peter who also knew great tribulation, needing to be rebuked by Jesus, who named him a satan (adversary). Peter had, as many do in weakness, denied Jesus and knew the anguish of his failure. Yet through it all he was able to grow stronger, become "converted", and thus in time was able to feed *His* sheep, showing true love for Jesus and His Father. From his experiences he sustains us:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but *rejoice*; in as much as ye are partakers (fellow-shippers) of Christ's sufferings, that when his glory shall be revealed, (before the throne of God) ye may be glad also with exceeding joy."

Out of great tribulation — exceeding joy! Peter continues;

“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.” (verse 19)

Brethren and Sisters, as we inevitably come under great tribulation, can we commit the keeping of our lives unto God, who has put the distress upon us in His infinite wisdom? Will we turn to Him, honouring Him? Will we deny self as Jesus has commanded us, taking up, not shunning our cross, and thereby following Him? If we can only do so there is extended to us the hope of His deliverance, of white robes, of exceeding joy!

### Job

Each day's spiritual food provides us with examples of those who endured under tribulation. All the world knows of the patience of Job, how he bore up under untold suffering: loss of goods, loss of children, personal pain and suffering, illness, and probably worst of all, false friends who hindered and hurt rather than helped. How did they hinder? It was by their false reasoning — that no righteous man would be required to endure such great tribulation, and therefore Job must have been a wicked man. This, of course, only added to his suffering. Nevertheless, “Job did not charge God foolishly.” His mind was “What? shall we receive good at the hand of God, and shall we not receive evil?” Job 2:10. The word Job used for evil is also rendered as affliction, sorrow, and trouble. This same word is used by David when he said:

“Many are the afflictions of the righteous: but the Lord delivereth him out of them all” (Psalm 34:19)

This trust, this sure knowledge, that God will deliver, is common to all those who look to Him for help — who are moved by the tribulation to serve Him as did Job, as did David. James referred to Job as an example for us:

“Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of *suffering affliction*, and of *patience*. . . . Ye have heard of the patience of Job, and have seen *the end of the Lord*; that the Lord is very pitiful and of tender mercy.” (Jas. 5:10, 11)

What is the end of the Lord? For Job it was great blessing; He was given twice as much as he had had before. Yes, — but how much more! — before the throne of God, white robes, able to give glory to God for ever in perfection. That is the true end of the Lord which sustained Job and can also sustain us, and it is absolutely sure for God never alters.

### Zechariah

We have also been reading of Zechariah, a prophet to Jerusalem restored from captivity. It was a time of trouble, for God's people. Although they were returned to Jerusalem, the work of rebuilding the temple and the walls of the city had been hindered by their enemies. Because of this hindrance and discouragement His prophets came to encourage.

“Then the prophets, Haggai — and Zechariah, — prophesied unto the Jews that were in Judah and Jerusalem — and the prophets helped them.” (Ezra 5:1, 2)

How did Zechariah help? He revealed to his brethren visions from God, to remind them, even in the midst of Jerusalem's ruins, that God was with them in their work, even though it had been stopped for the time. By the help and encouragement of God through the prophet, it was begun again and completed. God said through His prophet:

“I am returned to Jerusalem with mercies: my house *shall* be built in it, — The Lord shall yet comfort Zion and shall yet choose Jerusalem.” (Zech. 1:16, 17)

This seemed virtually impossible in their present circumstances of captivity and ruin, but if they could believe, especially in the midst of great tribulation, God would grant comfort, sufficient strength, hope, and ultimately the assurance that they too could be counted among those “who *came out* of great tribulation.”

### John

As we read the Revelation, let us think of our brother John who was given the great blessing of a vision from the Lord Jesus. His situation at the time is revealed for us in Rev. 1:9.

“I John, who also am your brother, and *companion* (fellow) *in tribulation*, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the work of God and for the testimony of Jesus.”

Although well along in age (probably over 83 years) John was active in testifying of God's purpose, and because of this witness had been exiled to this island of Patmos. Here he was sustained by the hope of the kingdom and “patient waiting for Jesus Christ”. He was shown the vision of those in white robes and, inspired by the Spirit, he recorded this vision for us, and for all his brethren in trial.

Can we then, Brethren and Sisters, find help in *our* seeking to be companions in tribulation with Job, with Zechariah, with John, with

Jesus, and with all who have been sustained by the hope of white robes washed in the blood of the Lamb? What a blessed and happy company even now!

As we weigh over the marvel of God's wisdom in putting us under the exact tribulation for our spiritual needs, will we not perceive more fully the power of Paul's words in Rom. 8:35, 37-39?

“Who shall separate us from the love of Christ? Shall *tribulation*, or distress, or persecution . . . ? . . . we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers — shall be able to separate us from the love of God, which is in Christ our Lord.”

That love is always there, Brethren and Sisters, It will never fail us. Let us reach out for it seeking His sustaining that we might have a firm anchor when great tribulation presses heavily, tempting us to doubt or to falter.



## Christadelphians Then and Now

**C**HRISTADELPHIANS WERE FORMERLY of the poor and “uneducated” class, but were possessed of that which is most valuable — being “rich in faith”. Their lack of wealth and “education” made them feel poor in this world; but they were rich in faith.

In meeting their contemporaries they were able to show to Church and Chapel people the vanity of orthodox belief; and where there was a desire for knowledge of God’s ways they were able to unfold the scriptures showing the essentials of the Truth. They were helped on this by the writings of the pioneers, Dr. Thomas and Robert Roberts. At Bible Classes in the early part of this century it was not unusual for their writings to be amply quoted, showing the sublimity and righteousness of the Truth as compared with the then current beliefs. This resulted in many (comparatively speaking) being called from the darkness into the light of the Truth. Attendances at public lectures were relatively large. We can remember about eight hundred being present at a lecture in the large Mechanics Hall, Nottingham.

What made the testimony of the Truth more distinct was that Church and Chapel people were strong in their beliefs — “heaven going, hell etc”. The Truth found no difficulty in demolishing these fables; and revealing that which was true by its very reasonableness. The Truth showed that in its teaching there was facts not fantasy

The enormity of “hell preaching” was exposed as a pagan belief, and while it was used by the clergy at the time to rouse fear and drive people to the Churches and to the Chapels in which there was a “penitent form” to which the contrite were invited to go, yet it was nothing more than a grotesque idea without any foundation in Scripture. Similarly “heaven-going” which had its appeal was shown to be without any scriptural support. Even David, a “man after God’s own heart”, was not, according to the divine record “ascended into the heavens” (Acts 2:34) but rather “his sepulchre is with us unto this day”, like all the faithful waiting when they should be called from the grave at the return of Him, who is indeed “the resurrection and the life”. The Apostle Paul in many places testifies to the same truth for example:

“But I would not have you to be ignorant brethren concerning them which are asleep, (that is “asleep” in Jesus) that ye sorrow not, even as others which have no hope.

For the Lord himself shall descend from heaven with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." (1 Thess. 4:13-16)

Keen were the controversies with Church and Chapel people. When the grotesque belief of hell-going was pointed out to them, they did their best to uphold this tenet of Christendom.

This reminds me of when speaking recently with the local vicar, we happened to remark how some two generations ago people were driven to the Churches by the preaching of "hell-fire" for those who had not submitted to the dogma of the Church. He replied that nowadays it was different. No longer did they preach the terrors of an eternal hell, but "*love*". He was asked when did they close down "hell"? He replied with no more than a benign smile. How false is the fabric of Christendom, which when we are given opportunities to observe it, should make us value more and more the substantial verities of *the* Truth.

The difference between Christadelphian preaching now and formerly is in its failure to condemn the darkness. When the light is vigorously upheld the darkness is bound to be condemned in such a forthright but courteous manner that they would be caused to consider their position; or as sometimes happens and there is violent criticism of the light whose penetrating beams cannot fail to hurt those who are determined not to be disturbed.

Now the preaching of modern Christadelphians is to encourage numbers and so the edge of the spirit's sword is blunted that none may be hurt by its cutting off that which belongs to the flesh; indeed the "cutting off" with the inevitable separation is no longer preached and all are welcome to the kingdom without stressing the divine conditions. This is the parlous condition of modern Christadelphians, making them agreeable and acceptable to Christendom as a whole; and really identifying them as part of Christendom.

When it is recalled how the early Christadelphians, those at the beginning of this century were despised and their teaching spurned, it shows that in the present acceptance of Christadelphians by Christendom generally what a vast change has taken place. The light of the Truth which they once so vigorously upheld has been quenched so that the ensuing darkness provides a basis for a union with all the darkness of Christendom.

We are now living in a different religious atmosphere from fifty years ago. Then even the Churches and Chapels were strong in the upholding of their views, and we remember as a young man listening to some heated arguments between Christadelphians and orthodox

adherents. It was a source of satisfaction to observe how the Truth could demolish the current fables of Christendom, and shine with the glorious light of Him who was the "light of the world". Just as in the Tabernacle the only light was from the golden lightstand, so today the only light is the glorious light of the Son of God. There is no other light. What a privilege and blessing it is to be allowed in God's mercy to have the eyes opened to this light, and be able to realise that all other claims of light are false. This true light dwelling in a child of God constitutes such, as a light. A congregation of such, be they few or many become in the words of Jesus — a light stand. If the blessing of receiving this light is appreciated, then the endeavour will be strenuously made to show forth *the* light as opportunity occurs. This task requires care. There must not be any air of superiority in displaying the light: for who are we but vessels of clay? Nevertheless for the benefit of any God desires to call, the light will shine best when the bearer refrains from any personal superiority, and the one "called" will then look beyond the human to the divine. There is no greater pleasure than seeing a mind respond to the light, like a flower to the sun. The beauty and fragrance of this is a delight, and so the mind *receiving* the light becomes a joy to behold, and we know is pleasing to God.

Temptation is ever present to reduce the glow of the light so that the darkness will not feel condemned. What a tragic mistake! A mistake which over the centuries has given rise to the great apostasy. It may seem almost incomprehensible that the prevalent apostasy could have arisen, with its impure teaching, corruption, and deception, from the pure and simple light of Him who was and is the "light of the world".

W.V.B.



## Our Faith

**A**S WE READ THE WORDS and of the works of the Lord Jesus during His ministry, are we not impressed by the simplicity and clarity of the truth expressed in those words, and amazed at the power those words wrought? Perhaps we even try to imagine what it would have been like to have lived at that time, to be among those who heard first hand His words and saw the great works accomplished.

We read how great multitudes of people gathered together and followed Jesus wherever He went, and that as His fame spread throughout the land, the numbers increased into the thousands. Those that comprised these multitudes came to hear and to see Jesus for various reasons. Some came to Him in the hope of being healed from their infirmities; some followed just to satisfy their inquisitiveness; some came to see for themselves the miracles that were accredited to Him; others came to refute His words and works; and some even came to ask that He depart from their presence; while still others came to seek earnestly after His words, in an attempt to lay hold on them and understand their meaning. We see that there were a number of reasons among the multitudes of people for coming unto Jesus.

Those that came to Jesus, the vast majority of whom were Jews, were amazed at the words and miracles that the Lord Jesus spoke and performed, seeing that he also was a Jew. If Jesus was a wonder, a confusion and an astonishment to the Jews to whom God through His words spoken by the faithful of old and by the prophets, foretold of the coming of an anointed one, how much more so would have been the wondering of those who were not of Israel and knew nothing of the purpose and promises of Israel's God — this coupled with the disbelief of the Jews themselves that this Jesus was the One who was to be their King.

This was the situation perhaps, we would have found ourselves in had we lived back in those days. We might ask ourselves what our reactions to first hearing and perhaps even seeing the Lord Jesus might have been, as Gentiles at that time. What would our thoughts have been? Would we have found it much different in our coming to the Truth then, than today?

Let us consider for a moment the situation we find ourselves in today, and compare, to see if there is much of a difference from the circumstances we would have found some 1900 years ago. Though unable to hear Jesus in person or watch Him perform the miracles as He openly did then, the same words He spoke then are present today, as is the exact record of the great works He performed.

Likewise, these words have been heard by multitudes of people who have taken interest in them for various reasons today, just as then. Like then also, today only a few believe and earnestly strive to follow the words of Jesus for the purpose of seeking the promises of God revealed in those words. Unlike that time, however, the natural Jew has altogether ceased to believe in Jesus as the Messiah, and only in those who have become members of Israel spiritually is there any struggle to uphold the simplicity of the Truth, and only there, is any attempt made to pursue it in its purity as spoken of by the Lord Jesus.

So, essentially we find, do we not that the situation today is not very much different than the situation found at that time, concerning the Gentiles. In considering this we might stop and ask what it was at that time that caused some to believe in Jesus even though not a natural Jew. If we can perceive this, we too can find help. Perhaps we are shown the answer by the example mentioned in Luke chapter 7 verses 2-9 where we read of one who was not a Jew but a captain in the Roman army, yet one who sought after Jesus to ask that He might heal his servant, because this centurion, we are told, believed that Jesus could do so:

“And a certain centurion’s servant, who was dear unto him, was sick, and ready to die.

And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard these things, he marvelled at him and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.”

It is made quite obvious by the words of Jesus, that it was faith which caused that centurion to believe in Jesus, and because of it his servant was healed.

When we look up the word “faith” we find that it comes from a root word meaning “to convince” and is further used to mean “to agree, to assure, to believe, to have confidence, to obey, to trust, to yield, to persuade.” Perhaps all of these meanings given for the word “faith” can be summed up in the word — reliance. To what a great extent that centurion must have relied on the belief of Jesus, so much so that Jesus when he heard of his faith marvelled and remarked “Verily I say unto you, I have not found so great faith, no, not in Israel”. Jesus was astonished at this display of faith, He was surprised and certainly would have been pleased to find a man that was able to have such a strong reliance on Him and in His word, that he was able to believe Jesus could do such a remarkable work by His word alone.

Jesus was moved by this expression of faith, even by one not of the camp of Israel, and he spoke unto those with Him of the hope of the Gentiles, as He stated in verse 11 of Matthew chapter 8:

“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac, and Jacob in the kingdom of heaven.”

Here was the hope of Israel clearly extended to the Gentile at that time and it is that exact hope we have set before us today. Does not this example and the words of Christ speak to us of what our faith must be like, how our belief in God and reliance in His Son must be displayed? surely it does, but it is not always an easy matter to display such a faith in each and every circumstance we might find ourselves in. We, striving to be children of God and brethren of Christ are really striving to reveal our faith. We are endeavouring to show that we are convinced of the relationship we have with God and His Son and we have indicated that this is the way we want to live, by being baptized into the fellowship of the family of God. This was a major step in revealing our reliance, our faith, it was the start of a new life founded in faith.

We each have come to find since our coming from the water, that our faith is the area in which we are most often tried, it is the part of us that God wants us to reveal to Him, so we are often required to show our faith in the various facets of our living. We have found that faith shown in one situation will not and does not always guarantee that this same faith will be automatically revealed in another situation. On the contrary, there is nothing automatic about faith. Faith in the things of God is a way of thinking, a way of living which must constantly be worked upon, and which we must consciously seek to maintain and improve upon as we are faced in our daily living with circumstances which test and try that faith.

What are our reactions to the trials of our faith? How do we look upon these trials? Really the question is what should our thoughts and responses be to them? We are helped to find an answer to this question by the words of our brother Peter in his first epistle the 1st chapter the 7th to 9th verses where he states:

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

Receiving the end of your faith, even the salvation of your souls.”

There is much contained in these few words for our help in this matter. In verse 7 Peter tells us that the trials of our faith are more precious than gold. Does this not help us to see the value of those trials of faith, which are always present, trials which work in us the development of far reaching and lasting qualities, really of placing our value in the things of the spirit rather than in material things which eventually are destroyed. Peter does not say this is easily accomplished for the process is one of consuming the flesh, of putting down the natural inclinations and reactions and replacing them by subjection to the Spirit.

Valuing these trials of faith and enduring them makes the outcome of such an effort hopeful, one in which Christ at the judgment might count worthy of praise, honour and glory. In verse 8 Peter explains, the position of those who are striving in faith as having not seen Jesus yet loving Him. Is not this the position we must be in? Even though we have not seen Jesus, we too must love Him and believe in Him.

As we gather each week to remember Jesus, to give thanks for the love shown towards us in the giving of His life that we might live, are we not attempting to show our love and belief in Him. This is our faith, our reliance in Christ, the reason we are striving to endure our trials. However, do these trials keep us from rejoicing with the joy unspeakable and from being full of the glory that Peter states those in faith have? They can and this is the danger we must be aware of. We must ask ourselves if God would be pleased if when our faith is tried our reactions are ones of despair, discouragement or even despondency. Certainly, God would not be pleased, for this would reveal a lack in faith — an obvious failure in the face of testing. The trials of our faith are not easy to bear, but neither are

the trials too grievous that they cannot be borne. This is the assurance of God and this is the help given through the mediatorship of Christ.

Having then the knowledge of these provisions, must we not strive to rejoice with joy and be filled with glory in our striving even while undergoing difficult circumstances. If we are able to, would it not reveal to God our spirit, a spirit which was able to perceive the help of God, help which can and will sustain us in faith until the end, so as Peter states in verse 9, "Receiving the end of your faith, even the salvation of your souls".

M.C.S.



## A Journey to New York (*Part 9*)

### Town & Country.

**WE** AWOKED TO ANOTHER FINE DAY; the busy insect world outside had risen much earlier however. But their attentions were frustrated by the fine aluminium gauze that stretched across the open windows as a barrier. A slight breeze or movement of air came into the bedroom through this metal framework; which surprisingly was not a detrimental barrier against outside viewing; this air movement afforded a sort of natural air conditioning to the bedroom therefore the temperature to which we were not accustomed did not bother us at all.

After breakfast of good American food our young Brother who had been at work doing certain tasks about the place asked would we like to accompany him to a farmstead in the vicinity, from which he was to collect a load of hay. We readily agreed, wanting to share another experience. So along the road we went in the truck, which as is the wont of conveyances of that type, made its noisy retort of protest to any bump or pothole with which it had to contend. Soon we arrived at our destination to be met by a spare, weather-beaten American gentleman, who knew an Englishman more than that same Englishman realised at the time.

It was interesting to talk to such a man who was most courteous and pleasant, and who we suspected had a certain dry humour about him. His old gnarled hands still had a work capacity in them and we were surprised to find out that he was more than four score years of age and still baling hay for sale and collection. He did not look his age, but there were other evidences of his advanced years, for example in the looseness of the strings around some of the bales, which a younger man would have more firmly manipulated.

If an aged American could still do such a stint, it was not for a younger Englishman to stand idling by, and so we commenced to assist our young brother to load, who not expecting this help mildly protested that he had not brought us with him for this purpose. The exercise, which was far from arduous, in the open country air with the bright sun shining down, was most congenial as we stacked up the bales on the truck and then clambered down to make the return journey, the roped load holding together quite well. On arriving back at the place of our departure, our younger companion busied himself putting away in the old barn as we threw the bales down to him, discovering on occasion the loose strings as aforementioned. Meeting the old New York farmer had made us realise that even in the United States there is still a mixture of old time style along with the ultra-modern mechanised farming.

It had been an interesting and enjoyable excursion meeting such an "old timer" with memories of the early part of this century.

But if we had experienced the countryside in the morning, we were to stroll about the town in the afternoon, at our request.

On the outskirts of the city of Buffalo is the Soutgate Plaza, and what a feast of goods of every kind of commodity to behold, the quality of which was self evident to our gaze, as we began to explore this complex of shops. The fine maple furniture was extremely well finished and attractive, making us realise how useful the Maple tree is to Americans, and not merely the source of the renowned Maple syrup. The infinite variety of every kind of household requisite was quite impressive, not only in style and usefulness, but also in price.

But we had to forebear, for one cannot be in a journey and load oneself with packages as one does at home. The abundance of consumer goods was sufficiently indicative of America's basically prosperous economy, even though inflation, moderate by English standards, was being noticed and spoken about by the natives.

New York's shops and stores are noted for their congenial internal atmosphere. Outside, the sun beats down baking the pavements (incidentally a term for the roads) and the sidewalks, so that these become as hot as an oven. But inside the stores, the air is cool and fresh, extremely pleasant affording a respite from the heat. We were most impressed also by the politeness and the ready willingness of the shop assistants to give whatever help might be necessary without any sales pressure being brought to bear upon the enquirers. Perhaps we saw the better parts of New York, and yet the Southgate Plaza seemed to be typical of hundreds of other shopping areas that are spread about the State. One could not help but feel that even if there is a certain *raz-ma-taz* about the American way of life there are many refinements also that are becoming to those people. Maybe this has not always been so, for in the pioneering times the sheer necessity of a utilitarian way of life would not allow for the consummate polish acquired over centuries by the British aristocratic traditions. But as time advances, so do things change, and we did begin to wonder as we compared American shop floor workers with British Counter Assistants. Perhaps their pleasant working conditions help the people of New York to be courteous and civil, and perhaps their pay cheques are also more encouraging. Certainly the air conditioning which is such a regular feature in homes as well as stores is beneficial to all. People in Britain are to an extent ignorant of the climate of New York, which only a visit can put right. Being such a cold, snow stricken area in winter time, it is unrealised how much nearer to the equator is New York's latitude than Britain's. But in taking an atlas and drawing a line across the map of the United States, it is found that New York is at a level with northern California. No wonder the sun blazes down from early May to the beginning of October ripening the grapes and the tomatoes. No wonder too, that a great deal of wine is produced, though little if any is seen of it in Britain. New York is a good deal farther south than Bordeaux and the Chianti area of Italy. It is only in the winter time that the big freeze comes, as it does everywhere in the middle of the North American continent.

However that was not an experience that we had any hankering for, and that such a change could, and would take place, seemed almost unbelievably remote as we basked in the golden, glowing sunshine.

(to be continued)

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

**“The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . .”**

(1 Thess. 5:2-3)

**J**UST AFTER THE FIRST WORLD WAR the League of Nations was set up to promote peace, but Germany for a time was not allowed to participate in the organisation. However by 1926 there was a change of mind, and so Germany at last was admitted to membership of the League.

In 1933 Hitler was appointed Chancellor of Germany, and it was not long before differences began to appear among the members of the League. It had been declared that the World War had been a war to end wars, but in 1934 Germany was advocating a degree of re-armament opposed by France who was supported by Britain and Italy.

Twelve months elapsed and President Hindenburg of Germany died and was replaced by Hitler as the Reichsfuhrer. The same year saw the occupation forces of the “Allies” removal from the German Rhineland. In that same year (1934) Germany signed a ten year non-aggression pact with Poland (what a hollow promise!)

What was the League of Nations doing in this period of human affairs, or at least what were the chief subscribers to it doing? Well the organisation was “crying peace”, but it is worth noting that in 1935 the British Foreign Secretary along with his French counterpart, made a deal with Italy over that country’s invasion of Abyssinia. However in the face of criticism the government of the time decided to dismiss its Foreign Secretary, and the League of Nations imposed economic sanctions against Italy while at the same time rejecting Abyssinian appeals for help against the invading Italian forces.

Soon Germany was restoring full conscription as spheres of alliance began to emerge. Russia, France and Czechoslovakia formed a military alliance, and a little later (1936) Britain, France and the U.S.A. formed a Naval Pact.

So much for the inefficacy of the League of Nations. It was a hollow thing and crumbled into dust as the Second World War fell upon the world.

After the horrors of that conflict the nations tried again. In 1946 the League of Nations was superseded by the United Nations Organisation whose first General Assembly was held in London.

U.N.O. started out in high hopes, even though there was evident prevarication. The Charter of this group of nations stated that the determined aim of this Body was to ensure security, justice, welfare and human rights. The signatories undertaking to settle disputes peacefully, and to refrain from treating or using force, and to assist in carrying out the Charter, and not to assist an aggressor. How false it really all was, for as the decades went by there was not a single day in which the whole world had been at peace.

Yet, today, after so many years of failure the cry still goes forth, "Peace and safety".

At the time of writing it is reported that the Pope and the Archbishop of Canterbury who have been on separate tours in Africa had met in Accra, Ghana, and as a result had issued a joint statement in which they referred to the "immense opportunities" for the Church in Africa to make a contribution to the search for peace and justice. Only about fifteen per cent of the people of Ghana are Roman Catholic, but this did not daunt the Papal leader who had talks with non-Catholic leaders and prominent Moslems.

But with the inability of UNO to work effectively, and with the development of a greater re-armament than occurred prior to the Second World War, what can a piece-meal approach to a threatening world situation do?

Yet the cry still goes forth, "Peace and safety." Even as the United States Administration issues rebukes to Russia for sending troops into Afghanistan, the President still reiterates his desire for detente. He however has declared at the same time that America's first objective "was solidarity with our allies", without which, "the world economy and international politics may well degenerate into disorder."

Here are shades of the pre 1939 position. The U.N.O. is put to one side and alliances are sought. But there is still a cry for peace. Hence the rumours that America's new Secretary of State is preparing to revive the second stage of the Strategic Arms Limitation Treaty (proposed to Russia) which has yet to be ratified by the Senate, consideration of which was suspended when Russia became actively involved in Afghanistan.

In a prepared speech, the U.S. Secretary of State endeavoured to explain his foreign policy priorities, and advocated that ratifying SALT II could serve America's interests, "and is no gift to our

rivals". The President and the Russian leader signed this treaty in Vienna last summer, but the Senate delayed considering it when the Afghanistan crisis arose. But the cry for "safety" is still there, but to what end?

Meanwhile the talks between Israel and Egypt over their differences on Palestinian autonomy struggle on, then become deadlocked. The United States as the go-between is in a most difficult position. But Israel's view is that "after thirty years of war one does not solve all problems at once. And then there is the P.L.O. terror." "It was not the intention of the Camp David agreement to push Israel back to the indefensible borders of 1967 and establish a Palestinian State, or Israel would not have signed that agreement."

Yes, the cry is for peace, but where is it all leading? The words of scripture, so infallible and so apt point it all out:-

"For when they shall say, Peace and safety; then sudden destruction cometh upon them... and they shall not escape." (1 Thess. 5:3)

D.L.



## 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 and Orchard Park. Alternate Week: Revelation Study.

Our minds have been with our brethren and sisters in Manchester as they have been permitted the joy of the Fraternal Gathering. Messages of love, counsel, and unity are a great help in the struggles we all know, to please our God.

God willing, a visit to England is being planned for late August or September.

J.A.DeF.

### **“PENTRIP”, Black Rock, Portmadoc.**

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

The time has arrived again when the summer season starts and we have the pleasure of meeting brethren and sisters and perhaps strangers, with the work of witnessing.

We do appreciate our many blessings and privileges and are grateful for health and strength granted even to the present time.

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.

Something in the region of a hundred copies of the “Remnant” are sent out each month to those who once had the Truth. The response varies. Some declare that the message of the “Remnant” is a “savour of death unto death”. Others are sympathetic, especially the older ones who are aware of the declension amongst Christadelphians. One correspondent writes that efforts are being made to retrieve this position. It must be emphasised that once the “leaven” (false doctrine) has gained an entrance into a Body, the whole will become leavened. What then is to be done to be pleasing in the sight of God?

“Wherefore come out from among them, *and be ye separate*, saith the Lord, and touch not the unclean thing.”

(2 Cor. 6:17)

“*Separation*” can be unpleasant, very trying when close ties have to be severed, but it is the only way of deliverance from the darkness, and becoming acceptable to God.

W.V.B.