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A WITNESS TO THE TRUTH

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

"Take heed ye be not deceived"

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At the Table of the Lord

“This Glorious and Fearful Name — The Lord Thy God”

HOW HELPFUL are the words of God in Deuteronomy, spoken to Israel who were about to enter their promised inheritance. As its title indicates, Deuteronomy is a repeating of the Law. Why did God in His wisdom feel that this repetition was necessary? Was it because His people were coming to the end of their forty years wandering in the wilderness? All those to whom Moses now spoke would have been under twenty years old when God gave His law on Mount Sinai. Being so young, they may not have truly perceived the power and promise it contained. In addition, God knew what men were like, liable to forget, overlook, or even deny the knowledge which brings responsibility. A further reason for repeating the law was that with Israel about to go into the land, they would face new and different conditions from what they had experienced in the wilderness journey. The tabernacle would no longer be carried from place to place, the pillar of cloud and fire would be gone, the manna would cease, and there would be abundant food and drink in this land flowing with milk and honey. Men, having their temporal needs filled tend to be distracted in other directions, forgetting God’s provision as they become satisfied. The Father’s wisdom caused Moses, in reviewing the law, to remind, to caution, and to lift up, knowing His people’s needs. As we listen to his words, we too can benefit in our need to keep God’s law uppermost in our minds and in our living.

Along with this review, there were warnings given. In Deuteronomy 28 there is the sure promise of blessing or of cursing. Blessings if God’s word was obeyed, cursings if there was failure to heed His commands. Israel’s God requires that His people obey Him, and He is grieved if this is done grudgingly and with complaint. Moses’ words confirming this were:

“Because thou servest not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; thou shalt serve thine enemies — until he hath destroyed thee.”
(Deut. 28:47, 48)

Let us stop and think — how do we serve our God? Do we come to Him in “joy and gladness of heart”? As we are faced each day with the demands of life, especially of life in the Truth, do we recognize that it is our “lot” and is given of God? Therefore what pleasure it will bring to Him if our response is one of acceptance, gratitude, and even, as we grow, delight. Doing this requires the putting away

of our natural desires, our fleshly reactions, endeavouring to “bring into captivity every thought into the obedience of Christ;” II Cor. 10:5. Jesus was able with great struggle to keep each yearning of His flesh captive. He did not let it have freedom to work in Him. What a constant forceful effort His life must have been, for He recognized that:

“Every man is tempted when he is drawn away of his own lust and enticed.” (James 1:14)

It is our aim to follow this example but we fall far short. To encourage us to be more like Him, God, in love places upon us chastening and correction. He brings trials. How do we receive these blessings of our Father? Do we rebel against them, feeling “I don’t need them”? Or do we as Peter shows us:

“... think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but *rejoice*, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.” (1 Peter 4:12, 13)

The flesh balks at chastening, but how pleasing to God is that spirit which, in yielding, does serve Him “with joyfulness and gladness of heart.” Our brethren in Israel, as God led them through the wilderness, sustained them by the manna, and provided the water out of the rock, failed to serve Him in this spirit; and in time became, and have ever since been, the object of God’s curse as a people. We may as we read this repeating of the law, feel that these blessings and cursings were applicable to Israel only and not really meaningful to us today. But are we not striving to be His people? — is God not leading us through the wilderness of this evil world? — does He not provide *the* bread of life, the vitalizing water from the Rock? Are we any different from those early brethren? We badly need those same warnings, the same encouragement and strengthening in our difficult way toward our inheritance. The Father grants great blessings and promises more wonderful to come, but at the same time warns of dreadful cursings which will just as surely come if we do not willingly obey and rejoice in His care and commandments.

In wonder, at times, we may ask, why does God so mercifully, patiently, and graciously work with His children? Perhaps Moses helps us to perceive the reason:

“... that thou mightest fear this glorious and fearful name, **THE LORD THY GOD.**” (Deut. 28:58)

To our Hebrew brethren this name had particular significance — *Yahweh Thy Mightinesses*, giving witness to the limitless power of their God. This name would engender fear and yet reverence and

gratitude that this glorious Power would work on their behalf. As He did in Israel, the *Lord Thy God* is very near and looks for His people to fear that Name. He looks for them to fear offending by cherishing and reverencing that Name through obedience and response to His love.

While Israel had His law, we have His whole word, which is:

“... for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” (II Tim. 3:16)

This word furnished comes from a root meaning perfect and complete. Here is our Father's desire, that all His children may grow to become whole and blameless in spirit, through the power of His nourishing word working within their hearts.

As our brethren listened to Moses, and as we read the same words do we not feel a sense of becoming thoroughly furnished, in measure? — everything needed being divinely provided to help us fear and love His glorious name and obey His voice? If this provision is diligently partaken of and received within, blessing will surely come as He has promised. If we fail to heed, and to respond, chastening comes to correct. Ultimately if failure continues, the inevitable end is His cursing — destruction. The Almighty's wish is that all His children be blessed and know goodness of life. Whether He will grant life or death depends upon our response to His out-reaching. The choice is ours, Brethren and Sisters. Is our fear of His holy name sufficient to kindle in us loving obedience which enables us to find life?

“Ye Stand this Day — Before the Lord”

Moses again reminded his brethren of this truth:

“Ye stand this day *all of you* before the *Lord* your *God*; . . . That thou shouldest enter into covenant with the *Lord thy God*, — That he may establish thee today for a people unto himself, and that he may be unto thee a God. . . .”
(Deut. 29:10-13)

Who could hope for such blessing, such promise, such a hope except those whom He has called to be His own! Yet we remember how few there were who kept that covenant in spite of such blessing. And what do we see today — only a very few trying to hold fast to that hope, many having gone away. Why is this so? Is it because of man's failure to reverence (fear) that glorious and fearful name, “*Yahweh Thy Mightinesses*”?

There is much that the Lord affords us as we sincerely desire to fear His name. We have read:

“The secret things belong unto the *Lord our God*: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.”

(Deut. 29:29)

Indeed the secret things do belong unto the Father, but in His infinite condescension He reveals a few to us. He takes off the cover as the word means, so that we may better perceive and be touched to please Him, may fear His name, may keep His covenant. Shall we as privileged children, consider some of His wondrous “secrets”? In the Song of Solomon we have recently read:

“O my dove, that art in the clefts of the rock, in the secret places of the stairs, — let me see thy countenance, let me hear thy voice. . . .” Song 2:14.

What is revealed for us here? The Lord Jesus’ “beloved”, His bride to be, is kept for Him in the clefts (or refuge) of the rocks, until the hoped for day. This thought takes our minds to the experience of Elijah as he fled from the wrath of Ahab and Jezebel. God led him to Mount Horeb (Sinai) and there he took refuge in a cave in the rocks. There God said to His prophet:

“Go forth and stand upon the mount before the Lord.”

(I Kings 19:11)

What happened as he obeyed? The Lord passed by in a great wind, in an earthquake, and in the fire. But to Elijah the Lord was not in that fearful power of wind, earthquake, or fire; he was kept in the refuge of the rock. There is even further comfort. For “. . . after the fire a still small voice . . .” verse 12, spoke to Elijah. A voice not terrifying, but tenderly revealing to the prophet that he was not alone as he feared.

“. . . I have left me seven thousand in Israel, all the knees that have not bowed unto Baal, and every mouth which hath not kissed him.” v. 18.

There was in all the thousands and thousands of Israel, a remnant who feared the Lord their God and served Him. Paul speaks of this revelation in Romans 11:3-5 concluding:

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

It is only by His choosing through grace those that fear His name, that this is so, and has been through the history of the Truth, — a remnant who unitedly desire to serve God with singleness of heart and purpose.

“... In the Secret Places of the Stairs ...”

The spirit of the Bridegroom speaks further in the Song:

“O my dove, that art — in the secret places of the stairs”
(Ch. 2:14)

What is here being revealed for our help? It brings to mind Jacob’s experience. As he fled to Laban’s house in Padan-Aram he was given a vision:

“... Behold a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it.” (Gen. 28:12)

What was here being shown to Jacob? Jesus’ words many years later make it clear to us, even as it was surely shown to Jacob.

“Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.” (John 1:51)

In his vision from God, at a time of his great need, Jacob saw the work of the promised Messiah as *The way to God*, the only means of communication between man and the Creator. And God told him more still:

“And, behold, the Lord stood above it, and said, I am the *Lord God* of Abraham thy father, and the God of Isaac. . . .”
(verse 13)

Once more the name of the Almighty exposed to Jacob with all its promise, refuge, and glory. With what gratitude and awe did Jacob respond:

“Surely Yahweh is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God (Elohim) and this is the gate of heaven . . . And he called the name of that place Beth-el: (the house of Elohim)” (Gen. 28:16, 17)

Did not Jacob come, through this experience, to fear that glorious and fearful name, Yahweh Elohim? Did Elijah also? And do we, as God reveals to His children some of His “secret things” develop a more profound reverence or fear of that name, seeking to be among that remnant which is “according to the election of grace”? May we indeed have hope and joy that “the secret places of the stairs” will surely be our refuge all during probation if we can hold fast in love and in fear awaiting the Bridegroom’s return.

“Except The Lord — had left us a very small Remnant”

All through God’s word we find the inspiring revelation of His secret things. Isaiah was only one of the faithful to whom He

revealed much. His record begins:

“The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem” (Isaiah 1:1)

The visions of the prophet came during the reigns of several kings of Judah — in times that were often difficult, to sustain and to encourage a few, again a remnant. We read in verse 9, chapter 1:

“Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we would have been like unto Gomorrah.”

Let us for a moment go back to the words of Moses as he warned Israel of the conditions to be found in their land if they did not obey and fear God. All who looked upon them would say:

“. . . the whole land thereof is brimstone, and salt, and burning, — like the overthrow of Sodom and Gomorrah, — which the Lord overthrew in his anger and in his wrath:” (Deut. 29:23)

The land promised, which was flowing with milk and honey would become totally devastated. We recall that in the time of Lot this land of Sodom and Gomorrah was very beautiful, so much so that he chose it above all surrounding land. What a terrible change was wrought! God said this would also happen in the future to *His* people.

“. . . because they have forsaken the covenant of the Lord God (Yahweh Elohim) of their fathers” (Deut. 29:25)

Can we perceive God’s mercy then as He spoke in promise and encouragement to Isaiah:

“Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom — and Gomorrah.”

All through the record of Isaiah there is great inspiration for those determined to fear His name and those who can therefore have hope of being part of that very small remnant. To those so blessed he speaks of the sure promise of safety and deliverance to be accomplished through Jesus Christ.

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counseller, the Mighty God, the everlasting Father, The Prince of Peace — the zeal of the Lord of Hosts will perform this.” (Isaiah 9:6, 7)

The *Lord thy God* shall accomplish this.

Can we then, Brethren and Sisters, come to a little greater insight of that glorious and fearful name as we listen to our brother Moses’ review? Can that increased view encourage us to be more surely diligent, patient, determined, and hopeful, to the end that we may be a part of that “remnant according to the election of grace”?

J.A.DeF.

The Titles of the Psalms

PSALM 109

To the Victor. A Psalm of David.

The Present Danger.

TO BE A JUDAS — never, is the immediate response, but let the Psalm reveal those evil propensities which ultimately developed the wicked character of Judas, and then the danger will appear as very real to all. What are the actions of the false brother? The Psalm supplies the answer, and let it be remembered the Psalm is dealing with the false brother, not the wicked of the world.

“For the mouth of the wicked and the mouth of the deceitful are opened against me; they have spoken against me with lying tongue.” (Verse 2).

Deceit and lies are the weapons of the false brother. Imagining himself aggrieved in not sharing in the work for which he is unqualified, he can do no better than criticise those whom the Ecclesia has appointed for the work. He starts by being a murmurer. Inevitably he is a backslider. Soon for his defence he needs deceit and lies. At the time of apostasy he flourishes as the champion of those who are like himself; when the Ecclesia is faithful, adhering to the law, he is soon compelled to take his departure. The murmurer will not survive long where his imaginary grievances cannot be aired.

“They compassed me about also with words of hatred; and fought against me causelessly.” (verse 3)

The budding Judas is most illogical. His opposition is governed not by his reason but by his feelings, which of course are opposed to the Truth. Oh what pain such can cause to those who love the Lord! Let the Truth's requirements be the pre-eminent consideration, and feelings always subservient to this, and then never will the thoughtless brother or sister find themselves fighting against those whom God will uphold and vindicate.

“Inasmuch as ye have done it to one of these my brethren, ye have done it unto me,” says Christ. To refrain from helping those suffering for the name is bad; to condemn is persecution, the persecution of Christ as the Psalm shows Judas was guilty of:-

“Because that he remembered not to show mercy, but persecuted the poor and needy man (Christ), that he might even slay the broken in heart.” (Verse 16)

Other weaknesses of Judas are mentioned in the Psalm; human weaknesses of which all are conscious:-

“As he loveth reviling, so let it come unto him: as he delighted not in blessing, so let it be far from him.” (Verse 17)

How much easier it is to revile than bless. Blessing requires the acknowledgement of good in others, which pride is reluctant to admit. Reviling is the companion of pride: it helps in the pulling down of those who they think are obstructing their promotion in the work. All this is a great evil in the eyes of Yahweh and is strongly condemned in the Psalm. Care will be exercised lest in this the steps of Judas are being followed. Let the resolve be to bless the work of those who give their lives for their brethren, and frown upon those who would speak otherwise. Let the mind assimilate the divine point of view — to regard brethren as the Father does, for their work's sake, and remember that reviling those whom God will bless is the sin of Judas, which led him to bitter remorse and death.

“Yahweh shall stand at the right hand of the poor.” (Verse 31)

The trial of the righteous by false brethren is very severe. Christ found it so, but his consolation is that the Father was at his right hand — to guide, uphold and protect. Even now the “eyes of the Lord are upon the righteous, and his ears are open unto their cry.” Concerning the false brethren, Judas, Alexander and others the prayer of Christ was:

“Let the adversary stand at his right hand.” (Verse 6)

Here there is no guidance or help. The trial of the righteous is allowed only for as long as God requires. Then all the schemes and plots of the false brother fail, and often prove his undoing as it did in the case of Judas.

How seriously this trial affected the Lord Jesus is not always appreciated:-

“For I am poor and needy, and my heart is wounded within me.
I am stretched out like a shadow when it declineth.”

(Verses 22, 23).

The Lord Jesus appears as a pathetic figure as a result of the trial by a false brother. Indeed, such trials are hard to bear. They serve their purpose in testing and purifying the righteous, but this will not alter or mitigate the punishment which Judas and all his ignoble followers will receive. “Better for that man if he had not been born.”

Soon the time of trial will have ended and the redeemed will appear: Christ and His brethren as the true Victors over the flesh. A glorious company to survey, and although so numerous, no lying, no deceit and no reviling will be found in any of them! Who will be there? As the excellence of the illustrious company in its vivid reality is contemplated the heart yearns to say with David:-

“I will greatly praise the Lord with my mouth. Yea, I will praise him among the multitude (of the redeemed).” (Verse 30)

W.V.B.

Consider Your Ways

WE READ OF HAGGAI, a prophet through whom the word of the Lord came unto the remnant of the people of Judah, those who remained after the seventy years of captivity and had returned to rebuild Jerusalem. We find from the chronology that Haggai spoke to the children of Judah in the year 520 B.C., more than 85 years after the time of Israel's final captivity in 606. It would appear then that approximately 15 years had gone by since they had returned to rebuild Jerusalem and the House of God.

Of their progress during this time we read in chapter 1 verse 4 of Haggai where the prophet questions:

“Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?”

There is no doubt progress was made during those years, for the people dwelled in ceiled homes, they had covering over their heads, but the direction of their progress was questionable. It was obviously not pleasing to God, for His house which had been started, now lay in waste. Why? verse 2 of this first chapter perhaps tells us:

“This people say, the time is not come, the time that the Lord's house should be built.”

There was time for the people to build their own houses but not the time for the building of the house of God. *Not the time* — was the excuse given by the people, rather than the real reason which was a lack of faith and trust in God because of fear, a fear of the adversaries who had come up against them to hinder the building. We read of this in Ezra chapter 4 verses 1 - 5:

“Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel;

Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.

But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.

Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.”

The result of this action by the adversaries we read in verses 23 and 24 of this 4th chapter of Ezra:

“Now when the copy of king Artaxerxes’ letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.”

It was at this time and under these conditions as we continue in Ezra chapter 5 verse 1, that:

“Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.”

That God had to come to the people in this manner as He did through His prophets would seem to have stemmed from the people’s lack of sensitivity to the circumstances which had surrounded them during that time which found the temple of God lying unfinished, for we read in verse 6 of Haggai 1:

“Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.”

All of these efforts on their part fell short of full attainment — did not prosper. Were not these indications given of God, circumstances which should have spoken to them, made them stop and question why and prompted a seeking if there were anything not right in their living in the eyes of God? This of course is easy for us to say in retrospect, however, this example is not given for us to be critical, but to remind us, to give warning, to the necessity of taking heed to the circumstances which confront us.

We are reminded then of the need that our spirits be sensitive, sensitive to *The Spirit* through which God provides indication and help to know not only what must be done but also through chastening, that which must be turned from. How great a provision from God we must recognize and value this is, for by it, we are given the

guidance and direction so essential that we may know what it is God requires we do. Returning to Haggai chapter 1 verse 7 we read the words of God spoken by His prophet, words which were prompted by the people's lack of response to His indication:

“Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.

Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.”

Here the problem was brought out and explained in clear terms so that the people might know where their failure had been and what was now required to correct it.

How merciful a provision this was on the part of God, to provide this opportunity through Haggai to once again seek their Father if they would but consider their ways, and turn from their natural doings to the ways in which they might please Him. This reveals how longsuffering God is in dealing with His children, for He will never forsake them unless they totally forsake Him, refusing to hear His rebuke. This is the way God works as also Isaiah in chapter 55 verse 6 reminds us:

“Seek ye the Lord while he may be found, call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.”

In Israel at the time of Haggai, the people's thoughts were only on their own things, their ways were seeking after their own good and gratification and so they laboured to satisfy only their own needs. But as we have seen, there was no prosperity granted, for their labours were in vain, frustrated by God because they had not considered the ways in which they moved.

This example helps to point up what a great danger there is in failing to consider our ways. Going to the Concordance we find in looking up the word "consider" that it comes from three Hebrew words—

1. Siym (seem) meaning "to put"
2. Leb (labe) meaning "the heart"
3. Al (al) meaning "above" (the same word used to refer to Jehovah, the Highest).

To "consider" then or to "put the heart above" on the things of the Most High, is really to lift our thoughts and ways up to a higher plane, above the cares of this life, to take care of the things of the Spirit and the ways to attain unto the promised life to come. We are warned then that the typical seeking of the flesh is only after its own satisfaction and to take heed of this warning we are helped by the words of the Lord Jesus, who was flesh as we are and, therefore, knows what we are like. In verse 27 of John chapter 6 He tells us:

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you:"

How easy it is for us to lose perception of our labours in our daily activities, but Jesus reminds us there is a labour for meat which perisheth and there is a labour for meat which endureth unto everlasting life. The questions posed to ourselves is which meat are our labours seeking? We know that our labours must be after the ways of the spirit in order to please God and we have all confessed that this is to be our work, just as surely as the returning captives to Jerusalem said "Let us rise up and build". But, always present is the subtily of the flesh to turn our efforts out of the way and even blind our eyes to what God indicates we should do. The flesh is naturally inclined towards the things which support it, its food, its drink, its apparel, its job, its home, its acquaintances, its prestige, its wealth, its security. Those things are all very real and very appealing attractions to each of us. So when we are tempted into an unbalanced labour in pursuit of these things of the flesh, let us put them to the test of time and ask, will they last indefinitely or are they subject to perishing, even within our few short years in this life? If we can labour in this manner, will we not be considering our ways and be sensitive to the circumstances about us, attempting to be led by the Spirit so that we might be approved to be part of that New Jerusalem to come down out of heaven from above, a city whose builder and maker is God?

M.C.S.

A Journey to New York (*Part 13*)

The shortest night.

THE DAY OF DEPARTURE had arrived. The luggage being packed into the boot of the car we had a last look round, and then we were on our way descending into Forestville and onwards to Orchard Park, where a Sister awaited our arrival. After collecting our additional passenger, we turned backwards on the route by which we had come and headed for Eden.

The day was very hot, ninety degrees had been forecast, but the sky was overcast. The warmth of the Meeting Room was noticeable, but an electric fan was in motion disturbing the heated atmosphere.

So the little flock assembled, and the mind recalls how other little flocks assembled nineteen-hundred years ago, to fellowship with the travelling Brother who was "ready to depart on the morrow."

Reverentially and quietly the meeting progressed, after which there was a movement to the basement for the mid-day meal. The basement room was considerably cooler, and no doubt this encouraged the appetite which consequently was not diminished by the heat.

After the Sunday School it was time to continue on our way. We said a last farewell to those who were to return to Forestville, and made for Orchard Park once more where again we said farewell. Swinging onto the thruway we now set off for the "Peace Bridge" at Fort Erie, that land-link across river and lakes, into Canada. This road link is virtually the only one over a distance of hundreds of miles, where the frontier between the United States and Canada is a vast expanse of water. As we approached the frontier, our young co-driver taking advantage of relaxation from driving for a time, held his hand just outside the car window to get a little comfort from the draught. But though travelling fast the air blew into the car as though from an oven. A little later the sultry sky broke into a torrent of rain which was like a curtain of water in front of the wind-screen. These are difficulties which those who live in New York have learned to cope with, and sure enough they are seemingly not protracted as in England for the storm skipped away as we continued our journey, and on entering Canada it was quite fine once more and perhaps a little cooler.

From Buffalo to Toronto the distance by thru-way is approximately a hundred miles. This gives some idea of the effort made in seeing the travellers safely to Toronto Airport. We arrived early evening

and after checking in our baggage, made for the restaurant where leisurely we partook of a repast which included salmon, broiled over a spirit lamp at the dining table in our presence! It was a refreshing break for hosts and guests, the air-conditioning was most effective, and sitting in a corner near a window enabled us to have a measure of privacy and also to linger, which we did until the clock said forty-five minutes after seven o'clock.

Nine forty five p.m. was the scheduled departure time of the huge D.C.10 aircraft that was awaiting us, but we were required to go through the barrier into the departure room well before that time. Mindful of the long journey back for our Brethren we were desirous of them leaving us, but they showed that true American hospitality and brotherly care by remaining. At last we had to go, and with hearty handshakes and a final wave we were gone beyond the point of no return, and those pleasant smiling faces were lost to sight.

Now we found ourselves in the thick of a jostling crowd of travellers, and were notified shortly afterwards that there was some delay in the "take off" time. Some temperaments of impatient travellers disappointed at the delay must have risen, for the air became stifling, as the jammed mass closed towards the exit which led to the boarding stairway. Then, so to speak, a cry was raised, "Elderly people and people with children first!" We pondered the situation; would we fit the description of "elderly people", perhaps we would, at least we would try it. Maybe the heat had aged us for the time being, as there was no dissent to our progress. It was nice to get settled in our seat aboard the craft, and then we wondered about our two Brethren: were they still lingering on in the airport, awaiting take-off? We peered into the darkness which had fallen. The lights in the Airport building were visible, but it was not possible to discern the presence of any, though we ineffectually waved at the window.

Suddenly the voice of the pilot captain in a clipped English manner, came over the "intercom" apologising for the delay by the slow handling of the luggage by the Canadian porters, there was a tone of disgust at the failure of the Canadian services!

At last at thirty-five minutes past ten o'clock the plane rumbled away from the lighted building into the darkness of the airport expanse, ready to make its sprint, before launching itself into the sky. At that very time two American Brethren were watching for that "take off", as we learned later. Such is the meaning of fellowship indeed; with a journey of approximately one hundred and forty miles to their places afterwards, in the early hours of the morning!

The plane rose smoothly and comfortably. The engine noise subdued by reason of design, the engines being slung down from the

upper part of the craft. We stood up and looked down the body of the fuselage and a sea of faces stared back at us, we looked forward towards the captain's cabin and there, row upon row, were a multitude of heads turned away.

Then another announcement. We were at thirty-three thousand feet and the flight time would be six hours fifteen minutes. By eleven-ten U.S.A. time we were over Montreal, and seemingly within minutes the St. Lawrence River lay below in the darkness as we moved towards Newfoundland. The temperature outside the aircraft, we were told, was minus sixty degrees fahrenheit. But inside we knew nothing of such extreme cold. What an experience this was, we were speeding towards the sun, which was coming up to greet us. Dawn came at one-thirty a.m. (New York time). It began, as the night lost its blackness and turned into a dark blue as though bruised by the light which was beginning to prevail. This quickly changed to light blue, and then brown with a tinge of red. But beneath, the sea still lay black as ink. By two a.m. (New York time) there was a brightening; and then full daylight less than thirty minutes later with the golden sunlight streaming in through the window and the sea gleaming below.

How difficult it was at this period of the journey to assess what the precise time was for any given point or position. It seemed that at four a.m. New York time and approximately nine a.m. English time we were closing in towards the west coast of Ireland. We read our flight letters, the messages of those we had left behind in the west across the ocean. Shortly afterwards the Captain said he was getting ready for his initial descent to Manchester where the temperature was fifty-eight degrees. What a difference from the temperatures of ninety degrees in New York! "There would be a little turbulence", he said, but as that great craft began its descent we did not notice it, and could not help contrast with the smaller D.C.8 that had taken us so timely at the commencement of our journey, but had seemed almost to shake itself to pieces as it descended on Toronto.

We landed at ten a.m. (B.S.T.) but there was an hour's wait for baggage, which we anxiously watched for as the great volume of luggage churned round and round on the conveyor belt to be grabbed as each one identified his belongings. How thankful we were that we had affixed specially coloured tags (bought in New York) with which to identify our property, for many cases looked similar. It does not seem there is any easy solution to this particular problem.

At last we were through customs, and then our hearts were filled with a surge of emotion. There were our own Brethren and Sisters, some having had time off work, waiting to welcome us, who had travelled by coach as well as by personal vehicles, and had kept vigil

patiently. At such a time the traveller feels overwhelmed as the bonds of greeting, by the presence of such, speaks out more than any verbal expression.

Thus ended the journey to New York. The travellers approached the car with their luggage, in the cooler English air, and headed for home.



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

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains” (Rev. 6:12-15)

Nuclear Shelters

“Our Company is currently engaged in the design and construction of blast and fall-out shelters to meet Swiss Government standards in the Sussex, Kent, Hampshire, Surrey area. For further information contact” (Newspaper advertisement)

THE ABOVE INVITATION undoubtedly, for the present, is aimed to attract “the rich men”. The “kings of the earth” have already got their deep “bunkers” in the bowels of the earth. So have the “great men” and the “chief captains”. Now it is the monied gentry who are being invited to have their own little “dens” carved or dug out, where they can ultimately hide away.

In China, and particularly in Peking, those busy, teeming, energetic people have been working continuously under their city carving out tunnels passages and chambers, where there will be accommodation for “every bondman, and every free man”, when they are threatened by “blast and fall-out”.

Thus a situation develops, which is a pointer towards that most certain fulfilment which has been prophesied, when:-

“ . . . the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, (hide) themselves in the dens and in the rocks of the mountains.” (Rev. 6:15)

These words of the New Testament echo the words of the Old Testament for in the prophecy of Isaiah it is recorded:-

“And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.”
(Isaiah 2:19)

Isaiah also speaking words of exhortation in context with such prophecy says:-

“Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” (Isaiah 2:22)

Mankind, for all their technical achievements, and the harnessing of the atom, are still basically puny, mortal, depending upon every breath of air they breathe. Before The Most High the nations and their works are as nothing.

There are forcible reminders of this fact from time to time. On Friday 10th of October 1980 there was a devastating earthquake. The Swedish Seismological Institute in Uppsala, gave an early news report of the disaster, which came in two shocks. The first quake measured 7.0 on the Richter Scale. It was so strong that an instrument broke down. The earthquake that had been recorded, however, was far away from Sweden, for the worst affected place was Al-Asnam, in Algeria, North Africa, about a hundred miles south-west of the capital, Algiers.

The tremors spread through the Algerian countryside, and the towns of Oued Fodha and El Attif, both of about ten thousand people also suffered, with ten per cent of the houses in each town destroyed. Shocks were also felt in Algiers, and across the Mediterranean Sea in southern Spain and France.

But it was Algeria that was shattered, and Al-Asnam in particular, that market and manufacturing city of over one-hundred thousand inhabitants which was reported as being virtually flattened. Large fissures were left in the ground in an area all around, of some thirty square miles, in which a million people live. The city's only hospital, and all public administration buildings were reported as being destroyed.

What a task of organisation was left to be done, with no administration available as two-hundred and fifty thousand homeless people wandered around. The Algerian Red Crescent organisation has speculated that the final death toll could be about twenty thousand.

So badly has things gone that the Algerian Government is reported to be moving towards a decision not to re-build the City of El Asnam, but rather build another city in a different place. Meanwhile a struggle has been going on to release hundreds of trapped people who are still alive.

Such a situation brings to the attention the words of the book of Revelation to be considered in the context of what has already been written.

“And I beheld when he had opened the sixth seal, and lo, there was a great earthquake.” (Rev. 6:12)

The natural disaster is a forcible reminder of the power in creation and therefore of the power of The Creator. He is able to shake the nations and bring about their down fall; and concerning His great power the events in Algeria are but a very small token.

How meaningful are the words of yet another prophecy:-

“For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

And I will shake all nations, and the desire of all nations shall come.” (Haggai 2:7)

With the great earthquake of the day of The Lord, will come that transformation and re-building the like of which has never been known in the earth.

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.

We all rejoice at the blessing and help granted through the visit of two from here to our brethren and sisters in England. The counsel together, the sharing of joys and sorrows, the companionship of those of like mind is a source of strength in the time that remains until Jesus returns.

The work here continues with trial and encouragement both, but always with reassurances that God in His great mercy and love oversees and directs the children of His house.

J. A. DeF.

“PENTRIP”, Black Rock, Portmadoc

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

On 9th September it was our pleasure to meet with Brother and Sister De Fries and Brother and Sister D. Lancaster for a few days. There was a work of witnessing to be done and the readings and the discussions were most helpful to all.

On 28th September Brother Smith was with us when we received help from readings and exhortation — a source of strength in these days. On 5th October we spent a happy day with Brother and Sister W. G. Butterfield and Sister Heason. The exhortation again being of great comfort and strength.

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.

We were sorry to see the end of the visit on September 18th of our Brother and Sister De Fries from the States who had been with us for a very pleasurable stay of nearly four weeks.

The value and joy of the visit was gratefully felt in the opportunity to counsel together enabling us to feel (not just to know) that all were concerned to promote the upbuilding of the Body both here and in the states.

We know that the effort made was a big one and trust by now they will feel rested and refreshed.

Looking for the time when these partings will be no more in the sense we experience now, and trusting that in that day we may be found worthy to enjoy companionship unmarred by sin, disease and death.

W.V.B.