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The Remnant of Christ's Ecclesia

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A WITNESS TO THE TRUTH

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

"Take heed ye be not deceived"

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"THE SIGNS OF HIS COMING AND OF THE END OF THE WORLD"

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All Communications

W. V. Butterfield
16 Westfield Road,
Cheadle Hulme,
Cheadle,
Cheadle, SK8 6EH

J. A. DeFries
R.D.1. Forestville,
New York 14062
U.S.A.

At the Table of the Lord

“Ye are my witnesses”

OUR RECENT PORTION in Revelation 11 has shown us God’s two witnesses, those who testify of Him, clothed in sackcloth. What is their *work*? Verse 7 tells us:

“. . . when they shall have finished *their testimony* . . .”

Throughout the ages, God has required a people to work in this way, testifying of Him, not just by words, but by example, by their living, by gentleness and humility, and by firmly standing for His way. What a privilege it is to be called to this work, in the hope of being counted among those who make up His glorified witnesses and to be joined to Christ in time to come. *Witness*, we find, comes from the Greek work *marturia* from which the English word martyr is derived and is used as *bear record, have a good report*. Perhaps, this thought of a *good report* helps us to see what God looks for in His witnesses. In Hebrews 11:1-2, we read Paul’s well-known words:

“Now faith is the substance of things hoped for, the evidence of things not seen.

“For by it the elders obtained a *good report*.”

We find, then, that faith, being a witness, and a good report all seem to go together to help us in our desire to be His righteous witnesses. Also, in verse 39, we read:

“And these all, having obtained a good report through faith, received not the promise:”

. . . and are waiting now for the return of Christ to be made a *part* of His witnesses for eternity. This means, therefore, obtaining a good report. We have an example in Noah, Hebrews 11:7:

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

Noah testified of God’s purpose to destroy evil, but to save any who would hear and enter the ark. In so doing, he condemned the world as evil, and warned it would be overwhelmed with the wrath of God to be seen in a flood. None heard his witness except his own family who *were* saved by the ark. Was not Noah witnessing in sackcloth? Does this, brethren and sisters, help us to be His witnesses, recognising that this is done now in affliction, in sorrow, often in humiliation. It is a difficult time; yet, have not all who have sought to be His found it so? How often Noah must have felt ridicule from

those who accused him of thinking himself to be more righteous than they. All who have determined in their heart to serve God alone find it so and suffer for it.

“My witness is in heaven”

Job, as we have read in our portion for today, was beset by adversaries, posing as friends, yet causing added tribulation and grief. We read his words in Job 16:15-16:

“I have sewed *sackcloth* upon my skin, and defiled my horn in the dust.

“My face is foul with weeping, and on my eyelids is the shadow of death;”

This is the man of whom God spoke:

“. . . Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?” (Job 1:8)

Surely, here is one who had a good report, yet one who suffered greatly, one clothed in sackcloth. All through his ordeal, a great witness, he did not lose his integrity which was so pleasing to God. In Job 16:19, we have read of his conviction and strength:

“Also now, behold, my witness is in heaven, and my record is on high.”

These words can help us perceive Job’s patience and faith which enabled him to endure, recognising that God knew his witnessing, his suffering, and his determination to hold his integrity in spite of all the affliction which came upon him. Perhaps, Job’s spirit can help us, brethren and sisters, can encourage us as we may at times seem to be overwhelmed, faced with more than it seems possible to cope. Is our mind like Job’s, so that our witness may be known in heaven? Is it, in a sense, as Jesus spoke to those He sent forth to testify of Him:

“After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.” (Luke 10:1)

Several points stand out here. These were sent by Jesus *two and two*, not singly, reminding us of the spirit of Revelation 11, “my two witnesses.” How were these seventy to go forth? Verse 3 (Luke 10) tells us:

“Go your ways: behold, I send you forth as lambs among wolves.”

They were to go as lambs — meek, gentle, striving to be like *the* Lamb, submitting to God. They would be “among wolves”: in the world with all its evils, as we read in Matthew 7:15:

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”

Such may have the appearance of witnesses, may look like a lamb; but it is soon evident what they are. Why? Is it because they do not have a “good report,” and God reveals their spirits so they can be recognised as wolves? These seventy were sent forth, then, by Jesus as lambs among the evils of the world. We remember His words in John 17:15-16:

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

“They are not of the world, even as I am not of the world.”

We can readily imagine Jesus praying in this manner for those seventy sent forth “among wolves.”

How were these seventy to go about their work? In Luke 10:4, we read Jesus’ instructions:

“Carry neither purse, nor scrip, nor shoes”

They were not to rely on the inclinations of the flesh; no purse (a bag for money); no scrip (a pouch for food); no extra shoes. How difficult it is for the normal mind to go about a work feeling not prepared in the material things. Yet, with God sending them, they would have every need provided. His Spirit went with them because they were His witnesses.

They went about the work given to them and returned:

“. . . with joy, saying, Lord, even the devils are subject unto us through thy name.” (verse 17)

Here was the Power of the Spirit working to help in their witnessing. Jesus replied (verse 19):

“Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.”

This reminds us of our reading in Revelations 11:3:

“. . . *I will give power* unto my two witnesses”

Were not these seventy also His witnesses, given power to do His work?

“Written in heaven”

Returning to Luke 10, Jesus further said:

“Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” (verse 20)

Their names were written in the book of life because, first, they brought their own flesh into subjection; and, in so doing, they became His witnesses. With Job, they could say, "my witness is in heaven." Can this hope of having our names written in heaven, in the Lamb's book of life, help us in our struggle now in sackcloth, in trials and difficulties, to obey and honour Him? We know that Jesus, in all His living, obeyed God perfectly, that He never failed; and so we read in Revelation 1:5:

"... Jesus Christ... the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth..."

"The zeal of Thine house"

The words of David also reflect the spirit of Christ:

"I am become a stranger unto my brethren, and an alien unto my mother's children." (Psalm 69:8)

Jesus was considered an outcast by His own people, by the Scribes and Pharisees; indeed, died at their hands. But His spirit was:

"For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."

(verse 9)

We remember how Jesus witnessed against the elders of Israel, casting out of the temple the moneychangers and those who sold sheep and oxen for their own gain. In John 2:17, we read that at this time:

"... his disciples remembered that it was written, The zeal of thine house hath eaten me up."

Must we not, brethren and sisters, if we hope to be His witnesses feel that same zeal which consumed Jesus, zeal lest God's name be dishonoured; and, too, we must, we will bear the same reproach.

Psalm 69 continues (verse 11):

"I made sackcloth also my garment; and I became a proverb to them."

Here, again, is a witness in sackcloth, in sorrow and affliction; yet, if we are truly faithful even now in a measure, "with power" as God has promised. As we consider this hope in Revelation 11, and strive to be like these two witnesses, rising up to what God would have us be and do, we are further helped:

"These are the two olive trees, and the two candlesticks standing before the God of the earth." (verse 4)

These are like olive trees from which comes the oil for the lightstand. Looking back, we know that the candlestick was the only source of light in the Holy Place. This vision John saw reminds us of what the prophet, Zechariah saw:

“... I have looked, and behold a candlestick all of gold, with a bowl upon the top of it . . . and two olive trees by it . . .”
(Zech. 4:2 and 3)

What are these? asked the faithful prophet; and the answer was:

“... This is the word of the Lord . . . saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.”
(verse 6)

A reminder that only by His Spirit, not by the hand of man, only as He works through His witnesses will God's purpose come to pass. And then Zechariah asked:

“... What are these two olive trees . . . which empty the golden oil out of themselves?” (verses 11 and 12)

The answer was quickly given:

“... These are the two anointed ones, that stand by the Lord of the whole earth.” (verse 14)

Do we not, brethren and sisters, stand now before the God of the whole earth? He sees our every move, knows our every thought, as we are striving to be His witnesses, pouring out the oil of the Truth. What a great privilege this is! It can sustain us as we feel the burden of the sackcloth witnessing, remembering how much help and power there can be as we struggle to be faithful witnesses.

Going back once more to Paul's words in Hebrews, immediately following his testimony of all the faithful, we read in Hebrews 12:1-2:

“Wherefore seeing we also are compassed about with so great cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

“Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

Perhaps this can help us to understand the source of Job's strength, of his patience as well, as he was able to believe that his “witness is in heaven.”

So, let us, brethren and sisters, “despise the shame,” endure all false accusations, and so keep that “joy set before us” always in mind.

J.A.DeF.

Christendom—and Others—Astray

The Spirit of the Law the Spirit of Christ.

*“When all Israel is come to appear before the Lord thy God . . .
thou shalt read this law before all Israel in their hearing.”*

(Deuteronomy 31:11)

WHAT ARE CALLED “religious services” pervade the earth. Christendom in particular, with its many hundreds of millions adherents abounds, in such “services”, often spectacular in performance, impressing by outward show that “folly set in great dignity” is *the Truth*. Great is the influence of this system, ensnaring learned and ignorant alike. The deception is malignant. By it the Lord Jesus said the whole world would be deceived. This is hard to imagine; yet it is clearly manifest before our eyes.

What is our position? How shall it be determined?

Pertinent questions, pregnant with no less than the issue of life and death. Israel were given the Law — again let us remind ourselves that it was the Spirit of Christ — that they might have life. They were plainly told in the last exhortation by Moses in these closing words:

“But if thine heart turn away, so thou will not hear (the law) . . .

“I denounce unto you this day, that ye shall surely perish . . .

“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

“That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life”

(Deuteronomy 30:17-20)

The only Answer — the Law.

The Preserver of *the Truth*.

From the beginning, the Law of the Lord has exposed all that is contrary to the mind of God, that those desiring life may be delivered therefrom. The Law is the great *divider* between righteousness and wickedness; not only in precept, as we shall see, but in those called out of the darkness of wickedness into the marvellous light of *the Truth*.

How important then is the Law for the protection of *the Truth*, and as the only means of giving life! The greatest enemy to *the Truth*

is the idea that its principles if confessed, still allows for fraternising with those in the darkness. Such a conduct soon allows the darkness to triumph, and *the* Truth to perish. This has been the sad history from the beginning. Apart from God's intervention *the* Truth would long ago have perished from the earth, which would have made all creation abortive and without purpose. The divine record has been preserved that we mere humans might see in what has taken place the Law as the great divider on an unequalled human scale in the time of:

The Tower of Babel.

The Flood.

The destruction of Sodom and Gomorrah.

The deliverance of Israel from Egypt and the destruction of the seven nations in the land.

The captivity of Israel in Babylon and Return.

The expulsion from the Land following the preaching of the Christ.

Space does not permit to review in detail each of these great events by which the Truth was preserved, and those who refused to recognise the Law were destroyed. Perhaps if we select one or two of them, it may be sufficient to show the Law as the great divider between truth and error: between those upholding *the* Truth, and those refusing to do so.

The Flood.

There must have been a numerous population on the earth after some thirteen hundred years from the creation; but only one out of so many found grace in the eyes of the Almighty. To him was given a great commission: to show by preaching righteousness that unless there were repentance a flood would destroy them. Repentance was to be shown by entering the Ark; for by the very building of this, Noah *condemned* the world.

Noah must have felt a lonely figure. The usual arguments would have to be met. Could so many, so very many, be wrong and without hope? "Look at those who seem so genial, so kind." Yes! we have heard these pleas many times. Their joining with the daughters of men? "Was it wrong?" "Who was to judge?" The usual questions of those determined to have their own way, contrary to God's will.

Judgment was of God. Man, the faithful Noah, was only His agent. The universal corruption was uncompromisingly condemned. What had been decreed must come to pass. Time passed — months into years of over a century. Undoubtedly a severe trial for Noah, but

God would not fail. The Ark was built. Only eight entered! Then *God shut the door!*

Where were now the multitude, whom it was believed could not be wrong and without hope? Outside — the door of opportunity closed by God. Soon the rain came, unbelievable it would seem in its torrential downpour. “The same day were all the fountains of the great deep broken up, and the windows of heaven were opened.”

The word of God was fulfilled. Higher and higher, and quickly the waters greatly increased upon the earth. “Fifteen cubits upward did the waters prevail; and the mountains were covered.” There was no escaping the judgment of God. The tallest trees, the highest hills, and even the loftiest mountains afforded no refuge. The multitude who refused to condemn the prevalent evil were soon silenced in the overwhelming flood. The earth was washed of all their wicked sophistry, their excusing of evil. Only eight out of a very great number were saved!

It is well to bear these simple facts in mind, and hear the words of the Lord Jesus:

“And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage. Until the day that Noe entered into the ark, and the flood came, and destroyed them all.” (Luke 17:26-27)

The Deliverance of Israel from Egypt and the Destruction of the seven nations in the Land.

Much might be written on this great event to emphasise the importance of God’s Law, and the certainty of its fulfilment. It may be sufficient for our purpose to draw attention to one outstanding fact. God, Yahweh, was only the God of Israel. Although Egypt was so powerful and advanced in knowledge they were without the true God, and consequently without hope. This signal fact applied to all peoples outside Israel. If any among the nations were to be *saved* they had to be joined to Israel and observe the Law.

The general idea is so widely held that there must be some in every nation in the world who have hope, so that the immutability of the Law as the great *divider* is lost. It never seems to occur to the general “Christian” that it is in the power of God to bring any out of the nations to be united to Him; the only way by which the honour of His Law can be upheld. Does not the holy writ say?—

“The eyes of the Lord run to and fro throughout the *whole earth*, to show himself strong in the behalf of them whose heart is perfect toward him.” (2 Chronicle 16:9)

This affords invaluable help to appreciate God's working in the latter days of the Truth's history. Since the time of the pioneers who laboured under the hand of God to revive the Truth, and deliver it from the false notions of Christendom, there have been *divisions*. Without these *the* Truth would have been lost in the murky waters of Christendom.

The reader is directed to a chart found in the back giving particulars in a brief way of these *divisions*; of their necessity, and where, and where only *the* Truth can be found.

It is amazing how notwithstanding the valiant stand made by the *Dawn* in 1923, called at the time the *Berean*, they failed as apostasy took place and feared to regard the Law as the great *divider*, and declared through their leader (which has never been contradicted):

When I first embraced the Truth in 1875 (and by The Truth I mean the First Principles set out in the Birmingham Statement of Faith), there was, to my knowledge, but one community holding those First Principles as a Basis of Fellowship. That community was known as "Christadelphian"; then, a despised, albeit, a happy and united little flock. In those far off days, to withdraw, or be withdrawn from that community whose Headquarters were in Birmingham, was, in the mind of the writer, to be outside the One Body of Christ! Now, however, there are at least twelve Fraternities calling themselves Christadelphian, and yet each refusing to fellowship the other eleven!

"This division of the original body has led me to take a wider view than I did in 1875, for I am convinced it is more than possible that those on the "right hand" in the Day of Judgment, will include some from each of the said divisions, notwithstanding their present separation."

Some have been busy trying to proselytise, by appealing to members of the Remnant. But to what purpose? In view of the foregoing are they prepared to say that the Remnant is wrong and without hope? Indeed, are they prepared to declare this to the many sects of *Christadelphians*? Correspondence is invited on this simple challenge.

(to be continued)

Humility

THE RECORD OF THE WORDS SPOKEN and actions performed by the Lord Jesus on the day previous to His death is of great help to us in our struggle to serve God in humility.

For eleven of those present with Jesus, witnessing His final hours, there was a hearing and seeing which doubtless made a lasting impression upon their hearts and minds, which served as a source of direction for the rest of their lives — but for one, only condemnation. Such was the position of those called out and drawn together as Jesus' disciples, those being taught and fostered by the love of Jesus, a love for those given Him by God alone, which was sustained unto the end of His life. In Jesus' own words, He proclaimed:

“Greater love hath no man than this, that a man lay down his life for his friends.” (John 15:13)

As a manifestation of that love Jesus had for His friends, the record tells us how He washed the feet of His disciples. By this act of Jesus, the means was provided to teach them a powerful lesson, the great need for humility in the sight of God and each other. In Jesus' earlier teaching of His disciples, such a need was revealed through the incident of placing a little child in their midst and exclaiming that a man must humble himself as a little child to be worthy of a place in God's Kingdom. Jesus' obvious concern for His friends lowliness in the washing of their feet.

After accomplishing this, Jesus questioned His disciples as to the lesson He sought to teach them, asking in John 13:12-16:

“. . . Know ye what I have done to you?

“Ye call me Master and Lord: and ye say well; for so I am.

“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

“For I have given you an example, that ye should do as I have done to you.

“Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.”

By example, then, Jesus' intent was fully illustrated as He humbled Himself in the sight of not only God but also among His servants. By this, the instruction was to do unto one another as He had done to them, not the practical aspect of washing, but their need to reveal a humility in their relations one to another and thus a valuing of their place in the sight of God.

Humility is a trait of spirit in a child of God, and is not only the ability to reveal a humbleness, but also to be able to receive such a service from another. Peter's reaction in Jesus approaching to wash his feet, perhaps, points this out, as we read in John 18:8:

"Peter saith unto him, Thou shalt never wash my feet"

Peter, it would seem, would not bear to see his master stoop to wash his feet and reveal such humiliation; yet, the alternative given him by Jesus was even more unbearable, as Jesus answered him:

". . . If I wash thee not, thou hast no part with me."

Therefore, Peter submitted and accepted the service of his master; and as time went on, Peter did come to know and value that which Jesus' example of humiliation taught. Peter's words some thirty years later reveal his understanding of the need to submit and reveal such a humble spirit as in 1 Peter 5:5, where we read:

". . . Yea, all of you be subject one to another, and be clothed with humility"

Why? What had Peter come to realise?

". . . for God resisteth the proud, and giveth grace to the humble."

Further, Peter exhorts:

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

"Casting all your care upon him; for he careth for you."

Peter, as surely as those other faithful disciples, had come to respect the importance of humility and sought to follow Jesus' example by teaching likewise that only those who can put on such a lowliness, and thus cover the proud tendencies of the flesh, are worthy of a place in God's purpose.

How important it is, then, for us to take heed to this lesson and strive to exercise a humility before God and each other. As Jesus said to His disciples, He says likewise to us:

"If ye know these things, happy are ye if ye do them."

(John 13:17)

Blessed, or in a blessed position, we can be if we strive to reveal such a spirit of humbleness. However, we are aware that it is not easy at times to be humble. At times, we are sorely pressed in attempting to control the power of the flesh, a power which Peter likens to:

". . . a roaring lion, walketh about, seeking whom he may devour." (1 Peter 5:8)

Such is our natural tendency which we must resist as Jesus' example so clearly testified. How can we do so? Rather, how are we able to reveal such a humble spirit as is required by a child of God? Jesus' words in Matthew 11:28-30 help us here, as He speaks to us as His friends, saying:

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

“For my yoke is easy, and my burden is light.”

Through the grace of God, that grace Peter spoke of, that God would give to the humble, is the means possible of overcoming our flesh — by the casting of our cares upon God's provision of His Son, through whom only we can come to find the help we need to show the humility by which overcoming is possible.

Can we perceive, then, that only by the taking of His yoke, or as this word means coupling or joining to Christ, can we be helped to learn the lessons of the Spirit, can we find and reflect that meekness and lowliness so essential for eternal life. To remember Jesus, to discern His example of service to God and those given Him of God, is that which is needed in order to understand what is required of us. This is what Jesus sought to impress upon His disciples before His death, by washing their feet: His place in the sight of God, the Master, the servant, the Mediator, and the means of life for those whose desire was to please rather than betray God and His children.

Micah tells us in Chapter 6:6 that which we must do in order to reveal a right spirit toward God and His children:

“Wherewith shall I come before the *Lord*, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

“Will the *Lord* be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

“He hath shewed thee, O man, what is good; and what doth the *Lord* require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (verses 6-8)

Revealed here are the things which Christ has done and commands His friends to do, for we know Jesus has said:

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

To have this knowledge, to know Christ and to have His provision is, indeed, to be in a blessed position, a position which requires us to

always look to His example and to do as He has done. How privileged we are to know these things, to know the mind of Christ so we can strive to do as the spirit directs, and to know God's purpose soon to be accomplished at His Son's return.

Are our hearts and minds impressed by this knowledge? Are we humbled in the position wherein we find ourselves in the sight of God? Affirmative answers to these questions are a must if we hope to be found worthy to humble ourselves before the Throne of God eternally.

M.C.S.



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

“. . . Then shall be great tribulation, such as was not since the
beginning of the world to this time, no, nor ever shall be.”

(Matthew 24:21)

THE ABOVE WORDS have a deep forboding tone. But they are the words of the Lord Jesus Himself and must be true. They do not relate to previous history, grim as that has been, and as some may suggest. The seige of Jerusalem in A.D. 70 was truly horrific but could not be described as tribulation never known before or after. Indeed the words must relate to the last days, and Jesus adds:—

“And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” (verse 22)

Writing some 90 years ago R. Roberts had the above verses very much in mind, as follows:—

“Will Christ steal upon the earth in a time of peace, and quietly destroy the powers of the earth, with their armies, in a single night, as in the case of the Assyrians in the days of old? Or, will he be manifested when wars are rife, and trouble abroad? The testimony is very explicit on this point These testimonies answer the question. They show that the change which will introduce the kingdom of God on earth will be accompanied by troubles on a scale without a parallel in history; that the whole world will be involved in political difficulties, and suffer from the many evils incident to such a condition

Surveying these testimonies as a whole, we find that they reveal two separate stages in the ‘coming troubles’. First, there is ‘distress of nations’, — ‘evil going forth from nation to nation’ — and ‘men’s hearts failing for fear’ etc; — which may be designated as the natural stage; and second, a divine manifestation in the person of the Son of Man (who is ‘the Name of the Lord’) accompanied by sweeping judgments of fire and sword which will destroy large masses of mankind; which may be considered as the supernatural. The former precedes the latter. Hence, as the first indication of the approach of the end, we must look for times of trouble and commotion on the earth. When natural trouble has advanced to a certain point, the Lord Jesus will be revealed”

In the year 1884, when these words were published, was not a particularly aggressive period in men's history. There was trouble in the Sudan, where General Gordon arrived at Khartoum to withdraw the Egyptian garrison, and the escape route for them was cut off by the Mahdi. The Russians siezed Merv in Turkestan; and there was Martial Law in Austria to check anarchists. Not a particularly alarming, eventful year. It therefore required faith to write and publish the words quoted. But R. Roberts was convinced that there would be great deterioration, for he completely believed what had been placed on record in the scriptures.

How different the year 1977! How dangerous is the present situation! How thought-provoking the headline at the bottom of the page in a section of the interior pages of a national newspaper recently:—

“World war coming, says China.”

The report indicated that China is planning great industrial development in the hope of “surpassing the United States economically in several dozen years.” Words of the Chinese Vice-Premier were quoted as follows:—

“The two hegemonic super-powers, the Soviet Union and the United States are expanding armaments and stepping up war preparations, and a world war is bound to break out some day. The wild ambition of Soviet revisionism to subjugate China will not die. We must race against time and quicken the pace of industrial development, build the national economy and strengthen our Socialist State.”

In response to such alarming publicity an important member of the British Parliament had this to say:—

“We must reject equally the view of the Chinese, who appear to think that war between the Russian alliance and the American alliance is inevitable, and the view of the Left wing . . . that all you have to do is to disarm and the Communist threat will go away. Both are equally dangerous. If the Chinese really believe that war between N.A.T.O. and the Warsaw Pact Countries is inevitable, they are saying that the destruction of Western civilisation is inevitable. They mean that.”

British leaders do not want to face the thought of this possibility fairly and squarely. They find it too horrific to contemplate. But even as R. Roberts expected, and the Scriptures show so clearly, what the Chinese have asserted *is* approaching.

The Central Intelligence Agency of the United States, however, views the situation somewhat more practically, no doubt due to the fact that it has much secret information that enables that organisation to look more deeply into world problems. Note the following C.I.A. analysis:-

“Russia is presently self-sufficient in its petroleum needs. But quite soon it, like the United States, will become a net importer of oil Since America is currently getting around half its oil imports from the Middle East, and the Russians, by tradition, have had their eye on the same area (since the times of the Tsars); the rivalry in the area between the Super-powers seems bound to increase in the next few years.

Russian domestic oil production is expected to peak about the beginning of 1980 and then fall off rapidly, for new oilfield discoveries in Russia have not kept pace with increasing domestic consumption and with, what has been regarded by Russia, as the necessary Soviet oil exportation to obtain currencies which enable the acquirement of technological products which helps its industrial advancement. Russia is actually the world's biggest oil-refiner at the present time. It supplies Eastern Europe with three-quarters of the oil needed there. Recently Eastern Europe has become even more dependent on Soviet supplies due to the damage caused to the Rumanian oil fields by the shattering earthquake a short while ago.

Russia's proven reserves of oil are about the same as that of the United States. If world consumption continues to rise, and there is every indication of this happening, then in only a matter of a few years demand will begin to out-strip supply.”

Military leaders of other nations, however, are not unmindful of the direction world political trends are taking. One leader has said that “current N.A.T.O. strategy of ‘flexible response’ to aggression by the Soviet Union adopted ten years ago was now outdated in Europe's central sector and elsewhere.” “Members of N.A.T.O. may well have to fight outside Europe in order to preserve their essential share of the world's natural resources such as oils and minerals. The opposition (that is Russia) had the advantage. It was essential that the West should be in a position to respond to incidents caused by the Soviet Union in distant parts of the earth at great speed, there was therefore a need to continue the development of electronics in order to combat the vast Russian radar network as well as the air-launched stand-off missile. There was an obvious massive Soviet build-up during the past five years indicating the intention of the Warsaw Pact powers to continue their pressure on the West.”

A national newspaper's summing up of the world situation is significant:-

“What good would Nato’s increasingly shaky barrier across Europe be anyhow if Russia could cut off the West’s raw materials in their African, Middle East and Asian sources? This question . . . is now highly pertinent in view of Russia’s whirlwind success in building up a chain of Marxist dependencies including some of the richest parts of Africa. And this is only the beginning. The ultimate target includes the whole of southern Africa. . . . The brutal fact is that Russia’s enormous military expansion in all elements, coupled with an equivalent recession on the part of the West, is now being duly exploited to provide her with another and world-wide aggressive option, just as dangerous as the massed array along the Iron Curtain.

Speed and resolution in political decisions are . . . essential. . . . Saudi Arabia, Egypt, Sudan, Morocco have found out . . . the real danger is Soviet imperialism . . . many . . . are praying for firm action by the Western countries to protect the mutual interests of both sides.”

Thus the world stage is being prepared for that inevitable third World War between the King of the North and the King of the South, which will usher in that “great tribulation, such as was not since the beginning of the world”

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, Buffalo, Hamburg, and Orchard Park. Alternative Week: Revelation Study.

As the world pursues its own self-determined ways with disastrous results, how grateful we are to know the end of God's purpose and to have His hand guiding and directing us in the ways everlasting.

With the summer season approaching, we look forward to increasing contact with each other, enabling us to enjoy God's creation while growing closer in the bond we share.

M.C.S. for J.A.DeF.



“PENTRIP”, Black Rock, Portmadoc,

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

We have both been permitted to attend the Fraternal Gathering at Manchester on 11th April — where we found help and strength — at this time of need.

We have been grateful for being allowed a visit from Brother and Sister DeFries and Brother and Sister D. Lancaster.

We also appreciate the letters and cable to the one sick, as also letters and lovely flowers to the Hospital.

We are being shown great kindness and over-ruling care by our Father guiding us in all our current affairs, trusting we will be able to show our thanksgiving in work as well as word.

per D.L.

MANCHESTER: Ryecroft Hall Annexe, Audenshaw, Manchester.

Sundays: Breaking of Bread: 11.30 a.m.

Lecture on the first Sunday in the month at 3.30 p.m.

Bible Class: 7.30 p.m. in the above room Friday evenings.

For over three weeks during April and May we have had the blessing of a visit from Bro. and Sis. DeFries of Eden, New York. It has been indeed a blessing enabling counsel to be taken, and problems which are bound to arise resolved in accordance with the Spirit. We are thankful for the effort made in the visit, and look forward to other visits which can mean so much in binding together with us those who are so far away, and yet spiritually are so near.

W.V.B.



THE HISTORY OF THE TRUTH IN THE LATTER DAYS

Chart showing Divisions necessary for the Preservation of the Truth

<i>Date</i>	THE TRUTH <i>NAME</i>	APOSTASY <i>NAME</i>	<i>HERESY causing DIVISION</i>
1848	"Baptised Believers"		
1864	Name "Christadelphian" adopted.		
1866		GEO. DOWIE (Edinburgh)	Doctrine of "Immortal Soul", "Personal Devil" allowed; and doctrine of fellowship denied.
1873	Christadelphian (now known as "Temperance Hall").	ED. TURNEY	"Clean Flesh" heresy introduced.
1885	..	SUFFOLK ST.	"Partial Inspiration" and refusal to withdraw from those guilty of this heresy.
1894	..	ADVOCATE (Thos. Williams in U.S.A. and Canada, J. J. Andrew in Britain).	"Non-responsibility of enlightened rejectors" and like Suffolk St. do not believe in "withdrawal".
1923	BEREAN CHRISTADELPHIANS	TEMPERANCE HALL (later CENTRAL).	General declension including refusal to withdraw from those joining police force; taking oaths; voting if compelled. "Clean Flesh" etc.
1926	..	BIJOU HALL	Divorce permissible in certain circumstances.
1933	Name changed to ECCLESIA OF CHRIST (as "Christadelphian" now no more distinctive than "Christian").	BEREAN	View declared to be changed that salvation not confined to One Body, as now believed by all sects of Christadelphians. Giving rise to the doctrine of "Division without death". Immediate cause: An Ecclesia voting that sisters could speak at Business Meetings and Bible Classes. Later rescinded, but never acknowledged as sinful.
		..	In 1940 divided over "divorce". Majority changed name to <i>Dawn</i> .
1954	Name changed to REMNANT OF CHRIST'S ECCLESIA	ECCLESIA OF CHRIST	The commands of Christ in dealing with alleged offenders denied on the pretext that a "work" could be condemned without condemning the "worker". Further, by refusing to allow them to speak in their own defence. This is the hateful doctrine of <i>Nicolaitanism</i> . Later have included the forbidding of "meats", sisters driving cars, married sisters going out to work, etc.
			In 1957, re-union took place between Central and Suffolk Street by a majority vote. Those objecting seceded, and adopted the name of <i>The Old Paths</i> Christadelphians.

For full details of the above Divisions, reference should be made to the booklet "The History of the Truth in the Latter Days", which may be had on request.