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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"**

**"THE REMNANT – PART 5"**  
*(The only magazine contending for the faith)*

**"CONFESSION OF FAITH"**

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

**"NEWS FROM THE ECCLESIAS"**

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## At the Table of the Lord

### “Strengthen thy Brethren”

**A**S HAS BEEN THE EXPERIENCE OF MANY, there are certain aspects in our daily portion which seem to stand out, especially in times of need. This helps us to appreciate more fully that God’s Word is alive and, in His wisdom, is given for our help. He knows every need.

Often there are individual experiences that help us all as we feel His Hand strong on our behalf. Recent personal distress and anxiety, causing concern for what may lie ahead, may serve as an example. In the midst of these feelings, there came a card, a visitor, a phone call, an overseas phone call, thoughts, supplications — great helps — and then the daily portion seemed to bring it all together, to make it live, providing needed strength and hope. We read Jesus’ words to Peter in Luke 22:32:

“... strengthen thy brethren.”

God, in His mercy, can quickly relieve anxiety by a few words written, a real help — a blessing granted in His mercy. In all this, we remember that “the effectual fervent prayer of a righteous man availeth much.”

How blessed we are to have brethren and sisters who can strengthen, as Jesus commanded Peter. Yet, as we listen to these words addressed to Peter, more is involved, for He said:

“... *when thou art converted*, strengthen thy brethren.”

Would it seem that before Peter could do this work, there was a need to be “converted.”

We may well ask, what was there about Peter that needed to be converted or turned back? There must have been a lack, something to be learned. Perhaps by trying to discern Peter’s need, we can perceive where we, too, can lack, brethren and sisters. Certainly, Peter was looked up to by all the other disciples, was close to Jesus, for we often read how Jesus took with Him Peter, James, and John. Going back to Luke 22, we read of Jesus’ concern for Peter, verse 32:

“... I have prayed for thee, that thy faith fail not . . . .”

In His wisdom and experience, Jesus knew the temptations that Peter faced, and how much faith is needed to overcome these temptations, and not only by Peter, but also by every one who is seeking to be a brother or sister of the Lord Jesus.

May we go back to another occasion recorded in Matthew 16:21-23:

“From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things . . . and be killed, and be raised again the third day.”

Peter, we are told

“... began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.”

Peter, no doubt, sincerely believed he was helping Jesus in His time of need, encouraging Him. But, was he in reality helping Jesus to face what He knew had to be done and what He was agonising to do? Peter actually was a hindrance to Jesus as we read in verse 23:

“But he (Jesus) turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”

Peter, with the best of intentions, was an adversary. “*Thou are an offence unto me.*” Jesus told him. “*Offence*” means “*occasion to fall*”, or “*stumbling block*”. So, Peter was a serious hindrance to Jesus as He struggled to do God’s requirements. Can we understand, brethren and sisters, how Jesus must have felt? Can we see also how, in spite of our good intentions to strengthen, we, too, can actually be an offence, a stumbling block? Perhaps these thoughts can help us perceive more clearly why Jesus said:

“... *when thou art converted, strengthen thy brethren.*”

And, surely, this admonition applies to ourselves also.

### “Yet will I Never be Offended”

There was another occasion that can help us, to see this need. Matthew 26:31-33:

“Then saith Jesus unto them, All ye shall be offended because of me this night . . . .”

Here is the same word used — *offend*. We could read it, “All ye shall be caused to stumble because of me . . . .” Peter’s reply was:

“... Though all men shall be offended because of thee, yet will I never be offended.”

Peter had great confidence, in spite of the fact that Jesus had previously said, “Thou art an offence unto me.” Peter, perhaps feeling close to Jesus, one of the apostles, must have felt, I won’t be a hindrance, I can help. We know the result, in spite of his confidence; he thrice denied the Lord Jesus in His time of need. Luke 22:61 and 62 tells us:

“... the Lord turned, and *looked upon Peter* . . . .

“And Peter went out, and wept bitterly.”

Again, Jesus *turned* to Peter and looked upon him, bringing a realisation that he *was* a stumbling block, and that he *had* stumbled; indeed, that he greatly needed to be converted.

Does this help us to see our own need, brethren and sisters, for if one such as Peter needed to be converted, what of ourselves? Are we required, like our brother, to begin to see ourselves as Jesus sees us? Do we need to recognise that we do savour the things of men and need to be converted, turned around to something we are not by nature?

**“Except ye be Converted”**

We may well ask, What is involved in being converted? Perhaps Jesus’ words in Matthew 18:1-3 can reveal the need. The circumstances were (v.1), the disciples came unto Jesus saying:

“... Who is the greatest in the kingdom of heaven?”

Why would such a question be asked? Perhaps there was a seeking of esteem or preeminence by some. Jesus replied, verse 3:

“... Verily I say unto you, Except *ye be converted*, and become as little children, ye shall not enter into the kingdom of heaven.”

So, it is apparent that there must be a turning back from savouring the things of the flesh, and becoming as little children: needing, seeking, trusting, confiding. Perhaps, we can be helped again as we perceive Peter’s lack through the words of the Lord Jesus. Peter said, “I will never be offended because of thee.” Is this the mind of a little child? Yet, how easily such a mind can develop. Can any ever say, I will never be a hindrance; I will never stumble? This mind is the mind of the flesh in pride, and can prevent us from truly being able to strengthen our brethren.

Perhaps these thoughts can help in understanding more clearly Jesus’ exhortation to Peter, “when thou art converted, strengthen thy brethren.” How hard it is to be converted! Perhaps, Peter’s experiences causing him to weep bitterly would help to convert his thoughts to those of a little child.

How can we strengthen our brethren? Again, Peter’s experiences may help. He said to Jesus:

“... I will lay down my life for thy sake.” (John 13:37)

He was sincere; he, no doubt, believed that he would be strong enough to do so. Yet, at the time of Jesus’ need, Peter denied Him thrice, failing to lay down his life. Nevertheless, this desire on Peter’s part shows the way we *can* strengthen one another. In I John 3:16, we read:

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.”

We want to do so; we struggle to do so; but, only Jesus was able to keep this vow perfectly.

We then, brethren and sisters, must recognise our need to turn away from the desires of the flesh, before we can truly lay down our lives for our brethren. Why is this so? We must be moved by love for them, even as Jesus was motivated by love for us. Peter shows us how difficult it was. Can we expect to find it any easier to obey Christ's injunction?

How, then, can it be done? To *strengthen*, we find, means "to establish", "to stedfastly set", "to fix". An example of this use is found in Luke 9:51, where we read of Jesus:

"... it came to pass, when the time was come that he should be received up, he *stedfastly set* his face to go to Jerusalem."

Jesus' strength must have been reflected in His face. His brethren would see His face and be strengthened by it, recognising His determination to do His Father's will. In fact, even the Samaritans recognised something different about Jesus:

"And they did not receive him, because his face was as though he would go to Jerusalem." (verse 53)

No doubt, His face reflected the power within, enabling Him to stedfastly go up to Jerusalem, knowing what He faced there. We remember the words of the prophet:

"For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." (Isaiah 50:7)

This was Jesus' strength, enabling Him to go up in obedience to His Father's will. His face was not hard, but a countenance reflecting an inner strength or power, enabling Him to lay down His life, and strengthen His brethren as they looked upon Him. What of our countenance, brethren and sisters? Do we have that inner conviction, "The Lord GOD will help me", which can reflect in our face, becoming a strength to us and to our brethren as well? This can only be as that power takes hold and helps us turn back from savouring the things of the flesh.

### **"A Man Full of Faith and the Holy Spirit"**

In Acts chapter 6, we are reading of one who did, indeed, strengthen his brethren, Stephen, "... a man full of faith and of the Holy Spirit." He was called in question by the high priest and the council; verse 15, tells us:

"... all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel."

Had Stephen been *converted*; did he savour the things of the Spirit? It would certainly seem so. His test came when the high priest asked:

"... Are these things so?" (Acts 7:1)

Stephen could have denied Jesus, but did not, testifying faithfully, revealing to all that he was a faithful messenger of God. Because of his faithful witnessing, we read:

“... they gnashed on him with their teeth.” (verse 54)  
 ... and proceeded to stone him.”

Of Stephen, we read (verse 55):

“But he, being full of the Holy Spirit, *looked up stedfastly* into heaven, and saw the glory of God, and Jesus standing on the right hand of God.”

And, so he died under the stones cast by his adversaries. Some of his brethren may have witnessed his death; others would certainly be told of his stedfast strength. *One* standing there witnessed his faith and saw his face:

“... and the witnesses laid down their clothes at a young man’s feet, whose name was Saul.” (verse 58)

We can, perhaps, imagine the impression made on the mind of that young man who later wrote:

“... when the blood of thy martyr (witness) Stephen was shed, I also was standing by and consenting unto his death . . . .”  
 (Acts 22:20)

Paul recognised Stephen as one of God’s witnesses, having seen that face looking stedfastly up into heaven. This must have had an influence on Paul, and perhaps was one of the pricks he kicked against. It must have strengthened his determination to make up, to be truly *converted*. Can we imagine in the resurrection when Paul meets Stephen, how he will seek his forgiveness and tell him how much he had strengthened him? Had not Stephen laid down his life for his brethren and for Paul who would become his brother? Certainly he had been *converted* and so was able to do so faithfully.

Just as Jesus prayed for Peter, that his strength fail not, He will pray for us if we seek Him, seek His face in our struggle to be converted. Perhaps the words of one who we know was turned back and who did help his brethren can strengthen us in our ever-present struggle. In Psalm 27:7-9, David said:

“Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

“When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

“Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.”

Perhaps, we can imagine these thoughts in the heart of Peter as he went out and wept bitterly in his painful process of being *converted*. Can they be our strength as we pass through that same bitter struggle?

J. A. De F.

**“The Remnant” — The only Magazine  
contending for the Faith. (Part 5)**

**L**OOKING AT THIS TITLE AGAIN it does sound presumptuous, if not self-righteous. Such an attitude is far from those belonging to the “Remnant”, but the Truth — undiluted — must be proclaimed, even if it brings the odium of many who are opposed to the pleas of the Remnant.

Departure from *the* Truth is the ever-recurring theme of the Truth’s history from the beginning, and seen to be no less in the last hundred or more years. The anomaly is that those who depart do not seem to realise it, do not confess it. It should be recognised as an elementary fact that when through error the Spirit of the Truth is lost then such become *dead*, however great their works appear. The Spirit declares this simple truth: “The body without the spirit is dead” (James 2:26) Men, personable men, genial, kind, cannot in spite of their appearances, or eloquence, alter or overthrow divine writ.

The Spirit is power, God’s *power*. As such it must be seen clearly in a Body who have *the* Truth. In what way will this be manifest? By forceful declaration of its principles, but — and this is most important — the condemnation of those groups who are in error.

The Magazines issued on behalf of the main body of *Christadelphians* are:

The Christadelphian  
The Testimony  
Logos  
Endeavour

The first is recognised as the chief magazine containing, as it does, the news of additions and general activities. It is fair to say that its policy is preaching of “positives”, so that no sect of Christendom or other group of Christadelphians is condemned. Very charitable, but very wrong. There may be complaints raised about certain items, but no clear sounding denunciation indicating the loss of life eternal.

This is immediately seen if the cover of the present *Christadelphian* is compared with that of a hundred years ago. Then the banner of the Magazine seen on the front page was:

The Christadelphian  
Monthly periodical  
devoted to the exposition and defence of the faith preached by the Apostles Eighteen Hundred Years ago in opposition to the dogmas of papal and protestant Christendom, with a view to making ready A People Prepared For The Lord.

This leaves no doubt what was to be upheld, and what was to be condemned and avoided. Obviously Catholics and Protestants did not like it. They strongly and sometimes tridently objected. This imposed a separation, and Christadelphians came to be “the sect everywhere spoken against.”

Casually looking through the 1875 *Christadelphian*, many are the articles showing the doctrines of Christendom were false. One is headed: “No Neutrality. The Law, Negative and Positive.” This bears the hallmark of truth. R. Roberts was acutely clear on this essential:

“A strong issue was also taken on the subject of requiring the rejection of error as a condition of fellowship.”

“Every affirmative proposition has a converse. Every yes has a no: and if a man is not prepared to accept that ‘no’ it shows his ‘yes’ is not worth much.”

“There is a *negative* as well as a positive side to the faith, for the simple reason that there is a spurious faith to be destroyed before the true faith can enter the mind.”

Mention these pungent words to modern Christadelphians, also the like words of Dr. Thomas, and they try to escape their spiritual stricture by saying that such “strong language” may have been suitable for their day, but certainly not for ours.

It is believed that one, Islip Collyer, was the author some time ago of the policy of preaching “positives”, the idea that by this means none would be offended. Hence the lectures to the general public lacked any challenge, thus failing to make clear the difference between *truth* and *error*. This debasing idea went so far that many so-called Christadelphians doubted some of the essential principles of the Truth. As an example, baptism was a constant recurring subject in lectures, under the clear light of “Baptism essential to salvation.” But this is heard no more. Examples have come to notice where certain have been killed intending to be baptised, but are promised the hope of life, because “God is merciful”. What a failure to recognise that it is God who “calls”, and with his omnipotent power would never allow one who was “called” by Him to be killed before the basic ordinance of baptism had been obeyed.

It is interesting in this context to look at the lecture titles of one hundred years ago:

“The gospel of the clergy lacking in the principal element of the preaching of Christ and the Apostles.”

“The doctrine of the Resurrection made of none effect by the doctrine of the immortality of man.”

“A few of the Promises made unto the fathers examined; and popular teaching shown to be at variance with the prophets and the Apostles.”

“Baptism by immersion, and not ‘sprinkling’, the only way to life.”

The selection of these few titles will show clearly how the brethren of old endeavoured to uphold the Truth in two ways: by declaring what was required without fear of offending any; and what is more pointed condemning as unscriptural the doctrines of Christendom. This fearless preaching was not calculated to attract numbers, but at least it maintained the position of the Truth as a great Rock, in the midst of a troubled sea of human speculations and delusions.

Under such an indeterminate policy the Magazine, the leading Magazine, has become the disgraceful means of casting doubt on the Creation, the nature of the Serpent, that Adam was not the first man, but one selected from a number, the Flood, etc.

The position is very akin to the state of the body, when every man did that which was right in his own eyes often made under the plea that “we must not judge”. How ever such could come to what they call the Truth, involving as it does the condemnation of the whole world to an eternal grave, is difficult to imagine.

It may be claimed that their “works” are many. Truly they are of a kind, those with an appeal to human desires.

The public are invited to musical recitals such as the *Messiah*, but this instead of showing they are a people separate from the world, only gives the impression they belong to the world. Truly the one they profess as their Lord, has become nothing more unto them than “as a very lovely song of one that hath a pleasant voice; can play well on an instrument: for they hear thy words, but they do them not.”

“And when this cometh to pass, (lo, it will come) then shall they know that a prophet hath been among them.”

Who will fear and act in time to obtain deliverance from the wrath to come?

### The Testimony.

The cover of this *Christadelphian* magazine makes the lofty claim

“For the study and defence of the Holy Scripture.”

The nature of this Magazine is more academic than doctrinal. Its pages provide a forum for conflicting views, so that there is no clear sounding of the trumpet of God. Many doubts have been raised contrary to good doctrine.

In an article reviewing a book entitled "The Protest of a Troubled Protestant", the following appears in the issue for August 1977.

"What makes the book interesting for Christadelphians is that many of the same symptoms of decline are *already doing their evil work in our own community.*"

What a confession! Has the writer never considered the command?—

"A little leaven leaveneth the whole lump, purge out therefore the old leaven."

The presence of leaven in their midst is admitted, and yet no action is taken as commanded by the Spirit. What will these false professors say to Christ at the Judgment when He asks why they did not obey His command?

Although the title claims the Magazine is for "the study and defence of the Holy Scripture", authors who are not in their Body, are allowed to expatiate on their personal views.

It is obviously a Magazine of the learned, according to Gentile wisdom, for those of a similar ilk. In consequence there is no stability in their pronouncements, even as science, once thought to be absolutely empirical has had many of its foundations demolished by recent discoveries. At school we thought we knew all there was to know about "gravity", born by the falling off of an apple before the eyes of Sir Isaac Newton. Now, however, its nature is not understood, and men look in vain for a solution to the problem.

One of the Committee in charge of answering questions, (J.C.) had published his answer to what is the "mammon of unrighteousness", and wrote in reply that this was the old Law of Moses. When it is realised all of Jesus' teaching was based upon the Law — how dreadful to suggest that His platform was nothing more than the "mammon of unrighteousness".

There is hardly an issue of *The Testimony* but what shows that it is poles apart from the Truth. It may satisfy the intellectual gymnastics of the learned so-called, but never will make ready a people prepared for the Lord.

#### *Logos*

This Magazine published in Australia includes in its contents "world-wide" Christadelphians. It seems that it is sufficient to claim the name. Even if the doctrine is denied, there is no effort to remove those in error who will not repent. Take for instance those in Germany, formerly belonging to Suffolk St., when some years ago we had some correspondence with the leader in Germany, the reply we received was, there is more than one way into the Kingdom. In a desperate attempt to prove this, reference was made to the twelve

tribes of Israel, as proving here at least were twelve ways into the Kingdom. The fallacy is obvious. It is like saying there are twelve or more meetings each providing a way into the Kingdom. There is only one way — the “narrow way”, and all in fellowship with the One Body must be joined together in the “same mind and the same judgment”. This important and essential truth has been clouded by Logos, by many works which appear on the surface to be good. The tours of groups to the Holy Land and Middle East seem impressive, and doubtless are enjoyable, but they are no more than an American who felt bad about his sin, and told Mark Twain, he intended to go to the top of Mt. Sinai and recite the ten commandments. The reply of Mark Twain was as true as it was devastating: “Why not stay at home and keep the commandments.”

It is true that Logos frequently protests against false doctrine. This has an appearance of righteousness, but action is needed. To bid god-speed to those in error involves a partaking of their evil deeds.

Logos cater and work for the building up of an agreeable society, where the principles of the Truth are sacrificed for the sake of peace. If this is not the case then let us know what they have done, or are proposing to do about the Christadelphian Christendom in Germany, where it has been declared there are many ways into the Kingdom.

### **The Endeavour.**

This Magazine has been like a malignant ulcer even to those belonging to Central. And no wonder. Perhaps the height or rather the depth of their apostasy may be seen in one of their issues. Subsequent to the publication of “Honest to God”, by the Bishop of Woolwich, the following appeared:

“Most of our speakers and writers do, of course, make use of commentaries, which are produced outwith our community, but sometimes still with the idea that those who wrote them are not only outwith our community, but also outwith the love of God.

“Yet we are told by other brethren and sisters how pleasantly surprised they have been when attending a Bible discussion class held by some other group other than our own, to see the zeal, knowledge, and faith of those joining in the exercise. We are, happily, losing that *self-satisfying notion that the Bible is our private preserve only to be revealed to others by ourselves.*

“We may not agree with much of what the Bishop of Woolwich has to say . . . but all these attempted solutions are the product of men struggling to snatch from disaster a generation which is on the brink of it, and to present God to men and women who refuse to know Him.”

We know that this kind of “open fellowship” preached by the *Endeavour* has caused heart-burning amongst some in Central. Meetings have been held to try and contest the flagrant apostasy, but because these stop short of scripturally enjoined commands, nothing has been done, and matters go from bad to worse, as indicated in the Word — “a little leaven (and there seems to be a great deal!) leaveneth the whole lump.

The apostasy of Central has gone too far to put right. The only course left open is for individuals who fear defilement and want *the* Truth to come out.

(to be continued)



## Confession of Faith

**W**E ARE REMINDED in our readings concerning the Lord Jesus that His witness was selfless. We have only to consider the words of Jesus to discern that He had but one object in life and that was to glorify God in all that He did.

“Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

“And he that seeth me seeth him that sent me.”

John 12:44 and 45

“For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

“... whatsoever I speak therefore, even as the Father said unto me, so I speak.” John 12:49 and 50

The words of Jesus’ witness were not His own but rather those of God, words spoken by the power of the Spirit to endeavour to instill belief in those who heard them.

The results of Jesus’ witness, however, were mixed — many believed, many more did not believe.

“But though he had done so many miracles before them, yet they believed not on him:” John 12:37

Still others believed, but only to a point, as verse 42 of John 12 tells of some of the chief rulers who believed:

“ . . . but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

“For they loved the praise of men more than the praise of God.” (verses 42 and 43)

This reaction of the chief rulers to the words of the gospel spoken by Jesus is perhaps of particular importance to us, for it points out a danger ever present in our belief in the things of God, that belief of itself is not enough, but belief accompanied by confession of the Son of God is the only means by which we can serve and please God.

### **Confess?**

“To confess” means “to acknowledge”, and it takes belief one step further so as to reveal that which is within, to express that which is really in the heart. We might ask ourselves, do we confess our belief as we should; do we confess as often as we need to; do we confess in a way that only God will be glorified?

To answer these questions, we have much help given us in the Scriptures to consider. As mentioned in the example already referred to in regard to those chief rulers, we are given to know one way which we can fail to confess — by loving “the praise of men more than the praise of God.” How much the flesh relishes the boosting of its achievements, even as those chief rulers said they believed, they could not bring themselves to the possibility, could not take the chance of being brought low in the sight of their fellow man.

As we struggle as the children of God, we must guard against that praise which pleases the flesh, that praise which can overtake us and cause us to forget that our place in this life, the blessings we know, the accomplishments we achieve are overruled by God. How easy it is to say, “Look what I’ve done”, and to overlook the hand of God protecting us from the workings of time and chance. If our belief is that God overrules, must we not be mindful to confess such, and not only to each other, but also as the appropriate situations (not always easy to perceive) arise, where we are in a position to be praised of men, to confess to those about us our belief, and so glorify God and not ourselves.

### **Fear — A Test.**

Another way by which we can fail to confess our belief is brought out in John 9 verses 19-22, speaking in reference to the parents of the blind man who had received his sight:

“And they (Jews) asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?”

“His parents answered them and said, We know that this is our son, and that he was born blind:

“But by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him: he shall speak for himself.

“These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue . . . .”

Can we perceive from this example that fear also can be a deterrent to confessing belief. This fear can take other forms than in this case, a fear of the reaction of others, such as a fear of being embarrassed or a fear of being rejected or ridiculed by those close by or even a fear of physical harm.

These fears we must realise are the test of our belief and conviction in the things of God which are put into proper perspective by Jesus in Matthew 10 verses 32 and 33:

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

“But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”

How clearly these words of Jesus express the necessity for the confession of His name (which should evoke in us true fear) the fear of failing to acknowledge His place in the sight of God as Revelation 3:5 implies:

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will *confess* his name before my Father, and before his angels.”

#### **Salvation — A Promise for Faith.**

We believe that it is only through Christ that we can overcome, that Christ mediates for us now in the presence of God, and as such, we must realise and do as Paul exhorts in Romans 10:9:

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”

We look to that saving grace of the promises of God, and as we believe Jesus indeed was raised from the dead, how needful it is for us to confess that which we feel in our heart, that knowledge of truth given of God.

Jesus, during His witness, was compelled to speak these words of God because He knew God's commandment was "life everlasting." Likewise, during our time of witness, must we not confess with our mouth as God gives opportunity, to glorify Him. In Hebrews 11:13, we read of the spirit of those who died in faith, a position we, too, are struggling to be found in, and their spirit expressed there can be of great help to us as a means of comparison.

"These all died in faith (belief), not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

The spirit of the faithful (at any time) is here clearly brought out, that seeing the promise afar off they:

- (1) Are "persuaded of them" — in essence, believed them,
- (2) Embrace them — to adopt and accept them,
- (3) Confessed them — to acknowledge that God's Word requires a separation, a way of moving which is different from the ways of the world.

Jesus felt and knew He was only passing through, that He was sent of God to prepare a place, a city of promise for all who believed on Him and confessed His name.

If we recognise this, our sojourning here can be accomplished; we can be helped to pass through to that Heavenly City, "Whereof God is not ashamed to be called their God." Let us, therefore, not think of self in our witness, but rather value the belief which we have and confess the Lord Jesus to the glorification of God.

M.C.S.



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

**“The king of the south . . . and the king of the north . . . .”**

(Daniel 11:40)

**I**T IS NOW ONE HUNDRED AND THIRTY YEARS since Dr. Thomas wrote:

“As I have said elsewhere, the Lion-power will not interest itself in behalf of the subjects of God’s kingdom, from pure generosity, piety towards God, or love of Israel; but upon the principles which actuate all the governments of the world — upon those namely, of the lust of dominion, self preservation, and self-aggrandizement. God, who rules the world, and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia, and Seba, which they will be induced, by the force of circumstances probably to take possession of. They will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia; for ‘the king of the north shall stretch forth his hand upon the land of Egypt, which shall not escape; and the Libyans and Ethiopians shall be at his steps.’ Hence these will become the battle-ground for a time, until the seat of war is removed to the mountains of Israel, where, by the Autocrat’s discomfiture, the war is brought to an end between the image-giant of Assyria and the Lion of the north and east.

“The possession, or ascendancy of Britain in Egypt, Ethiopia, and Seba will naturally lead to the colonization of Palestine by the Jews . . . .”

Seventy years elapsed, when after three terrible years of war, and great endeavours by British forces against Turkish Middle-East ascendancy, Britain came into a position to dominate policies in that area, and the following document was drawn up at the British Foreign Office dated the 2nd November 1917:—

“Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty’s Government, the following declaration of sympathy with Jewish Zionist aspiration which has been submitted to, and approved by, the Cabinet.

‘His Majesty’s Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement

of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.'

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,

Arthur James Balfour."

But following the first world war a period of vacillation commenced. Britain showed no real determination to "facilitate the achievement" of a national home for the Jews who had been so grievously persecuted by the Nazis upon the continent of Europe. The reason has been aptly described as just, considered long before there was any budding realisation of Zionist hopes.

"The lion power will not interest itself in behalf of the subjects of God's kingdom, from pure generosity . . . but upon the principles which actuate all the governments . . . the lust of dominion, self preservation, and self-aggrandizement."

Finally, as is well known, Britain abandoned the Jews to their fate when they tired of the Jewish problem. But miraculously the nation of Israel was born again in that dark hour (1948) when it seemed the Arab countries surrounding Palestine would crush the Jews.

But what was to become of the Lion-power, ready to oppose from its southern sphere of influence, the thrust of the Northern power, according to the ancient prophecy?

On 29th May 1967 Gamal Abdel Nasser gave a speech to Egyptian National Assembly Members; an extract from which reads as follows:—

"The circumstances through which we are now passing are in fact difficult ones because we are not only confronting Israel but also those who created Israel and who are behind Israel. We are confronting Israel and the West as well — the West, which created Israel and which despised us Arabs and which ignored us before and since 1948. They had no regard whatsoever for our feelings, our hopes in life, or our rights. The West completely ignored us, and the Arab nation was unable to check the West's course. Then came the events of 1956 — the Suez battle. We all know what happened in 1956 when we rose to demand our rights. Britain, France and Israel opposed us, and we were faced with the tripartite aggression. We resisted, however, and proclaimed that we would fight to the last drop of our blood. God gave us success and God's

victory was great. Subsequently we were able to rise and to build . . . .”

Egypt went over to Russia, so did Syria; the Lion power's position in the Middle-east was at an ebb. The Soviet influence moved in. Naval facilities for Russian ships were established in Egypt. To the Bible student the inevitable question arose, would there be a southern power, or sphere of influence belonging to the western nations, in proximity to the borders of Israel? Everything seemed to point the other way as Russia poured in arms, and wealth, and expertise. Not only to Egypt, but also Libya, and Somalia. The whole area seemed to be sliding into the Russian grasp.

But Russia had over-reached itself. The purpose of God as foretold, could not fail. Egypt swung gradually away from Russia after the sudden death of Nasser. The gap is even wider, now that the Egyptian President has visited Israel.

Russia has voiced itself as follows:-

“The Egyptian leader is playing into the hands of ‘Western Imperialism’ . . . . This is being done because Tel Aviv want to split the unity of Arab countries and prevent the legitimate demands of the Arab people of Palestine from being satisfied.”

The Russians greatly dislike any direct contact between Egypt and Israel in which they do not have a diplomatic part. Naturally Britain takes the opposite view as expressed by its Foreign Secretary:-

“I see President Sadat's visit as a bold imaginative gesture and as one which will enable him to present in Israel and to the world, the Arab case for a comprehensively negotiated peace settlement.”

“Mutual distrust is at the root of the Arab-Israel dispute. I welcome anything that can be done to reduce that distrust and also to demonstrate the nature of the peace that can be expected to follow in negotiations. Visits by heads of state are one of the ways of demonstrating the reality of peaceful co-operation between states.”

So the tension on the borders south of Israel eases, to the dissatisfaction of Russia, and to the delight of the Western powers, who can again begin to establish a sphere of influence there. Egypt, Sudan, Somalia, Uganda and Mozambique had been infiltrated by the communists. But the Russian bridge to the south has been broken. Following the Egyptian break it continues to disintegrate, ever widening the gap, and thwarting its intentions.

Somalia had been strongly armed by Russia in return for naval base facilities in the south. But Somalia is using those very arms

against Ethiopia towards which there has been a long enmity. When Ethiopia was monarchist this would have suited the Soviet Union very well, but having fostered a Marxist regime in Ethiopia after the overthrow of the Ethiopian Emperor, who had in his time naturally relied upon American military support and equipment. The Russians are now pouring arms into Marxist Ethiopia. But it is an impossible gamble. It has turned Somalia against Russia. The Somalian leader recently said that "the Soviet Union was masterminding a plan to invade Somalia from Ethiopia." He warned of "grave threats to the world's oil and trade routes through the Red Sea, as a result of the alliance that has been formed between Ethiopia and the Soviet Union. The plan of this unholy alliance is to occupy Northern Somalia which is the Red Sea, the Birbera port and other areas".

At the time of writing the Somalians are doing so well militarily, aided by Saudi Arabian finance, that it seems very unlikely that Russian plans for the area will succeed. In fact the Russians are already looking round for new bases in the Indian Ocean, having been expelled from Somalia. They have been turned down by the Maldives Government, when they tried to lease an airbase at Gan. The Marxist Government of Mozambique also has demonstrated reluctance to grant any worthwhile facility to Russia. American officials have said that Russia will find it very hard to replace what they have lost as a base in Somalia.

So events have pushed Russia back to the sphere where that nation belongs, according to the Divine prophecy. In that sphere Russia is certainly preparing herself. At what is called the Kars Gap, on the Turkish Russian frontier, in a quiet, mountainous region, twelve special Soviet army divisions are deployed including an airborne and an armoured division supported by two of the new Russian helicopter regiments. Why are they there in such a sparsely inhabited place where there is a mere handful of shepherds? It is the main invasion route from Russia to the Eastern Mediterranean! The scene on the Soviet side of the frontier, marked by the Arpa river, at Ani, Kars Gap, is like the Berlin Wall. A high, electric fence is built upon the top of the steep river valley, beyond which is a series of mine-fields, then two miles of no man's land, frequently patrolled by special Russian frontier guards.

Further afield, but still within the Russian Caucasus are six more divisions; and according to Nato intelligence the Warsaw Pact confederacy have actually thirty two divisions in a high state of readiness in the area. The tank ratio alone, between the Russians and Nato in that region is four Russians to one of Nato. The Russians could swoop through the Kars Gap without any warning, such is their state of readiness and the nature of the terrain. The Turks, it is understood lean backwards in their efforts not to offend the Russians.

Here is a land bridge for Russia via Kars, Aras and Diyarbakir. Eastern Turkey apparently could easily be occupied, and this not without precedent, for the Russians have invaded north-eastern Turkey seventeen times in the past two hundred years. The way to Iraq and Syria, Israel and the oil fields of the Persian Gulf is very tempting when it is considered that Russian oil supplies in the Caucasus is falling off sharply and the deposits in western Siberia have proved to be disappointing.

So, as Dr. Thomas could see from his study of the scriptures, and as those scriptures clearly show, demarcations are being set and established despite diplomacy and plans to the contrary; preparatory to that final day when North and South will be in conflict over Israel, where the "Roshian" power will perish upon the mountains at the hands of He who is the Messiah.

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.

Advertising across the U.S. continues. Although response is scant, we seek His indication and blessing in this effort, for we know not when or where a heart may be touched.

As this year draws to a close, we can look back with gratitude for our Father's guidance and help, for His chastening as well as blessing.

In recent illnesses, the help granted in response to many supplications fills hearts with gratitude and determination to strive harder to please the Father who gives so much.

J. A. De F.

**“PENTRIP”, Black Rock, Portmadoc.**

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

It has been decided to advertise in Criccieth. Permission has been granted by the Council — for which we are thankful — and now seek His further guidance in the matter, that all may be done according to His will.

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.

As those near and far have recovered a measure of health, we rejoice in the evident help from above. Experiences that have taken place show that his “ministering spirits” are about those who are His. The suffering entailed brings needed lessons, and make hearts long for the final deliverance when there shall be “no more death, neither sorrow, nor crying, neither . . . any more pain.”

Plans have now been drawn up for the next half year, the study of which, if He remains away, it is hoped will help to build up and make us ready for that great day.

W. V. B.