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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 that ye be not deceived"**

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All Communications

W. G. Butterfield,  
72 Thames Drive,  
Biddulph,  
Staffs.  
ST8 7JF

J. A. DeFries,  
2335 Route 39  
Forestville,  
New York 14062  
U.S.A.

**AT THE TABLE OF THE LORD  
"SUFFER YE THUS FAR"**

Today we are listening to Peter's words written almost thirty years after his denial of the Lord Jesus. Notwithstanding, Jesus some time later instructed him to "Feed my sheep", and the apostle gave his life in obedience to that injunction, revealing his unfeigned love for God, for Jesus, and indeed for their sheep. This work was not easy, for Peter had an impulsive nature, inclined to speak or act without adequate thought. Yet with time and determination, he conquered that tendency. He never forgot that it had caused Jesus to look upon him in grief, and Peter himself to weep bitterly.

Our brother's words read recently can enable us to perceive how he conquered this fleshly weakness and thereby became a true shepherd, nourishing the sheep and growing in determination to move in subjection to the will of God. His words give us the benefit of his own experience as he increased in ways pleasing to God. He said:

"Humble yourselves therefore under the mighty hand of God..."  
I Peter 5:6.

He recognized this need, for he had confidently felt he could and would follow Jesus no matter what the cost. We can perceive his vehemence as he exclaimed:

"If I should die with thee, I will not deny thee in any wise..."  
Mark 14:31.

Of course, God knew, and Peter was tried on that very issue. Sadly, he did deny Jesus that same day. How could he have failed so miserably? Was it because he, like many, trusted in himself, that he could withstand temptation, and this mind proved to be a great hindrance? Later Jesus spoke in Gathsemane when Peter and others slept while He agonized over His approaching trial and death:

"...couldst not thou watch one hour?  
Watch ye and pray lest ye enter into temptation.  
The spirit truly is ready, but the flesh is weak."

Mark 14:37-38.

Peter learned by his failures, suffering great remorse, that indeed all flesh is weak; in time he did humble himself under the mighty hand of God. He learned to seek divine strength rather than his own. He was able to do this and shows us how to humble self:

"Casting all your care upon him; for he careth for you."  
I Peter 5:7.

Our Father is concerned for us, His children. He guards and keeps as we turn to Him, relying on His direction and strength, and above all, submitting to His word. Let us give heed to Peter's further instructions:

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."  
I Peter 5:8.

Our brother certainly was closely acquainted with that awe-some adversary which seeks to obliterate those striving to be God's faithful children. Do we not recognize that adversary? It is man's flesh nature, strong as a roaring lion, which can quell our good intentions, allowing us to succumb to temptation. It is exactly as Jesus warned Peter: "The spirit truly is ready, but the flesh is weak." How can we withstand this adversary? Peter from his own experiences gives us directions: "Be sober, be vigilant." "Sober" means having control over self, being discreet and temperate. In the worldly sense, one who is not sober has been intemperate to the extent that his mind is numbed and he loses control of his actions. Let us indeed be alert to this enemy! In addition, Peter exhorts us to "be vigilant" - awake, aware of danger or need, prepared to resist. He would remember with pain Jesus' quiet rebuke: "couldst not thou watch one hour?" And, from his bitter experience he urges us to:

"...resist stedfast in the faith..."  
I Peter 5:9.

How hard it is to withstand so strong a fleshly temptation in ourselves, and those which are so powerfully active in the world today. The apostle goes on with his help:

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."  
I Peter 4:1-2.

"Arm yourselves," Peter exhorts; equip yourselves! But with what weapon? We remember when Jesus was betrayed in the garden, Peter was equipped with a sword. At that time Jesus' disciples asked Him:

"...Lord, shall we smite with the sword?"  
Luke 22:49.

Before Jesus could answer:

"...one of them (Peter) smote the servant of the high priest, and cut off his right ear."  
Luke 22:50.

Eager to defend Jesus, he acted quickly and impulsively. What then?

“...Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.” Luke 22:51.

“Suffer ye thus far” - let it be, do not interfere. I must bear what is given.

Jesus further instructed Peter at that time:

“...Put up again thy sword into his place; for all they that take the sword shall perish with the sword.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?” Matthew 26:52-54.

Peter's impulsive action was a hindrance to Jesus' determination to do His Father's will, even as He fought His own flesh's yearning. And thus He said to Peter: “Suffer ye thus far” - do not interfere, for “thus it must be”. Did Peter learn from this? It would seem so as he in time wrote:

“...arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin.”

I Peter 4:1.

He was acutely aware that the only weapon capable of conquering his flesh, that fearsome adversary, was the mind of Christ taken to himself. For Jesus alone has been victorious over that enemy, sin in the flesh. Our need also is to resist it, restrain it, and it can be done only as our minds tell us: “Suffer ye thus far.”

What power Jesus had! Being baptized and granted the power of God's Spirit, He was immediately tempted in the wilderness:

“...the devil...sheweth him all the kingdoms of the world, and the glory of them.

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.” Matthew 4:8-9.

Who but the Father and now Himself could do this? Could He resist that adversary within? But Jesus was armed, prepared. His reaction was clear:

“...Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

Matthew 4:10.

For three and one-half years Jesus struggled to withstand the serpent's urging in His flesh, and He conquered it to the last upon

the cross, bruising it (the serpent) in the head. He was sustained in that great struggle by: "It is written" - even as He said to Peter:

"...how then shall the scriptures be fulfilled, that thus it must be?"  
Matthew 26:54.

That which is written is our strength, Brethren and Sisters, the revealed will of God, of which Peter wrote:

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;  
That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." I Peter 4:1-2.

What a potent weapon is that mind of Christ! By it He perfectly conquered in Himself all the lusts native to men; His "mind" means also His intent. This clearly tells us that our minds, our aims, our intents are of the heart, which indeed God clearly discerns.

Turning now to the Apostle Paul, it is apparent that he also knew and resisted that roaring adversary, and he helps us, revealing what is that armor enabling one to withstand in this life-long battle:

"...let us therefore cast off the works of darkness, and let us put on the armour of light.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Romans 13:12-14.

No "provision" - give no forethought as to how we can fulfill the lusts of our flesh, but rather how we can conquer them, determining ahead as did Jesus, when He said: "Suffer ye thus far."

Paul further enables us to be armed in this warfare:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Ephesians 6:11.

How much we need that complete armor to resist the deceitful artifices of our flesh. What is the "whole armour of God"? Paul reveals that it consists of: truth, righteousness, the gospel of peace, faith, salvation, "and the sword of the Spirit which is the word of God" (Verses 14-17). That which is written is a vital part of the essential armor:

"...that ye may be able to withstand in the evil day, and having done all, to stand." Ephesians 6:13.

Brethren and sisters, how Peter (and Paul) has opened our minds to his help from his own experiences. Though he succumbed at times to the weakness of his flesh, he wept for this, was able to life himself up, armed with the same mind which enabled Jesus to perfectly resist that adversary within and without. His mind was: "Suffer ye thus far." If we truly are armed with that spirit, shall we not be better equipped to live the rest of our time to the will of God, rather than to the lusts of men?

J.A.DeF.



### THE PERFECTING PROCESS

We have been reading James' epistle to the twelve tribes scattered abroad - a universal letter to those who made up spiritual Israel then, as well as those today striving to be part of that hope made known through the gospel of Jesus Christ.

As a servant of God, James brought greeting and counsel to his brethren and his opening words set the tone for this message:

"My brethren, count it all joy when ye fall into divers temptations;

Knowing this, that the trying of your faith worketh patience.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4.

James no doubt had meditated upon the working of one's faith through temptation as a perfecting process toward the point of spiritually "wanting nothing" - the final state of those who are accounted as complete at the judgment seat of Christ. Because this process is essential to that end, James exhorts, "count it all joy when ye fall into divers temptations" for:

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12.

James points out that this crown of life is promised to those who struggle to make their living conform to the example of His Son, enduring temptation. The Lord Jesus' perfect overcoming of temptation is an inspiring encouragement, and Paul therefore instructed his Hebrew brethren to look:

“...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.”  
Hebrews 12:2.

The Lord Jesus' joy was to do the will of His Father, knowing as trials came He was to show forth His faith with patience. As long as the flesh continues there will be temptation - it is an ongoing process until probation is over. This is why Jesus at the moment of His death cried out in triumph, “It is finished”, having defeated His flesh nature by never succumbing, though knowing the full measure of its temptations:

“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:  
But every man is tempted, when he is drawn away of his own lust, and enticed.  
Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”  
James 1:13-15.

How like the flesh to say “I am tempted of God” or of some other outside source, unwilling to condemn self. All flesh sins - there being only One who would not yield to its persuasion, the Lord Jesus who overcame its enticements through perfect patience and the power of, “it is written”. In like manner, James encourages his brethren:

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.  
Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.”  
James 5:7-8.

No matter how the husbandman may long for the ripening fruit to appear, it will not, except in God's own good time. So too will come and end to the struggle and patience against temptation when the Lord Jesus returns to call the responsible to His judgment seat.

James exhorts his brethren to fix their hearts upon His coming, accepting the trials that come, allowing “patience (to) have her perfect work”.

If the Lord Jesus had failed to finish that work there would be

no hope of eternal life for Him or His brethren and sisters who would follow, nor for the faithful who had gone before. Therefore, James warns his brethren lest they fail to apply their faith through works:

“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?”  
James 2:14.

Lest any assume that knowledge is all that is required, James continues by giving an example of the error of this thinking:

“If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?  
Even so faith, if it hath not works, is dead, being alone.”  
James 2:15-17.

A knowledge of the word of God alone is not enough, but a knowledge put to test bringing about a restraint of the flesh through good works is pleasing to the Almighty and gives honor to Him. Abraham was accounted faithful, justified by his works because he responded, putting his faith into action:

“Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?  
Seest thou how faith wrought with his works, and by works was faith made perfect?  
And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.  
Ye see then how that by works a man is justified, and not by faith only.”  
James 2:21-24.

What a help James' epistle is for us today, revealing the need for not only faith, but more importantly works which apply God's word in our living.

As we look for the return of the Lord Jesus which surely must shortly come to pass, let us rejoice that we are privileged to share James' counsel and endeavour to apply our faith with works to the perfecting of patience.

M.C.S.

THE HORNET

Joshua, speaking to the people of Israel after their settlement in the land of Palestine, gave his hearers, by the word of the LORD, an outline and a reminder of the great acts of their GOD, for their help, in the fulfilment of His promises. One of the helps mentioned is recorded in the following:-

“And I sent the hornet before you, which drave them out (the Canaanite opposers of Israel) from before you even the two kings of the Amorites; but not with thy sword, nor with thy bow. And I have given you a land for which ye did not labour - - - .”  
(Joshua 24:12-13)

Students of the Bible, over the years, however, have not accepted this statement. People who have studied in seminaries and have letters behind their names. The following are some of their comments:-

“This is hardly to be taken literally, though some do take it so - - - It has been suggested the hornets represent Egyptians - - - the sting of fear seems a most reasonable idea.”

“The hornets are a well-known perplexity. Could it have been a picturesque way of referring to the fact that before 1200 the Canaanites had been in subjection to the Egyptians and Hittites and therefore unprepared to oppose an invader?”

“A vivid image (i.e. the hornet) of the panic and confusion into which God threw Israel’s enemies.”

These learned commentators could not think it possible that such small creatures would have such a devastating effect. In so doing they dismissed the witness of God’s word. How striking then, in this connection, is the recent news from California. The report is as follows:-

“They (killer bees) hunt in swarms, they can become enraged by threats 150 ft. away and now they are arriving in southern California. One who disturbed a colony of the bees in Tucson, Arizona, earlier this year, said, ‘Our sun roof was open and they started diving at us.’ He and two

friends survived. Their German Shepherd dog was not so lucky, it was killed by an enormous number of stings. If a plague of bees descends on Hollywood it will be a man-made disaster. Honey bees are not native to the Western hemisphere but were brought over by early European settlers. The killer variety escaped in 1957 from a laboratory in Brazil. They have migrated northwards ever since at about 300 miles a year. Experts are emphasising that an average healthy human can survive 1,100 bee stings. A California Department of Food and Agriculture spokesman said, "I am absolutely convinced the biggest problem WILL BE PUBLIC PANIC. The media will be a problem too. They will say 'The killer bees are here' and the public will flood the 911 system to the point of making it unusable."

So in these modern times is abundant evidence of what nature can produce, and which was the cause of Canaanite discomfiture all those years ago. So much then for biblical experts.

The scripture remains absolutely clear and not ambiguous as they would maintain.

"And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land."

(Exodus 23:28-30)

A BIBLE CLASS

"A Merry Heart Maketh A Cheerful Countenance"  
(Proverbs 15:13)

Our consideration in Proverbs is once again an illustration of spiritual virtue contrasted with the ways of the flesh, brought to our attention as God inspired Solomon that we may:

"...receive the instruction of wisdom, justice, and judgment, and equity;  
to give subtilty to the simple, to the young man knowledge and discretion".  
Proverbs 1:3-4.

With this in mind, let us look at our subject in its wider aspects:

"A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken." Proverbs 15:13.

The word "merry" comes from a prime root meaning to brighten up and to rejoice. "Countenance" pertains to the appearance of one's face, but gives the further thought of deportment or a revealing of that which is within. The spirit of one who allows his heart to rejoice, reflects his inner spirituality with a cheerful or merry countenance, while he who reflects sorrow of heart may be despondent from failure or affliction, struggling or unwilling to conform to the hand of God upon him for good.

The next few verses are similar in thought:

"The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.  
All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast."  
Proverbs 13:14-15.

The thought here of a "continual feast" suggests the willing and beneficial feeding through which the word of God will strengthen the spirit man to fight against his natural fleshly impulses.

The value of a merry heart in all circumstances is again seen as the Spirit says:

"A merry heart doeth good like a medicine: but a broken spirit drieth the bones."  
Proverbs 17:22.

Even in the midst of trial and testing, a merry heart acts to heal, a soothing balm relieving a painful condition with its positive and uplifting effect.

Peter gives similar encouragement:

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.” I Peter 4:12-13.

Tests are inevitable, but if their purpose to prove the heart is not perceived, one may become depressed and sorrowful. The last thing the flesh wants is a painful ordeal in which it finds no joy, but the Spirit instructs:

“...count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience.” James 1:2-3.

God’s word through James teaches that the spirit man must not give in to the flesh’s feelings of sorrow and despair. Rather that, in affliction, knowing that trials come as proof of God’s working, as well as a necessary procedure to shape and smooth the natural man, one must try to be glad, for here is true help to conform more perfectly to the example of the chief cornerstone - the Lord Jesus Christ.

Further in Proverbs, warning is given as we read:

“Correction is grievous unto him that forsaketh the way; and he that hateth reproof shall die.” Proverbs 15:10.

“Grievous” is used in the same context as “sorrow”, meaning to carve or cut up and also used as displeasure, hurt or grieve. A sorrowful heart then is vexed in a negative manner, unlike one of a contrite heart who is broken and humble as was David, known as a man after God’s own heart:

“The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”

Psalm 51:17.

Those of a merry heart will also rejoice in appreciation of God's bounteous blessings in their lives, the ultimate gift to be realized in the return of the Lord Jesus to establish the kingdom of God on earth - a time of joy for all who seek to serve Him:

"Surely his salvation is nigh them that fear him; that glory may dwell in our land.

Mercy and truth are met together; righteousness and peace have kissed each other.

Truth shall spring out of the earth; and righteousness shall look down from heaven.

Yea, the LORD shall give that which is good; and our land shall yield her increase.

Righteousness shall go before Him; and shall set us in the way of his steps." Psalm 85:9-13.

As we look forward in both fear and yearning to that event, the spiritual joy in one's heart will be reflected in his countenance and demeanor, making the face to shine even in trial as Solomon reminds:

"The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" Proverbs 18:14.

A spirit that helps in infirmity is one that can ever be centered on walking according to His word, while rejoicing in the trials He sends to prove. A wounded spirit is one that cannot find joy in adversity, fighting against correction or trial and refusing to be lifted up, thereby allowing the flesh to pull one down and possibly others with him.

How we are helped by God's wisdom granted through Solomon in realizing much has been provided for His children. In return, He looks for an appreciative, rejoicing heart in the midst of trial as well as in blessings - a working together of faith and patience to create a right spirit pleasing to Him.

M.C.S.

FELLOWSHIP AND AN "ECCLESIAL RESOLUTION"  
(from Logos)

"In August 1992, the Austin (South) Ecclesia adopted an "Ecclesial Resolution" defining their practice of inter-ecclesial fellowship. They stated that, as a matter of policy, they do not limit their fellowship to brethren and sisters or ecclesias who meet on the Central basis of fellowship. This has to do both with visitors at their meetings and to their members visiting other ecclesias.

The exercise of fellowship as set forth in the Austin (South) Statement does not, in our view, conform to accepted practice in the brotherhood. We have, therefore, regretfully informed the Austin (South) Ecclesia that we cannot co-operate with them in fellowship so long as their present policy is in effect.

We have delayed the announcement of our decision until this time in the hope that the Austin (South) Ecclesia would alter its wrong position relative to inter-ecclesial fellowship.

The following ecclesias in Texas concur in this decision to withhold fellowship from the Austin (South) Ecclesia until the current situation is resolved: Abilene, Austin, Houston, North Houston, West Houston, Wichita Falls."

The Remnant's Comments

R. Roberts and those in unity with him withdrew from Suffolk Street Christadelphians on the issue of Partial Inspiration on the 12th June 1885. Two aspects were involved in this withdrawal - withdrawal from those who propagated the error, and also from those who, while not agreeing with this false doctrine, maintained a desire to still associate in fellowship with those in the error. Thus an important fellowship principle was defined, that is, of "guilt by association".

After this the only true way to resolve the division was for those in the wrong to repent and condemn the false teachers that they had upheld, and also themselves for upholding them. It did not happen.

In the process of time the demarkation line itself became blurred. An initial reunion (in 1920) occurred between the Fraternal Visitor Fellowship (Suffolk St.) and the "Up-And-Be-Doing Movement" in Britain, which had formed at the end of the nineteenth century over doctrinal differences. Of course it is easy to see why

Suffolk Street were prepared to do this, seeing they had continued to associate with doctrinal differences against which R. Roberts had taken his courageous stand in 1885. But there was ultimately to be a greater re-union; it is old history now that on the 17th February 1957 Temperance Hall (Central) and the Fraternal Visitor Fellowship (Suffolk Street) rejoined after a period of negotiation initiated largely by John Carter, the third editor of *The Christadelphian* magazine. This was achieved by majority vote, itself a dubious and unhappy situation for many, and brought about a secession of a minority calling themselves the Old Paths Fellowship, who were unconvinced that doctrines and practices which had been repudiated by Temperance Hall in 1885 had fully been put away. However the majority were quite pleased about the increase of their numbers as a result of this re-union, thus was set a weakening of that position on fellowship, taken previously by R. Roberts. Is it surprising then that the next step now by some, is a policy that they "do not limit their fellowship to brethren and sisters or ecclesias who meet on the Central basis of fellowship", and that this applies "both with visitors at their meeting and to their members visiting other ecclesias". So gradually a situation emerges which is undermining that original stand which defined religious association with upholders of error as being unacceptable to standards of the Truth. It is a natural consequence in a decline which has taught that moving away from the early concepts of the Pioneers on fellowship does not really matter.

**"OUR LORD, WHO HATH ENABLED ME"**

I Timothy 1:12.

Paul wrote his epistle to Timothy, whom he had left in Ephesus, near the end of his life, as a special warning and help for his younger brother's work:

"...that thou mightest charge some that they teach no other doctrine.

Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do."  
I Timothy 1:3-4.

Paul's concern was for his brethren in Ephesus lest they turn aside from the Truth. In love for them, he urged Timothy that he would strengthen them:

"According to the glorious gospel of the blessed God, which was committed to my trust." I Timothy 1:11.

We remember the wondrous way in which that gospel was committed to Paul as he was struck blind by a great light on his way to Damascus to persecute Jesus' followers. A voice from heaven said: "Saul, Saul, why persecutest thou me? (Acts 9:4) Paul asked, "Who art thou, Lord?" The Lord Jesus replied, "I am Jesus whom thou persecutest." Paul, awestruck, replied: "Lord, what wilt thou have me to do?" (Verse 6). And, Jesus told him. This miraculous event changed Paul's life. He no longer was to be a persecutor of Jesus and His disciples, but an apostle, one "sent", to proclaim "the glorious gospel of the blessed God". He was from that time:

"...a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

For I will shew him how great things he must suffer for my name's sake."  
Acts 9:15-16.

Paul, as he wrote to Timothy almost thirty years after this, had suffered many things for Jesus' sake as he faithfully ministered to that glorious gospel committed to his trust.

How was he able to do so, enduring continual hardship and often persecution? His words to Timothy make it very clear:

“...I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.”  
I Timothy 1:12.

Jesus “enabled” Paul. This word implies “helped” - by strength, power or mighty works. At the time of Paul’s conversion, there was sent to him a certain disciple, Ananias, who was directed to go to Paul with healing and instruction. His strengthening words were:

“...Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit.”

This was the enabling power that Paul knew as he went forth to preach the name of Jesus Christ and the kingdom of God. As an example, we are shown how that power worked:

“And God wrought special miracles by the hands of Paul.”  
Acts 19:11.

In all his trials and persecutions for the gospel’s sake, Paul experienced wondrous help:

“- - - the Lord stood with me, and strengthened (enabled) me; that by me the preaching might be fully known, and that all the Gentiles might hear: ...” II Timothy 4:17.

During the time of his ministry Paul suffered “a thorn in the flesh, the messenger of Satan to buffet me...” (II Corinthians 12:7). As often this must have been a hindrance, he sought relief from his Father in heaven on three occasions. The answer from above was:

“...My grace is sufficient for thee: for my strength is made perfect in weakness.” II Corinthians 12:9.

And Paul’s reaction?

“...Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”

Verse 9.

Jesus' power did indeed remain with Paul, as he confidently expressed for us:

"I can do all things through Christ which strengtheneth (enableth) me." Philippians 4:13.

This was Paul's strength, his trust in Jesus Christ, enabling, by giving power and authority to face whatever was required as God's "chosen vessel". He would be especially diligent in this work as he looked back upon his own early and unjust persecution of Christ's disciples, even as he confessed to Timothy of himself:

"Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." I Timothy 1:13.

The apostle in gratitude and humility responded to the great mercy - that enabling by the Almighty. His mind and determination was:

"...I will very gladly spend and be spent for you; ..." II Corinthians 12:15.

He yielded his entire life most willingly, being consumed in that work to which he was so mercifully called, and being given the necessary strength and guidance.

What trust, what resolute firmness, what zeal he revealed! It is an example for us in our efforts to give our lives to our Father in faith. Let us take earnest heed to the help shown by our Brother Paul's conviction:

"I can do all things through Christ which strengtheneth (enableth) me." Philippians 4:13.

If we believe in our hearts, what immeasurable power can be given by God through His Son Jesus Christ to help in the struggle to be, like Paul, faithful to God.

*J.A.DeF.*

## Signs of His coming and of the End of the World

“- - - there shall come in the last days scoffers - - - saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the Creation.”  
(2 Peter 3:3-4)

The day of respect for the Bible as the message of God, the Creator, has now virtually passed away. In the 19th century, the first day of the week saw the masses making their way to the various churches, and their children to the Sunday Schools. Towards the middle of the 20th century came a great change. There was a debate as to whether there should be religious instruction, or religious education, in the schools of the nation. It was largely decided that it was not a duty to present the Bible as true, but rather to explain its practices and teachings in a neutral way.

A new curriculum has now been formulated to give half the allotted teaching time to “Christianity” and the other half to other world religions. The explanation for half the time to “Christianity” because this has previously been the religion of the nation and has been an influence upon its developments.

The outcome of this trend will be to weaken regard for the Scriptures. The young will consider one religion to be as good as another, for it is unlikely that there will be criticism of other religions in a national curriculum, for fear of offending the minority ethnic groups, who on occasion have reacted very angrily to what they have deemed to be insult to their beliefs.

But what are these other beliefs? For example there is Buddhism which teaches that the True Law of Life is that “From Good must come Good; and from Evil must come Evil”! There is also Hinduism. Its peoples are the worshippers of trees, rivers, and spirits. Some believe that even trees and water and fire and certain vegetables have souls. If a man lives a bad life he might be born again in the body of a pig, a snake or a frog; even as a vegetable.

Then there is Confucianism which, concerning the creation, teaches that “Long, long ago, long before the world was created, there was ‘Nothing’”. That lasted for a long time. Then Something appeared. And out of Something P’an Ku was created. P’an Ku was big and very strong but he eventually died and his last groan became the thunder; and his last breath became the wind. His left eye became the sun; and his right eye the moon. The blood of his veins

the rivers, and his hair the forests and the flesh of his body the earth." These people believe that all dead persons are "gods".

Then there is Mohammedanism, whose prophet declared, "I, last of the Prophets, am sent with a sword! The sword is the key to heaven and hell; all who draw it in the name of the Faith will be rewarded!" To his followers after his death, Mohammed left his speeches or sermons, which were written down by one Abu Bekr, and gathered into a book, called The Koran, meaning "The Reading", this became the Scriptures of Islam.

Can any of these religious ideas be compared with the Bible? Undoubtedly the Bible transcends them all in its wisdom, its soundness, its marvellous language and the abundance of its message.

Why then in England the change in the curriculum? Because the time has come when there is veritably "a scoffing"; which science, falsely so called, has been generating for about a century, by its pseudo teachings concerning the Creation and the position of mankind therein (which admittedly are theories.) No wonder then the prevalent attitude summed up in the prophetic words of scripture of a time of disdain when it is said in effect, "Where is the promise of his coming? --- all things continue as they were from the beginning."

This lack of expectation fulfills the Scriptural prophecy and denotes that He is indeed near!

NEWS FROM THE ECCLESIAS

**HAMBURG, NEW YORK, *Corner Southwestern Blvd. & Pleasant Ave.***

Sundays: Breaking of Bread 11.30 a.m.  
Sunday School 1.45 p.m.  
Bible Class: Midweek: Forestville and Hamburg  
Alternate Week: Revelation Study

A remarkable deliverance has been granted to one here from the threatened loss of employment due to a stand for God's requirements. Also, the circumstances have provided a notable witness to God for which we rejoice. We are grateful for the prayers and counsel of all His house.

Monthly mailings to the general public continue with a small but encouraging response.

Supplications and special thoughts are with those in illness and trial, seeking healing and comfort according to our Father's will.

*J.A.DeF.*

**MANCHESTER, *Ryecroft Hall, Audenshaw.***

Sunday: Breaking of Bread 11.00 a.m.  
Thursday: Bible Class 7.15 p.m.

Interest amongst the people in Ireland in Biblical prophecy continues to be evident in their response to our advertising of the prophecy booklet. It is an encouragement to proceed with this work.