

MARCH 1966

A Monthly Magazine issued by

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"

AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

AM I MY BROTHER'S KEEPER?

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

NEWS FROM THE ECCLESIAS

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At the of Table the Lord

“Labour not for the meat which perisheth”

WE are reading John's record of the life of Jesus, and of His Words which were so full of the Spirit. John was close to the Lord Jesus, he loved Him, and so is able to convey to us an insight to His heart. How blessed we are that this record has been preserved for us, so that as we read, we can **hear** Jesus speaking. Many can and do read these words of John, but how few truly hear them, as if Jesus Himself were speaking! Let us listen to Jesus, much as John and the other disciples heard Him, and were moved in faith to forsake all to follow Him.

In John 6, we read of a great miracle: 5,000 were fed by the Lord Jesus after He had blessed the five loaves and two fishes. Can we put ourselves in the place of those who witnessed this miracle? To see 5,000 fed with only the five loaves and two fishes would be a marvellous thing; an exhibition of the wondrous power of God in the hand of Jesus. What effect did it have on those witnesses? Some said,

“ . . . This is of a truth that prophet that should come into the world. . . . ” (verse 14).

Others were not truly touched as we discern from Jesus' words:

“ Ye seek me, not because ye saw (perceive, understand, know—in the original) the miracles, but because ye did eat of the loaves, and were filled ” (verse 26).

Jesus had provided food for them; this was the most important in their eyes. They failed to perceive the power of the Spirit which manifested that this man was the Son of God, the One foretold in the prophets, who would come to bring redemption for all who believed on Him.

This, brethren and sisters, is a warning to ourselves, for we, too, are constituted flesh which cries out to be satisfied.

“ The Meat which Perisheth ”

Jesus knows our flesh, for He was flesh as well, and helps by His words.

“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you” (verse 27).

Labour, we find, means to toil, to work. How easy it is to put our greatest efforts into this life's needs, those things which are sometimes necessary, but often which are pleasing to the flesh, and then find that which is attained is as nothing. Jesus spoke in a parable to help. A rich man was greatly blessed with the increase of his fields and said, “I will pull down my barns, and build greater . . . and I will say to my soul, . . . Thou hast much goods laid up for many years; take thine ease. . . .” (Luke 12 : 16-23). How satisfied he was with his position, the fruit of his labours. But God said to him, “Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.” How willingly we sometimes are distracted from our labours to grow in the spiritual things by the needs of our natural being! How easy to be led away from Truth, for the flesh is very subtle, and is always there demanding that which satisfies its cravings. Jesus knowing this weakness, gives us the help of the parable—

“. . . take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment” (verses 22-23).

How prone, brethren and sisters, we are to forget this **great truth!**

There is so much that this life provides which pleases the flesh, that there is the constant temptation to seek it, rather than the spiritual meat which “endureth unto everlasting life.” To each there are attractions—food, clothing, position, respect of our neighbours, riches—all comforts! But let us measure these attractions by the measure which Jesus has given. Do these endure unto everlasting life? Or, are they temporal, easily lost if persisted in, hindering our hope for eternal life? With this means of judging, let us discern, brethren and sisters, where we are labouring, and be sure that our labours are for the “meat that endureth unto everlasting life.”

“My meat is to do the Will of Him that sent me”

Jesus' own life was a constant labour, a labour to overcome, to honour His Father's will; a labour for that meat which endureth. We read of His determination in John 4 : 34, where in answer to His disciples' question He said,

“ My meat is to do the will of him that sent me, and to finish his work.”

This was His sustenance during His life; this was what enabled Him to please His Father—to do His will, and to finish the work. In this labour, He was obedient in all things, even to death, when the work was finished—when victory over His flesh was achieved in

His cry, “ IT IS FINISHED.” How great that victory—how **vital**, so that there might be a Mediator, a Redeemer, the Hope of deliverance from our death nature. This victory was made possible by His spirit of, “ Not my will, but thy will be done.”

Now, what of ourselves? Having perceived the spirit of Jesus and its results, let us look into our own labours. Do they mainly provide for the natural man?

Do they substantially help us toward eternal life, or mostly contribute to the enjoyment or convenience of this life? What a searching exhortation, and perhaps to many of us, a condemning one, is found in Jesus’ words, “ Labour . . . for that meat which endureth unto everlasting life.”

“ Except the Lord build . . . they labour in vain ”

We have the example of many who have given their lives in the labour for that meat which endures, to help us, to sustain in our striving to that end. David is an outstanding example, to such an extent that it is witnessed that he was “ a man after God’s own heart.” In his heart was thanksgiving, rejoicing at the help given to him of God in his labouring. The expression of his heart is preserved for us in the Psalms, particularly perhaps in the “ Songs of Ascent ”—of going up to Zion. This was the essence of a life-time labour, a struggle to go on, determined to get to Zion in spite of the obstacles in the way. It is a struggle in which we, too, engage, brethren and sisters. Let us enter into David’s spirit as he laboured to go up, singing in his heart praise to God. Psalm 127 expresses his mind:

“ Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain.”

How futile our labours, or David’s, in any direction, unless it be under His guidance, His hand, His Spirit.

“ It is vain for you to rise up early, to sit up late, to eat the bread of sorrows . . . ”

All this great labour amounts to nothing if it is not in quest of meat that endureth unto everlasting life.”

If we are each day aware of this, discerning what our labours have accomplished that day, it will help us in our struggle toward that eternal life promised to those who overcome.

“ Wherefore do ye spend . . . for that which is not bread ”

In all generations since Adam, man has laboured because of the sentence placed upon him.

“ In the sweat of thy face shalt thou eat bread, till thou return unto the ground. . . . ” (Genesis 3 : 19).

We are sentenced to labour for our daily bread: but much more! We can in God’s mercy, labour for the Hope of redemption from this dying nature through Christ Jesus. All generations since, have this hope. Isaiah reminded his brethren,

“ Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me . . . incline your ear and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David ” (Isaiah 55 : 2-3).

Hearken, incline your ear, come unto me, hear—all this is the true labour! The labour for that meat which endures, which sustains us, as we reach out towards that Hope promised in the seed of the woman in Adam’s day.

“ Our soul loatheth this light bread ”

Unfortunately that “meat which endureth” is not naturally attractive to us. The flesh demands more exciting, more stimulating food. In the wilderness, Israel was led by God out of Egypt, redeemed from bondage, protected, in their wilderness journey of forty years.

He gave them bread from heaven, the Manna as their food, to lead them to Jesus, the true Bread from heaven. Yet we read in Numbers 21 : 5,

“ . . . wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul **loatheth this light bread.**”

The Manna did not cater for the tastes of the flesh; it was not so attractive as the bread of Egypt. It was to be life for them; it was truly the “meat that endureth unto eternal life”—yet it was loathed, they rebelled against it. How **could** they, we may say, But aren't we like that, too? Don't we naturally look to that which gives us pleasure, even if it may not be our eternal welfare? How needful then is Jesus' exhortation for us.

Let us look at others who have laboured. We are reading of Ezra, of a few who went with him back to Jerusalem to build again the temple of God. It was a hard labour, beset with danger as well as hardship, with adversaries on every hand to hinder the work. There were some Jews in Babylon who did not go with Ezra to this work. They may have contributed money or vessels, but they did not themselves join in the labour, for they may have preferred the relative ease of Babylon. Their hearts were not in the work—were not labouring with their brethren for the meat that endures.

“Lay not up . . . treasures on earth”

To help, Jesus exhorted His disciples and ourselves, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt . . . But lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also” (Matthew 6 : 19-21).

We must ask ourselves, brethren and sisters, **where is our heart?** Is it wholly in the hope promised—the hope of everlasting life?

J.A.DeF.



Christendom — and others — Astray (94)

The Warnings and Judgments of the Lord Jesus in the Letters to the Seven Ecclesias in Asia.

A CHRISTADELPHIAN correspondent greatly exercised by the false doctrine held and taught in that Body writes:

“I see no positive evidence that one is expected to leave the Body even though manifold errors are contained and are promoted within it. I rather get the impression that we are expected to stay within its orbit to be a living witness and a constant protestor against such things.

“In relation to the seven Asiatic Ecclesias I consider that they are seven stages revealing seven stages of the Truth. These lead from the near perfection of Ephesus to the total apostasy of Laodicea. At what stage in this gradual revelation does breaking point appear? In other words what is there therein shown to us that we should come out? Surely if this is expected of us then some revelation would appear.”

In reply it was said that the letter raised the fundamental question of how God requires evil to be dealt with in His Ecclesia that His Truth might be preserved. Let us be clear that we are dealing with evil which will not be repented of, that is with rebels in doctrine and practice.

As there is nothing so valuable in the earth as the Truth, the importance of this question cannot be exaggerated. The Truth will survive, when all present institutions, philosophies, and counterfeits have passed into the oblivion of eternal forgetfulness.

The Lord Jesus clearly establishes the method to be adopted for the dealing with evil of the kind mentioned in the Ecclesia.

It is made clear by the Lord Jesus that a brother who is trespassing is “perishing.” Where this is recognised there will not be all kinds of inducements made merely to get the erring to return to the meeting, but the endeavour will be made “to gain” him who is lost by enabling him to see his sin, that he might show acceptable repentance.

In view of the fact that the brother is “perishing” there will be no delay in carrying out what Jesus clearly commands to “gain” the brother. Jesus gives three steps for this work. The sinning

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brother must be seen “alone.” If there is failure to “gain,” that is failure to bring about forsaking of the evil doctrine or practice, then “two or three witnesses” must be taken. First to try “to gain”; next to have every word established if it should be necessary to seek the Ecclesia’s help. If the “witnesses” do not succeed in converting the rebel, then Jesus commands “to tell it unto the Ecclesia.” Now the Ecclesia are required to add their admonition to that of the “witnesses” (the “second admonition”). There must be no wasting of time or parleying with the evil. Undue delay will only result in the evil spreading like leaven. It will soon be discovered by the reply from the erring, or the absence of a reply, whether he is “hearing” or not. If these three divinely ordained appeals are rejected, then the erring must be cut off; to become, as Jesus says, as the “heathen man and the publican,” that is as the world.

The Spirit through the Apostle Paul establishes the same method for dealing with evil-doers who are rebels:

“Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump.” 1 Corinthians 5 : 6-7.

To the Galatian Ecclesia he gave this warning:

“Ye did run well; who did hinder you that ye should not obey the truth? This persuasian cometh not of him that calleth you. A little leaven leaveneth the whole lump. I would they were even **cut off** which trouble you.” Galatians 5 : 7-9 and 12.

The imperative necessity of removing the sin of rebellion from the “Body” is further given:

“If any man teach otherwise, and consent not to the wholesome words, even the words of our Lord Jesus Christ . . . From such withdraw thyself.” 1 Timothy 6 : 3-5.

Other commands endorsing the same principle for dealing with the evil rebellion will be found in 2 Thessalonians 3 : 6 and verses 14 and 15, Titus 3, verse 10.

The burden of the messages of Christ and Paul is: “Remove the evil by cutting off offending members who refuse to repent; or the Body will quickly perish.”

History has fully vindicated what would happen if the warnings of the Lord Jesus and the Apostles were neglected. It was not long after the days of the Apostle Paul that evil began to spread like leaven, gradually, insidiously, until within a relatively short time the "Body" became the counterfeit of the Truth, the iniquitous system of Christendom, which denied by doctrine and practice the whole fabric of truth; by believing in much of the darkness of paganism, and engaging in strife, bloodshed and what Christendom were pleased to call "holy wars."

The voice of God supported by the voice of history is a clarion call to depart from those who are evil-doers, who are unrelenting rebels. In view of this divine call and evidence who would dare to say it is right to stay with the evil? Let us see how God, Himself, views those who for reasons of friendship or any other feel they must stay with the evil.

Is it right to stay with the evil?

The Doctrine of Fellowship.

At baptism a man condemns the world as evil, as being "without God," that is unworthy of His fellowship. To be baptised and stay with the world, trying to convert those in Churches and Chapels, might appear very charitable, but would be a complete denial of God, and His call from darkness to light. The act of baptism, amongst other things, endorses God's views of the world; that it is evil and astray from God, and that separation from evil is vital.

If evil arises in the Body, is it any less evil? Again, may it be remarked that we are dealing with evil by those who refuse to repent, that is with rebels. If we elect to stay with rebels can we truly say that we can at the same time be with God? If we "break bread" with rebels, saying that we are at one with them, can we sincerely say that we are at one with God? The answer to these questions is quite obvious. We cannot be at one with God and at one with rebels. The Apostle John shows that transgressors who will not repent, have not God and must not be received into the "house" nor be bidden "God speed." He adds:

"For he that biddeth him God speed is partaker of his evil deeds." 3 John 11.

The choice before the earnest seeker of the Truth is a simple one: To stay with the rebels and be denied the fellowship of God, or to depart from the rebels and find the fellowship of God. Obviously

to stay with the rebels, although protesting, does not separate one from the sin of rebellion, and will only result in such an one being overwhelmed by the powerful and swirling waters of the mounting evil tide; powerless to save himself, and powerless to save others.

It was thought before attempting to answer your question that it would be wise to have the divine background showing the principles which have been laid down for dealing with malignant evil.

The Letters to the Seven Ecclesias in Asia.

A fact that is generally overlooked in considering these letters is to regard each separately, instead of noting that all the seven letters were sent to each Ecclesia. This is shown in what John records:

“What thou seest, write in a book, and send it unto the **seven** Ecclesias which are in Asia.” Revelation 1 : 11.

This is why each letter concludes with the message:

“He that hath an ear, let him hear what the spirit saith unto the Ecclesias.”

Note that the message of each letter is to be heard not only by the one Ecclesia to whom the letter was sent but by all the “Ecclesias.” The letters discover various evils that they might be dealt with, and not condoned. The warnings were urgent and clear.

To **Ephesus** Jesus said:

“Remember therefore from whence thou art fallen, and repent, . . . or else I will come unto thee **quickly**, and remove thy candlestick out of his place except thou repent.”

Revelation 2 : 5.

We must believe these words of Jesus, that unless there were repentance He would come quickly and take the lightstand from them. He would not brook any delay. Faithful brethren and sisters would bow to the command of Jesus even if it meant separating from the unfaithful in accordance with the principles already considered.

This is what seems to have happened at **Smyrna**, for here Jesus says to this Ecclesia:

“I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.” Revelation 2 : 9.

It cannot be imagined that the synagogue of Satan was part of the Ecclesia. Neither will it be thought that the meeting place of the adversary would call itself the "Synagogue of Satan." Obviously in Smyrna there had been a division from those who said they were "Jews but were not." How significant is this expression as emphasizing separation from those who claimed to be "Jews inwardly," but were unfaithful.

In **Pergamos** there had been a faithful stand for the Truth, but now Jesus had a "few things against them." There were some "holding" the doctrine of the Nicolaitans. Jesus did not excuse them as long as they would not teach false doctrine. He knew that "holding" false doctrine would soon lead to the teaching of false doctrine. How dreadful it must appear in the eyes of Jesus, that at the present time admittedly false doctrine can be tolerated and all that is necessary is to pass a resolution, which in a scriptural sense means nothing, such as:

"That Adam was the first created human being, from the dust of the ground; and that the serpent was literal. We do not welcome brethren on our platform whose beliefs are otherwise."

Could there be clearer evidence of some "holding" false doctrine? Now let us listen to what Jesus says in such a case.

"Repent or else I will come unto thee **quickly**, and will fight against them with the sword of my mouth." Revelation 2:16.

Supposing repentance were not forthcoming by those "holding" false doctrine? What then? Which side would the faithful brother or sister take—**quickly**? To stay with the evil or be with Jesus? He could not stay with the evil and still have Jesus, for those whom Jesus "fights" are obviously against Him.

This was the particular message to Pergamos, but please remember it went as the counsel of Jesus to **all** the Ecclesias.

In the letter to **Thyatira** not only was false doctrine "held" by some, but also taught. How quickly the "teaching" follows the "holding" of false doctrine. Jesus says:

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess to teach and to seduce my servants to commit

fornication, and to eat things sacrificed to idols." Revelation 2 : 20.

"Fornication"—the mixing of the holy with the unholy, of those in the Truth with the world, even to the point of joining in what the world calls their "worship"—the partaking of 'things sacrificed unto idols."

A certain time was given by Jesus for those who had become Jezebelites to repent but they refused. They were rebels. Now the letter from Jesus presented a clear issue: To remain with the Jezebelites and know that any increase was only born to die; or to separate and be with Jesus, for Jesus will never dwell with those who are like Jezebel. This explains why Jesus speaks of some in Thyatira as the "Rest in Thyatira," because they were to separate from the Jezebelites refusing to partake of the evil. Jesus adds a timely warning:

"All the Ecclesias shall know that I am he which searcheth the reins and the hearts." Revelation 2 : 23.

How would this be known except by an exposure of the Jezebelites with separation from them? None who was faithful would dare to stay with the evil, after what Jesus had said. How could the faithful remain with the Jezebelites? If they did, then it is clear they would only be condemned by Jesus

The letter to **Sardis** has been used by the apologists for error for as long as can be remembered. "What about the few names in Sardis?"—has been the parrot-cry of those unwilling to withdraw from rebels. It requires only a little care to see that Jesus in this letter is insisting on withdrawal from rebels. The Ecclesia was informed by Jesus that it was "dead." There is no life in a dead body. Hence Jesus had now left this Ecclesia. Those who are "Jews inwardly" should know from the Law that the dead are "defiling" (Numbers 19 : 11). It would have been impossible to stay with the evil, with the dead, without being defiled. There were a "few," weak, and in need of strength who heeded the divine warning. They were those who "had not defiled their garments," and had the approval of Jesus. Words could not be clearer to show that these must have left the "dead," and certainly could never have stayed with the evil, with the dead, without becoming "defiled." Had they stayed with the dead not only would they have become "defiled," but they would have lost the "life," the Christ.

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The letter to Laodicea shows how an Ecclesia can become utterly corrupt, and yet be so blind as to think themselves as prosperous in the Truth as they are in material "goods." To believe themselves "clothed upon with Christ," and yet to be discovered by Jesus as "naked."

This Ecclesia, poor in its prosperity, blind in its claim to see, miserable in its self-sufficiency, had no part in the Body of Christ, for Jesus says: "I will spue thee out of my mouth." Jesus likens such an Ecclesia to the ejecta of the human body. Who could possibly stay with such? Only "dogs" return to their own vomit. The figure could not be more powerful to express revulsion to rich and complacent rebels. Consider, too, where is Jesus—inside such an Ecclesia or outside? He says:

"Behold I stand at the door and knock." Revelation 3 : 20.

A person knocking at a door is **outside**. This tells us that Jesus was **not inside**. Then to stay with the rebels such as were in Laodicea consigns one to the camp of the unclothed, to those without the covering of Jesus.

Many present Christadelphians say they are in the Laodicean state. Let them be their own judges. Christ shows that He is not with such, and that duty to Him, requires repentance which must be shown by leaving the nauseating corruption. Then the promise is that to such an one (not to the Ecclesia who are past hope of redemption)

"I will come in to him, and will sup with him, and he with me." Revelation 3 : 20.

It is hoped that this detailed consideration of the letters, taken collectively, remembering they were sent to **all** the Ecclesias, will show that there is no doubt as to what Jesus requires of those who become aware of evil in their Ecclesia.

If repentance is not **quickly** forthcoming there must be separation to be with Christ. Failure to do this meant—in **Ephesus** the loss of the lightstand, the loss of the Christ and the Truth; in **Pergamos** being hostile to Christ and becoming His enemies; in **Thyatira** being condemned with Jezebel, and so devoid of the Spirit of Christ that can give any increase; in **Sardis** remaining in the cold, dark tomb of the dead where Christ is not; in **Laodicea** being part of the sickly substance utterly nauseating to Jesus.

Maybe, now, the words of the Apostle Paul will have a warmth and welcome not previously felt:

“God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.

Wherefore **come out** from among them, and be ye **separate**, saith the Lord, and touch not the unclean thing; and I will receive you,

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Corinthians 6 : 16-18.

It is hoped that this merciful appeal with the life that it promises will not go unheeded.

(to be continued . . .)

“Am I my brother’s keeper?”

Genesis 4, v. 9.

“And the Lord said unto Cain, Where is Abel, thy brother, and he said, I know not. Am I, my brother’s keeper?”

THE attitude of Cain after he had slain his brother was clearly not one of remorse, it was rather one of arrogance. It is the attitude of all who follow the way of the serpent seed, containing all the evil of the flesh, in opposition to that which is righteous. Like the serpent, it is untruthful, and a murderer from the beginning.

The question, “Am I my brother’s keeper” has rung down the ages, through the lips of all those who wished to shed themselves of the responsibility of their brother’s welfare. Not only has this been seen amongst those following the way of Cain, but also, it has been noted amongst those claiming the love of God and His Son. Amongst the unrighteous, this attitude of the flesh is not out of place, but when noted amongst those claiming righteousness, it is a sad condition. What says the Word of God?

We look at Abraham’s attitude towards his nephew Lot. Did the Patriarch lose all interest in Lot’s welfare after he had settled in Sodom, the land of his choice?

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In Genesis, chapter 14, we read of how Lot and his family were embroiled in the war of the kings in the vale of Siddim.

“ And they took Lot, Abraham’s brother’s son, who dwelt in Sodom and his goods and departed ” (verse 12).

The news was conveyed to Abraham by one who had escaped, as he dwelt in the Plain of Mamre. The Patriarch immediately assembled his forces and rescued his nephew.

“ And he brought back all the goods, and also brought again his brother Lot and his goods and the women also and the people ” (verse 16).

Abraham, we read, was greatly blessed because of his deed, for afterwards he met Melchisedec, the King-Priest of Salem (verse 18-20). Being a sojourner, he did not look for any rewards after the flesh, for he saw in Melchisedec’s blessing a far greater reward.

Again in Genesis, chapter 18, we read that Sodom and Gomorrah were condemned to destruction. Once again Abraham intercedes with the Lord God on Lot’s behalf. In this great prayer we see how he pleads for the salvation of the righteous, even to ten people.

We read in chapter 19 of how Lot and his family were rescued. In both these incidents, we do not hear Abraham say, “ Am I my brother’s keeper,” instead he acts accordingly and his brother’s salvation is assured each time.

Let us consider the Law of God, through Moses. As we have often noted, it is founded upon two great themes. The Love of God and the love of the neighbour as one’s self. The first four of the Ten Commandments deal with the Love of God, the last six deal with One’s attitude to others. The Israelite was taught responsibility to his brother, to his neighbour and to his neighbour’s goods and fields. Let us note a few examples.

Ex. 21, vv. 33-34: “ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein, the owner of the pit shall make it good, and give money unto the owner of them, and the dead beast shall be his.”

Ex. 22, vv. 5-6: “ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man’s field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

If fire break out, and catch in thorns so that the stacks of corn, or the standing corn, of the field, be consumed therewith; he that kindled the fire, shall surely make restitution."

Ex. 22, vv. 14-15: "And if a man borrow ought of his neighbour, and it be hurt or die, the owner thereof be not with it, he shall surely make it good.

But if the owner thereof be with it, he shall not make it good; If it be an hired thing, it came for his hire."

Ex. 23, vv. 4-5: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him.."

Can we not thus see that to ask, "Am I my brother's keeper?" is an open defiance of God's Law.

How often did Moses intercede for his people in spite of their stiff-necked condition? Again we note David's concern not only for his friends but also for those who opposed him.

We consider the Lord Jesus, whose very life's work during His ministry is connected with His responsibility towards His brethren. Did not He say, "Greater love hath no man than he who laid down his life for his friends?" The theme is carried forward into the Apostolic era, as we listen to the Apostle James, chapter 2, vv. 14-16.

"What does it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?"

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?"

The Apostle John adds his great testimony.

1 John 3, vv. 10-12: "In this the children of God are manifest, and the children of the devil, whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

For this is the message ye have heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother.

And wherefore slew he him? Because his own works were evil, and his brother's righteous."

And again at verses 16-17: "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.

But whoso hath this world's good ("bios"-life) and seeth his brother have need, and shutteth up his bowels of compassion from him, How dwelleth the love of God in him?"

"Am I my brother's keeper?" In view of the testimony of God's Word—we must say—

"We Are."

J.S.R.

"The Signs of His Coming and of the end of the world"

"AND THE KINGS OF THE EARTH, WHO HAVE COMMITTED FORNICATION AND LIVED DELICIOUSLY WITH HER, SHALL BEWAIL HER, AND LAMENT FOR HER, WHEN THEY SHALL SEE THE SMOKE OF HER BURNING,

STANDING AFAR OFF FOR THE FEAR OF HER TORMENT, SAYING, ALAS, ALAS THAT GREAT CITY BABYLON, THAT MIGHTY CITY! FOR IN ONE HOUR IS THY JUDGMENT COME. AND THE MERCHANTS OF THE EARTH SHALL WEEP AND MOURN OVER HER; FOR NO MAN BUYETH THEIR MERCHANDISE ANY MORE."

(Rev. 18, vv. 9-11.)

A CENTURY and a half ago when Napoleon entered Rome there was no universal lamentation over the shaking events that had overtaken the ancient city.

As the nineteenth century progressed it can also be said that if a similar event had occurred the world at large would not have been greatly perturbed or alarmed.

Rome, however, is now assuming greater importance in the world, reminding of its influence in the past. The Common Market endeavours of Western European countries brought the name of the city to the forefront in the scheme which has been termed the treaty of Rome.

THE REMNANT

The time is coming when the city will be exalted to an eminence higher than that of its ancient glory, when it will then say in its heart, through world recognition of its importance:—

“I sit a queen, and am no widow, and shall see no sorrow.”

(Rev. 18, v. 7.)

Present world events speak of a trend to such an exaltation. The days of mourning; of the wearing of the widow's weeds of Napoleonic subjugation and of other humbling events that have passed over the city and over the Vatican, will be thought to have gone for ever. “I sit a queen . . . and shall see no sorrow,” will be the dominating thought. The world at her feet, what will she have to fear?

The pronouncement of God, however, is that at such a time of confidence and exaltation the pride of the city shall be brought low:—

“Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.”

(Rev. 18, v. 8.)

At the time of writing preparations are being made for the visit of the present Archbishop of Canterbury to Rome following the example of the previous Archbishop. The journey is due to take place in March and the leader of the Anglican church referring to the arrangement has said, “I know that your prayers will surround my visit, that it may serve truth and unity.” So one Archbishop of Canterbury is seen to be following another on the road to Rome. The question that such news provokes may be expressed in the phrase, Is the pace quickening for a return by the English Church to the Roman fold?

There is no doubt about the fact that the present Pope has advertised the Roman Church and elevated world regard for the Vatican. He gained the headlines when he made his pilgrimage to the Holy Land. Then there were his trips to India and also the United States. The world was impressed. In a spectacular way it seemed that the Pope was showing his care for the poor and the ignorant of the East, and his desire to participate in the schemes of the west for world peace.

Then in January came the eight days of prayers for Christian unity to be said in Rome and in other cities throughout the world.

THE REMNANT

For the Anglicans—"So that the Catholic tradition which survives in Anglicanism increases and prevails and that it may lead them back to accepting the primacy of the Pope . . . so that the Anglicans may transmit their ecumenical activities and instil in Protestants the orientation towards the mystery of the Universal Church . . ."

For all Christians—" . . . So that the World Council of Churches will know how to direct its members . . . so that the Catholic Church and the World Council of Churches may efficaciously work together."

For the Orthodox—" . . . So that the separated Armenian, Syrian, Coptic and Ethiopian churches agree with the Orthodox and with us on the doctrine of Christology; so that the Catholics may know the Eastern Churches and the faithful of those churches may know the true face of the Roman Church . . ."

For all Protestants—"So that the Protestants may realise that the Catholic Church, under the rule of the Pope and the hierarchy is the same Church which was born the day of Pentecost; so that they may recognise in the worship of the Madonna an authentic development of the Gospel message . . ."

For the Italian Protestants—" . . . So that they are able to discern in our dogmas the teachings of the Gospel; so that their anguished souls which seek Christ's truth and His consolation may be illuminated in to discovering the true nature of the Mother Church."

For the Jews—"So that 'the chosen people' may be illuminated in order that they recognise in the Christian faith the fulfilment of the Old Testament."

Following this news came the headline that — "Italian Communists follow in Vatican Council's footsteps." The eleventh Italian Communist Party Congress opened with a sermon which was 89 pages long and lasted more than four hours. In the address it was stated that, "The Italian Communist Party was pleased that the Roman Catholic Church in its Council had followed the same ideals which have guided the Communists in their struggles over the years. Now the party was ready to begin political dialogue with the Catholics, bypassing the Christian Democratic Party, so that together they may build a better world."

Some significant points from the speech were as follows:—

“Let us not forget that a new society will not be only as we Communists want it but also as others who work for its creation want it.

Italy should seek a neutrality parallel to the neutrality of the Church which is above the political blocks.

We consider the Concordat between Italy and the Holy See as a permanent principle. As we are opposed to the Church-dominated State, so are we opposed to State-sponsored atheism.”

These things are evidences of the trend, and speak for themselves. They tell of the terms which the Papacy requires to be accepted of those who would return to the Roman fold. They speak of the desire of the Vatican to attain unto world leadership. They show a movement towards secular and religious alliance, and hint at a remarkable change in communistic attitude towards the Vatican.

As such things develop, Rome will become more and more esteemed, more and more an admiration; so that when the judgment foretold by scripture is fulfilled, it will be to the nations a world calamity.

They shall “. . . bewail her, and lament for her . . . shall weep and mourn over her . . .”

D.L.

News from the Ecclesias

Eden, New York. Grange Hall, Church Street.

Sundays: Breaking of Bread 11.30. Sunday School 1.30 p.m.
Bible Class: Midweek Forestville and Orchard Park.
Revelation Study alternate weeks.

As God wills, it is a continued duty and privilege to witness to Truth, especially as correspondence with Christadelphians and others continues.

We fellowship, too, the labour in special work in England. A just and righteous God warns and instructs, requiring the witnesses to be faithful.

In never-ceasing supplications, we are with those who are ill and troubled.

J.A.DeF.

Manchester. Memorial Hall, M.A.P.S. Building, Albert Square, Manchester.

Sundays: Breaking of Bread 11.30 a.m. Lecture 3.15 p.m.
Thursday, 7.15 p.m., Onward Hall, Deansgate.
Saturday Bible Class 3.45 p.m. For dates please refer to plan.

One of the most refreshing experiences is to minister to those whose minds are opening to the light of the Truth. In this work of giving the water of life to those whose sole desire is to put an end to thirsting, is indeed a great privilege and blessing. "He that watereth shall be watered also himself." Those who are engaged in this work know how true this is, and how great is the benefit received; for only the Truth can provide the waters which really satisfy and end the continual and fruitless searching.

It is hoped that correspondents who deplore the apostasy of today will turn to the living Truth while there is opportunity. The living should seek unto God and not unto the dead.

We have been very pleased to have the company of Sister Theresa Williams from Criccieth. W.V.B.

Newtownards, Co. Down, N. Ireland.

Breaking of Bread: Sundays, 11.30 a.m. Sunday School 2.0 p.m. Bible Class, Wednesday.

We have again received word of appreciation from some who receive the magazine and we hope that their further study of the contents will lead to discussion. How merciful God is that He yet allows time. How anxious the troubled mind should be to take advantage of it, to seek His Peace—and we, to redeem what time we have.

Sister Nancy Pinkerton is looking forward, all being well, to the Manchester fraternal when she hopes to travel to England.

J.P.

Nottingham, Meadows Community Centre, Kirkwhite Street.

Sunday: Breaking of Bread, 11.0 a.m. Eureka and Prophecies studied. Tuesdays, Bible Class, 7.30 p.m.

Since our last news there have been some difficulties and trying experiences, attendances have been reduced because of illness among our members, bringing home to us the lesson of how frail we are at best. We are grateful for the help we receive from the Brethren, especially from those who visited us since our last correspondence.

S.E.