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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"

AT THE TABLE OF THE LORD

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

THE TITLES OF THE PSALMS

CORRESPONDENCE

NEWS FROM THE ECCLESIAS

All Communications

W. V. Butterfield
16 Westfield Road,
Cheadle Hulme
Stockport, England

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

At the Table of the Lord

“My Son . . .”

WE are given in the Proverbs, a very particular sense of the Almighty’s wisdom—simple and practical—that we might profit. It is given in the love of The Father for His Children. We read often in these Proverbs the words, “My Son . . .”—a sign to us of the feeling in God’s heart toward His people ; the love that a true father has for his son. What a close association there is between a righteous father and his son. The father loves the son, cares for him, protects him, corrects him, keeps an eye on him ; is sad when he is doing wrong—rejoices when right is done. This is a token of the love and care of God for His children. Each time the Spirit utters the words, “My son . . .” in the Proverbs, it is showing this love God has toward His sons.

“Behold what manner of love . . .”

Who are His sons—who are permitted so great blessings ? We find help in this question in I John 3 : 1-3 :

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, **we shall be like him** ; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.”

“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.” (verse 10)

Indeed, brethren and sisters, what manner of love has been bestowed upon us, that we have been privileged to be called the Sons of God—a great blessing and a grave responsibility ! It is readily manifest who are the sons of God, and who are the children of the flesh—by the desire of those called to be sons, to do that which pleases their Father, to do righteousness. The children of the flesh—of the serpent—will not, indeed cannot, do righteously.

God searches our hearts to see if we will do righteously—if we will obey Him, striving to be even as The Son, the Lord Jesus, who did so fully. For we are called to “conform to the image of His Son, that he might be the first born among many brethren.” Jesus IS the First-born Son. God has granted Him, as a covering, a Mediator,

a Redeemer, that many who are striving to conform to His image might become sons, as well. What a struggle it is, this striving to conform to His image—none can do so fully ; yet in our love for the Father, we must struggle to do so, grateful for the blessing.

Do we appreciate the position, brethren and sisters, to be so called ? How great it is ! ” He has called a few, those whom He knows can respond, and has united them to Himself. His care, His blessing, His love is with such from their rising from the waters of baptism as sons, and continues as the struggle to conform goes on. He is ever there as The Father, to help. It is of this love, we are reading in the Proverbs.

“ My Son . . . ” How much gentle love is expressed in these two words of God ; the outpouring of a Father. Because of this, the Father’s instruction for His sons is to help, to strengthen, to build up. Let us strive to discern the love expressed here so clearly for us.

“ Hear the instruction of thy Father . . . ”

In Proverbs 1 : 8, we read :

‘ My son, hear the instruction of thy father, and forsake not the law of thy mother.’

Instruction—the word means chastisement, correction, discipline. It is the restraint God places upon His children for their good. He shows us what we’re naturally like ; how often we fail to uphold His desire. By his instruction, he warns us of the consequences of failure. A father chastens, instructs his son, because he loves him and wants him to be blessed. So it is with God. Further help is found in Proverbs 23 : 12-15 :

“ Apply thine heart unto instruction, and thine ears to the words of knowledge. Withhold not correction from the child : for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.”

How vital then is this correction ! God is not advocating flogging—though in some cases it might be necessary. Rather, He is reminding of One who, submitting to the rod of correction Himself, has become a rod and staff for all who would submit to Him. He is the correcting, guiding, and chastening spirit in love.

The Proverb continues (verses 15-16) :

“ My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice, when thy lips speak right things.”

THE REMNANT

Can we grasp that God, the Almighty in heaven, rejoices when we as His sons speak right things—when our heart is wise, because of receiving His instruction? Does it not help us to see His love expressed in, “My son, hear the instruction of thy father . . .”?

We remember God’s words concerning His Son Jesus: “This is my beloved Son, in whom I am well pleased.” He could say this because Jesus did hear the instruction of His Father. If only we can hear, so that He feels the same way about us—“well pleased.”

“My son, if sinners entice thee . . .”

“My son, if sinners entice thee, consent thou not.”

“My son, walk not thou in the way with them; refrain thy foot from their path.” (Proverbs 1 : 10, 15)

God knows we will be enticed by sinners as they attempt to pull down the sons of God to their own level, and so He warns “consent thou not.” Be not willing! How easily we are enticed, tempted to do those things which please **self** rather than please God. It takes strength not to be enticed; not to consent; not to be willing to go with them; to walk in the way with them. His instruction is “refrain thy foot from their path.” Their path is the broad way which leads to destruction. If we go with them, we, too, go to destruction. One cannot walk in the broad way with sinners, and at the same time walk in the narrow way with God; for the two are worlds apart. We have the record of one who walked with God, in Hebrews 11 : 5-6.

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, **that he pleased God** (as a cherished son, we would believe).

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

FAITH—this is the key to being a true son of God. We know the faith that a son has in a righteous father, trusting him, coming to him for every need—for counsel, for comfort, for strength when tempted.

Let us, brethren and sisters, dwell in that faith, and we shall never lack whatever is best for us, for He knows our every need.

“ My son, if thou wilt receive my words . . . ”

The Almighty in His wisdom continues, “. . . receive my words, and hide my commandments with thee. . . Then shalt thou understand the fear of the Lord, and find the knowledge of God.” (Proverbs 2 : 1, 5)

The Father’s words—how good and right they are for us. They express His love, are a token of the bond between. We think of a father walking with his son—the words spoken by the father would be to help the son, to bring him closer ; to impart to him the wisdom that he, as a father knows. When he instructs, it is for his protection, to save from danger. So it is with the Father. He perfectly instructs ; not to hurt, nor to condemn, but to build up, to teach, to warn, to bring closer. When we do receive His words, allow them to enter our hearts, perceive the love they express—we begin to “ find the knowledge of God,” find that He is indeed like a Father, loving us. With that knowledge of Him, comes fear—a reverence, a fear to offend, to cause sorrow, or arouse His displeasure.

“ My son, forget not my law . . . ”

These words in Proverbs 3 : 1, are a reminder to us that His Law must be ever in our hearts, and consequently, in our minds. “. . . let thine heart keep my commandments.” If that law is written in the heart, because the heart is touched, how could we forget His Law ? Yet, how easily we can forget when enticed. When a son is away from his father’s presence, he is more easily tempted ; for then he can more easily forget his father’s commands. And perhaps, too, may feel his father will not find out.

With the Father, if we realise we are never out of His sight, never away from His love, His protection, will we forget, if His Law is in our hearts ? Written there because we realise His love which it expresses ? His Law is valued for the protection, the hedge that it is, cutting off the flesh and helping the heart to be truly circumcised.

“ My son, despise not the chastening of the Lord . . . ”

To despise is to spurn, to abhor, to refuse, to reject. If the chastening is given by God, because of His love for us as sons, to despise it, is to reject His love. We remember Paul’s help in Hebrews 12 : 5-11, when he quotes from Proverbs :

“ Ye have forgotten the exhortation which speaketh unto you as unto children (sons), My son, despise not the chastening of

the Lord . . . For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”

This is His love—let us not despise it.

We know that “. . . no chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”

We indeed do not like it—naturally—but appreciating it is the expression of His love, for us, as sons, let us be exercised by it, to be more pleasing—more like **the Son**, to whose image we are struggling to conform.

We could go on throughout the Proverbs, receiving the love expressed in these words, “My son . . .” Its message perhaps is summed up for us in Proverbs 23 : 26,

“ My son, **give me thine heart . . .** ”

This is the basis of the bond which exists between the Father and His sons ; their hearts belong to Him, offered up, given freely, without reservation, and rejoicing at the privilege. If this is the bond, then heart speaks to heart in a fellowship unknown to the world. This was the fellowship between Jesus and His Father, who now is joined to Him eternally.

If we can conform to His image, we have the hope of eternal fellowship, unmarred by any weakness of the flesh, for it will be gone.

What blessing this fellowship is—this position as sons, the children of God ! In our portion in Numbers 6, we have read how God commanded Aaron to bless His children :

“ The Lord bless thee, and keep thee : The Lord make his face to shine upon thee, and be gracious unto thee : The Lord lift up his countenance upon thee, and give thee peace.”

(verses 24-26)

How well these God-given words express the Father’s love and care for His sons—for us, if we heed and value His words, “ My son . . . ”

J.A.DeF.

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

“ THE BURDEN WHICH HABAKKUK THE PROPHET DID SEE. O LORD, HOW LONG SHALL I CRY, AND THOU WILT NOT HEAR ! EVEN CRY OUT UNTO THEE OF VIOLENCE, AND THOU WILT NOT SAVE ! WHY DOST THOU SHOW ME INIQUITY, AND CAUSE ME TO BEHOLD GRIEVANCE ? FOR SPOILING AND VIOLENCE ARE BEFORE ME : AND THERE ARE THAT RAISE UP STRIFE AND CONTENTION.” (Habakkuk 1 vs. 1-3)

AS the spirit moved the prophet to write the above words he became in his feelings the spokesman for all “ the meek of the earth.” The message of Habakkuk has a particular meaning for the present time for never has there been such a trend towards violence as a result of spoiling and grievance ; and amongst those who falsely claim to be the people of God there is continually “ strife and contention ”. The words of the prophet are in context with the divine declaration :

“ Behold ye among the nations, and regard, and wonder marvellously ; for I will work a work in your days, which ye will not believe, though it be told you.

“ For, lo, I raise up . . . that bitter and hasty nation, which shall march through the breadth of the land . . . ” (Habakkuk 1 vs. 5-6)

The strife and violence of the present time is a sign of the end. The Northern Power will march through the land of Israel in these times of spoiling and grievance.

“ How do we tackle this aggressive madness erupting all over the world ? ” was asked by a British politician recently through the medium of the national press. “ The shooting of Robert Kennedy, Vietnam, Biafra, Indian riots, Chinese violence, all seem inexplicable, (the politician commented). If the Indians fought for the food they have not got, I could understand it. Indeed, I can understand the wretched Biafrans preferring battle to massacre. But this love of violence without cause or purpose, where is its root ? —If students in Paris burn cars, and students in Rome riot to express some puerile solidarity, who can be sure where they would stop ? Steel-helmeted riot police, beatings, denunciations, sheer maverick destruction, they look horribly like the symptoms of a disease which we all carry around. The disease of violence. Violence is irrational. Once started, it becomes self-destructive. If the

Nigerians possessed atomic or nuclear weapons, I fear they would use them, and hang the consequences—(the politician concluded his remarks with a misguided appeal)—The main lesson remains clear : we must not attempt either to abolish the aggressive instinct or worship it. We must try to prevent it escalating from brute violence in Paris, Berlin, Rome or Peking to brute violence on an international scale with either conventional or nuclear weapons.”

Such a comment has obviously been thoughtfully written : it ably describes the malady in human relationships at the present time, but does not provide an effective prescription. It is only the Truth that can offer comfort and explain the reason for world-wide unrest. Only the Truth can appeal with a wisdom in which lies the true hope of deliverance :

“ Seek ye the Lord, all ye meek of the earth, which have wrought His judgment ; seek righteousness, seek meekness : it may be ye shall be hid in the day of the Lord’s anger.”

(Zephaniah 2 v 3)

The politician, as stated already, was sensitive to the situation his attempts to voice the reason why and suggest the answer to it also prompted him to write as follows :

“ From the days of the most primitive club or sling, he (man) has steadily advanced his means of destruction without any instinct for their proper use. We have now raised our instincts into a system of morality. To say this is not to deprecate morality, not to impugn any divine origin it may have. It would surely be strange if God instituted a system of instincts wholly opposed to morality. But if morality is linked with instincts, then we should try to make the two forces march more and more in step. When it comes to aggression, for instance, we should not pretend that it can be wholly eliminated. Nor should we swing to the opposite extreme and hold that the fight must be to the death. Yet we are in exactly this situation ; on the one hand we assert that all aggression is evil, on the other that the ultimate indignity is to run away—If we understand our situation and instincts better, that in itself will make them easier to curb. If we put more stress on turning the other cheek and less on not running away—more on compromise, less on unconditional surrender—that will do something, too, I have long hoped that the advance of women might mitigate aggression, which in most forms seems a male propensity . . .

The remarks of the politician, thoughtful, but without the guidance of the divine wisdom of the Word of God, expresses the world’s dilemma. The world knows that the worsening trend of violence is evil, but it is unable to make that controlling effort over

human nature which would bring peace. Instead many of the moral controls, and conventions of earlier decades have undoubtedly been allowed to slip. Is it any wonder then that there is less control over the aggressive spirit individually and collectively ?

Through the aid of the divine record it is also evident that the increasing sense of grievance in the world, as well as violence, is a sign. A sign not only of impending trouble, but also that these days will see the revealed hand of divine intervention in the chaotic affairs of mankind. The grievance in the world has been expressed by another well known politician in the following words :

“ It is the race problem and not ideology which is the greatest threat to peace in the world today. The non-white world will not for ever be content to exist in poverty, misery, and squalor in the midst of plenty. Britain spends more on defence than the whole of the developed world spends on aid. America’s defence budget is 60 per cent greater than India’s entire national income, though India’s population is two-and-a-half times that of the United States. If war comes it will be because our society is intelligent enough to calculate, with amazing accuracy, the line of flight to the moon, but cannot solve the problem of poverty in the midst of plenty.”

It is not the endeavour of this article to endorse all that has been written by the politicians who have been quoted, but is felt that their comments help the mind to focus more clearly on the insurmountable difficulties and problems that beset the world.

Intelligent men are well aware of the dreadful situation. They do not blind themselves to it, but without the Truth they cannot look forward to the healing that God will effect. It is only those who join themselves to the spirit of the prophet’s appeal who can enter into such a feeling. The prophet’s cry was, “O Lord how long . . . ?”

Though God, as yet, has not visibly answered such an appeal He is not unaware. The day of His anger will come : righteous anger because of the unrighteous anger and avarice of creatures who have misused the many good things and the good opportunities which have been divinely given.

The comfort that the Truth offers is the assurance that in God’s own good time there will be a true and everlasting healing.

The reason for the worsening state of evil is that sinful flesh cannot lift itself above its natural baseness without the divine aid of the Spirit of His Word. This Word has been neglected and rejected,

watered down and made meaningless by philosophical speculations and criticisms, therefore the baseness in sinful flesh prevails and the world as a consequence suffers "spoiling and violence . . . strife and contention."

D.L.

The Titles of the Psalms

"Speaking unto yourselves in Psalms . . . making melody in your heart unto the Lord." (Ephesians 5 : 19)

PSALM 20

"To the one who overcomes. A Psalm of David."

MELODY is a harmony. There can only be true harmony when there is concord with the Almighty. The Psalms are preserved that this delightful condition may fill the hearts of God's people, who are permitted to make melody in their hearts "unto the Lord." This requires that gross elements of the heart be removed, that there might be an uninterrupted response to the Spirit. Strings placed over a heavy piece of wood will not give any musical sound. Much has to be removed before the pleasing and exhilarating strains can be heard as in the correctly fashioned instrument known as the violin. Hearts so lightened or enlightened are the ones pleasing to God :

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Isaiah 66 : 2)

Hearts which "tremble" or vibrate are those only capable of receiving the divine impulses of the Word.

Most of the contemporaries of Jesus, although claiming to have the Truth, were those whose hearts "waxed gross". So hopeless was their condition that Jesus spoke to them in parables, "lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted . . . and be healed."

What a warning ! Claiming to be in the Truth is by no means sufficient for a Group or an individual. Hearts must be tender, yielding, easy to be entreated, gentle and so be responsive to the working of the Spirit.

Trouble or tribulation is a heart-softener ; making dependence upon God a yearning necessity. The Psalm speaks on this wise :

“The Lord hear thee in the day of trouble.” (verse 1)

This is an appeal from the heart which only those can know who have fellowshipped in some degree the sufferings of David, the sufferings of Christ.

“**Accept (turn to ashes) thy burnt sacrifice.**” (verse 3)

These words of the Psalm are not easy to understand. It will be seen from the margin that the plea is to “turn to ashes” or “make fat” the burnt offerings.

Godly men made their burnt offerings according to the Law. They saw that when the flesh had been consumed by the fire the “ashes” were taken by the Priest and laid up in a “clean place”. This showed a gracious provision of God. That when the flesh of the faithful was removed they would be taken to a “clean place”, where there would be no more experienced the ravages of sin and death. This spoke of the ultimate salvation of the faithful, indicated in a related word in the Hebrew to that translated “turn to ashes”, or being made “fat”, that is “prosperous” in a divine sense.

A look at the Concordance and Lexicon is worth while to discover this hidden meaning.

To what important requirement did this Law point? It is seen in the case of the Lord Jesus, who after His death was placed:

“In a new sepulchre, wherein was never man yet laid.”

(John 19 : 41)

A grave containing corpses would have been unclean according to the Law (Numbers 6). Jesus, like the “ashes” remaining when the flesh had been burnt away, was removed to a “clean” place. This explains what otherwise would seem to be pointless in the record concerning Jesus being placed in a new tomb; but when considered in the light of the Law, is seen to be a fulfilment of that salvation first for Himself and then for those who will allow the Spirit to help them overcome. Is it not wonderful how brethren and sisters under the Law should have such a clear view of the salvation promised in the Messiah, and see it demonstrated in a way which would make it amply clear to them.

The next chords of the Psalm resound with this glorious theme:

“We will rejoice in thy salvation . . .

Now know I that the Lord saveth his anointed.” (verses 5-6)

Yes, the Messiah was saved, as indicated so many times to Israel in connection with the offerings, and the promise of redemption is extended to all those who are similarly anointed or "Christed"—made Christ's brethren and sisters.

This glorious destiny is seen in vivid relief as the latter part of the melody of the Psalm is heard :

"Some trust in chariots, and some in horses : but we will remember the name of the Lord our God. They are brought down and fallen; but we are risen, and stand upright."
(verses 7-8)

The nations, the world still has its horses and chariots, the weapons in which it places so much trust, but all these will fail in the day when the One who has overcome is returned, and by His rule they are "broken to shivers" as the "vessels of a potter".

In that day how clearly will shine the hope of Israel which has been long despised, and which will then provide the reward for those who have been faithful and overcome.

—To be continued

Correspondence

With the Editor of the "Christadelphian".

The following is a copy of the correspondence with the Editor of the "Christadelphian" with a view to ascertaining the position as between the "Central" and "Advocate" groups; and at the same time determine if there is a clear understanding on the doctrine of fellowship :

To the Editor : 18th March, 1968

It is noted that you intend to visit the MidWest U.S.A. for the Bible School at the end of August, and that the teaching staff will include Harry Whittaker (Canada/England).

In the current "Advocate", it is recorded under "Intelligence. Garfield. New Jersey." that during last November Harry Whittaker appeared on the "Advocate" platform.

As it is intended that the writer will be addressing Christadelphians in Canada and the U.S.A. during his visit this May/June, could you please say if a union has now been

THE REMNANT

effected between Central and the Advocate Group of Christadelphians, and that the Birmingham Unamended Statement of Faith is now acceptable to Central.

Reply from the Editor : 19th March, 1968

Reunion has not been effected between the Central and Advocate Christadelphians in the United States and Canada. Discussion has been going on for a considerable time, but so far agreement has not been reached. From recent correspondence with responsible brethren in California I am sure that there is no intention of surrendering essential doctrine. The Unamended Statement of Faith is not acceptable in the Birmingham Central fellowship and there is no intention of surrendering the Amended clauses in the Central Statement of Faith.

As I was not aware that bro. Whittaker had spoken on an Advocate platform and I have no knowledge of the circumstances, I am unable to comment.

To the Editor : 11th April, 1968

It was kind of you to reply so promptly to my letter of 18th March, by yours of 19th March, in respect of what appears to be a uniting of the Christadelphians in the States and Canada by the action of Harry Whittaker.

You will see in your last paragraph that you were not able to comment because you had no knowledge of the circumstances.

Enclosed please find the item of Intelligence upon which my letter to you was based under the heading of "Garfield, New Jersey."

Will you please now say whether this represents the acceptance by a prominent member of Central of the position of the Advocate Group in Canada.

May I remind you that the reason I am asking this is because I am due to go to Canada and America in May-June and will be addressing Christadelphians.

Reply from the Editor : 17th April, 1968

Whatever view one might take of the wisdom of my brother H. A. Whittaker lecturing in an "Advocate" ecclesia's effort, I am quite sure it does not mean his acceptance of the position of the "Advocate" group in Canada. I have proof in recent

correspondence with him in another connection that he maintains the Birmingham Amended Statement of Faith, and I am confident that he would maintain separation at the Table of the Lord, pending agreement on doctrine. I do not quite know how this affects you personally, since in your forthcoming visit you would doubtless not be breaking bread with either Central or Advocate Fellowship, but if you had in mind any public comment, it would be quite incorrect to say that the doctrinal barrier is being disregarded. The very fact that discussions between the two fellowships have been going on so long without reaching unity is evidence that it is taken seriously. The position, however, as I have found, is not a simple one, since many of those in the other Fellowship are really at one with the Amended Statement, and have put forward statements which, had they been accepted by all in their fellowship, would have been fully in harmony with the B.A.S.F. Separation from earnest brethren is painful. There is much friendly feeling and members in either Fellowship sometimes support public efforts of the other, while maintaining separation at the Lord's Table. The position is anomalous, and it can only be resolved by patience and the spirit of love, with faithfulness to essential truths. This I believe is the aim of brethren in the Central Fellowship.

To the Editor : 30th April, 1968

It was kind of you to write so fully in yours of 17th April.

As you know I am due to go to the States and Canada shortly, and will be meeting Christadelphians of various Groups : Central, Advocate, Dawn, etc.

It would be appreciated if you could clear a point raised in your letter.

You speak of joint efforts with the Advocate Group. If Central are determined to uphold the Birmingham **Amended** Statement of Faith, would they baptise candidates whose belief was in the Unamended Statement ? If such were excluded from becoming brethren, how can those belonging to the Advocate Group, believing as they say in an Unamended Statement of Faith be regarded as brethren ? Hope you see my difficulty and will be able to help to clear this before I leave.

One further question if I may :

Is belief that enlightened rejectors will be raised to judgment essential to good doctrine, to salvation ?

Reply from the Editor : 2nd May, 1968

I accept the Statement of Faith, clause 24, which says, " the responsible (namely, those who know the revealed will of God, and have been called upon to submit to it), dead and living—obedient and disobedient—will be summoned before his judgment seat." I accept it that this is an essential truth, but the statement is cautiously worded and should be examined carefully for what it does and does not say. As to how this truth should be applied in relationship between two groups of believers between whom there has been misunderstanding in the past owing to extravagant statements on both sides, I am not prepared to be subjected to cross-examination. I have given you assurance on facts which would prevent you from misrepresenting the Central fellowship, and I feel that is all that I am called upon to do. I must, therefore, decline to answer further questions.

To the Editor : 6th May, 1968

Thank you for your letter of 2nd May, which is disappointing in that you do not face up to the questions—simple questions I believe which were asked of you.

It may be that the correspondence which we have had will be published in our Magazine the " Remnant " and if this decision is taken then a copy of the Magazine will be sent to you as a matter of courtesy.

Reply from the Editor : 7th May, 1968

May I point out my letters to you were personal correspondence and I have not given permission for their reproduction. Their object was to save you from making mis-statements about the Central fellowship. I deplore the habit of reproducing correspondence without permission as ill-mannered and unethical.

To the Editor : 15th May, 1968

The contents of your letter of 7th May have been carefully noted, but we cannot see in what way the publication of our correspondence is either " ill mannered " or " unethical " If you feel that something you have written needs to be amended, then we shall be pleased to include such in the publication of the correspondence.

We have no objection whatever to the publication by you of our correspondence, believing that what we have written is true, and points the way to the Truth.

OBSERVATIONS ON THE FOREGOING CORRESPONDENCE

It is hoped that readers will not regard this as merely a strife of words, but will perceive that Truth essential to salvation is involved.

Why could the Editor not answer the question put to him :

1. "If Central are determined to uphold the Birmingham Amended Statement of Faith, would they baptise candidates whose belief was in the Unamended Statement?"
2. "If such were excluded from becoming brethren, how can those belonging to the Advocate Group, believing as they say in an Unamended Statement of Faith be regarded as 'brethren'?"

The reason why these simple questions could not be answered is that the essential doctrine of fellowship has been lost ; thought by present Christadelphians to be nothing more than "membership" or "companionship".

True fellowship, while including both these features is something far greater. It is based on fellowship with God through His Son. Those who are called by God to be joined to His Son are **one**, and so are in fellowship with each other although not belonging to the same Ecclesia and maybe separated by thousands of miles.

Departure from the Truth, whether by individuals or a group, involves the loss of God's fellowship and the hope of salvation this promises.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed :

"For he that biddeth him God speed is partaker of his evil deeds." (2 John 9-11)

The Advocate Group, although still claiming the name, lost the Truth in 1894 because they "surrendered essential doctrine",

by denying that the knowledge of the Truth makes one responsible to the Judgment Seat of Christ whether baptised or not.

Presumably, the Editor of the Christadelphian would agree that this is “essential doctrine”. (By “essential” we mean, and we hope he does, essential to salvation.)

Where a Group has “surrendered essential doctrine”, one and all are without God, one and all are lost, just as much as the one refused baptism who rejects the same “essential doctrine”.

The Editor cannot confer hope on the former and deny it to the latter. This is why he finds himself in an impossible position in trying to answer the simple questions put to him.

The loss in Christadelphia of the doctrine of fellowship has also resulted in confusion by a failure to recognise the scriptural principle that :

The Body of Christ is one—and cannot be divided.

It is obvious that Christadelphia has become like a miniature Christendom divided into many sects or sections, yet believing the whole constitutes the “Body-mystical” as taught in Christendom.

The divine teaching has been lost that there is only **One Body**, which like the natural body cannot be divided and live. It has been forgotten that the term “Body” is divine, and is used by the Spirit to describe the making of a people “perfect in one” as the members of the natural body are united to each other and to the head. For :

“God hath set the members every one of them in the body, as it hath pleased Him.” (1 Corinthians 12 : 18)

What a travesty of the Truth to suppose that those with whom you cannot “break bread” are part of the One Body ! Partaking of the bread together shows although there are many members yet there is only “One bread”—“One Body”. How obviously wrong it is to suppose that a Group with whom you cannot “break bread” is still part of the One Body !

Perhaps the greatest confusion of all is seen in Central having public efforts with the Advocate (as stated by the Editor), and if as a result there are converts to the Advocate Group, then these to their amazement find they are not allowed to “break bread” with those who are supposed to have helped them to the Truth !

Helped to what ? According to the Editor to joining those who have “surrendered essential doctrine” ; to joining those who have lost the Truth !

Confusion indeed ! Which should make the careful seeker for **the** Truth consider his position. God, it will be remembered, is not the author of such confusion.

Clearly this confusion arises because Christadelphia has lost the **doctrine of fellowship** and the **doctrine of the One Body**, by supposing that salvation is possible in any one of their Groups or Sects, such as Central, Suffolk Street, Dawn, Old Paths, Advocate, etc. Why in these circumstances they should be divided none in Christadelphia can say !

It is a scriptural truth that false doctrine requires separation, a division. It should be recognised that this is essentially a division from Christ, not just from each other. If those of a Group are to be regarded as "brethren", which means they are Christ's brethren, and consequently are fit for Christ's fellowship, how then can they possibly be looked upon as unfit for human fellowship ?

To make "fellowship" a barrier between Groups, and yet say all have Christ's fellowship is obviously a denial of the elementary understanding of the doctrine of fellowship, and amounts to making men more important than God and His Son. How dreadful must this appear in the eyes of the Almighty !

Let it be clearly understood that it is possible for a Body to lose the Truth, as well as an individual. If one principle of the Truth is let go, then the leaven of corruption is kept in the Body. Before long the whole will be leavened as the Apostle Paul warns. (Galatians 5 : 9).

This is why so much error has arisen in Christadelphia clouding and poisoning judgment as "hemlock" in the furrows of the field.

Recent evidence of these errors which flourish in spite of much controversy and strife are :

That Adam was **not** created by God, but selected from existent race. That the serpent was **not** literal. That now baptism is no longer essential to salvation. That the "thieflike advent of Christ is denied, for the sign will be of Jesus Himself coming in the visible glory of God as seen in the sky by all the world as He comes to His inheritance." That the account of Revelation 20 that the nations will be deceived at the end of the thousand years is untrue as it is "so palpably silly" to rebel against immortals ! Yet the inspired word clearly states this truth. But the author of the error somersaults in his reasoning at this point by saying "it is spoken of in Scripture in one place only".

On this basis the doctrine of the millenium could be rejected for this again is only mentioned once.

And so the leaven spreads with ever a new and recurring evidence of its working, and will continue to do so ministering questions, fostering debate, producing Divisions, but never supplying that which is only to be found in the One Body—the Spirit of Truth, enabling all “to speak the same thing” . . . and “be perfectly joined together in the same mind and in the same judgment.”

Readers who feel it is imperative to go into this matter further are invited to apply for a copy of the “The History of the Truth in the Latter Days”, and also for a booklet entitled “The Doctrine of Fellowship”. Questions will be welcomed. The endeavour made to answer all enquirers.

W.V.B.

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, Hamburg and Orchard Park. Alternate weeks : Revelation Study.

We rejoice at the many blessings which He bestows.

In the mercy of God, Mrs. Linda Steiger, formerly United Church of Canada, was baptised into the saving name of Jesus Christ on 10th May. It is a birth of a new creature, the beginning of a life which strives to please God.

We are grateful for the privilege granted of the visit of our Brother and Sisters from Manchester. The opportunity of being together and counsel is much valued, and a foretaste of that which we pray to know when Jesus returns.

THE REMNANT

An address for Christadelphians was held in Hamilton, Ontario, Canada, on 4th June, when forty-one attended with keen interest and requested a further meeting.

Later :

We rejoice greatly in the baptism on 12th June, 1968, of Milton C. Steiger, formerly of the Lutheran Church, into the saving Name of Jesus Christ, after giving a good confession.

The benefit and blessing of the visit of our brother and sisters from Manchester remain after their return, making stronger the Bonds known only in His Body.

Work continues with those in Hamilton, Ontario, Canada, who came to the lecture on 4th June, or the meeting arranged there on 15th June, and who have shown concern over the state of the Christadelphian body today. With the return of the Lord Jesus so near, we believe a last opportunity may be granted to those whose hearts can be touched to leave darkness and find the true Light.

J.A.DeF.

Pentrip, Black Rock, Portmadoc.

Breaking of Bread : Sunday, 11-30 a.m.

Eureka Study : Wednesdays, 7 p.m.

The summer season has arrived once more and we have had the help of Bro. J. Smith on 2nd June. The exhortation was appreciated together with the news.

We now look forward to our visitors from Ireland and, of course, from our other brethren and sisters.

The work of witnessing still continues here and provides us with a necessary work.

We rejoice concerning the news from the States.

per J.S.

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

Sundays : Breaking of Bread, 11-30 a.m. Lecture, 3-30 p.m.

THE REMNANT

Thursday : Bible Class, 7-15 p.m., Onward Hall, Deansgate.

It is heartening to receive news of work proceeding both in the U.S.A. and in Ireland which has not only witnessed to the Truth but has also stirred up interest.

There is interesting work here also with one who has been led to see and has perceived the errors of laxity, and also of Nicolaitan over-righteousness and complicated thinking, in Bodies of those who once had the Truth. With care and impartiality he has examined much evidence and it has been encouraging to see such an one turn towards right thinking and the simplicity of Truth. In such a work we ourselves are also helped and instructed.

We have been pleased to have the company of Brother and Sister R. Wood and Sister Ruth Wood, of Dudley, at the Table of the Lord, Brother Wood helping in the work by lecturing.

D.L.

Newtownards, Co. Down, N. Ireland.

Breaking of Bread, Sunday, 11-30 a.m. Sunday School, 2-30 p.m. Bible Class, Wednesday.

We have had a letter accepted in the local Press in answer to a reader's question on the meaning of 1 Cor. 15, v. 29. "Why are they then baptised for the dead?", a local preacher having stated that there were thirty known explanations! A reply to our letter gave opportunity for a further one which was again accepted, about which we have had enquiries.

Two evenings' discussions with two local Evangelical preachers (at their request) on the differences between our belief and theirs revealed "the great gulf fixed" between the Truth as delivered by Christ and the Apostles and the "gospel" as now generally accepted. We are grateful for these opportunities to witness to The Truth, and in the increasing distribution of the Magazine.

J.P.