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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

**"Take heed ye be not deceived"**

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AT THE TABLE OF THE LORD

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THE 'ECCLESIA OF CHRIST' DIVIDED

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**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

### INTEGRITY OF HEART

**WE HAVE BEEN READING OF SOLOMON**, David's son who ruled over Israel upon the throne of his father. We are impressed with the record concerning Solomon, who started out so well, so faithfully, who was so blessed of God, granted wisdom above all men as well as riches and honour so that he became the greatest king in the earth during his time.

When Solomon was born of Bathsheba, we read in II. Samuel, 12 : 24, 25 :

“ . . . she bare a son, and he called his name Solomon : and the Lord loved him. And he sent by the hand of Nathan the prophet ; and he called his name Jedidiah, because of the Lord.”

Jedidiah—beloved of the Lord— was the name given of God to this son of David. The Hebrew for Solomon is Shelomoh, coming from shalom, meaning perfect, peace. From this, we can see how God thought of Solomon. As king of Israel, sitting upon the throne of David, he had every blessing, every help from God. He was a son of promise, one whom God loved. He had everything needed to be right ; yet, we read how he turned away from God and served idols. It is a warning for us, brethren and sisters, lest we depart from God, for our flesh is strong in its yearning for the things of the world. If we can discern where Solomon went astray, perhaps we can be helped to avoid the same danger. Let us, then, look to his life seeking God's guidance in our struggle to overcome.

God was always there, with Solomon, the one whom He loved. We have read in I. Kings 9 : 3-5 :

“And the Lord said unto him, I have heard thy prayer and thy supplication . . . I have hallowed this house, which thou hast built . . . And if thou wilt walk before me, as David thy father walked, *in integrity of heart*, and *in uprightness* . . . Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David . . .”

God required integrity of heart and uprightness, and Solomon fully realised this, for he said to Israel, I. Kings 8 : 61 :

“Let your heart therefore be *perfect* with the Lord our God, to walk in his statutes, and to keep his commandments . . .”

There was no question as to whether Solomon knew God's requirements, either in himself or in Israel ; God had spoken to him directly. God requires the same things of us : integrity of heart, and walking uprightly. He wants our hearts to be perfect. “Perfect”,

we find, is that same word, “shalom”, meaning “peace”, “at one with God”.

Let us, then strive to discern what is involved in this integrity of heart so valued by God. We find the word means, “full”, “perfect”, “upright”, giving the thought of singleness of heart, a heart not divided but anxious only to do that which pleases God. When we think of one whose heart was filled with integrity, we think of Job. In Job 2 : 3, God spoke concerning Job :

“ . . . Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil ? and still he holdeth fast his integrity, although thou movedst me against Him . . . ”

God was pleased with Job. At the same time, God tried him to see if his heart would indeed remain single, whether adversity would turn him from integrity. Job was sorely tried ; even his wife said, Job 2 : 9 :

“ . . . Dost thou still retain thine integrity ? curse God, and die.”

Job *did* retain his integrity through the sore trials because it was in his heart. In Job 27 : 4-5, he speaks :

“My lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you (his adversaries) : till I die I will not remove mine integrity from me.”

How often his integrity was tested—would he turn from it ? Again, his spirit is seen in Job 31 : 6 :

“Let me be weighed in an even balance, that God may know mine integrity.”

An even balance is a right, a just balance. How difficult it is to walk in integrity when we may feel we are being judged wrongly. Yet, God required it of Job as the adversaries sought to pull him down, and he prayed for God’s righteous judgment to reveal his integrity. Our trust, like Job’s must be in God’s righteous judgment of us. Can we, brethren and sisters, see why God looks for integrity of heart in His children ? Integrity of heart declares, I am God’s ; I will believe Him ; I will justify his choice of me ; my heart desires to be as God’s heart. Is this not the singleness of heart which is utterly without deviation, desiring Him. This is integrity, the integrity He looks for in us. He looked for it in Solomon, as we have considered in I. Kings 9 : 4 :

“ . . . if thou wilt walk before me, as David thy father walked, in integrity of heart . . . ”

David was one who pleased God because of the singleness of his heart. We read of his spirit in Psalm 26 : 1, 11 :

“Judge me, O Lord ; for I have walked in mine integrity . . .  
“But as for me, I will walk in mine integrity : redeem me,  
and be merciful unto me.”

To those who are struggling to walk in singleness of purpose, to honour and obey God, God *will* redeem, *will* show mercy as He did to David. David believed this ; it was the strength of his heart. Let us strive to make it our trust as well.

Because of this mind, David gave much of himself, his strength, his time, for the people of Israel. In Psalm 78 : 70-72, we read :

“He (God) chose David also his servant, and took him from the sheepfolds : From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So *he fed them according to the integrity of his heart* ; and guided them by the skilfulness of his hands.”

How well cared for were the people of Israel under David's rule. He fed them with the word of God, strengthening them to do that which pleased God. He was the forerunner of the Son of David, Jesus, who in perfectness, in complete integrity of heart and purpose would feed His people.

How great, then, was the blessing, the calling of Solomon as the son of David. This calling involved his whole heart. Our calling, brethren and sisters, involves nothing less. Is our heart single in purpose, filled with the desire to walk in a way pleasing, honouring to the God who has called us ? This was Solomon's determination when he began to reign. Yet, even having so much help and blessing, he failed. Let us discern why it happened—so we may be warned.

In I. Kings 11 : 3-4, we read :

“ . . . he had seven hundred wives, princesses, and three hundred concubines . . . it came to pass, when Solomon was old, that his wives *turned away his heart* after other gods : and his heart was not perfect (shalom) with the Lord his God, as was the heart of David his father.”

His heart was not perfect—although his name was *Shelomoh*, a constant reminder to him (and to us) of perfection—his heart turned away. The record tells us, “when Solomon was old.” It would appear that he walked in integrity for many years of his life ; yet, as he grew older, the temptations became too much and he moved from his integrity, and walked after other gods, the abominations of the nations.

“How could he do it?” we might ask, “being helped by the God of Israel, having started out to rule so well?” Perhaps a glimpse of David’s heart can shed some light on this question, Psalm 101 : 2-4 :

“I will set no wicked thing before mine eyes : I hate the work of them that turn aside ; it shall not cleave to me. A froward heart shall depart from me : I will not know a wicked person.”

Here is integrity, the determination to be absolutely separate from any evil, to hate the way of them that turn aside. Solomon lacked in this determination, for he wanted to know every experience that man could know. In Ecclesiastes 1 : 17, he tells us :

“ . . . I gave my heart to know wisdom, and to know madness and folly . . .

“I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom ; and to lay hold on folly . . . ”  
(Ecclesiastes 2 : 3).

What a contrast with the heart of David who sought to turn aside from any evil way ! Solomon must have felt he was strong enough, wise enough to escape the snares of the world ; but his heart was turned away because he failed to keep far from evil. Further, he said, Ecclesiastes 2 : 9-11 :

“So I was great . . . also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy ; for my heart rejoiced in all my labour . . . ”

He denied himself nothing, yet always had the confidence that he had wisdom. How empty he found his life at the end.

“Then I looked on all the works that my hands had wrought . . . and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.”

Let us benefit, brethren and sisters, from these experiences of Solomon. Let us listen to his words which reveal how valueless were all the things his heart yearned for, and in which he joyed in a temporal way. This is help to us as we struggle to walk in integrity of heart. How few there are who have done so : Job, David, Jesus, to bring to mind a few. Of David, God said :

“ . . . I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will.”

Can we, then discern the Spirit’s instruction for us, brethren and sisters ? One whose spirit was so right in the beginning but allowed his heart to be turned away from integrity which is so pleasing to God.

In our struggle to honour the God of Israel, let us respond to His mercy and love as did David.

“ . . . . I will walk within my house with a perfect heart . . .  
A froward heart shall depart from me . . . . ”  
(Psalm 101 : 3, 4).

With this determination, help is granted, for our Father knows our heart, our needs, our weaknesses. His balance is just. Let us place our hearts before Him in singleness of desire.

J. A. De F.

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## Christendom — *and others* — Astray

*The Spirit of the Law the Spirit of Christ*

### GOD'S REQUIREMENTS IN THE USE OF THE TERM "BROTHER"

**I**T IS IMPORTANT that there should be a correct understanding of God's will in respect of those whom we are to regard as part of His family—as "*brethren*".

It can be clearly seen that in Christendom where everyone of every race, colour and creed are regarded as the family of God, and frequently being addressed as "*brethren*" has resulted in a dreadful counterfeit of the Truth, a hopeless hodge-podge of all kinds of notions destructive of the Truth.

The term "*brother*" has its beginning in the natural family, a divine creation. Sons of a parent are brethren. They speak of one another, as *brother*, and quite rightly so.

The natural family is a divine illustration of the greater family—the family of God. In the natural family relationship depends upon flesh and blood ; but in God's family upon the *spirit of obedience*. For those who have "ears to hear", Jesus makes this very plain :

"My mother and my *brethren* are these which hear the word of God, and do it." (Luke 8 : 21).

Continued disobedience which is rebellion is a very different thing from the slip and sin of which all are guilty. It amounts to a denial of God. Such may hear the Word of God but have no inclination to do it. How then in the words of Jesus may they be addressed as "*brethren*" ?

This makes it very evident that all in the world are not "*brethren*", and those who rebel against the Truth and so deny God return to the world and to address such as "*brethren*" gives a false impres-

sion to the one in error and also conveys to those in the Body that the denial of God by the one in error is of no importance. Robert Roberts when asked why do you speak of Edward Turney and David Handley replied :

“We have no wish to be harsh or discourteous. The men referred to have had a certain standing in the Truth by their former profession. ‘Mr.’ would conceal this. Yet their present position being one of “renunciation” of what they believed, they *cannot be called brother* without implying that the doctrine of the sacrifice of Christ is of no importance.”

Everyone who leaves the Truth denies the doctrine in some particular. Does it not follow therefore that to address such as *brethren* conveys an utterly wrong and unscriptural idea that their error is of “no scriptural importance”.

Like Christendom the others have failed to judge righteous judgment. In fact they have said they must not judge. The leader of the “*Dawn*” has gone so far as to say that there must not be judgment of any man in the matter of salvation. This will be very pleasing to those who have relatives who do not belong to this Group, and will certainly make those who belong to the *Dawn* very much more acceptable to those in the world. This idea is most unscriptural, for as the Apostle John said, “The world lieth in wickedness”. Can we call such “*brethren*” ? The question even goes further, may we address those as “*brethren*” who have departed from the Truth and so deny God ?

Robert Roberts has something very striking to say in this connection :

“True that a man once a brother is always a brother, in the technical sense, till the Lord cut him off at the Judgment Seat ; but if he *depart from the faith*, the term ceases to be a convenient description of him. Paul, who talked of ‘our brother Timothy’, did not talk of ‘our brother Hymenaeus’ ; ‘our brother Alexander’, though these were brethren in the technical sense. He spoke of them as Hymenaeus and Alexander simply. A man’s natural name is the most inoffensive mode of description when he has separated himself in any way from the Household of Faith.”

We are aware that Robert Roberts on other occasions spoke of those who left the faith as “*brethren*”, but this should not be allowed to over-ride the clear statements which he made as above. What is most important of course is that the matter must not be settled by the writings of men, but by the Word of God.

THE TEACHING OF THE LAW

The brethren and sisters in the Ecclesia in the wilderness, and later in the land, were taught that all those who were outside the covenant, were "aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope and without God in the world".

In no circumstances can it be imagined that any of these could be addressed as "*brethren*".

There is much help in this connection in seeing how King Jehoshaphat was condemned by loving the ungodly. His alliance with Ahab in the battle with Syria was wrong, and failed to show what God required, that those who did not belong to God should be shunned. What did the prophet of God say to Jehoshaphat in this connection :

"And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, shouldest thou help the ungodly, and *love* them that hate the Lord ? Therefore is wrath upon thee from before the Lord."

(II. Chronicles 19 : 2).

Who were the ungodly ? Not only the enemy, Syria. But those who professed to be God's people led by Ahab, king of Israel. Ahab in the battle was slain, a salutary lesson. Jehoshaphat was allowed to escape with his life, but with the condemnation noted.

Jehoshaphat had not appreciated that those who denied God, were therefore outside the Truth, and should never have said to Ahab :

"I am as thou art, my people as thy people, my horses as thy horses." (I. Kings 22 : 4).

This was extending a friendly hand to one who was wicked and had denied God and therefore he suffered in consequence and was condemned.

When Syria was defeated, the king of Syria said :

"Behold now, we have heard that the kings of the house of Israel are merciful kings ; let us, I pray thee, put sackcloth on our loins, and ropes upon our heads and go out to the king of Israel : peradventure he will save thy life.

"So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Benhadad saith, I pray thee, let me live. And he said, Is he yet alive ? He is my *brother*."

(I. Kings 20 : 31-32).

This was said to Benhadad, an enemy of Israel, an enemy of God. It was a denial of God to speak of such a wicked king as "*brother*". The ensuing event shows how great was the condemnation of God. For Ahab was slain.

No one would call a person "*brother*" in the natural family who did not belong to it. The whole of the voice of scripture shows that the term "*brother*" implies a love, and in the family of God this love expresses a love of God. How careful then we should be to treat this term "*brother*" as sacred. To use it promiscuously may bring together various factions, with many diverse beliefs giving the impression that all the divided sects are one and loved of God, and have a prospect of salvation. This is the lamentable state of Christadelphia. Who will open his eyes to see and take the action that is required to stand with and give support to those who are upholding what God requires?

( . . . to be continued )

## The "Ecclesia of Christ" divided over the "Doctrine of Unclean Meats"

**I**N A PAMPHLET entitled as above, the position of the *Ecclesia of Christ* for the past seven years is revealed.

It is clearly stated therein that embracing an erroneous doctrine involves departure from the Truth, and to emphasise this a quotation is made from the writings of Dr. Thomas :

"A departure from the God of Truth, (involves) no longer association with His Son Jesus Christ—such is the declaration of the Word of God."—(pp. 3-4).

Further evidence of this is given from the earlier writings of W.J.E. :

"It is divinely testified that those who do not abide in the doctrine . . . are without God . . . But what is doctrine? At the end of the Constitution of the Christadelphian Ecclesia, which embodies their Basis of Fellowship, quite a number are mentioned . . . *doctrines which it is declared must be rejected* for anyone to be in the Faith. So that anyone holding one of these doctrines would be *outside the Faith : without God and in the position of aliens.*"

The writer of the pamphlet correctly states that the *Ecclesia of Christ* changed its belief seven years ago and now believes and teaches one of these *doctrines to be rejected* : "that some meats are to be refused on the score of uncleanness."

So that it is clear on the confession of the writer that the whole of the *Ecclesia of Christ*, including the writer and those with him, have for the past seven years been as "*aliens*", no longer associated with God and His Son Jesus Christ; and have been meeting at a "table" which could not possibly be the Lord's Table, for the Lord will not meet with those who are "defiled" and are in darkness. The writer of the pamphlet goes on to say:

*"The New Doctrine"*

"We are now told that the *elect cannot be deceived* and therefore the elect could not have been deceived in 1964. But the question that has *not* been answered is "*Were the elect deceived in 1886?*"

We are now told the 1964 resolution was the result of further light, but it claims the 1886 resolution was not light at all—but darkness and error and that those who uphold the 1886 resolution are defiled and not fit for *fellowship*.

If this is true now, it has been true since 1850—the Lord has been meeting at a Table (?) for 114 years and has never shown His brethren they were *defiled!* Surely those who teach such things reveal they do not really know the Lord at all."

For the *past seven years*—a long time, it is shown by the author that the *Ecclesia of Christ* have been "*defiled and not fit for fellowship.*"

**NO EXCUSE PERMITTED FOR A DENIAL  
OF GOD'S COMMANDS**

Excuse is made that the error concerning "unclean meats" was foisted upon the *Ecclesia of Christ* by a "very, very old brother", and that "his powers were failing".

Never in the Scriptures do we read of any excuse for not upholding commands. Neither youth nor age; illness nor health; nor any other cause can allow for the slightest deviation from God's commands which are unalterable. If such excuses are thought to be possible, to where would it lead? It could be claimed, as is the case in Christadelphia, that God's conditions of salvation may be altered—that one who intended baptism but died before, might have hope of being in the Kingdom!

Now Eli—a *brother of Christ*—was a "*very, very old man*"—ninety-eight, and his eyes were dim, that he could not see, but his age was not allowed to excuse his wrong. He was condemned and "all his house", and was punished by death:

"And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

In that day I will perform *against Eli* all things which I have spoken concerning his house : when I begin, I will also make an end.

For I have told him that I will judge his house for ever for the iniquity which he knoweth ; because his sons made themselves vile, and he restrained them not.

And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." (I. Samuel 3 : 11-14).

### CONCLUSION

For a prominent member of the *Ecclesia of Christ* to confess that for seven years they have been in the *darkness*, "*defiled*", and as "*aliens*", should "make the ears tingle" of all belonging to this body and consider also their erstwhile leader, whom the writer of the pamphlet blames for this state of affairs, was *responsible* for a similar error in 1954 when there was a serious travesty of Christ's commands in Matthew 18.

From what the writer of the above pamphlet says, it would appear that the present secretary of the Nottingham Meeting has shown precisely the same instability in the present issue before the *Ecclesia of Christ* as he did in 1954.

With the writer of this article he laboured at that time to bring about a reconciliation with the leader of the *Ecclesia of Christ*. His co-operation in writing letters to this leader was only marred by the changing of his mind three times before finally treacherously siding with the leader against the writer and those in the States, and unbelievably within a matter of days condemning before the whole of the Nottingham Ecclesia those letters which he had helped to write as being a "work of evil" of the writer and of those in the States.

Further, he allowed to be published in the Household Magazine for March 1955, that the cause of the Division at that time was on account of the present writer having confessed to it being due to pride and then repudiating the defamatory "literature" for a time—presumably the letters which the present Nottingham Secretary had helped to draft and agreed to send ! How his conscience could allow such a lie to be published is unbelievable. He should know now as he ought to have known then, that "no lie is of the Truth".

Evidently he has not changed. At first he seems to show a solid promise of standing for the right, and helping those engaged in this important work, so much so that he gives the appearance of being of massive strength and purpose like some iceberg ; but which

experience in 1954 and recently has shown quickly melts under the heat and pressure of the majority.

The most unfortunate feature is that by the publication of what he must have known was a lie, many belonging to the *Ecclesia of Christ* at that time were misled, as in the present issue reported in the above pamphlet.

The writer is prepared to meet the present Secretary of the Nottingham Meeting along with the documents and with any witnesses he cares to bring to prove beyond doubt the foregoing allegations, in the hope that some in that Group may at long last be able to perceive the *Truth*.

W.V.B.

*For those desiring to know the divine purpose in the Divisions of the past hundred years, it is suggested they send for the booklet "The History of the Truth in the Latter Days" with an Appendix dealing in particular with the 1954 Division.*

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## **The Essential Condition for One to be Acceptable with God**

**D**O WE NOT SEE A PRINCIPLE in scripture demonstrated in different ways, in different books which can be of great comfort and value to us ; though it was seen to have disastrous effect upon many whose attitude was wrong ? This feature of the Truth, which can be worth so much to us when in distress, may be summarised in the words of the Apostle Peter :

“Of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth him, and worketh righteousness is accepted with him.” (Acts 10 : 34-35).

This means that as long as we have life, and are not rebellious, God is within reach of the poorest, the weakest, the lowliest. In sickness or solitude, even the most despised of people can receive the blessing of divine protection, guidance and comfort when it is fitting, to help and revive the heart and spirit of the contrite ones.

When we are most urgently in need, then we can be in a good position to receive this wondrous grace. Indeed God will not lean toward those who do not feel in any need. This is wonderfully different from the world of business anyway—which does not want to know people unless they are strong, successful and dynamic.

However, this beautiful quality of God leaning towards the lowliest, because He is no respecter of persons, has had disastrous effect upon those who were confident that their position with God was established; thinking that they had Abraham as their father merely by claiming to be Jews..

One of the first duties in the missions of both John the Baptist and the Lord Jesus Christ, was to shake this ill-founded confidence seen both in the people and the leaders. John said, we remember, "Begin not to say within yourselves, we have Abraham to our father," that is calling themselves Jews when they were not. This was also the mistaken idea of the apostasy in the region of Philadelphia late in the first century (Rev. 3 : 9). Another instance in this connection was when the Lord Jesus brought swift unpopularity upon Himself from those who were not Jews inwardly but falsely claimed to be Jews, by pointing out that God is no respecter of persons—to the shame of both ancient Israel and His contemporaries, saying :

"But I tell you of a truth, many widows were in Israel in the days of Elias . . . but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath." (Luke 4 : 25-28).

What Jesus said in the synagogue at Nazareth must have been said, not just to snub the people, but for the purpose of shaking wrong minds, who supposed that they were among the Israel of God, but showing that God would pass by them in spite of their apparent inheritance. Those who are the far off sons and daughters of strangers have nothing more to commend them to God naturally than the Sidonian widow, or Naaman the Syrian. It pleased God in those days, Jesus reminds us, to pass over all the lepers in Israel and the widows, and send His prophets Elijah and Elisha to strangers. If God can do that when His dwelling was in Israel, surely He can do the same for us, if only we will be the right material to abide under His hand. We are not told much about these strangers, but there must have been something about the Sidonian widow and Naaman that the glory of God came to be so vividly shown to them. They were certainly in need, but we have plenty of help in scripture reminding us what God looks for regardless of circumstances or position. Needless to say we all need and would want to be in that category of the poor and the afflicted to whom God will look, and not like the established Israel in their own minds whom God will pass by.

It usually is not easy to be just what God is looking for. If all is going well, it is difficult to feel afflicted and in urgent need. If we are ill, or in adversity, God can seem farther away than ever ; but even when everything appears to be going wrong, it does not prevent us from drawing near in prayer. These are not new experiences, as the book or Lamentations tells us. Amidst all the misery of Israel, in their distress and pining away for the grievous sins of the many, Jeremiah evidently does not omit to include himself in his confession ; in Lamentations 3 for instance :

“Out of the mouth of the most High proceedeth not evil and good ? Wherefore doth a living man complain, a man for the punishment of his sins ? Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens.

We have transgressed and have rebelled ; thou hast not pardoned. Thou hast covered with anger and persecuted us : thou hast slain, thou hast not pitied. Thou hast covered thyself with a cloud, that our prayer should not pass through.”  
(vv 38-44).

“The joy of our heart is ceased ; our dance is turned into mourning. The crown is fallen from our head : woe unto us that we have sinned ! For this our heart is faint ; for these things our eyes are dim.” (cannot discern clearly).

(5 : 15-17)

Jeremiah himself was brought very, very low, almost to the point of death, when waters flowed over his head and he said, “I am cut off.” Possibly it was his own suffering that made Jeremiah’s contrition personal, and brought the searching and trying of his own ways, and the request : “Turn thou us unto thee . . .” Had he considered himself apart from Israel’s sins, as God’s prophet, and without the need of heart-searching and repentance, like the people in the synagogue at Nazareth, would not God have passed by him also ; as He left the apostate watchmen and people of Israel ? As Jesus said ; those who think they are well, do not need a physician ; and neither will they get one.

**“I CAME NOT TO CALL THE RIGHTEOUS,  
BUT SINNERS TO REPENTANCE.”**

Calling sinners to repentance would not merely refer to candidates for baptism, but as sin persists, so does the need for repentance, as shown by Jeremiah, David and others. The parable of the hundred sheep recorded in Luke 15, shows vividly how many can be passed over and left, through thinking that they were “just” :

“What man of you having a hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness,

and go after that which is lost until he find it ?

And when he hath found it, he layeth it on his shoulders rejoicing. I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

(Luke 15 : 4, 5, and 7).

With repentance as the first essential, may we look briefly at one or two other things that will enable God to turn His face to us, though passing over any one and every one who has not this required frame of mind ; in the parable that is leaving the ninety-nine to go after one who admitted when he was astray, and kept on admitting every occasion he went astray from God's ways.

Just as many can be left by God, though appearing to be qualified for His fellowship, assurance is given in Isaiah 56, that "The son of the stranger that hath joined himself to the Lord", or the eunuch—a bond servant—need not feel they were unacceptable or devoid of fruit. It is the fruit of righteousness that is required, without any respect of person, position or status. The type of fruit that is required is seen in verses 1 and 2 :

"Thus saith the Lord, keep ye judgment and do justice : for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it ; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."

"Keep ye judgment and do justice" ; a message for the children of God, not just for the like of Manasseh, who filled Jerusalem with innocent blood. It is easy for any who are in the flesh to misjudge people if not guided by the Spirit. Easy to be too harsh, or wrong altogether ; or too soft, and fail to show what is God's judgment of a matter.

**"BLESSED IS THE MAN . . . THAT KEEPETH THE  
SABBATH FROM POLLUTING IT."**

Here, in keeping our Sabbath is one of the best opportunities for having the Father's Name written on our foreheads. These are the ones who will be able to enjoy life in the future. It would not be honouring the Sabbath to wish it was over, for the sake of happiness or pleasure. If we are to enjoy the "Rest" that is coming for the people if God, then we should try and appreciate the invaluable provision which God has made in giving a day in seven in which we can be nourished with the Words and Spirit which lead to life. This is the reason behind the command ; not to be restrictive or grieve the children of men. Desiring to fulfil the Spirit of the command will give a right balance : simple enjoyment of the creation

after the meetings on the Sabbath days would seem to be honouring the day, while ambitious excursions are surely the fruit of "Seeking thine own pleasure", from which the children of God should refrain.

A useful guide is inconspicuously placed in Acts 1 : 12 referring to "the Mount called Olivet, which is from Jerusalem a sabbath day's journey," (approximately a two mile walk). Would it be honouring the Sabbath to go home and fill our minds with absorbing interests which cut off the Word received earlier in the day, and before it has time to take root in our minds? Clearly this would be breaking the command as well as wasting the precious opportunity to imbibe the spiritual things, unimpeded by the mundane things of the working week.

"Blessed is the man that . . . keepeth his hands from doing any evil." (Isaiah 56 : 2).

If we think about it, we will know how easy it is for us to do evil perhaps in a subtle way—to our neighbour, or even to ourselves if we are stubborn or rebellious. Human failings are not any different in principle since the day Isaiah was moved to write the words we have quoted. Once we realise that we are quite capable of doing great evil, does it warn us of what care is required, not to be rash! What godly fear is required to restrain and direct us if tempted. So much withholding and long forbearing because of the dangerous fruits of anger and nurturing malice. What thoughtfulness, prayerfulness and sometimes counsel are needed.

All these things to observe are comprehended in the first and greatest commandment, to love God first, the source of all goodness, and the second similar command : to love our neighbours for their ultimate welfare. This is the only way a nature such as ours can be subdued and eventually replaced with the divine.

A.E.I.

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

“THEY SHALL COME ALL FOR VIOLENCE ;”

“They shall come all for violence ; their faces shall sup up . . . the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings . . . they shall deride every strong hold ; for they shall heap dust, and take it. Then shall his mind change and he shall pass over, and offend, imputing this his power unto his god.” (Habakkuk 1 : 9-11).

**T**HE ABOVE WORDS picture a scourge that is to rise up and thrash the nations. A power that is to develop in a comparatively short time :

“Behold ye among the nations, and regard, and wonder marvelously : for I will work a work in your days, which ye will not believe, though it be told you.” (Habakkuk 1 : 5).

It was not such a long time ago that Western opinion thought that Russia’s technological and industrial capabilities resulted from the German scientists who had been captured during World War II. This however, it has since been proved, was not the case. In the period just prior to the War, Soviet scientists were well on the way to harnessing nuclear energy and developing other major scientific discoveries.

When the U.S.S.R. placed its Sputnik in space the Western world really began to awaken to the evident capabilities of this new world power. The Soviet Union began to expand in other directions too. There was a rapid growth of internal production and also the beginning of an outward economic surge as Russia began to compete for world markets. Political activity likewise became more pronounced amongst the nations as the U.S.S.R. increased the volume of its foreign aid activities in under-developed areas. This had the effect of demonstrating to such countries that Soviet Communism has brought progress, hence its ability to help others. Communist propaganda, though not exactly rife in Western countries, nevertheless keeps disseminating a message, which if believed, would lull all the democracies into thinking that this Northern Power does not constitute a threat.

An example of such propaganda reads as follows :

“There is NO threat from the Soviet Union. But Britain’s very existence is threatened by the H-bomb war plans of America and N.A.T.O. Let Britain independently renounce the manufacture and use of nuclear weapons.

Close all American bases—no American H-bombs in Britain.

End the N.A.T.O. nuclear strategy.

Replace both N.A.T.O. and the Warsaw Pact by a European Security Pact based on the United Nations.

Britain must insist on international agreement to end tests and speed up the disarmament negotiations.

This is the real policy for the defence of Britain.”

Such propaganda would hide, if it could, the reality of the situation. A comparatively new and yet important factor today is the possession of the Soviet Union, as well as the United States, of highly destructive atomic weapons. On both sides it is recognised that an all-out nuclear war between the two countries would wreak terrible damage on both. But, to use the words of the leading statesman of Britain during the last war, this sobering realisation tends to create pressures for what he termed “the peace of mutual terror”.

This however does not provide a guarantee against a Soviet surprise attack, or military aggression based on the use of conventional non-nuclear weapons.

So the mind peruses the divine prophecy, and the realisation comes that the attack predicted in the last days will indeed, at any rate in the preliminary, be according to the conventional methods of warfare, as the following figurative language shows :

(They) “shall march through the breadth of the land, to possess the dwelling places that are not theirs. They are terrible and dreadful : their judgment and their dignity shall proceed of themselves.

Their horses also are swifter than the leopards, and are more fierce than the evening wolves : and their horsemen shall spread themselves, and their horsemen shall come from far ; they shall fly as the eagle that hasteth to eat.”

(Habakkuk 1 : 6-8).

But in context with this coming situation there is to be a “change of mind”, as indicated in the quotation that forms the heading of this article.

There is already a tendency towards a change, though as yet not official policy, indicated in the attitude of younger people towards religion in communist countries.

A recent report from the Vatican reveals that the Papacy is hoping for some degree of understanding between the Catholic Church

and Communism. Previously there had been ideological conflict but now there are contacts being made between the Vatican and Moscow. Agreements have been reached with the Communist Governments of Hungary and Poland, and the Roman Church feels there is response to its overtures particularly from the younger people of Eastern Europe. One of the Pope's advisers has made the following comment :

“The new generation in these Communist countries is, if no less Communist, more interested in freedom. Young people are not more religious in the sense of religious training, but they are more sensitive to religious matters, more curious and willing to listen. This interest in religion was not confined to Roman Catholicism. It applied also to the Protestant faith.”

The aged Primate of the Roman Catholic Church in Hungary has recently returned to Rome after living for fifteen years in refuge at the American Embassy in Budapest. The Papacy diplomatically ordered the ending of his self-imposed confinement. When the Hungarian Primate originally sought for refuge, it was a time of anti-communist resistance. Communist governments were jailing bishops and priests, and they were having propaganda trials of religious leaders, and also were suppressing religious teaching. But there has been a gradual change from this condition of things. Rome's main aim now is for negotiation rather than opposition. It is estimated that over twenty nine million people openly admit they are Roman Catholic out of a population of thirty million. When the Polish Government attempted to ban religious teaching the Church responded by declaring it in churches and parish buildings. The secular leadership, realising that nearly every child would go to Church classes attempted to gain control by a law that every Roman Catholic School should be registered with the State. The Church refused to do this stating that religious teaching was something which should not concern the Government. The Polish leadership then came to terms with the Church agreeing to pursue the matter no further so long as the Church would accept the proposition that secular education should be a matter for State Schools.

Hungary is another example. Three quarters of the country's population are Roman Catholics, and concessions have been obtained from the Government. In Czechoslovakia things have not been quite so successful, but even there bishops are being allowed to work in Bohemia and Moravia. It is also obvious that the Papacy will make endeavours for its adherents in other communist bloc countries. To this end it works through the Russian Embassy in Rome, the city of the European treaty.

These events, though they do not immediately make an impact upon the mind, are quite significant, especially in the light of the prophetic message of the Book of Revelation, yet to be fulfilled :

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea . . . and the (red) dragon gave him his power, and his seat, and great authority . . . ”

(Revelation 13 : 1-2).

D.L.

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## News from the Ecclesias

*EDEN, NEW YORK* : Grange Hall, Church Street.

Sundays : Breaking of Bread 11-30 a.m. Sunday School 1-30 p.m. Bible Class : Midweek, Forestville, Buffalo, Hamburg and Orchard Park. Alternate week : Revelation Study.

We rejoice in the great blessing of Brother Steiger's deliverance from the charges of refusing induction into the armed forces. The Department of Justice has dismissed the case against him, and the draft board has granted a I-O classification as a conscientious objector. The supplications of many on his behalf have been answered, and the long trial of nearly four years duration has been brought to an end by our merciful God .

Numerous responses to advertising throughout the U.S. and Canada continue. Our prayer is that in those inquiring there may be a heart which can be touched by the wonder of His Truth.

J.A. DeF.

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*MANCHESTER* : Memorial Hall, M.A.P.S. Building, Albert Sq., Manchester.

Sundays : Breaking of Bread, 11-30 a.m. Lecture, 3-30 p.m. Tuesdays : Bible Class, 7-15 p.m., Onward Hall, Deansgate.

The advertising in the National Press for Christadelphians to apply for “The History of the Truth in the Latter Days” has brought forth a most gratifying response. From all over the country applications have been made for some forty copies. These have been sent and the desire is to communicate with those who have expressed concern, and as soon as time permits this will be done. It is hoped

that by the reading of the "History", and the answering of any questions which may be asked that some will be led to see that in these latter days there is a body professing the original doctrines of the Christadelphians and upholding the Truth as distinct from the counterfeit which prevails.

Welcome help has been received from Bro. R. Wood of Dudley.

At the time of his visit we were glad also to have the company of Sis. R. Wood and Sis. Ruth, and Bro. and Sis. G. Peacock.

W.V.B.

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*NEWTOWNARDS, CO. DOWN, Northern Ireland.*

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

Sunday School 2-0 p.m.

Bible Class—Wednesday evening.

We were grateful to have been afforded the opportunity before winter sets in, to meet many brothers and sisters in Manchester. The few hours spent there in fellowship, counsel and companionship were helpful and greatly valued.

How wonderful is the comfort of the unity of the Truth in a land that is riven with violence and sectarianism, and every sect itself divided, without exception. How true the words of the prophets, and the Lord Jesus, that because of divisions and strifes, hatred and pride, all the world lies in darkness, spiritually, as we await His return.

Yet, until that dreadful day for the world, when the judgments of God begin, the call still goes out, and we are grateful for the one or two drawn out by our Father in heaven, before "the door is shut".

J.P.

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*"PENTRIP", Black Rock, Portmadoc.*

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

Revelation Study : Mid-week.

As the winter with its inclement weather continues we look forward to the Spring and Summer realising that it speaks to us of the glory which is to come and to be enjoyed by the faithful.

The work of the Truth still continues even though we are remotely situated.

Leaflets continue to be distributed and we are engaged in certain correspondence also.

—per J.S.