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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

CHRISTENDOM – AND OTHERS – ASTRAY

HE THAT BACKBITETH NOT WITH HIS TONGUE...

RE-UNION IN NORTH AMERICA

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

NEWS FROM THE ECCLESIAS

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At the Table of the Lord

"ARE YE ABLE"

IN RECENT DAYS, we have been reading of the Lord Jesus, of His example, His works and His words, which were such a source of strength to His disciples and which can be for us, also, in our striving to follow Him. What a privilege it must have been to see Jesus, to look upon His countenance and to realize that this *is* the Son of God, to hear His Word, to touch Him. We come almost two thousand years after the time of Jesus ; yet, the wonder of it is that He can be just as close to us today if we seek His Word, hear Him, strive to follow Him, believe and trust Him. We *must* feel this close to Him if we hope for redemption when He comes again.

In our recent portion in Matthew 20, we have read how the mother of James and John came to Jesus, asking that they might sit upon Jesus' right and left hand in His kingdom. Jesus' answer was, verse 22 :

“ . . . Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with ?”

Jesus asked His disciples, “Are ye able ?” He often asks us, “Are ye able ?” His disciples quickly replied, “We are able”. When Jesus asks us, what is our response ? It is easy to answer, “We are able”, as did His disciples ; yet, are we, indeed, able to follow Him, resolving to please God as His Son did ?

The word “able” comes from a root meaning “power”, “strength”, “mighty work”. Do we, brethren and sisters have the power, the strength to obey Him, to drink of His cup, to be baptized with His baptism. It takes power, mighty works, to conquer our flesh- more power than we naturally possess.

"IF THOU BE WILLING, REMOVE THIS CUP"

Jesus, we believe, through the power of the Spirit and was able to conquer the temptations to use it for His own purpose, but we know this was only accomplished with great travail. For example, we read in Luke 22 of His agonizing in the garden as He prayed, verse 42 :

“ . . . Father, if thou be willing, remove this cup from me . . . ”

God had asked Jesus, “Are ye able ?” Jesus agonized to *be* able, struggling against His weakness which rebelled against the necessity to die. His Father sent help in answer to Jesus' fervent prayer, verse 43 :

“And there appeared an angel unto him from heaven, strengthening him.”

God granted this help because Jesus was determined to put away the crying out of His flesh, so desirous of being able to drink the cup ; His spirit was revealed in His words, “nevertheless not my will, but thine, be done.”

As we, too, struggle to get the victory over our flesh, as Jesus asks us, “Are ye able to drink of the cup that I drink of ?” do we realize how much we need His help, and how close at hand that help can be *if* we seek it ? It was in God’s purpose that Jesus drank of that cup and so great help was given. God requires that we, too, drink of that cup, brethren and sisters.

Sometimes we may think we are doing another service when we seek to remove a trial, indeed, may think we *must* do so because of our love for the one undergoing testing. When we realize that God requires each one to drink the cup that Jesus drank of, requires us to do it with His help, are we perhaps hindering if we seek to remove it ?

Peter was one who loved the Lord Jesus and on several occasions sought to lighten His trial, no doubt, feeling this was an evidence of his love. In John 18 : 10-11, we read of Peter’s re-action when the scribes and Pharisees took Jesus after Judas had betrayed Him :

“Then Simon Peter having a sword drew it, and smote the high priest’s servant, and cut off his right ear . . . ”

Peter’s motive was to save Jesus from the Jews, to prevent Him from being taken and crucified. What was Jesus’ reaction to Peter’s action ? Verse 11 :

“ . . . Put up thy sword into the sheath : *the cup which my Father hath given me, shall I not drink it ?* ”

He rebuked Peter, and also showed to God, to us that He was determined to face His required trial ; that He *was* able. Peter’s actions did not help, and, undoubtedly, put a further strain upon Jesus’ strength.

On another occasion when Jesus told His disciples that He must go up to Jerusalem and be killed, Peter, in “care” for Him, said (Matthew 16 : 22) :

“ . . . Be it far from thee, Lord : this shall not be unto thee.”

Peter sought again to remove the cup that Jesus struggled to drink. Jesus said to him, verse 23 :

“ Get thee behind me, Satan : thou art an offense (a stumbling block, a snare, an occasion to fall) unto me : for thou savorest not the things that be of God, but those that be of men.”

How easy it is to be an offense, a stumbling block to those who are struggling to drink that cup. We may feel to be relieving a burden, but are we always ? Peter believed he was doing just that, but was really an adversary to Jesus, making it harder for Him. Do we not need, brethren and sisters, to be extremely circumspect in our seeking to remove trials ? Is it God's will that the cup be removed ?—should be our question.

What *can* help in this is, perhaps, a deeper realization of how necessary it is that we drink of His cup, and how much help we need to do it faithfully, submitting to whatever God places upon us. It is much easier to let our natural feelings govern our living, for, as Jesus tells us, we naturally savour the things that be of men, rather than the things of God.

“THOU HAST SHEWED THY PEOPLE HARD THINGS”

Recently, we have read of David's mind which helps us be more “able”, for David, too, realized the need to drink of that cup. In Psalm 60 : 3, David speaks :

“Thou hast shewed thy people hard things : thou hast made us to drink the wine of astonishment.”

We can all testify to the hard things God has shown us, things which He has placed upon us for our good. How needful, then, it is that we submit to these trials, realizing that this may be the cup of which we are to drink. They are hard things because they are contrary to our nature, our desires. Yet, they are given of God who knows what is right for us. David, we know, experienced many hard things ; yet, he learned to submit and expresses his mind, his trust in God in Psalm 71 : 20-21 :

“Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side.”

All this help is there for us as we strive to respond to Jesus' question :

“ Are ye able to drink of the cup that I shall drink of”

We remember again that His disciples answered quickly, “We are able.” The desire was there ; the spirit was willing, but they,

no doubt, experienced, as we do, that the flesh is, indeed, weak and, with this knowledge, comes a realization of how much help and strength *must* be found. Where can that strength be found? The same place that Jesus found it, as the angel from heaven came and strengthened Him. God sends help, messengers in many forms, whether they be brethren or sisters who come along side, whether they be answers to prayer—all these are His way of strengthening and reassuring us as we struggle to drink His cup.

Paul, who knew great help, is able to help us, Acts 20 : 32 :

“ . . . now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

The word of His grace is there to help us drink of His cup. Do we seek it each day, perceiving in that word food for our spirit man. Let us, then, consider the record which encourages, as we see His grace extended to our brethren of old. As we go through certain experiences, we can perhaps realize more fully this need and can reach out in gratitude to a merciful Father who provides all necessary help.

Paul, in writing to his brethren in Ephesus, prayed (Ephesians 3 : 14-19) :

“For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height ; and to know the love of Christ . . . that ye might be filled with all the fulness of God.”

Do we realize, brethren and sisters, how much we need to be *strengthened in the inner man*? It is only when that inner man grows stronger than our flesh that we can drink of His cup. It is only then that we can ever begin to comprehend the greatness of God's mercy, how far it reaches—there is no limit to its height, its depth, its width, or breadth. We are never beyond His knowledge and hand to help.

Jesus was able to say as He died in obedience to His Father's will, “*It is finished.*” It was a cry of victory, for He had drunk that cup to the full, never failing. But, perhaps we shall be better able to endure our trials, struggle to overcome our flesh, rise above our puny natures, putting away the human tendency to blame others and to pity self.

Can we, then, brethren and sisters, as we perceive the greatness of Jesus' victory, appreciate and receive His unfailing help ; realize how much is involved in His words to us today :

“ Are ye able to drink of the cup that I shall drink of ? ”
J. A. DeF.



Why Trouble ?

“Trouble Inevitable”

“There always are in the Truth those who of the flesh and those who are of the spirit. For this reason offences will come, and ‘it must needs be’. It is part of the appointed discipline by which the affections of the spiritual are shaken loose from all humanities and associations, and made to rest on the eternal foundation. It is therefore a mistake to look for a perfect community, or expect that at any time we may reckon on freedom from trouble henceforward. There will be trouble as long as the present state of things lasts.”

—R.R.

To the foregoing from the writing of a pioneer might be added : That in *the* Truth as distinct from the counterfeits trouble is dealt with according to the commands of Christ, and is recognised as a test whether these will be honoured above any sentimental regard for the trouble-makers.



Christendom — *and others* — Astray

The Spirit of the Law the Spirit of Christ

“Who is on the Lord’s side ?” (Exodus 32 : 26)

THE CONTEXT OF THIS PERTINENT and poignant question is the dreadful apostasy of Israel while Moses was in the mount.

Quickly, the lesson and warning that it is intended to give us can be overlooked. We are not idolaters so we may thank ; we would

never worship a golden calf. Such a brief consideration misses, and obliterates all the help we might receive from the warning, and the need for this.

Christendom undoubtedly has a profusion of idols. Let it be remembered that this dreadful state has stemmed from those who once had the Truth, and failed to heed the warning which they presumably felt they did not need.

Now the largest sect of Christendom has idols of gold, wood and stone, and in addition what seems to be unbelievable—dead men's bones. We remember in the days of our ignorance entering the principal Catholic Cathedral in Brussels. (We would not think of doing so now). Dominating the large assembly was a huge golden figure, supposedly of "saint Gudule". Those entering bowed to the idol and in a sense worshipped like faithless Israel of old. Nearly every Catholic Church has idols in one form or another. These command the reverence of the ignorant.

In Venice the huge Cathedral is supposed to contain the bones of Mark. On "feast days" these things are brought forth, and paraded before the people, who, in awe, are made to feel that they are in the presence of the living God, although no more than the remains of the dead are before them. The extent of apostasy knows no limits when the "narrow way" is left. One false step leads to another—if it will mystify and please the multitude.

In the Cathedral in Naples every year there is a day dedicated to "Saint Generoso". The priests there have, they claim, a phial of his blood. Now congealed, it is brought forth before the several thousand which pack the Cathedral for the important repetition of the "miracle"—the restoration of the blood to liquid form. The proceedings are unbelievable in the mystical vulgarity. To the accompaniment of dirges, and incantations of the priests, the congregation call out all kinds of imprecations against Generoso to hurry the "miracle". It is a bad omen for crops if Generoso delays a day or two. "Go on yellow face, get on with it," they shout. Eventually, be it early or late, the priests suddenly declare the blood is changed—the "miracle" is repeated. To the triumphant music of the great organ, and the singing of the choir, the multitude becomes hysterical in their raptures.

Could such a pagan performance have sprung from what was the Truth? It has, and let the lesson sink into our minds and hearts, all because the light of God's holy Law has been shunned, and the darkness with all the evil this permits embraced as giving liberty.

THE LESSON FOR US

There must be one even if we feel separated from the more blatant form of worshipping wood and stone. Let us not deceive ourselves by a false feeling of superiority. We can easily become guilty of an idol in the heart. The Apostle Paul helps greatly in this :

“For this ye know, that no . . . covetous man, who is an *idolater*, hath any inheritance in the Kingdom of Christ and of God.” (Ephesians 5 : 5).

Due to the weakness of our nature we are prone to covet ; to covet possessions, maybe wealth, or position. Ashcroft in 1885 coveted the leadership of R. Roberts. Soon he fell, and this disaster is not yet ended, Jealousy is a goad to covetousness. We may see some who have things we do not possess or cannot obtain. Then these can be coveted in the heart ; become such a preoccupation that the gentleness and meekness of the Spirit is driven out. The mind tends to dwell on our supposed lack. Instead of revelling in the beauties of the Spirit, the idol of covetousness claims daily attention ; to be polished, cared for, and in a sense worshipped.

Quite legitimate things can become an idol in the heart. Business has taken many a brother from the Truth. He sees his goal as a means of attaining what he thinks he may use in part in the Truth's service. He does not realise that his efforts, often at great expense to health and strength, are only pursuing the service of an idol. Soon the coffin lid, the casket, puts an end to it all. Then hope is finished. The vanity is to be seen repeatedly. Mourning there is, but the large majority of “the living will (not) lay it to heart.”

“Education” can become an idol. We live in a world in which education is believed to be the sole means of advancement. Grammar schools with their “O” and “A” levels are a must. Then College or University. Experience has shown that the mind will not take all this without injury to the claims of the Truth. “Education” pursued relentlessly may give a present reward, but at what a cost ! The Truth is made to appear unimportant, and its demands diluted so that it is easy to be attracted to the “form of godliness” which imposes no restrictions, and deny the power thereof.

We remember how the paragons of education had a mesmeric effect on youth : their degrees, their gowns, their capes seemed a just reward for effort well spent. But where are they now ? Rutherford just a little crucible of dust under the floor of Westminster Abbey ; Einstein returned to the dust from whence he was taken. Although one must admire their intellects, the sober truth is that

these have availed them nothing. "Man that is in honour and understandeth not is like the beasts that perish."

"Education" has had a further disastrous effect, both in Christendom and among the "others". The impression is that those accounted *learned* must know better than the rank and file. Perhaps the most educated and knowledgeable man is the Pope, but no one could be further from the Truth.

Deference to those "educated" in worldly wisdom amongst the "others" has created a kind of hierarchy, who impress by their learning, but cannot give the robust guidance in the Truth as is seen was the case with the pioneers. Their minds are too cluttered with "philosophy and vain deceit." This is seen in the lack of facing issues, and giving a decisive lead to what is right and what is wrong.

Instead of turning to Israel's great failure as an excuse for present laxity, might it not be better to consider whether those who do this are any better ?

"WHO IS ON THE LORD'S SIDE ?"

In the 1923 Division when the *Bereans* separated from the great majority of Christadelphians (Temperance Hall), this was the clarion cry. Now forgotten by the "others", including the successors to the *Bereans*—the *Dawn* Group, who deny that *division* must separate all those who are on the wrong side from the fellowship of God and His Son. In their apostasy, the "others" since 1923 have even declared that all "fellowships" of Christadelphians are of the Truth. It is difficult to understand with this pronouncement how they can believe that all must therefore be in fellowship with God (for that is what being of the Truth means), and yet are not fit for the fellowship of themselves. It is doubtful if they have any real conviction about the doctrine of fellowship, or what they mean when they frequently publish in their magazine that withdrawal has taken place from a member who has joined "another fellowship". Must it not seem strange to them to withdraw from someone who, although he has joined "another fellowship" is still regarded as being in *the* Truth, and in fellowship with God. Departure from *the* Truth inevitably leads to inexplicable inconsistencies. We should like to see an explanation of why withdrawal should take place from one believed to be in the Truth, although no longer a member of the group !

It is refreshing to leave such confusion, and go to the Law. As Moses and Joshua descended the Mount of God, a noise was heard in the camp, which Joshua thought was the noise of war. Moses

discerned that this was not so. Then the golden calf was seen, which Aaron tried to suggest "came out" as if by accident. Moses was distressed and angry that his brethren should have so quickly dishonoured God, who had recently brought them out of Egypt.

"Moses saw that the people were naked ; (for Aaron had made them naked unto their shame among their enemies)." (Exodus 31 : 25).

When purity and holiness of the Truth is left, the flesh is uncovered ; seen even now to an objectionable degree. The consequences are disastrous. Misery and disease follow illicit activities. God surely knows best.

Moses was faced with a crisis. Parleying with the evil-doer would do no good. Repentance, however strongly the appeals might have been, was impossible. The action of Moses strikes a warning for all time.

"Then Moses stood in the gate of the camp, and said, *Who is on the Lord's side?* let him come unto me. And all the sons of Levi gathered themselves together unto him." (Exodus 31 : 26).

What were they to do ? To go along to the rebels and talk them into submission ? No ! The stage had been reached when repentance was impossible. God required the destruction of those who had become infidels. To the uninstructed mind it may seem that the Spirit in the Law here was not the Spirit of Christ, but a little reflection will show it to be so to our warning and edification. Three thousand brethren were slain by the word of Levi ; at the commandment of God a plague followed. How many this destroyed we are not told.

When the Truth is in jeopardy due to the undermining of a principle, and there is refusal to repent there is only one course. Jesus says, "Cut them off," otherwise as His words imply the whole Body will perish. A fact illustrated in the History of the Truth time and time again and seen so abundantly at the present where a host of sects profess to be Christ's, but are obviously betrayers of His teaching. And it seems the greater the sect and the more wealthy it is, the more glaring is the opposition to Jesus, in spite of their claims to be His ministers.

It has been said that the punishment upon the rebels in Israel through the sword of Levi may appear in opposition to the spirit of Christ. This needs consideration to show that there is no change in the Spirit of God whether through Moses or through Christ, God is Spirit and is unchangeable.

Let it be noted first that those who executed God's judgment upon the rebels were rewarded. The tribe of Levi, because of their stand in upholding the Truth by destroying its enemies, were given thereafter a most honoured place in the work of God's House.

“The Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel ; and the Levites shall keep the charge of the tabernacle of the testimony.” (Numbers 1 : 53).

“And I have taken the Levites for all the firstborn of the children of Israel and I have given the Levites as a gift to Aaron and his sons . . . and to make an atonement for the children of Israel that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.” (Numbers 8 : 18-19).

How the righteous action of Levi in destroying the rebels was abundantly rewarded. They would be looked upon by the brethren not as murderers or those without mercy. Rather would they be regarded as the means of the salvation of the survivors ; the token of the *firstborn* ; the protectors of the holiness of God's dwelling, lest in thoughtlessness any should come nigh who were not permitted.

Such then is the lesson for today. The pioneers who *acted* in a time of crisis saved the Truth for the survivors in a division. The others perished. How grievous it must seem to the Almighty that this lesson is ignored by the “others”, who seem bent on bringing back from the “dead” all the rebels of previous Divisions.

THE SPIRIT OF CHRIST

The “others” seem to think that the Spirit of Christ is altogether different from that seen in the Law. When it is pointed out that there can only be one Spirit, and asked if God has two Spirits, one for the Law, and one seen in Christ, there is silence.

Let us then see how the severe punishment of the rebel brethren in the time of Moses is no contradiction of the Spirit of Christ.

In the parable of the “pounds” Jesus shows how as the “noble man” he would go into a far country and return, and then take account of His servants to each of whom was given a “pound”. This introduction to the parable is beautiful in its simplicity. The context shows how the multitude would have taken Jesus by force and made Him a King. This was not to be. He was truly *the* “noble man”, never has there been any to compare with Him. He must go to heaven, a “far country” and then at the appointed time, return to judge His servants.

Two were approved, but with the qualification that they had been faithful in "a little". Never will there be any praise of the flesh, simply because it does not merit it. Approval of the faithful, yes ! But the phrase added to show that in common with all they bear sinful nature and do sin. A timely reminder of what we are. And in spite of our best endeavours there never will be any cause for self-satisfaction, the attitude typical of the Pharisees.

One of the servants hid his "pound" in a napkin, complaining that Jesus was an "austere" (hard) man, taking that which he had no right to do, and reaping where he had not sown.

This is just how the Truth (and Jesus was *the* Truth) appears to the unfaithful : restrictive, irksome, hard. These were condemned, and will be, by Jesus :

"Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury ? And he said unto that that stood by, Take from him the pound, and give unto him that hath ten pounds."

This may seem unreasonable, but it is not. The whole benefit of the Truth will be distributed to the worthy, while the unworthy will be deprived of that which might have given them life.

"So far so good," the critics of the Law may say. Where is reconciliation that the Spirit of Christ is the same as that in the Law, which required the slaying of three thousand brethren for their rebellion. The words of Jesus which follow are adequate confirmation, that His Spirit is precisely the same as that in the Law.

"But those mine enemies, which would not that I should reign over them, bring hither, and *slay* them before me."
(Luke 19 : 27).

We remember what happened to Annanias and Sapphira. With the breath of the Apostle's lips they were slain for their infidelity. We call to mind what will happen to many who were contemporaries of Jesus and heard Him. Their claim that "we have eaten and drunk in thy presence" will be rejected at the Judgment.

"I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and you yourselves thrust out."

The "weeping" then will avail nothing. Departure from the Truth is hastened by a mistaken idea of what is called "*love*". The evangelists speak of nothing else. Now the "others" have become im-

bued with this false “Christian” notion, which has robbed them of the Spirit and power of the Truth,

May the warning be heeded in time.

(. . . to be continued)



“He that backbiteth not with his tongue . . .”

(Psalm 15 : 3).

A Satire on Man’s way of dealing with a “situation”

Extract from the “Christadelphian” (1889)

IF YOU HEAR, or if you have apparent reason to think, a brother has transgressed, straightly believe it entirely. Human reason is unerring, and sure to be right in its conclusion : while rumour, of course, is quite infallible, and always gives the exact truth. Believing the brother has sinned, do not go direct to him to enquire concerning the fact or bearing of the matter ; for if he have sinned he may sin again and deny it ; therefore you will not believe anything he may say contrary to your conviction. You have it on undoubted authority, and your informant would not have told you if doubted its truth ; besides, he is a man of sound sense and honour, and possessed of keen perceptions, and thorough understanding of human nature ; consequently, it must be indisputably true, both in fact and inference, ‘for where there is smoke there must be fire.’”

Feeling this, what is the next step ? Why ! To tell this to all with whom you come in contact. Others have some knowledge of the affair, and can add something to what you already know. You are sure to obtain additional evidence if you seek it.

The offender has wounded your honour by his transgression, and of course this must be vindicated at all cost, for what is a man’s life worth if his character be not secure from calumny ?

Sin must, as a matter of justice, be punished ; and as you know *all* about transgression, you must, however contrary it may appear to your expressed desire, seek in some way, to punish him by convicting him of sin, and denouncing him.

With this object, take one or two, who you have good reason to consider favourable to your position, to the brother, that they may witness and testify to your denunciation of him, and his consequent discomfiture. Impress him with a supreme sense of your injured dignity, and make him appear as evil as you can ; you will shine all the brighter by the contrast. Ignore his past good works and faithfulness. If you consider these, you may be tempted to act unjustly to yourself. Do not *ask* him if there be any truth in the affair ; that will be savour of reasoning with him ; as a brother you must be true to your nature and feeling, and treat him as an enemy, therefore rate him soundly, and heap coals of fire on his bowed head—not the fire of pity and kind deeds, this is not the time for them ; and Solomon says “there is a time for everything” ; but the fire of just and honourable indignation : this is the correct thing. Threaten to take extreme action, unless he humbly apologise and promise not to do the like again. You may overwhelm him by this ; afterwards you can promise to extend your gracious forgiveness.

If the brother be “weak in the faith”, your righteous action may drive him from the truth, which, of course, will be additional proof that he was evil, and unworthy, and deserved much more than he suffered at your hands. If he be strong in the Truth, and in the knowledge of God’s word and ways, he will perhaps be saddened and grieved (for reasons unknown to you, viz ; that Christ’s law is so abused ; and for the “rarity of Christian charity” in the matter). His sadness and grief will be proof to you of his guilt and consequent shame.

If he have very strong faith in Deity, and can confidently “Rest in the Lord”, you will interpret his confidence as hardness of heart, and act accordingly. In any case you will keep far away from him, lest he contaminate you. A man is known by the company he keeps, and you must see to it, that your character be not prejudiced in the eyes of others. Not only avoid him yourself, but, as you know him thoroughly, it is your duty to make his character known to others, so that they may not be hurt by him.

The result will be gratifying to you. It has afforded you the just satisfaction of exposing and punishing an offender, and vindicating your own honour, a matter of great importance.

(Christadelphian (1889) page 165).

(All this will be recognised as in opposition to Christ’s commands)

“Reunion” in North America

PRIOR TO 1894, one Thos. Williams, was most active in Canada and the U.S.A. in the Truth. He was a vigorous worker with Robert Roberts. His services were much sought after by the Ecclesiastics in that part of the world, as he was eloquent, a good preacher and personable.

Then in 1894 he propounded the heresy that those who had been enlightened by the Truth and were not baptised could not be raised to Judgment. His parrot-cry was : “As in Adam all die, even so in Christ shall all be made alive.” An obvious perversion of scriptural truth.

Each generation has its test whether they will make a stand for the Truth. Here was a severe test. One had arisen preaching false doctrine, like many predecessors to draw away disciples after him. His famous, or rather notorious treatise on the heresy entitled : “Adam’s Condemnation and the Responsibility Question” has run into several editions, and is still current among the publications of the group founded by Williams—The “*Advocate*”.

The Magazine of this fairly large group is entitled “The Christadelphian Advocate”. In the issue for December 1962 the following appeared :

“The founder of the *Christadelphian Advocate*, Brother Thomas Williams, felt that the Responsibility Question should not be raised to the status of affecting fellowship. Advocate committee members since his time, including the present Committee, have shared this view.”

Words could not be plainer in the endorsement of the heresy which caused the Division in 1894.

In 1968 when the writer was to visit the U.S.A. and Canada, the then Editor of the *Christadelphian* was asked what the position was between his group and the *Advocate*.

The correspondence which took place with the Editor at this time was published in full in the *Christadelphian* for September 1968. Concerning a member of Central who was lecturing on behalf of the *Advocate* group, the Editor said :

“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."

The Editor after quoting the correspondence concluded . . .

"For the benefit of our own readers, the answer on the point is simple : We could not accept for baptism an applicant who rejected Clause 24 of the Birmingham Amended Statement of Faith."

This means that the "baptised" into the *Advocate* were really not baptised at all. The Editor failed to see this logical conclusion, and with parson-like sentimentality said :

"We are not the judges of those in other fellowships ; may the Lord have mercy upon them all as upon us."

Such a gesture may please those having "itching ears", but fails either to establish truth or maintain it.

Attempts have been made to bring about "Re-union". Committees appointed by both parties have met. The conclusion published in the *Christadelphian* for June 1973 said :

"We have educated each other in the matters which concerned us . . . These latter three (discussions) have been an education to each committee."

Whatever is meant by such a vapid statement, we will leave the reader to conjecture. It sounds about as meaningless as a communiqué issued by representatives of opposing nations after their parleyings.

Further attempts at "Re-union" have been made. Two from Central have visited North America as appointed delegates for the purpose. Instead of laying bare the fundamental doctrine at issue there have been meetings, conferences, and finally a report of the visit. The places visited in Canada and U.S.A. are noted involving a journey of some 11,000 miles.

What was the result ?

Was there a turning to the "law and the testimony" ? A condemnation of the heresy, a vigorous upholding of the right ? Let the report speak for itself :

"In all places we were received with much kindness and warm hospitality by both groups, and the highest tribute is to be paid to all the brethren and sisters who so generously co-

operated with arrangements (and often re-arrangements) made at such short notice. We thank them all most sincerely."

Not a word on the issue, which the heresy originally raised ! No attempt to uphold true doctrine and face the consequences.

May an appeal be made in conclusion to members of *Central* and the *Advocate* (whose kindness we have also experienced) that "there is no lie of the Truth", and false doctrine is an abomination to the Lord, whether believed or condoned, and involves the grave issue of life and death. Correspondence with any who are anxious will be welcome.

W.V.B.



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

"For thus saith the Lord of hosts ; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land.

And I will shake all nations . . . " (Haggai 2 : 6-7).

THE SHAKING HAS COMMENCED. The House of God has felt the shaking. As a result the prophecy has been fulfilled which declares :

"And some of them of understanding shall fall, to try (by) them, and to purge, and to make . . . white . . . to the time of the end : because it is yet for a time appointed."

(Daniel 11 : 35).

The purging, the making white is a process which removes those who cannot "abide" the "refiner's fire" and the "fullers' soap". The shaking removes those who are not "fixed" and steadfast, that those who cannot be shaken may remain.

But the world itself is being shaken, in preparation for the final ordeal which will bring down every stronghold that exalteth itself against God. At the time of writing a quarter of a million people, about half of the Northern Ireland working population are expected

to be out of work, and dependent upon state aid, in the days just ahead. The Ulster trouble is a picture in microcosm of what can be expected on a world wide scale in the not too distant future. There is a shortage of power, and difficulties of obtaining the basic necessities of life because of the religious troubles in that tormented state.

How quickly commotion can lead to famine, not because the earth does not bring forth its increase, but because man withholds the good things of God's provision from his fellows. It is a foretaste of the day when it will be declared :

"A measure of wheat for a penny, and three measures of barley for a penny (a day's wage)." (Revelation 6 : 6).

What good is money if there is nothing to buy with the money ? Hence money is debased to the point that it hardly becomes worth the paper upon which the particular value is printed. This thought has been highlighted by the Northern Ireland situation where the shops have been closed, hence the population have been unable to buy, and when the shops have been open they have had to queue to obtain the necessities of life .

Before the writer is a recent report about Ulster which states that the Government considers the fuel crisis as potentially even more grave than the electricity shortage. Fuel is supplied by tankers from the sea in Belfast Lough, but distributing the fuel safely would be the worst problem the army would face if it was called in to deal with this particular aspect of the situation. It may be when this article appears in print the situation will have eased ; but what has taken place does underline how quickly things can get out of hand ; how rapidly mans' way of life can be upset by a "shaking". Even without conflict, it is apparent that most European nations are being "shaken" at the present time.

The inflation that is afflicting them is having a disturbing effect. Rising unemployment with falls in production can quickly arise from the crisis in the international monetary system. The workers are restless when they find that the money in their pockets is not buying the amounts they were formerly accustomed to expect ; demand drops as a result because less can be bought, as demand drops unemployment ensues, and with unemployment comes a shortage of production. Then when articles are in short supply the price of whatever goods are available rockets. There does not seem an immediate solution as inflation accelerates, only the prospect of demands for more pay with grave industrial unrest if not acceded to, which in turn will aggravate further inflation unless the government of the day brings in firm price controls. But governments are

very weak in many countries ; holding power by coalition, or with meagre majority, which tends to thwart firm action to rectify some of the ills that beset their respective nations. The weakness of many current governments underlines the division that exists in national life, where voting is split almost equally between one party and another. So the world is seen in a precarious position, in which "the shaking" can bring about landslides having very injurious repercussions, because the 'body politic' is already riven with dissension, and "untempered mortar" situation that cannot stand the impact of events.

The Indian sub-continent has been afflicted with European style troubles recently. The Indian leader had to bring in the army to help run the railways. There has been sabotage and other acts of violence which have been quite serious, though not highlighted by western news-media, because they have had plenty of troubled news nearer to home to deal with. However some news from India that has received prominence is the Indian nuclear explosion which has now placed that country as the sixth nuclear power. This has come as a surprise ; and though the Indian government has insisted that its atomic experiment was for peaceful purposes, it is quite obvious that anything atomic can be used equally for war.

As can be expected India's neighbour, Pakistan, is not very pleased, protesting that the nuclear test has created a "situation full of menace to the security of India's immediate neighbours . . . the road has been thrown open for the emergence of a seventh and an eighth nuclear power, for Israel and South Africa, to emulate India's example with all the consequences to the peace and security of the Middle East and Southern Africa that must inevitably follow for those already explosive regions."

It is certainly a possibility that if provoked, India might use a nuclear weapon against her neighbour, knowing her neighbour could not retaliate with something similar. There has also been comment that the Indian Government might be tempted to use nuclear devices to block the passes which lead through the mountains into China to stop any further encroachment by that power into the disputed border territories.

At the present time amidst all "the shaking" and trouble, the United States Secretary of State has been busily engaged in negotiations for peace in the Middle East. His efforts have provoked world admiration. What is not realised is that his success portends a sign. Having held out the prospect that Syria would get one hundred million dollars aid following a disengagement of the conflict with Israel in the Golan Heights, an agreement has been reached. Saudi Arabia is pleased, for that country had threatened another

oil embargo if the United States gave up its efforts. So buffer zones are being established between the forces of Egypt and Israel, and between the forces of Syria and Israel.

Apparently not to the liking of Libya, which has been charged by Egypt of "constructing new alliances at Egypt's expense". Libya's old contention that the Soviet Union is just another "imperialist" Power seems to be forgotten as the official news media of that country now stresses how necessary it is to consolidate ties between the Soviet Union and the "Arab national liberation movement." So Libya allies itself with Gog.

And so also is there a moving towards a situation of "dwelling without walls, and having neither bars nor gates" (Ezekiel 38 : 11). When that time arrives the King of the North will descend upon the land ; but what a shaking will result !

". . . . it shall come to pass at the same time . . . saith the Lord God . . . Surely in that day there shall be a great shaking in the land of Israel . . . and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground . . . "

(Ezekiel 38 : 18-20).
D.L.

News from the Ecclesias

EDEN, NEW YORK : Grange Hall, Church Street.

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

We are greatly saddened by the sudden death of our Sister Carter on May 25. She was mercifully spared pain and suffering at the end of her life. She now sleeps in the hope of eternal life when Jesus returns. We who are left are sustained in our time of probation by that same hope.

Much gratitude is felt for the supplications and the coming along side of all in the house at this time of sorrow. The hoped for visit to England has been postponed due to present circumstances here, but it is hoped may be re-scheduled soon.

Our supplications are with our brethren and sisters in Northern Ireland, with the increasing violence and warfare being encountered there. May God continue to care for and protect those who are His children.

J.A.DeF.

'PENTRIP', Black Rock, Portmadoc.

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

Bible Class : Mid-week.

Leaflets are being received more willingly by the holiday visitors at present. Seemingly they are seeing the seriousness of the times.

We look forward to having with us soon, Sister L. Bouchet, and also later brethren and sisters from Manchester.

We have appreciated Brother Robinson's exhortation by post : Subject—Our dwelling place.

We do feel the loss of Sister Carter—one who has been a pillar of help and strength to us—but know all things are in His hands for good, and He giveth His beloved sleep.

—per D.L.

NEWTOWNARDS, CO. DOWN, Northern Ireland.

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

Sunday School 2-0 p.m.

Bible Class—Wednesday evening.

All deeply grieved by the death of Sister Carter. Our love and sympathy go out to those nearest to her who sorrow now but with the sure hope of meeting again in the resurrection, while enduring to the end.

The postponed visit of Brother and Sister DeFries is greatly looked forward to, God willing. Our love to all joined together in the precious and only hope of life in the One Body of the Lord Jesus. We feel we have been helped and greatly blessed during these times of unrest and fear in this province.

J.P.

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

Sundays : Breaking of Bread 11-30 a.m. Lectures on the first Sunday in the month. Wednesday : Bible Class 7-15 p.m. Milton Hall, Deansgate.

Death is ever reaping an abundant harvest. Thre thousand millions in less than a hundred years. But what affects us most is when one we have loved and worked with for a generation is claimed by the present enemy. It was a shock to learn of the death of Sister Edith Carter of Eden, New York. Her account is now finished leaving us to battle on in an endeavour to be accounted faithful in the Day of Judgment fast approaching. Our heart's desire is for eternal companionship with those whom we have loved ; but the question of what will take place at the Judgment for us remains as an awe-some thought.

W.V.B.