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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

### “The Tongue of the Learned”

**H**OW HELPFUL is the prophecy of Isaiah, revealing for us the purpose of God to be accomplished in His Son, Jesus Christ. His words also show the spirit of Christ which enabled Him to carry out God’s will in perfect obedience. As we think of all the many ways in which God reveals His purpose, we are impressed by how much He surely *wants* us to grasp it, be moved by it, and so strive to become a part of it. To that end God spoke through His prophet who tells us:

“The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back”  
(Isaiah 50:4, 5)

To Isaiah, and also to Jesus of whom the prophet spoke, was given the tongue of the learned. For what purpose? Was it not, as we have been told, that he might know how “to speak a word in season to him that is weary”? These words, spoken by God’s Spirit, are to stir us up that we may more closely follow the example of the Lord Jesus. How gracious is God to hold out the hope that He will grant to his seeking children, the tongue of the learned in a measure. Let us consider what this blessing really means. Isaiah could speak of it with understanding because of his own experiences under God’s hand. He did not naturally possess this faculty, for we remember when he saw the vision of the seraphims recorded in Isaiah 6, his reaction was:

“Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. . . .”  
(verse 5)

Isaiah felt he was not able nor qualified to do this work. Yet God was clearly calling our brother and helped him by the coal from the altar being laid upon his mouth saying:

“Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” (verse 7)

By the cleansing power of that Spirit, Isaiah was given the capacity to help God’s people. When God asked whom He should send for the work, Isaiah responded in trust and willingness, “Here am I; Send me.”

Looking back further we see this “tongue of the learned” was also given to Moses who had pleaded:

“O my Lord, I am not eloquent, — but I am slow of speech and of a slow tongue.” (Ex. 4:10)

This was not an excuse on Moses’ part, for no doubt he felt totally inadequate to go before the great Pharaoh or even to Israel, his own people. God’s reply was:

“Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.” (verse 12)

Moses did go, he did speak, and Pharaoh, with all the gods of Egypt, was confounded by the Almighty’s words which came forth from his mouth. Was he not, though feeling his great need and yet desiring to obey, given the tongue of the learned in order to take a privileged part in that saving purpose of God?

We remember too, at Pentecost, how the disciples received the Holy Spirit in a special way:

“They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.”

(Acts 2:4)

Was this another instance of God’s intervention to grant to the faithful, “the tongue of the learned”? By this gift they could witness to God’s word throughout the world, and were able to communicate with every man, whatsoever his language — a vital work in the Father’s purpose.

We can understand now why Jesus, who was the fulfillment of Isaiah’s prophecy, could go with confidence and speak the word of God to His people. He was clearly allowed to have this tongue of the learned, as prophesied by Isaiah, even as a young boy of twelve years, and sat in the midst of the doctors in the temple, “both hearing them and asking them questions.” For we read that everyone who heard him was “astonished at His understanding and answers” Luke 2:47. How was He able to do this? Verse 40 tells us:

“The child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.”

He was especially helped for the work given to him, being granted this special gift because of His care for His “Father’s business.”

On another occasion we read:

“All bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph’s son?” (Luke 4:22)

Words of the Spirit from one whom they believed to be merely a carpenter's son! Was not this a part of the prophecy of Isaiah, "The Lord God hath given me the tongue of the learned"?

As a result of that special gift to our elder Brother and His obedient work with that gift, we have the hope of life through His word. What blessing! How does it affect us? How should we respond to that word?

Once again the prophet shows us. God has given this very special and powerful gift to Isaiah, to Moses, to the Apostles, to Jesus, as well as to others of faith. He will, in a measure, give it to all who seek to be taught, for this is what the word, learned, implies. He will give it to all those who in the spirit of Isaiah will say from the heart, "Here am I, send me." He will give it to all who seek to use that word in guiding their lives, and in helping their brethren and sisters. For as we have read, God gave the tongue of the learned that Isaiah might "— know how to *speak* a word *in season* to him that is weary." "In season" is meaningful to us for it comes from a root meaning to hasten — giving the thought of urgency when a need is seen, not holding back or hesitating, but willingly and promptly coming along side to fill that need. This thought brings to mind Jesus' words:

"Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat *in due season*? Blessed is that servant, whom his lord when he cometh shall find so doing." (Luke 12:42, 43)

Meat in due season — that which is suitable to sustain or help in a particular need. In our endeavours to do this, Brethren and Sisters, we must be watchful and thereby perceptive of the needs of others. What is the particular meat that fits the present "season"? Our own personal feelings may not be valid to judge on every occasion. How then are we to know what is needed? Help is given from our merciful Father — the tongue of the learned may be granted in measure as the fleshly thinking is put away and as by submission, we are willing to be taught, even as Isaiah was when his lips were touched by the fire of the altar. Sometimes this cleansing help comes through His Word, sometimes by the experiences through which He leads us, sometimes through a reminder of a brother or sister, indeed sometimes by earnest prayer, with importunity, but always by His direction. As we experience and submit to this, what a strengthening, what a blessing, what an assurance for us personally. But more, with it comes a great responsibility to use His help and blessing to fill the needs of others even as ours have been filled. Moses was quick to give this "word in season", Isaiah was, Jesus always was.

**“A Word to Him that is Weary”**

Do we speak thus, Brethren and Sisters? — especially to him that is weary? To be weary means to be tired or faint, and this can be either physically or in the spirit. For example in Isaiah 40:28-31 we read:

“Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth *fainteth* not neither is weary — ? He giveth *power* to the *faint* and to them that have no might he *increaseth strength*.

Even the youths shall faint and be weary — and the young man shall utterly fall; But they that wait upon the Lord shall *renew their strength*; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint.”

What a wonderful promise — to be sustained by God, given help, possibly through one who has been granted the tongue of the learned and thus is willing and ready to use it *in season*, in haste, for one who is weary. Only the mind of our Father, so different from our own, can supply this sufficient help at the absolutely right time. Let us then seek and rely on *His* direction as we exert our efforts toward those who are weary.

**“The Lord hath opened mine ear”**

As we think about this tongue of “those who have been taught”, we may well ask — how can *we* have it? Again the prophet provides the answer:

“He wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, — and I was not rebellious neither turned away back.”

(Isaiah 50:4, 5)

It is God’s work with those who truly seek Him. He wakeneth or stirs up as the word means. It happens morning by morning, day after day, for He is always there to feed, to lift up, to cleanse those who seek to help His afflicted ones. “The Lord hath opened mine ear — ” the prophet tells us. To open as used here comes from a root meaning to make naked, giving the thought that all covering or hindrance to hearing is removed, so that the ear can receive perfectly. An example is found in Psalm 40:6-8, where we read of the spirit of Christ:

“Sacrifice and offering thou didst not desire; mine ears hast thou opened — I delight to do thy will, O my God: yea, thy law is within my heart.”

Jesus' ears were open, unhindered by fleshly thinking, for He had prepared Himself to do what His Father required. He was indeed — “not rebellious neither turned away back.” How grateful we are that Jesus' ears *were* open and that He did not rebel against all that His Father required of Him. He said, “No” to Himself. He obeyed, He died in submission and now is our mediator. What an example for us as we read in Philippians 2:5-8:

“Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery (not a thing to be grasped after) to be equal — but made himself of no reputation (emptied himself) and took upon him the form of a servant — and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

What a mind for us to reach to! — to empty ourselves, give unstintingly with no hindrance from the flesh, to make ourselves servants to Him *and* to His, avoiding distraction as much as possible in this life, so that our mind and eye is single to His house and its needs. And more still. We are reminded to humble self and become obedient unto death. Without this humility no work we may perform is acceptable to our Father. This then was Jesus, His work, His mind, His whole life.

If we can develop in this spirit, Brethren and Sisters, we will be sustained in every need and be granted also “the tongue of the learned” to an extent, as was Isaiah, our brother. Growing in this we shall know the joy of using it more diligently, being ready to come along to help the weary, the faint. The way is hard for each one as we seek to climb up together toward the hope that is Zion. What strength we can find in each other, as our ears are stirred up to hear His valued teaching and we are moved to use what we hear to “speak a word in season to him that is weary.”

J.A.DeF.



## Waiting for the Call

### The few who have not defiled their garments.

**A** FEELING OF RESIGNATION, comfort and joy comes from the realization of the vastness and stability of the wisdom which the servant of God is permitted to share. Although some of the Word was written more than 2,500 years ago it is ever fresh and speaks with life-giving vigour. The words of a Father, who is eternal, reveal a provision as real and substantial as food and drink.

“They shall come with weeping, and with favours will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble, for I am a Father to Israel.”

“Therefore they shall come and sing in the height of Zion. Then shall the *virgin* rejoice in the dance.”

(Jeremiah 31, verses 9, 12, 13)

### Not defiled their garments.

No earthly garments however magnificent can compare with the garments with which the brethren and sisters of the Lord Jesus are invested. These garments surpass all others for their superb beauty and enduring excellence. They do not appear like this now, but look at the company of the redeemed, who have been clothed upon with immortality:

“Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and impressive as an army with banners.” (S. of S. 6 v. 10)

How careful each must have been of the garment received in baptism. When spotted by the flesh they hated it, and with concern and anxious haste washed it in the life or blood of the Lamb, and so sin, inevitable with human frailty, has never been defended by these, but admitted, and hated, implying an anxiety for its effective removal. Those who are careless, spot the garment with the flesh until it is all flesh, soon to discover in the presence of the Master that their garment has gone and they will be driven from the wedding feast speechless, and be cast into outer darkness.

**Not useless members.**

In the body of the Son of God there are many members, just as there are in the human body. The Maker of the natural body is the Architect and maker of the Body of His Son. Every member of the human body has a purpose even though men are a long time discovering it. Every member of the Body of the Lord Jesus has been placed there by God with great deliberation, in which fore-knowledge, predestination, and the infallible guiding power of the Spirit have each played their part. How could members who have come into existence with an exercise of such fore-thought, care and wisdom be satisfying to the Creator, if useless? Let it be remembered that:

“God hath set the members every one of them in the body, as it hath pleased him.” (I Corinthians 12, v. 18)

If this great work of the Father be realised in its all-embracing character, that every member has come into the Body through His will and choice, will it not make criticising of others and fault-finding seem like a questioning of the Father's prudence and an exaltation of private judgment above that of the Creator? God has brought every member into the Body to live a life in it, and to contribute to the life of the whole. The figure of the human body is most helpful to an appreciation of the position of each member and his relation not only to the head but to the whole body. The interdependence of the various members, their mutual sympathy and feeling for one another, and the co-ordination of all members with the head, seen so clearly in the natural body speak more than words of what God requires of members of the Body of His Son. With all this before the mind, how foolish the conceit of the useless member appears. At first a murmurer and a complainer, pride helps him in the development of a grievance. He imagines he is misunderstood, and is mis-judged, and that all the others are wrong and he alone is right. Finding his place as a useless member in the Body uncomfortable, he feels he can live the Truth better alone! Imagine a hand or a foot living apart from the body! No, there is only one plan acceptable in the eyes of the Lord, the place which He Himself has chosen, the place where He “has set the members every one of them in the body.” Without the Body, whatever the notions held for having such a refuge, is a place without God.

**Their Unity.**

God is the author, and maker of the Body comprising all members of His grace. He is the head of the Lord Jesus, who has been appointed head of the Body.

God is One — a Unity, and He is revealed in the Word as the One from whom all blessings flow. In the natural order He is seen like

a fountain pouring forth His Spirit and all things are created: sun, moon and stars; seas, rivers, trees and the everlasting hills. Everything reflects a purpose, perfectly balanced and co-ordinated, revealing the expression of one mind. Every part of Creation is adjusted to the requirements of the other which may be seen in a thousand ways. At even when man returns from his labour and is in need of rest, the Creator provides darkness and tranquility. All creation is hushed by His hand, so that His beloved may sleep.

The same God, the same power is at work in the spiritual creations, and the spiritual mind will discern the effulgent power of the Spirit passing from the Father to His Son as head of the Body, and from the Son to the extremes of all parts of the Body, enlivening and energizing and also unifying all in oneness of mind and purpose:

“. . . that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.” (John 17 v. 21)

Truly there is and must be:

“One body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through you all, and in you all.”  
(Eph. 4, verses 4/6)

### **Their frequent assembling.**

The natural body lives by its members being brought together in a way which allows each to make a contribution to the life of the whole. Without such an arrangement the necessary strength derived from eating, mastication, digestion and assimilation would be impossible. It is for the purpose of receiving strength that the members of the Body of the Lord Jesus come together. Further, the promise is given that the Lord will be there in the midst of them to provide the blessing without which the food could not be found, or if found could not be consumed to give strength. God is the author if life. His name “Yahweh” signifies living. He is the God of the living and not of the dead. How fitting that His people are a habitation for Him through the Spirit and congregated are His temple. The frequent assembling of the saints will not come by compulsion but from a simple realisation and yearning to get away from the deadness of the world into the presence of those who are truly living. God is there, and so is the Lord Jesus. In a figure in the Revelation the Lord Jesus is seen as occupying His throne surrounded by the four *living* ones. When that time comes and the glory is seen, every brother and sister would wish to be there, but alas all will not be allowed!

**Their work in keeping the unity of the Spirit.**

Spiritual things can only be spiritually discerned; the natural man cannot see them. It is not often appreciated that unity, or a unifying influence, is a quality of the Spirit. It does not belong to the flesh, neither can it do, and so all attempts at unity by worldly societies through rules and constitutions must fail. True unity is the essence of the Spirit, and is observed as pervading all those, even should their number run to 144,000, who receive the Spirit and obey its teaching in the love of it. In the work of blending a multitude of people so that they become as one, the great love of God is seen, each and every one being allowed to feel the embrace of His care and help. The perception of this will make each anxious of helping the work of the Spirit and never hindering it. When the greatness of the Lord's compassion and mercy is realised, it will provoke the best efforts.

“The Lord is gracious and full of compassion; slow to anger and of great mercy.”

Compassion, hopelessly misunderstood by a sentimental world, is a quality of divine beauty. The original Hebrew word is used to describe the lower millstone. This was concave or saucer-shaped, its upward outward edges embracing on all sides the upper millstone, called the rider. The use of the word for compassion in this way gives a vivid picture of its divine meaning — embracing and enfolding all the saints in His loving care. If this picture be allowed to impress itself on the mind then the divine appeal will be heard with all the more readiness:

“Execute true judgment and shew mercy, and compassion every man with his brother.” (Zech. 7 v. 9)

If all members which God hath set in the Body combine together in the love of God, the compassion of the Spirit then the tongue of slander will be stilled, the whisperer will be silent, and the voice of malice and envy will no more be heard. A unity and a peace will prevail, the like of which exists nowhere else upon earth and will not be seen by men until there is “Glory to God in the highest, and on earth peace and goodwill toward men.”

W.V.B.



## Vessels of Honour

**WE** PERHAPS CANNOT HELP BUT BE IMPRESSED by the relationship between Paul and Stephen. To consider Paul, whom we have come to know so well, whose words of the Spirit we look to so often in our struggle to serve God, and to remember that at one time he zealously persecuted the Truth and its members, is certainly impressive. What should be most inspiring regarding the transformation of Paul is seen in the power of God brought to bear upon him. What a testimony it is to this power that God was able to call out such a man as Paul, and fit him into His purpose of witnessing to His name and preaching the gospel of His Son. The words of God to the disciple Ananias regarding Paul reveal for us what God had in mind:

“. . . Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

For I will shew him how great things he must suffer for my name's sake.” (Acts 9:15 and 16)

Paul was clearly chosen of God, for in His great wisdom God knew that Paul was one who could submit to the Spirit, could be filled with that Spirit and could reflect such a spirit as the hand of God shaped him into a vessel pleasing in His sight. In such a shaping how sorely Paul did suffer, as he came to value bearing the name of his God. Paul's words spoken in Romans 9 verses 21 to 24, over 20 years after his conversion reveal his mind regarding the power of God to work upon those vessels according to His purpose saying:

“Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?”

Here we are reminded of our place in God's purpose. Our need is to take heed to the powerful hand of God upon us to form and use us according to His design.

Warning, however, is given us by Paul in II Timothy 2 verses 20 and 21 in regard to this, saying:

“But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work.”

God’s design is that we be vessels of honour, but we must acknowledge that even though we have been called out, chosen, as was Paul, we can do dishonourably and thus become unsanctified and unsuitable for use. We can fail in this way if we refuse to conform, if we become set or hardened in our ways so that we cannot be worked with, if we no longer value or remain sensitive to the tools of the Spirit and the hand of God shaping us.

To grow in spirit, and be filled with that spirit from God as Paul was, is what is required of us to be vessels unto honour. When we look up that word for “honour” we find that it also is used as “precious” and “price”, coming from a prime root meaning “to pay a price”. The word is used by Paul as such in I Corinthians chapter 6 verses 19 and 20 where he questions:

“What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?

For ye are bought *with a price*: therefore glorify God in your body, and in your spirit, which are God’s.”

We are reminded here that we are not our own but rather are bought with a price, honoured because of the price paid by the Lord Jesus in laying down His life in perfect subjection to His Father.

Paul certainly realized his position in relation to God, for in his conversion he knew the mercy of God and sought from that time forward to submit his life in doing those works meet for use in bearing the name of Christ before those to whom he witnessed. We might ask if *we* realize *our* position as well and question whether we are truly seeking, desiring to be led by God in following after the example of the Lord Jesus as Paul’s life so clearly exemplifies.

To glorify God in our body and in spirit is to reflect in our living that we truly want to be known as God’s and this can only be accomplished if our living testifies to the fact that we want to grow in the spirit of Christ as we value the honour we have been allowed to know and partake of.

We know further from the record of Paul's life how indeed he did suffer great persecution as God led him about in the work of the Truth. After years of such witnessing, the mind of Paul is expressed for us in Phil. I starting at verse 20:

“ . . . so now also Christ shall be magnified in my body, whether it be by life, or by death. For me to live is Christ, and to die is gain.

But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.”

Paul reveals that he was in a strait between two, that on the one hand he desired to be with Christ, thus bringing an end to the flesh's suffering, yet knowing there was still work to be done, help and encouragement to be given to those who would hear the gospel he preached. How great a lesson this points up for us to learn likewise and we are further helped as we are shown how Paul was moved to realize this. We find in going to the Concordance that this word “strait” as used here in Philippians is also used in Acts chapter 18 verse 5 regarding Paul where we read:

“ . . . Paul was *pressed* in the spirit, and testified to the Jews that Jesus was Christ.”

Both these words “strait” and “pressed” mean “constrain” and is this not what Paul had come to know, that God, the potter, in shaping the vessels for His use constrains through the power of the Spirit. Only as there is a yielding to the pressure brought to bear upon those vessels can they become meet for His use.

How evident was the yielding submission of the Lord Jesus to this constraint for we are told in Luke 12:50 Jesus' own words:

“But I have a baptism to be baptized with; and how am I straitened till it be accomplished!”

Jesus too was straitened, constrained, pressed upon by the spirit, but submitted fully to that Spirit by which He was helped to overcome, to get the all important victory, having paid the price to become the perfect vessel of honour and thus the standard or pattern by which God can be glorified. As Jesus suffered and the Spirit consumed His flesh, His perfect obedience was made manifest to all. Likewise, in

coming into subjection to that Spirit we too must suffer if we are to come to the full knowledge and closeness God in His mercy provides, the pressing upon us by His Spirit to help us crucify our flesh. David reminds us of this in Psalm 38, a psalm to bring to remembrance. (verse 2):

“For thine arrows stick fast in me, and thy hand presseth me sore.”

It is only the power of the Spirit directed by God which can penetrate the evil of the flesh. Only through God's hand upon us can we be shaped into vessels of honour. Let us then, Brethren and Sisters, be sensitive and submit to the indications of the Spirit attempting to straiten us. To help us to do so we can keep in mind Paul's conversion which so clearly reveals this power of God tempered in mercy to fashion us as vessels meet for His use.

M.C.S.

## Christadelphians : Then and Now.

**I**N APPROXIMATELY SEVENTY YEARS THE NAME "Christadelphian" originally given to a few believers has become the "name" of a numerous people of many sects. At a conservative estimate there must be upwards of a dozen different sects of "Christadelphians." Some Sixty years ago there was a great plea made for reunion, but at the time these discussions were active, wiser and scriptural counsels prevailed, and divisions which had been caused by false doctrine were maintained, "that those that are approved might be made manifest." It is interesting though saddening, to compare the position then taken up with the state of Christadelphians, of every sect, as it is now. In what has taken place is there not a fulfilment of a most important sign? — "that in the latter times some shall depart from the faith." (1 Tim. 4 v. 1).

Let us heed the signs and accept the exhortation "to hold fast the profession of our faith without wavering," but with thankfulness. With thankfulness for the deliverance which we have been permitted.

### Christians Then

In 1921, W. J. White (later Editor of the Berean magazine) stated the position of the true Christadelphian in regard to division and fellowship in the following:—

"It is very clearly laid down in the Scriptures that continuance in fellowship is dependent upon 'walking in the light'. 'Error, or darkness, and practice which is contrary to His mind, alienates from God's fellowship.'

Let us remember that to show ourselves unfaithful to these commands concerning purity of doctrine is to break off our fellowship with God.

To be unsound in doctrine is to walk in darkness, and if, whilst so doing, we say we have fellowship with God, we lie, and do not speak the truth.

*An unfaithful ecclesia stands in the same position as an unfaithful brother. It is in a condition of darkness, not walking in the light of the Truth; and being partakers of evil deeds has made fellowship with God and His Son impossible."*

These were the arguments used nearly sixty years ago, and with which we were associated in the endeavour to rebut the growing desire for reunion with those who had left the Truth.

**Christadelphians Now.**

How swiftly has the apostasy taken place, in accordance with the scriptural warnings. A leprous stone was discerned by some in 1927. When the following appeared in print and was circulated widely amongst all sects of "Christadelphians", under the same title as the present article:—

"In those far-off days (1875), to withdraw, or be withdrawn, from that community whose Headquarters were in Birmingham, was, in the mind of the writer, to be outside the Body of Christ! Now, however; there are at least twelve Fraternities calling themselves 'Christadelphians', and yet each refusing to fellowship the other eleven!

This division of the original body has led me to take a wider view than I did in 1875, for I am convinced it is more than possible that those on the 'right hand' in the Day of Judgment will include some from each of the said divisions, notwithstanding their present separation."

Few at the time discerned this "leprous stone" and pleaded for its removal. The result was that within a relatively short time it was necessary for those desiring to hold the Truth in its purity to separate from a House, which, because of failure to take heed to divine injunctions has now become wholly infected with the plague, and is therefore only fit to be destroyed (Lev. 14). The plague has accomplished what outspoken advocates of reunion amongst Christadelphians failed to do. Through its insidious workings it has made every Christadelphian, even in the view of the more particular sects, his "brother", and it has invested the minds of all "Christadelphians" with the charitable and flesh-pleasing "Christian" doctrine that all are going by different roads to the Kingdom of God! The lesson of the first apostasy from the Christian Faith seems to have been forgotten with its striking parallels with the latter-day apostasy. Both have provided for a union with the world, and a number of divided sects, yet within the same body. The correspondence is so close, that coalescence of the two is taking place within the framework of their mutually agreed but faith-destroying principles.

The Truth is clear, because it is wholly light. It is fellowship with the Almighty and His Son, which is the basis of fellowship with one

another. To declare, as Christadelphians do *now*, that the various sects of them have fellowship with the Father, but that they cannot fellowship one another is to exalt the creature above the Creator, and make a mockery of divine appointments.

Some “Christadelphians” discern and deplore the Laodiceanism in their midst. To such the words of Christ are applicable. “Behold, I stand at the door and knock,” Rev. 3, v. 20. It will be noted that Christ is not inside the Laodicean assembly, but outside, knocking. The invitation given later by Christ is to “Come out and be separate that ye be not partaker of her plagues.”

This “knocking at the door” of the Laodicean assemblies has been and is taking place in different parts of the world. This, coupled with the sign of the latter day apostasy, (for the two must go together) tell us how near we must be to the end. For we are told that “after this . . . a door was opened in heaven” (Rev. 4, v. 1). Christ enthroned! The saints glorified! A wonderful end, or in another sense a beginning, for those who have had “ears to hear what the spirit saith to the churches.”

W.V.B.



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

“And they that dwell on the earth shall wonder, . . . when they behold the beast that was, and is not, and yet is.” (Rev. 17:8)

**R**ECENTLY, as cheering, chanting crowds carried a leader of the Polish Workers Freedom Movement through the streets of Krakow, a Polish Cardinal told representatives of those same people, as he spoke to them in his private chapel, “I am with you”, and the new Movement wanted “good things for the Motherland”. “You will survive and hold out”, he said with considerable assurance.

This church spokesman leads the Catholic population in Poland, comprising about seventy-five per cent of that nation of thirty-five million people.

Meanwhile, Russia, though uneasy, keeps silent on the Catholic issue.

About the same time, the English Queen, as a representative of the Anglican Church visited Rome. There she met the Pope at the Vatican, with suitable ceremony for the occasion. On reaching her destination the trumpets sounded, and the royal procession moved along the corridor into the Clementine Hall famed for its frescoes. The princes of the Church, bishops and cardinals in purple came forward to escort the Queen: and a member of one of the oldest families of nobility in Italy, in his position as assistant at the throne of the Vatican, showed the way to the Pope’s ante chamber.

The Pope presented the Queen with the gift of a facsimile of a Dante’s Divine Comedy with its illustration of the English Order of the Garter of the time of Edward the Fourth. This gift, if not an intentional reminder to the Queen, does bring to the attention that at the time of Edward the Fourth, England was a Roman Catholic Country, whose allegiance was towards Rome, from the days of the Synod of Whitby of AD 664. Edward the fourth was succeeded by Richard the third, of infamous repute, which led to the invasion by Henry Tudor, Earl of Richmond who at Bosworth defeated Richard and became Henry the Seventh, a title confirmed by Act of Parliament. His son became Henry the eighth who effected the great change in the religion of England.

It is interesting to note how that schism of England from Rome took place. By the special dispensation of Pope Julius the second Henry the eighth had been allowed to marry his deceased brother

Arthur's wife, whose name or title was Catherine of Aragon. When no male heir resulted from this marriage Henry sought to have the marriage annulled on the grounds that it had been irregular according to the doctrine of the Church (hence the previous special dispensation). He would then be free to take another Queen.

Henry took his case before the Pope, Clement the Seventh, without expecting difficulties, since two of his sisters had secured annulments from the same source. But as a special dispensation had been given to enable him to marry Catherine in the first place the Pope did not like this reversal at all. So he instructed his representatives to hold up any decision, and the case dragged on for four years. Catherine maintained that her marriage with Henry's deceased elder brother Arthur had not been consummated, and therefore there had never been an impediment to her marriage with Henry, and determinedly would not compromise in what she believed was an aspect of truth. Henry thereupon decided that what he could not get from the pope he could and would obtain from the archbishop of Canterbury, Thomas Cranmer.

This man had been raised up to the See of Canterbury because he was a king's man, who believed in the royal supremacy of Henry. So in 1534 Henry Tudor broke with the papacy, set up an independent national English Church (named the *Ecclesia Anglicana*) at the head of which was the king himself. Henry did not directly administer the Church, but Cranmer made the proclamation that the king held the two keys of a Christian nation, one temporal and one spiritual. The king was much pleased by his special title, *defensor fidei* (defender of the faith). But what he defended is doubtful to say, except that during his reign the Bible was introduced in an English translation which Henry in 1539 commissioned Bishop Miles Coverdale to produce.

However England was no longer a Roman Catholic country, and the trend was irreversible even though Mary the daughter of Catherine did try to turn the country back after her father's decease, but to no lasting avail.

How significant then, after all these centuries, that the Queen of the United Kingdom, whose title is *Dei Gratia Regina Fidei Defensor*, as can be clearly ascertained from the coinage of the realm, has made this journey to the Vatican.

The discussion with the Pope was about his forthcoming visit to Britain (scheduled for 1982). What the Queen said must have been suitable, for the Pope praised the Queen for bearing her responsibilities with "such great simplicity and dignity".

Scottish Protestants (of the Reformation and Baptist Churches) protested to no avail, and so the way has been paved for an expected

Papal visit. This arranged event is a momentous thing. The first Roman Catholic to visit England was Augustine in the year AD 597, and within seven years the See of Rochester was founded. But though Augustine was sent to England by Pope Gregory, no reigning Pontiff has ever visited Britain before, not even the one English Pope, Adrian the fourth, returned to his native land after his election to the Vatican.

It is obvious that the Archbishops of Canterbury and York favour the event, for the Archbishop of Canterbury wrote recently to the Pope inviting him to make a visit to Canterbury during his stay in Britain. There is some objection, but this objection carried not the weight that it formerly would have done. Though a protest has been formulated for the Prime Minister, it is outweighed by such voices as a leader of the Methodist Conference, who has said that he is delighted about the arrangement, recalling the experience of the Pope's profoundly Christian presence when he represented Methodists at the enthronement in Rome. The Moderator of the General Assembly of the Church of Scotland has also made the comment that he expects the Church of Scotland to extend such courtesies to the Pope, as would be normal for the head of any other Christian Church coming to Britain.

The reaction of the leader of the Anglican Church to any criticism was in the following terms:

"The protest as it stands sounds rather negative and fearful. Attempting to silence or ban or censure a Christian voice lest it will mislead, the kind of complaint that is sometimes made against Rome. Of course, I respect the Protestant tradition in our own Church and we must not by-pass truth for peace, but we need to listen to one another and help each other if Christ's voice and spirit are to be heard and felt in the world today."

Meanwhile the Pope's official representative in London, has been given full diplomatic rights, including permanent diplomatic immunity, as a first step towards establishing full diplomatic relations between the Court of St. James and the Vatican.

Thus has come to pass, the prophecy through the Apostle John:

"... they that dwell on the earth shall wonder ... when they behold the beast that was, and is not, and yet is."

D.L.

## News from the Ecclesias

Sundays: Breaking of Bread 11.30 a.m. School 1.30 p.m.  
Bible Class: Forestville and Orchard Park. Alternate Week:  
Revelation Study.

We are grateful, feeling that much encouragement is given in the work of His house as God's hand is clearly evident.

Those in illness and weakness are particularly in mind at this time. Supplications for healing according to His will are constant.

The ever changing situation in the Middle East makes for a greater realization of how close the return of the Lord Jesus can be, bringing hope and yet fear of that day. May we be stirred up to strengthen and help each other in the way.

J.A.DeF.

### **“PENTRIP”, Black Rock, Portmadoc**

Breaking of Bread: Sundays, 11.30 a.m.  
Bible Class: Mid-Week.

Now that the turn of the year approaches we settle down in our quietness here, thankful for the comfort of The Truth from the Scriptures with all the hope it gives. For as we look forward to the Spring with its brightness so we can look forward to that “Day Without Clouds” which will most certainly come.

Per D.L.

### **MANCHESTER: Rycroft Hall Annexe, Audenshaw, Manchester.**

Sundays: Breaking of Bread: 11.30 a.m.  
Bible Class: 7.30 p.m. in the ante room to large hall,  
Wednesday evening.

Consideration is to be given as to How we might preach the Gospel in this area although so few in number. Nevertheless whether few or many the news to be preached is precious indeed and too good to hide. The consideration of this duty is to be reviewed by all, and no doubt some positive action will be taken.

Several cases of illness are prevalent which we hope will be sustained.

W.V.B.