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in opposition to the Dogmas of
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A WITNESS TO THE TRUTH

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

“Take heed that ye be not deceived”

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“AT THE TABLE OF THE LORD”

“THAT WHICH IS GOOD AND SIMPLE”

“THE LIGHT OF LIFE”

“EVIL COMMUNICATIONS”

“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

A Special Family

There is much given in the record of John to reveal the mind of Jesus as He fought against His flesh in obedience to His Father's will. How great a fight it was, yet how much He was helped as He determined to accomplish the work given Him. The last days of His life provided no relief; indeed He experienced even more severe trials. In this, Jesus was helped by particular events and relationships which were given to God. Peter, James, and John were especially near in heart to Him and no doubt provided help in their "standing by". There was also a special closeness and a special love which developed between Jesus and a small family in Bethany. In John 11:5 we are told that "Jesus loved Martha, and her sister (Mary) and Lazarus." It is not revealed how this close bond was formed and grew, but we can be sure it was based on the love of Mary, Martha, and Lazarus for God and upon their recognition that Jesus was the Son of God, sent to be the promised Messiah.

Bethany, where this family lived was located on the Mount of Olives, a place where Jesus spent much time in prayer and teaching. It was at Bethany that He ascended to heaven after His resurrection, as we are told in Luke 24. It may be that these three saw and heard Jesus as He taught on the mount, believed on Him, and came to love Him, being assured that He was the Anointed One promised to redeem God's children.

Whatever the circumstances, we know of their care for Jesus and of His love for them. As we think about this relationship, we can be helped in our desire to be even closer to Jesus, to feel and show a greater love for Him, and to know more fully His for us.

Each one of these "friends" of Jesus was different in temperament, each sought to serve Him in his own best way. But each was loved by Jesus and so must have been pleasing and right in His sight as well as in God's view. Let us then, Brethren and Sisters, look to these three whose lives, thoughts, and deeds are preserved in the record of God, to help us serve Him and to be closer to Him and to His Father.

“Lazarus”

Let us first think on the brother in this family, whose name in the Hebrew is Eleazar meaning helped of God. There is little recorded about Lazarus himself, except for the facts of his death and his being raised after four days in the grave. Jesus was aware of Lazarus' serious illness, for messengers sent by his sisters told Him:

“Lord, behold, he whom thou lovest is sick” John 11:3.

Subsequently Lazarus died and was miraculously raised by Jesus to the end that:

“—they may believe that thou (God) hath sent me.”
John 11:42.

At that time Jesus cried with a loud voice, “Lazarus, come forth.” In response to the Spirit's power Lazarus did come forth, “—bound hand and foot with grave clothes and his face was bound about with a napkin” verse 44. Jesus then said:

“Loose him, and let him go.”

We do remember that when the brain is deprived of oxygen for even a few minutes, it is damaged, no longer capable of functioning normally. Now Lazarus had been dead for four days, thus we can discern how great a power was at work here, to enable him to hear Jesus' words, to respond, and to be loosed from death. What would be in his mind as he experienced and grasped the miracle of this deliverance? Would he not be filled with awe, keenly aware of God's mighty power working through Jesus — to save him. Would not his love be enlarged greatly? Would he not respond with augmented determination to be closer to the Saviour, following Him without ceasing or hesitating? Would he have a quickened awareness of God's eternal mercy through Jesus' work? Let us try to enter into Lazarus' increased faith. While we have not as he, experienced so marvellous a deliverance, yet are we not granted that hope of being saved from death through God's Son who will say one day to all who are responsible, “Come forth” and for those who truly love Him, will loose the bonds of death eternally. Even as Lazarus rejoiced and grew in his deliverance, let us rejoice in the hope of which it spoke to those near at the time. It speaks to us also of the same hope, made possible by Jesus' work.

“Martha”

Our thoughts move on to Lazarus' sister Martha. She also loved Jesus and was beloved of Him. Her declaration, which tells us much, was:

“— Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.” John 11:27.

She also trusted that;

“— whosoever liveth and believeth (in Jesus) shall never die.”

And that He is:

“— the resurrection, and the life — ”

This was Martha's evident faith even before Lazarus was raised. How much stronger that trust must have become after he was restored, alive and well !

In her care, Martha gave of herself in serving Jesus, providing the needed food and comforts. She warmly received Him into her house and proceeded to make preparations, while Mary, her sister, “sat at Jesus' feet, and heard his word.” Luke 10:39. Perhaps irked at her duties, while observing Mary's apparent inactivity, Martha came to Jesus and said:

“Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.”

A very natural reaction — “Look how hard I'm working to serve while Mary is able to sit and listen as I'd really like to.” We know Jesus' response:

“Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.” Verse 41.

He realized that Martha was “cumbered about much serving”, was distracted from the best part by over care and therefore greatly troubled. To be careful as Jesus used the word means to be anxious about and shows His recognition that she was over concerned and worried about the temporal needs. How easily we can get into such a way of thinking and what a hindrance it can be. Martha,

no doubt, felt she was serving Jesus in love, but He helped her to see the danger of being over balanced concerning the everyday things to the slighting of the “good part” of being at Jesus’ feet, fed by His words. Martha was also troubled or as the word means, roiled up, stirred up over the situation, so that she was missing out on the truly necessary part. When our minds are upset, we cannot always receive help that is available. Jesus in love spoke to her:

“ — **one thing is needful:** and Mary hath chosen that good part.”

How merciful and loving to reveal what is needful and useful for those who love Jesus and would serve Him as He most desires. This is true love and calls to mind another time when Jesus helped in such a manner. The rich young man in Mark 10:21, came to Jesus and asked, “What lack I yet?”

“Then Jesus beholding him, **loved him**, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor — come, take up the cross, and follow me.”

Jesus offered him necessary help and in that same “loving” spirit He helped Martha in showing that “ — one thing is needful.” Martha **received** the help and grew in love and in service to Jesus. Brethren and Sisters, we know that same loving care and correction as we are shown our lacks. Let us be quick to seek His help, quick to ask, “what lack I yet”, and quick to take the help given to make up the lack, to eliminate whatever may hinder. For we surely do lack, are unable to see our great need at times.

It is not recorded when, in Jesus’ ministry, He gave this help to Martha but it happened before the time of Lazarus’ death and restoration to life. From Martha’s response to Jesus as He came to Bethany at that time, it seems that she had taken Jesus’ words to heart and was careful for the important things of salvation. She had put aside as much as possible the over-care and troubling for temporal things and had become more balanced and restrained, having grown in awareness of Jesus and therefore in love for Him.

“Mary”

When we consider the other member of this family, Mary, and allow our minds to dwell upon her, we are impressed by her simple, sure faith. She responded to God’s purpose in Jesus by striving to be close to Him, at His feet, hearing His word. Mary’s profound concern for Jesus caused Him to say of her:

“Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.” Mark 14:9

This is true for even today wherever Mark is read there is the constant testimony to Mary’s loving faithfulness. What had she done and what was her mind that she should be remembered in such a way? In John 12:3-8, we read of her anointing the feet of Jesus with that precious ointment of spikenard, and then wiping them with the hairs of her head. This ointment was very costly, as it is grown in the Himalaya Mountains at an elevation of eleven to seventeen thousand feet. To obtain it and then transport it to Judea would entail great effort and make it very dear.

Why did she do this? Jesus knew and said:

“— against the day of my burying hath she kept this.”

Mary **knew** that Jesus must die, being flesh; she also knew He was the Son, the Messiah promised and that by His perfect sacrifice, His victory, the purpose of God would be accomplished. She anticipated, His death and was prepared with the ointment to glorify and honor Him. Anointing Him signified her belief in and total acceptance of Him. In Mark 14:8 we have Jesus’ words:

“She **hath done what she could:** she is come aforehand to anoint my body to the burying.”

What a strength and encouragement this must have been to Jesus, in His last week of life, as he struggled to be ready to obey His Father in a willing death. Mary helped Him. He perhaps realized anew how much depended upon Him, on His obedience, on His overcoming. The record preserved for all the ages continues concerning this righteous act:

“— the house was filled with the odour of the ointment.”
John 12:3

A sweet smell permeated the whole house, an evidence of this pleasing and acceptable work of Mary. This house, we remember, was that of Mary, Martha, and Lazarus, a house to which Jesus was pleased to come because it was a sanctuary where the love of God and of each other pervaded. How tangible and how telling was that sweet smell as Mary anointed her Master’s feet, as she did what she could, to show how dearly she valued her Saviour.

In the Song of Solomon we listen to the words of the Bridegroom, of Jesus, as He describes His beloved:

“A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruit; camphire, with spikenard, spikenard and saffron: calamus and cinnamon, with all trees of frankincense; myrrh and aloe with all the chief spices —” Ch. 4:12-14

This is how His faithful bride is perceived by Jesus, Can we see how Mary enhanced His feeling concerning herself and Martha and Lazarus, by her act of faithful love?

Can we see why the house was filled with a sweet smell as she looked forward to His victory?

As we strive to be like this small but very special family, we are shown the way, helped to move more faithfully, to cause His house to be filled with the sweet savor of our love — for Him and for each other. Let us rejoice in the family of God to which we have been called and each in our best way give to Him and to His that perceptive, loving, and acceptable service.

J.A.DeF.



That which is Good and Simple

“ — — — Yet I would have you wise unto that which is good, and simple concerning evil.” (Romans 16:19)

When the Apostle wrote from Corinth to the brethren in Rome he was already troubled by disrupting influences at work amongst the Ecclesias. Hence his words:-

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.” (Romans 16:17)

The causers of division, (who obviously were in offence by reason of this) were not apparently blatant, but rather surreptitious. So the Apostle had to explain how such were working.

“For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.” (v. 18)

These were serving their own appetite for prestige, for esteem, for power. To get followers they spoke with (as the Apostle says) “good words and fair speeches.” In other words, they were good speakers, carrying a degree of polish no doubt, which does impress; and some who did not think deeply enough were fooled.

When the Apostle wrote this warning, it was not as though he thought that the Roman brethren had already gone over to such deception. He knew they were standing loyally for him, and therefore for the Truth, and he was later to feel the comfort of such brethren when he himself was led to Rome in chains. Hence his words, because he knew they were loyal:-

“For your obedience is come abroad unto all men, I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.”
(v 19)

Nevertheless it was necessary that they be warned, and this he was doing that they might be safeguarded from those whose work was subverting. Hence his expression following the comment about the divisionaries and their fair speeches:-

‘Your obedience is come abroad — — — yet I would have you wise unto that which is good — — —.’

His desire was that his brethren in Rome (and everyone else) should remain very clear about what is right (i.e. wise about what is good). But then he would have them also to be simple concerning evil.

Now it would not seem that it could possibly mean that he would have them to be simple, in the way that word is understood at the present time concerning evil things, for then they would be hood-winked by the fair speeches of the factionists. Looking in the margin of the Bible the word “simple” concerning evil is rendered harmless.

Confirmation of this rendering is shown in Matthew 10:16:-

“Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.”

Looking again in the margin of the Bible the rendering here is “harmless or simple as doves”. This in the original greek is the same as the rendering simple of Romans 16:19.

The Apostle knew what had happened in other places, for example, Asia. If the factionists are dabbled with, then innocence and harmlessness is no longer the position in which those stand who intermeddle with them.

It is no real excuse for some who are misled by fair speeches and the clever talking of the factionists, that they did not realise.

When they are misled in supporting such, they are a harm to the Truth. They are not really innocent, even though deceived; for they lend weight to a harmful cause.

Underlining the need for care in this respect the Apostle goes on to say:-

“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.

Amen.” (Romans 16:20)

The causers of division and offence are not really seeing God, who is the God of peace. And if they do not recover themselves, they belong to the Satan, the adversary. But as the Apostle says, there is a limited time in which the adversary can work, for the day will come when the opponent and all who support him will be crushed, to the joy of those who have been wise unto that which is good, and simple (or harmless) concerning evil.



The Light of Life

We are helped to view the Lord Jesus in our portions in John, seeing in them the spirit of Jesus in relation to the way He moved and was guided in the work of witnessing to the word of God. How often we find as we look to the ministry of the Lord Jesus that He was confronted with adversity, often in danger, yet His spirit was to move ahead, continuing to be guided and directed by that which He knew God desired. The Lord Jesus' determination obviously was great. As He went about that work we see that determination was revealed in the way He instructed and worked with His disciples.

We can look to John 7:1 to better understand the spirit and atmosphere in which the Lord Jesus was witnessing:

“After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.”

Perhaps contemplating this for a moment might help us to perceive the circumstances in which the Lord Jesus found Himself. We perhaps at times have felt that the adversary was against us; but never to the extent that Jesus would have felt. He was aware of the danger and the work of the adversary endeavouring to destroy the work of God. If we can place ourselves in His position, we can imagine and feel the tension, animosity and fear which would have been there. Yet, we see He was allowed to be guided and strengthened to move in the way God desired.

“But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.”
(verse 10)

Of course, the Jews sought Him at that feast with the desire to destroy; yet He went up and spoke and taught in the temple, after which we read in John 8:59:

“Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.”

Jesus was protected, guided and helped as He went about the work.

Jesus suffered and many times He was in danger as we see here, and in many other similar instances yet, He was not hindered in the work, “Because His hour was not yet come”. We must strive to have this same understanding and desire within us for God has granted us a time to reveal those things that are closest to our hearts. We also are given an appointed time, a time given to test our convictions and strength to see if our determination is true and strong. John chapter 11 reveals the strength of Jesus’ convictions, and can perhaps help us to follow in the same way:

“Then, after that, saith he to his disciples, Let us go into Judaea again.

His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou there again?”

John 11:7-8

This reveals clearly Jesus’ determination. He knew that the work was to be done among the Jews and that the witnessing was important, because they were God’s people — although away from God for the most part, but it was to them that He was sent.

“Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.” verse 9

When we think of that light as the Word of God, there can be no stumbling, no falling down, but only a going ahead.

The Lord Jesus knew that if a man walk by that Word, that Light, his course is guided and helped as clearly Jesus’ ministry reveals. This is the same help we need in order to walk after the Lord Jesus. It is this Light we must follow, the Word of God, practiced and revealed perfectly through the Lord Jesus’ example. Further to help us, we can read in John 12:35-36:

“Then Jesus said unto them, Yet a little while is the light with you.

Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not where he goeth.

While ye have light, believe in the light, that ye may be the children of light. These things spoke Jesus, and departed, and did hide himself from them.”

Jesus well recognized His place as that light. In striving to keep the Word of God perfectly He was that light. As the Lord Jesus sought to do God’s will, He perceived that believing in that light from God would prevent stumbling, and as that light was sought, guidance would be granted. In order to know **the** Light it must be perceived in Christ, thereby allowing Him to reflect and show the way. This is what the Lord Jesus’ example teaches. Jesus allowed the light to be reflected, and His desire here was to reveal that light as is also revealed in the words of John 9:4-5:

“I must work the works of him that sent me, while it is day; the night cometh, when no man can work.

As long as I am in the world, I am the light of the world.” Again Jesus gives credence to that light, the need to take advantage of it when available and the need also to recognize Jesus as that Light in John 8:12:

“... I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.”

Here we are given the means of overcoming as the Lord Jesus also overcame. As there is a recognition on our parts that we must follow Him, in order that we do not walk in darkness, we can

have "the life of life". This is what the Lord Jesus obviously followed and valued, that which was able to help Him be determined, even in the face of the adversary. How much we must recognize this in our struggle against the adversary. We must be aware of the ever present danger which is within us, of the adversary-our flesh, which strives to destroy us.

Peter helps us to see what is needed as we endeavor to follow the Lord Jesus in I Peter 5:7-10:

"Casting all your care upon him; for he careth for you. Be sober, be vigilant, because your adversary, the devil, like a roaring lion walketh about, seeking whom he may devour;

Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after ye have suffered awhile, make you perfect, stablish, strengthen, settle you."

This is the process of following the Light, of looking to the Lord Jesus as we humble ourselves as in verse 6:

"Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."

Did not the Lord Jesus perceive this as He went about His work? He could have taken the power which was His, to do as His flesh desired; but rather, He recognized the need to be humbled; and if we humble ourselves likewise, God will exalt us in due time. Paul is a help to us in II Corinthians 4:6-10 where we read:

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

Persecuted, but not forsaken; cast down, but not destroyed;

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

We see that our willingness to submit and follow after the Lord Jesus is the only means of obtaining life. We must bear in our body the dying of the Lord Jesus, so that the light can shine in our hearts. How great a help we can find in our living if we seek and are guided by the Light. In Jeremiah 31:6-9 we read:

“For there shall be a day, that the watchmen upon Mount Ephraim shall cry, Arise, and let us go up to Zion unto the Lord, our God.

For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and, with them, the blind and the lame, the woman with child and her who travaileth with child together; a great company shall return thither.

They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, in which they shall not stumble; for I am a father to Israel, and Ephraim is my first-born.”

Ephraim spoken of here, which means fruitful, speaks of those who will be gathered and will make up the House of God. They will not stumble, just as the Lord Jesus during His period of probation did not stumble. And so, how much we must cast our care upon Him, coming with weeping, wherein God will provide and establish His Kingdom.

As we have sung in Hymn 39 — “Our hearts call for Thy guiding Hand, to lead us through the dangers of these times; On still to that great victory and the Throne of Christ.”

How much we must see and perceive the dangers of these times in order to truly value the Light which can illuminate our path and lead us through those dangers which beset us.

M.C.S.



Evil Communications

“Be not deceived: evil communications corrupt good manners.”
(1 Cor. 15:33)

Evil is synonymous of all the afflictions that it is the lot of man to experience in this life. An evil communication, in this connection can bring sorrow and shock; be bad news that plunges the mind into despair.

But I Corinthians 15:33 cannot be speaking in such terms, because it goes on to say evil communications **CORRUPT GOOD MANNERS**. Bad news cannot invariably corrupt good manners, so the evil communications of which the Apostle speaks must be in relation to some other aspect of Life.

The context of this instruction of course, should be taken into consideration. What was the evil communication which the Apostle was contending with at the time when he wrote:-

“Be not deceived.”?

It is well to note the following:-

“Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.”

It is seen from these verses how an evil communication could (and can) have a far reaching and corrupting effect. Those among the Corinthian Ecclesia who said such things were no doubt zealous in their own way.

Perhaps polished philosophers, of good appearance and favourable tone.

When some put forth the communication "there is no resurrection of the dead" they put forward that assertion AS professing Christians!

They spoke as being the servants and admirers of Christ! The Apostle's counter to such a situation was to exhort and say:-

"Be not deceived."

To be fooled by such reasoning into becoming listeners, would only lead the hearers into becoming like those who were asserting such things. And it was obvious to the Apostle that whatever the outward appearance of such teachers, they were in fact falling far short of the standard of Christ. Indeed they were not even Christians at all, for they had never really known God, otherwise they would not say such things. Hence:-

"Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame."

(1 Cor. 15:34)

Look where that one evil communication was leading (reason it out, in effect, the Apostle was implying)

'If there is no resurrection what of Christ's resurrection? How can He have been raised?'

'If this be so, what is the point of our preaching and your preaching — — — for it is all in vain.'

'Furthermore this preaching then becomes false, making us false witnesses of God.'

'And the hope of forgiveness of sins is lost. And those who have died in Christ, are in fact perished.'

So one evil communication is shewn to lead a string of hopeless negatives in its train. Therefore this subject shows that bad and vulgar talk (which of course corrupts good manners) is not necessarily the only kind of evil communication of which to be aware.

An insidious doctrine is an evil communication. To associate in the Ecclesia with the purveyors of such, can only lead to an undermining of faith of the Ecclesia, and the inevitable result will be moral decline, for sin will triumph in "the triumph of pride" or in other ways.

No wonder the Apostle should speak so acutely to the Corinthians "Awake to righteousness" (sober up yourselves with righteous resolve) "And sin not." (stop sinning) verse 34.

And to those who prided themselves in their knowledge he had to say that they lacked the knowledge of God. No wonder the Apostle added to his remonstrance that he said these things to their shame!

The great need of the Ecclesia was apparent to the Apostle in that they had allowed such a communication to voice itself from within the Ecclesia to the corrupting of their manner of life. Such things indeed are very harmful in whatever form of purporting to be speaking for God they come.



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

“ — — — And I saw a woman sit upon a scarlet coloured
beast, full of names.” (Rev. 17:3)

The woman who sits upon the scarlet coloured beast, in the metaphor of the divine message, obviously controls the beast, and is in that position because the beast assents to it.

The beast having a carcass full of names symbolises a body politic made up of many entities that have amalgamated into one caucus.

A British politician recently voiced the opinion that there is “no great enthusiasm for the ecumenical movement.” He was replied to in the following terms:-

“He is entitled to his opinion, but would be wise to check his facts — — —. Ecumenism does not seek uniformity.

It recognises, accepts and cherishes the many differing ways of worship, standing firm only on the point of acceptance of all Christians by all Christians and the right to receive together the bread and wine — — —.

“To divide families and friends at the altar rail cannot be right, no matter how strong the theological arguments to the contrary. Any movement that seeks to break down barriers of this type is worthy of support.

Progress is being made but only very slowly. Let us hope the Week of Prayer for Christian Unity and the visit of the Pope will all help to drive us a great deal further along the road to full unity — but not uniformity.”

This view undoubtedly gathers a weight of support, for the head of the Anglican Church has spoken out in praise of the forthcoming Papal visit to Britain. The Pope has indicated a readiness to participate in a service at Canterbury Cathedral, and in his address to the General Synod of the Church of England at Westminster the head of the English Church said:-

“We must not allow ourselves to become imprisoned in antique feuds”.

“It would be premature to expect final resolution of the differences between us but it would be disastrous at this stage to suggest that the pace and urgency of the desire

to find solutions is flagging. Supported, I believe, by this synod, I shall be doing my best to ensure that momentum is maintained”.

“From the Roman Catholic side we ought also to recognise that the decision of the Pope to accept my invitation to participate in a service in Canterbury Cathedral is unprecedented in the history of the Church in the West.

His readiness to do so, I believe, has already made a contribution to the seriousness and urgency of our search for unity.”

Such an arrangement is unprecedented. Never before has a reigning Pope visited Britain, let alone attended a service, where in addition to bishops of the Church of England there are not only to be Anglican primates and representatives from other countries, but also leaders of the free Churches, to participate in the service as distinct from being merely guests.

The main themes of this arranged service is to be “Welcome, affirmation of a common baptismal faith, and affirmation of a common hope and vision for the future.”

The Pope is scheduled to meet the Queen at Buckingham Palace in a matter of hours after his appointed arrival on Friday May 28th, but first of all is expected to celebrate a National mass in Westminster Cathedral, and appear before the people on the balcony there. The following day he is due at Canterbury to return later to London to meet a huge concourse of people in Wembley Stadium. The day afterwards (Sunday) is programmed for a great mass at Coventry Airport and then on to Liverpool to the Metropolitan Cathedral with the conducting of twin services for Christian unity, with more than a million people in the vicinity, and to stay at the Archbishop's House. Monday, May 31st, is appointed for a mass at Heaton Park, Manchester, where about a million people are expected to be present in and around the park, with large areas of North Manchester closed to general traffic, with a thousand buses, operating a shuttle service to take people to the park, with police encouraging some people to walk. It is hoped by the organisers that at least half a million people will be able to see the Pope as he celebrates Mass on a huge canopy-covered altar on a raised podium on a hill. Further away a giant Television screen is to be erected for those who are on the perimeter, so that they can see the Mass taking place. Following this a four-mile motorcade tour of the Park is arranged to

allow a further one third of a million people to see the leader of the Vatican. Later the same day the Pope is due in York, and the subsequent Tuesday and Wednesday is to be taken up by visits to Scotland and South Wales where from Cardiff he is due to fly back to Rome.

For a politician to say therefore that there is “no great enthusiasm for the ecumenical movement” seems to be speaking against the facts, and an English Roman Catholic leader has had the following announced:-

“Our intention is that it will not be just a weekend of superstar ballyhoo, but a deeply religious experience which will be useful not just to the Church but to the whole country, to many who do not directly share our faith.”

And replying to a suggestion in the preface to the Church of England Prayer Book that the visit could be an ecumenical disaster should it ferment “anti-Roman feelings.” He said such fears had been expressed in other countries before a Papal tour, but when the Pope had been seen and heard, the fears vanished. “We think this visit will be a very valuable experience.”

The trend then obviously is one of many names being brought together into one caucus, along a road to what is described as “unity — but not uniformity.” With the added support of nations outside the Western system, as shown recently by the enthusiastic reception of the Pope by the Moslem Nigerians of Africa, and the other three African states which he visited.

Such a situation in the world today is indeed significant, showing a very great change; and the mind as a result is caused to reflect upon the loose form of unity of the miniature ecumenical movement of those who once had the Truth; and its likewise significance, in the present world wide context of things which a few decades ago seemed a long way off.



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, Orchard Park and
Buffalo.

Alternate Week: Revelation Study.

The Sunday School party was held on February 13th and was
enjoyed by young and old alike. An Address on the qualities of
a lamb helped all to see what is pleasing to God.

Gratitude is felt for letters from brethren and sisters — a
coming along side that means much and is a help in the journey
towards His Kingdom..

Correspondence continues to come in, indicating distress and
concern over conditions in the Christadelphian body today. We
pray that efforts to help may point out the way that honors God's
word rather than the desires of the flesh.

J.A.DeF.

“PENTRIP” Black Rock, Portmadoc.

Breaking of Bread: Sundays 11.30 a.m.

Bible Class: Midweek.

We are grateful to be able to say that we are keeping well, even
though the weather has been severe; and now as Spring approaches
we look forward to the contact with visitors.

A renewal, which is a joy pointing forward to that eternal fellow-
ship which has been promised.

per D.L.

MANCHESTER: Ryecroft Hall Annexe, Audenshaw, Manchester

Breaking of Bread: Sundays 11.30 a.m.

Bible Class: 7.30 p.m. in the ante room to large hall,
Wednesday evening.

We are glad to report a continued interest in our magazine, and
in attendance at the Young People's Class.

It has been the sad duty of the Ecclesia to withdraw fellowship
from Beryl Butterfield due to failure to hear the Ecclesial
Admonition.

