

b019

TEACHING DELIVERED IN THE ASSEMBLY

OF THE SEVEN CHURCHES
IN LONDON.

ON THE ARCHANGELS' MINISTRY

F. V. WOODHOUSE.
29TH JANUARY 1878.

SINCE the death of the Pillar of Apostles, I have addressed you on three occasions, and each time with a special object.

My first address had reference to the Ministry of Apostles, and to the work which during a period of forty-two years had been done by the Lord through those called to that office in these last days; a work of preparation of a people for His coming; a work of witness to the Church at large, whereby the Lord would put it to the test, whether there was in the hearts of God's people in general a desire to know His perfect way and walk in it, or whether they had in their hearts turned away from Him, preferring their own ways to the Lord's ways. Whether for good or evil, it was apparent that the work of Apostles in its present form had well nigh come to a close; and as far as the Baptised in general, and the different portions and divisions of the Christian Community in all lands are concerned, that the Lord was about to take a different mode of dealing with them, in order to awaken them out of their sleep; while as regards ourselves, and those who had had faith to recognise the restored Ministry of Apostles, and to receive instruction and blessing, and the Sealing of the Holy Ghost through them, the fruit of their Ministry must be to prepare us

© CHURCH DOCUMENTS
BEERFELDEN JULII 2004

Der vorliegende Text ist eine wörtliche Abschrift des Originals
unter gegebenenfalls orthographischer Anpassung

PETER SGOTZAI . AM KIRCHBERG 24 . 64743 BEEFELDEN

for the day of the gathering together a holy Firstfruits from among the living and the dead.

In the second address, I traced the progressive development of the Lord's purpose as indicated by the light given to us through the Prophetic Ministry, whereby the Apostles had been enabled to set all things in order in the churches according to the mind of the Lord; and I pointed out how the word of Prophecy had become more and more absorbingly employed in warning us of the finishing of this work of the Lord in its present form, as evidenced by the taking away of the greater number of the Apostles, and of the Pillars, and of others of the principal Ministers by whom we had been led and guided hitherto. I further directed your attention to the fact that the one burden on the spirits of the Prophets now was the imminence of that day of the winding up of the present dispensation, shown by the warnings over and over again repeated, that we all should hold ourselves in readiness, that we might be counted worthy to escape the things coming upon the earth; that we might be kept from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth, and might be caught up with those who have fallen asleep, to meet the Lord in the air.

The third address was occupied with the Fourfold Ministry revived in our days, and given for the perfecting of the Saints; and an appeal was made to your own convictions, whether you were not in your own spirits conscious of the virtue and power of these Ministries. The Ministry of Apostles, bringing order out of confusion, unity out of division, and spiritual grace and unction; where before error and ignorance, and human devices had prevailed to hinder the progress to perfection to which we are invited in the Epistle to the Hebrews. Whether you were not in like manner conscious in yourselves of the blessed fruits of the Prophetic, Evangelist, and Pastoral Ministry, and of the effectual working of this the fourfold Priestly grace of Christ. The removal of the Pillars of the Fourfold Ministry having been spoken of as a sign of their work having come to a close, you were urged to be ready - that none might be left behind.

On the day of the Feast of the Circumcision, the Octave of the Nativity of Our Lord, and the first day of the New Year, those of the Ministers with the Apostles who had been gathered to our Winter Council were present at the Meeting of the Seven Churches, and afterwards they returned to Albury to attend the Council.

The matters brought forward for consideration at these our Meetings were not many, nor generally very important. In fact, all more important matters which are not very pressing, are as a rule reserved for our Summer Council Meetings, at which all the Ministers with the Apostles are present, and to which the Winter Meetings are merely supplemental.

The Angels have received notice of what transpired at these our Meetings, and I shall do no more on this occasion than to make some remarks upon one or two points of general interest and importance.

But first I would call your attention to what you may observe for the first time to-day, viz., two vacant chairs, one on either side of the Altar steps. Some months since, we were directed by word of Prophecy to reserve in the [02] Apostles' Chapel the seats of the heads of the two bands of Apostles: this has been done. A few weeks since, we were further directed to place two chairs in the Sanctuary, on the occasions of the Meetings of the Seven Churches, for the heads of the two bands of Apostles.

The reserving these seats, the seats assigned to the two senior Apostles - whatever other purpose the Lord may have in this direction - may serve to remind us of the blessing which we have received through the

restored Apostolic Ministry, whose work has been the bringing out the perfect order of the Lord in His Church, and to awaken in us a spirit of thankfulness for His precious gifts. It should also stir up in us the longing desire for the time when the Apostolic Ministry shall again be restored to the Church; no longer in weakness, but in the fullness of that ministration of the Spirit by which the glory of the Lord shall be revealed. This spirit of thankfulness for the past, and of longing desire for the future, should be ever moving in us; and we may be encouraged in this our desire by the word of Prophecy - Perchance ye will see them - the heads of the two bands - sitting in them.

The next point which I address myself to is the call of men to the rank of Archangel, and their use as helps to the Apostles.

Many words of Prophecy have been spoken from the very first concerning Archangels as Helps to the Apostles, and their Ministry is of a two-fold character. They are helps to the Apostles in the Intercession, and they are also helps to the Apostles in the care of the churches, in visiting the places where congregations exist, and in counselling and guiding the Angels. In these two distinct branches of the Ministry of Archangel, two distinct classes of Archangels are used. Firstly, the Angels of the Metropolitan

Churches, who are helpful to the Apostles in the duty of Intercession, have been named Archangels; and according to the perfect order of God, there should be in each Tribe six Metropolitan Churches, whose Angels rank as Archangels by virtue of their appointment to be Angels over the churches thus designated, making therefore in all seventy-two such Archangels.

The Five Evangelist Pillars in London, and the Sixty - the twelve Fives in each Tribe - form another class of Archangels.

But beyond and beside these, a third class of Archangels has been spoken of, and from time to time, men in past years have been called by name into the rank of such Archangels, in order that they might be helpful to the Apostles; not as having charge of Metropolitan Churches, nor as having on them the burden of Intercession, nor as carrying out the Evangelist Ministry as symbolised by the Five Pillars in the Tabernacle, but as constituting a body of Ministers always ready and at the disposition of the Apostles, in order to help them in visiting the churches, and in carrying out under their direction the duty of setting the order of the Lord in the congregations gathered.

Among the words of Prophecy on the subject of such Ministers, helps to the Apostles, which have

been spoken from time to time, beginning as far back as the Council held in London in February, 1836, were the following: "Ye shall have delegates, ye shall have the Archangels of God flying through the midst of heaven - seek for them - long for them".

In 1837: "Is there no Minister? Is there no Archangel? Is there no one to shield, to comfort, to instruct, to strengthen the feeble, to lift up the hands that hang down?".

On another occasion it was said: "Choose ye together as the work opens up on you. Was there not Timothy for Ephesus? Was there not Titus for Crete? Every man is not fit for every place - Ye must have many, but the many must be one, as ye are one".

Many other words pointing to the mission of the "other Seventy also" whom the Lord chose and sent forth, as showing the work of Archangels, have been spoken from time to time.

Of this class of Archangels it has been shown us that there should be six for each Tribe, making in all seventy-two; men named and called by the Lord, and recognised and set by the judgement of the Twelve.

The appointment of these seventy-two Archangels seems to have reference to the time when Apostles, and those partaking of their faith, shall have been removed; the time when those who are left behind will have to pass through a season of trouble and persecution, from which the Firstfruits will escape; during which they will be encouraged and sustained by the Ministry of Archangels. But it applies in measure also to the time present, and to our present circumstances.

With reference to this Ministry of Archangels, the call came to Mr. Roskilly on the occasion of the visit of the Pillar of Apostles to the Church in Chelsea, in January of last year, naming him to be an Archangel for help to the Apostles. [03].

The word then spoken referred to the desire of the Lord to gather His Apostles around Him, and stand together with them in the midst of the Firstfruits whom He would present unto the Father, a sign and token of the ripening of the Harvest; and it went on, "He who called the Twelve called Seventy also, and Jesus putteth upon His Servant Roskilly the name of Archangel, for help to His Apostles. Thus Jesus maketh preparation for the day which He hasteneth".

Within the last few weeks Mr. Roskilly has received a blessing as Archangel. The circumstances attending his call to this office, in the light of what has since happened, namely, the taking away of the Pillar of Apostles, the last of the Four Pillars, and the altered circumstances resulting from this dealing of God with us, give an importance to this step, making it desirable that I should offer some remarks upon it.

The employment of Archangels to do the work for which the Apostles are primarily responsible has not been hitherto found necessary, otherwise than exceptionally; but now the pressure of the work, and the reduced number of Ministers left, makes it necessary that the office of Archangel should be more brought out. The Congregations in Australia and New Zealand require to be visited, and there seems no means of fulfilling this work, except by sending a Delegation for the ordination of Priests, the blessing of Deacons, and giving the Laying on of hands for Sealing; and by commissioning at the same time an Archangel (who may be one of the two Delegates) to visit and instruct and help the Angels and Churches.

This mode of carrying out the blessing of the Apostolic Ministry to distant lands by the employment of Archangels seems to be in a sense the forestalling of the Mission of the Seventy, by whom, under the direc-

tion of the Apostles, the work will be carried on in all the Tribes of Christendom after the taking away of the Firstfruits. The present time has been called, in prophetic language, a time of overlapping; a time wherein the work of the past and of the future, as it were, run into one another.

The time of the Apostles' personal labours among the churches, the time appointed by the Father, in whose hands are the times and seasons, has run out. The Tribes are no longer under individual Apostles. The Apostles are no longer seen personally moving about as heretofore among the churches; but though their work in this form has been done, the Lord in His mercy still waits for His people, for those whom He has sealed as His Firstfruits, that none may be left behind. And during this time of waiting, the Archangels' Ministry is brought into operation to meet the present need, and as a sign and figure of the work which shall be carried out under the Seventy to be commissioned by the Lord through His Apostles, whose work will not be a limited work for gathering a Firstfruits, but a work towards Christendom generally: a work, the object and extent of which as a final preparation for His appearing, are expressed in the words of the commission given by the Lord Himself to those Seventy spoken of in the Gospel by St. Luke, "After these things, the Lord appointed other Seventy

also, and sent them two and two before His face into every city and place whither He Himself would come".

Such seems to be the nature of the employment of Archangels; and thus regarded, the commissioning an Archangel is a further sign and warning to us of the nearness of the day for which by the Ministry of Apostles, and the warning given through the mouth of the Prophets, and by the labours of the Fourfold Ministry, those who have been sealed are being - or rather - have been prepared during the years which have elapsed since the first separation of the Apostles.