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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 that ye be not deceived"

"AT THE TABLE OF THE LORD"

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AT THE TABLE OF THE LORD
THE BELOVED PHYSICIAN

Presently we are reading the life and work of Jesus Christ recorded for us by Luke. It is believed this gospel was written about 65 A.D. concurrent with many of Paul's epistles and just prior to his death in Rome. There is not a great deal recorded about Luke, indeed in the scriptures he is mentioned by name only three times. In Colossians 4:14, Paul called him the "beloved physician", and in II Timothy ch. 4:11, he revealed that "Only Luke is with me". Clearly Luke was a fellowlabourer with Paul as shown in Philemon 24, where he speaks of Lucas (Luke) among others as "my fellowlabourers", revealing how highly Paul regarded his brother and companion. Luke was the author of what we know as the gospel of Luke. Why was he moved to write this? His own words reveal his mind:

"It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus." Luke 1:3.

These few words reveal much of Luke's spirit and determination. He was given "perfect understanding" of all things concerning Jesus Christ's work and teaching. This was not pride nor a seeking to exalt himself, but rather a recognition that he could fill a need for his brethren right down to our own times. Perfect understanding implies a thorough knowledge which Luke had been given through experiences and by Paul's teaching, as well as reports of those who were eyewitnesses and ministers (v.2) at Jesus' time. Also Luke tells us this "perfect understanding" was "from the very first". These words are also used by James as "from above":

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights...." James 1:17.

Most evidently Luke's knowledge was of the Spirit's working, enabling him to record "in order". This implies more than being just chronologically correct for the word means to search or enquire

diligent to get and present facts. Thus our brother's record was not based on mere hearsay or opinion, but was verified evidence written under the hand of the Father. It is most interesting and touching as we read Luke's message to "most excellent Theophilus". This name translates simply into "friend of God". Luke with thoughtfulness addressed not merely an individual, but everyone who strives to become "God's friend". Who are these? James gives us one outstanding example:

"...Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God."
James 2:23.

What comfort and inspiration then, to consider his intent also may include our own selves, as we strive to make it so. Jesus also helps us to understand these friends:

"Ye are my friends, if ye do whatsoever I command you."
John 15:14.

Are we then, Brethren and Sisters, aware and diligent in seeking to be His friends; and does not Luke's record help and greatly strengthen our faith?

"That thou mightest know the certainty of those things, wherein thou hast been instructed."
Luke 1:4.

Indeed "those things" are certain, sure to come about, for they are "from above".

Luke wrote of Christ Jesus, the Anointed Savior. He tells of His birth, His life, His death, His resurrection and His ascension. In the book of Acts, where he also wrote, we are further informed:

"The former treatise (Luke's gospel) have I made, O Theophilus, of all that Jesus began both to do and teach."
Acts 1:1.

And then he set in order the acts of the Apostles, their efforts in God's work which continued after Christ's ascension. How much

we are indebted to the beloved physician for these records, carefully arranged from the very beginning of Jesus' teaching concerning the kingdom of God and His own purpose in it, the Gospel given for our spiritual strength and inspiration and for our salvation. It is remarkable that throughout the New Testament this man who had such a significant work is mentioned only three times and never in his own writings. His humility is evident; he sought not his own, but glory for God and help for his brethren, other friends of God like himself. His work as a physician was greater than in the medical sense; it was to fill the need of spirit as Jesus recognized and spoke:

“... They that are whole need not a physician; but they that are sick.”
Luke 5:31.

Our brother worked diligently to help those spiritually sick, in their need for that strength and health which God alone may impart. Luke's efforts to this end must have been greatly valued by Paul who spoke highly of him as we have already seen. Paul well knew Luke's spirit and desire, for he was a companion in many of his travels even though his name is not mentioned. One such occasion was when Paul planned to go to Asia, but was directed by the Spirit in vision to another destination. Luke wrote of this:

“... after he had seen the vision, immediately we endeavoured to go into Macedonia...”
Acts 16:10.

The “we” reveals that Luke accompanied Paul on this mission as a “fellowlabourer”. Further in Acts 20 and 21, we see that they travelled together to Macedonia, on to Asia, Tyre and finally to Jerusalem. Many, including Luke, tried to dissuade Paul from going to Jerusalem because of the danger which would face him there, but:

“... when he would not be persuaded, we ceased, saying, The will of the Lord be done.”
Acts 21:14.

His brethren and friends submitted to the will of God and went with Paul to Jerusalem and found there joy and welcome:

“... when we were come to Jerusalem, the brethren received us gladly.”
Acts 21:17.

Luke stayed with Paul, undoubtedly giving comfort and support, in Jerusalem during the time of his imprisonment and persecution, and later he sailed with him to Rome after Paul had appealed to Caesar:

“... when it was determined that we should sail into Italy ... entering into a ship of Adramyttium, we launched ... to sail by the coasts of Asia; ...”
Acts 27:1-2.

Luke experienced with Paul the difficulties and danger of that voyage, surviving the shipwreck at Melita, knowing the care and protection of God. He also shared joy in the companionship of brethren at Puteoli (Acts 28), and of those who journeyed from Rome to meet them at Appii forum, imparting comfort and courage for which the weary travellers were thankful. Luke, some three years later, was again with Paul in Rome, and Paul wrote: “Only Luke is with me” (II Timothy 4:11). What was Paul’s state of mind and circumstances at that time of continuing trial? He felt close to the end of his probation:

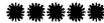
“... I am now ready to be offered, and the time of my departure is at hand.”
II Timothy 4:6.

Luke, the faithful fellowlabourer, the beloved physican, was close to Paul during his last days in Rome, and had been throughout much of his work in bringing the Gospel to the Gentiles. Through these experiences with Paul, he often witnessed the hand of God working, a wondrous help to him. Also he gained in spirit through the help of those others who were eyewitnesses of Jesus’ life and death. Therefore, Luke has written “unto (us) in order” the gospel of Luke and the Acts of the Apostles to sustain, encourage, teach and inspire. His own experience of loyalty and support for a beloved brother is for us an example of that love which is of God. He laboured always to strengthen and support his brethren, working in humbleness and self-effacement, seeking only to edify the house

of God. Can we not profit by his example in our striving to truly be "friends of God"—those whom Luke wrote with love and care? His writings as the beloved physician are like a prescription to follow for healing and health toward that life which will be free of all weakness and sorrow.

We have been reminded recently that death comes unavoidably to all. Physicians in the ultimate can do nothing. Brethren and Sisters, we have a hope of escape from that "inevitable" through Jesus when He returns to gather those who "love his appearing" as did Paul II Timothy 4:8). We have a Healer, the One in whom we trust and turn to now in our time of probation. He has indeed done marvellous things for us and for all in the past who have striven to be God's friends. These, though few, are joined together in love for each other and for the Father and His Son, who has said, "Ye are my friends, if ye do whatsoever I command you."

J.A. DeF



A BIBLE CLASS

"... JUST MEN, UNTO WHOM IT HAPPENETH ACCORDING
TO THE WORK OF THE WICKED;"

Eccl. 8:14.

From previous Proverb studies we know of Solomon's astute observations and wisdom; a God given gift because of his righteousness early in life. In this eighth chapter he speaks of the ultimate of mortal man, recognizing that both the righteous and wicked end in the grave because of the curse placed upon all flesh. However, in our verse under consideration he ponders why afflictions occur to the just as though they were wicked.

In order to understand this enigma, it is helpful to consider some background given in this chapter where Solomon says:

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. God's purpose overrules in the doings of all men and they in turn live and do what they feel is right in their own hearts, until

Let my prayer come before thee: incline thine ear unto my cry;

For my soul is full of troubles: and my life draweth nigh unto the grave.

I am counted with them that go down into the pit: I am as a man that hath no strength:" Psalm 88:1-4.

He learned through many fearful experiences to trust in God, to draw nigh unto Him and then help would be granted.

The question might be asked as posed in our consideration, why do these things happen to just men? David perhaps answers this for us:

"Before I was afflicted I went astray: but now have I kept thy word.

It is good for me that I have been afflicted; that I might learn thy statutes.

I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me."

Psalm 119:67,71,75.

The righteous are sustained by the fear of God, knowing that all things are controlled by His hand, even though the wicked may not presently suffer His judgment. Therefore when evil touches them they submit and try to be instructed by it, as David exhorts:

"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

For they shall soon be cut down like the grass, and wither as the green herb.

Turst in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

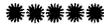
Commit thy way unto the LORD; trust also in him; and he shall bring it to pass."

Psalm 37:1-5.

The same end, the grave, comes to all men, yet some are blessed with the hope of eternal life so that in affliction they are

sustained by God's promise. Others, not fearing Him are destitute of hope and their life is lived only for the moment. David being greatly afflicted at times, knew the spiritual value that could be gained when a man is humbled by adversity and so in hope said "fret not" when the wicked seem to flourish. His words remind that this life is vain and fleeting, ending for all men, just and unjust, in death. However, if God is sought with reverence and obedience, His mercy will be a shield and covering to those who trust in the promise of life everlasting, for they believe that no matter what befalls them during their time of probation, He will be with them, and in the end "it shall be well with them that fear God".

M.C.S.



PARTIAL INSPIRATION—THE TROUBLE OF 1885
(continued)

Letter from D.C., Mumbles to R. Roberts

"I was, on Wednesday last, requested, at our monthly managing brethren's meeting, to express to you our deep and heartfelt sympathy for you, in the trouble that has overtaken us (you in a particular manner) in reference to brother Ashcroft's departure from sound teaching on the subject of inspiration. Alas! Alas! how will the daughter of the uncircumcised triumph! But, cheer up dear brother; it is written, 'Am I not more to thee than all these?' All who love the truth supremely will not fail to remember, without ceasing, your work of faith, and labour of love. The storm will be over by-and-bye. A little more tempest, a little more pulling hard against the stream, and we shall get safely into port, and 'What then?' Ah, we may well ask, 'What then?' When the storm is over, for ever to sit down to rest, with Abraham, Isaac and Jacob, in our Father's kingdom. Go on, go on, dear brother, in your duty to God. Shrink not from the fight, though your foes may be those who have been your dearest friends. Dear me! What was it you said? That it would be 'Something wrong at Birmingham, if brother Ashcroft forsook the truth; the Editor in bed. (take care) etc.'"

Letter from J.A., of Stow to R. Roberts

"I am exceedingly sorry you are necessitated to write on the present occasion on the subject of inspiration. You have had many battles to fight for the truth, but God has enabled you to overcome the adversary on all former occasions, and I am satisfied will on this one also. Earnestly praying He will do so, and that the time will soon be when you and all His faithful servants will hear the glad words, 'Well done, enter thou into the joy of thy Lord.'"

Letter from W.W., of Falmouth to R. Roberts

"Your letter to bro. Shuttleworth in the "Lightstand" shocked us very much, although we had been partially prepared for it by having heard unfavourably of a lecture bro. Ashcroft delivered at Swansea. It is a heavy blow for you, dear brother; but you can feel assured the sympathies of those who love the truth in its purity and simplicity are with you, and the same God who has guided you through all your past trials and difficulties will lend His loving hand in this."

Letter from M., of High Wycombe to R. Roberts

"Allow me to express my heartfelt sympathy with you in the midst of the painful circumstances which have arisen. I will not flatter or say anything which would appear fulsome, but I am bound to say I admire the fearlessness you evince in your letter to the "Bible Light-stand". I rejoice that if culture and refinement lead men into such quibbles as seen to be arising, that the truth found me an untutored man, with a heart open to receive it in the love of it."

(to be continued)

SENT

The help and guidance granted by a loving Father continues in our reading for today: spiritual food to sustain in our time of probation. Luke wrote of Jesus on a very important occasion when:

“... he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.”

Luke 9:1.

To help them in this work He gave might and authority or competency, enabling them to do great wonders. These twelve men, especially chosen and faithful, were “sent” or “apostled” to preach the kingdom of God and to heal. What a privileged work and a great responsibility for these newly appointed as His apostles. They had witnessed His miraculous works and listened to His preaching the Gospel. Can we do it?—might have been their anxiety. Also, How shall we prepare for such a great work, what shall we take with us? These men for the most part were of humble estate and were unaccustomed to what was now to be their work. Jesus, though aware of their uneasiness, continued His instruction:

“... Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.”

Luke 9:3.

To be so unprepared might appear unwise. They did not know how long they would be journeying and may have felt the need of time to prepare. But Jesus’ words were clear: no staves, used as support or as a defense against dangers in the wild, no scrip (a bag to carry food), no bread, no money. Finally he directed them not to take two coats. It is meaningful that “coat” comes from the Hebrew “to cover”, thus telling them that only one covering was needed. Our minds turn back to God’s provision for Adam and Eve as they were thrust out of the garden:

“Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.”

Genesis 3:21.

May not Jesus have had in mind that there is only one true covering given of God and it is always sufficient? Even though they may not have fully comprehended His reasons, by these words Jesus helped them to put their trust in the Almighty, implying they should do the work and He would provide. Also He taught, Do not be distracted by cares and worries, about material things, but rely on the Almighty who truly knows every need. The record in Matthew provides another aspect:

“... for the workman is worthy of his meat.”

Matthew 10:10.

For those faithfully engaged in this work would not God provide in whatever manner He chose sufficient for their needs, indeed “every good ... and perfect gift”? They were given the power and authority of the Holy Spirit. Would not such a marvellous gift include suitable provision for their every need as they went on in trust? That their labor would not be easy, Jesus warned:

“Behold, I send you forth as sheep in the midst of wolves”

Matthew 10:16.

Their natural thinking might be to carry staves in defense against the wolves, but being “sent” they were to place their reliance upon the Provider of all things. Jesus’ words helped them toward confidence and determination as He reminded them:

“... freely ye have received, freely give.” Matthew 10:8.

What had they freely received? At the first, Jesus’ presence and teaching; and now the gift of the Holy Spirit given to sustain them in their work. Having so freely received (as a gift), their responsibility was now to freely use it in healing and witnessing to the Father’s kindness and purpose.

As these twelve “sent ones” went about this work, we can imagine their concern, even their fear lest they lack in their efforts and ability. But they would remember and hang on to Jesus’ words, valuing that gift as they experienced its power in doing wondrous

works and giving testimony. How eagerly they would report when they returned: "they ... told him all that they had done", describing the inspiring help given, just as Jesus had predicted. What a strengthening such experience would bring them. Preparing them yet more for future work and trials. Would not this bind them more closely to Jesus and to His great work and purpose? Can we not, Brethren and Sisters, grow in spirit through their willing efforts, to pursue faithfully and to the best of our ability and with diligence the work given to us, with gratitude, seeking only to honor the One who has bestowed upon us the privilege?

Our portion in Jeremiah tells of another who was "sent", as God spoke to him:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jeremiah 1:5.

The Almighty had in mind for Jeremiah a work and witness as His prophet. When Jeremiah realized the magnitude of it and felt his natural limitations he exclaimed:

"Ah, LORD God! behold, I cannot speak: for I am a child."
Jeremiah 1:6.

But God's response and reassurance was:

"... thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."
Jeremiah 1:7.

And further, He encouraged our fearful brother:

"... I am with thee to deliver thee...
Then the LORD put forth his hand, and touched my mouth.
And the LORD said unto me, Behold, I have put my words
in thy mouth."
Jeremiah 1:8-9.

Here was miraculous help given, just as the twelve sent by Jesus were empowered to do what God required. We think of Jeremiah's words a bit further on:

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts."

Jeremiah 15:16.

God had said, "Behold, I have put my words in thy mouth". Jeremiah, being sent, took hold and fed upon them as nourishment and strength. Being absorbed they became the joy and rejoicing of his heart, even though he suffered greatly in being sent to Judah and Jerusalem to warn of their declension and of what was to come. He cried out in this sad duty and in persecution:

"Why is my pain perpetual, and my wound incurable, which refuseth to be healed? ..."

Jeremiah 15:18.

The reply of his God comforted him:

"... I am with thee to save thee and to deliver thee, saith the LORD.

And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible."

Jeremiah 15:20-21.

He was delivered, redeemed but what trust and patience he had! For example, he found himself in the dungeon where "there was no water, but mire"; and Jeremiah sank in the mire where apparently there was no hope of deliverance. But he was one sent of Yahweh, cared for even when without natural defenses and resources.

Another ordained and specially chosen by God was David. Like Jeremiah and the twelve apostles, he was inexperienced but possessing qualities which pleased the Almighty, and which were suitable for the work He had in mind. David was a shepherd guarding from danger his father's sheep. With help from God he had killed wild animals in defense of that flock. Later he replied to King Saul who questioned his ability to overcome Goliath because of his youth:

"Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God."

I Samuel 17:36.

Here was great faith and courage because of his right spirit and with God's strengthening in time of need. So David spoke to the giant:

"... I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

This day will the LORD deliver thee into mine hand; ... that all the earth may know that there is a God in Israel."

I Samuel 17:45-46.

What was the difference between the armies of Israel who quailed before Goliath for forty days, and David who quickly and courageously conquered the fearsome giant? Was it not trust on David's part, awareness of God's power, realization that it is sure on behalf of those whom He sends forth? Goliath was killed and Israel triumphal through the faith of one man sent. David easily could have been exalted at this feat. But no, our portion for today speaks of David's humility and submission:

"... David went out withersoever Saul sent him, and behaved himself wisely ..."

I Samuel 18:5.

He was subject to his king; he did not provoke him in any way, but sought to please as God would desire. Even when Saul became intensely jealous of David and demoted him from directing all of Saul's army to a mere captain over one thousand, he continually:

"... behaved himself wisely in all his ways; and the LORD was with him."

I Samuel 18:14.

What does behaving self wisely mean? It involves being circumspect, prudent, considering—an example for all of us. We are not always prudent, we fail. And David failed at times, but his spirit was pleasing and he found forgiveness.

Only One has perfectly behaved Himself, Jesus, the greater Son of David, who never failed to be subject to His Father, never forgot that He was sent by God. He reminded His disciples:

"... whosoever shall receive me receiveth him that sent me..."

Luke 9:48.

Ordained of His Father to be the Redeemer, the Mediator, the Anointed One, He agonized and obediently died, justifying God. He is now at the Father's right hand in those offices, knowing the hearts and minds of all His brethren who have been "sent", in a manner, as sheep among wolves in this present world. It is a world of evil and violence, growing worse by the day. How indeed we do need help; we do not have the power to heal nor to cast out devils, but we do have the given power to conquer the adversary in our own flesh nature, and by His mercy and help, become witnesses that we are His brethren, those whom He has called and sent.

Paul, also one chosen, helps us:

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

Who was faithful to him that appointed him,... whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Hebrews 3:1,2,6.

In our great struggle to be part of that house forever, total help is available as we reach out, like Jeremiah, and make it "the joy and rejoicing of (our) heart."

J.A.DeF

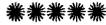


Dr. J. Thomas on Quasi-Christadelphians

They accuse you of rudeness and reviling. They would have you adopt a style as if you were pleading a case in Court in which you had no more interest than the fee you had got through your otherwise irksome task. They would reduce you to the cold, unimpassioned style of a clerical reader of sermons, purchases in Paternoster Row at so much per dozen.

Whatever they may think, they dare not accuse Paul, Peter, John, Jude, and Christ of reviling; but they condemn their words in the mouths of Christ's brethren. "Oh," say they, "Christ was inspired and infallible, but you are not, and have no right to do as he did."

But Peter exhorts us differently. He tells us that Christ left us an example, that we should follow his steps, who did no sin, neither was guile found in his mouth, who, when he was reviled, reviled not again. Now it is well to follow his steps in speaking as well as in action. No better model for style than his can be found.



"Errors of Annihilationists." (R. Roberts 1872)
"man triune"

Mr. Grant's chapter on "man triune" requires not many words to dispose of it from a Christadelphian point of view. Its object is to prove that "the physical constitution of man as defined by the holy Scriptures", comprehends three separate elements, "spirit, soul and body." These he says are "three constituent parts", each of which is necessary to "the whole man". This, says Mr. Grant, "is denied on the part of those who hold—"What?" "That the body is the whole man." We must object on the part of all Christadelphians to be confounded with these, if there are such. We are of those who recognise the possibility of, 1) a body without life or mind; that is, a corpse: 2) a body with life but lacking mind, as in the case of the lowest type of idiot; neither of which would appeal to our appreciations. We are of those who find pleasure only in the combination of "body, soul, and spirit," as constituting "the whole man." In this sense, we stand as stoutly as Mr. Grant, by 1 Thessalonians 5.23: "I pray God that your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." We recognise no "whole man" and in the strict sense, no man at all, away from this essential combination. Wherein then do we differ from Mr. Grant's "triune" theory of man? The difference will be found in the definition of the elements as separate elements which in combination constitute the "trinity in unity." Mr. Grant contends for a "spirit" that remains a thinking spirit when the "whole man" no longer exists to possess it: and a soul that remains an individual vital thing when there is no whole man for it to vitalise: why he does not also contend for the continued existence of a body when the partnership between "spirit, soul and body" is dissolved, is presumably due to

the ocular evidence in a contrary direction, presented in the mouldering corruption of the grave. But for this ocular evidence, there would be as much reason for believing in the separate existence of the body in death as in the separate existence of the other two. But the ocular evidence is an insuperable obstacle to any theory of the continued existence of the body, at least with the majority of people: there is a sect of Jews reported to believe that the body is conveyed subterraneously to a place of rendezvous where it is preserved against the day of resurrection. Mr. Grant, however, believes in the "annihilation" of the body—one "constituent element" of the "whole man"; but he insists upon immortality of the other two "constituent elements." So far as this chapter goes, he does no more than insist. He adduces no evidence. He merely cites 1 Thess. 5:23, (quoted above), which is no evidence at all, since it merely defines the aspects of human nature, without telling us anything of the mortality of the body, or the immortality of the soul believed in by Mr. Grant.

Ought it not to occur to Mr. Grant as strange that the soul, if immortal, should sink to a low ebb when nutrition is cut off, or the atmosphere robbed of oxygen. Surely he is not above discussing food and air, since both are the work of God; and surely he cannot justly consider it "carnal" for us to take notice of the relations which God has established between these things and ourselves. Not only physical life or soul, but mental faculty fails, and fades, and disappears—not from outward manifestation merely, but from inner consciousness—before injury, starvation, or age. "Spirit" and "soul" are stopped in their operation by conditions which, if Mr. Grant's theory were true, could not affect them.

For "the remarks of Ellis and Read upon the text," the Christadelphians are in nowise responsible. Uncertain and contradictory reasoning is natural on the part of men, knowing only a part of the truth as these men do. Mr. Grant's strictures on their arguments do not touch the Christadelphian position in the slightest degree. We therefore pass them by, regretting merely that Mr. Grant should appear to get an advantage which is due not to the strength of Mr. Grant's position in itself, but to the incompetence of the diluted "annihilationism" which he combats in conjunction with his assaults on the Christadelphian position.

Footnote

Mr. Grant taught concerning "spirit", "soul", and "body" that man has a capability of subsistence in three separated elements. He did not believe that the flesh thinks. Also drawing attention to the Apostle Paul's words desiring sanctification of all three, "spirit, soul, and body." 'If the flesh thinks', said Mr. Grant, 'then let the body be sanctified and all is done.' His was an attempt to deny death.

The counter reasoning of R. Roberts is impressive, and his remarks are also a sound logical approach to Orthodox Church doctrine which emphasises men are mystically made threefold (body, soul and spirit) and yet one.



Signs of His Coming and of the End of the World

"A glorious high throne FROM THE BEGINNING is the place of our sanctuary." (Jeremiah 17:12)

The above words declare how important Jerusalem is in the purpose of God with this earth. Nations, of course, do not recognise this. As endeavours are made for a Middle East settlement, no consideration is given whatsoever to the witness of God in His holy word.

The troubles with Iraq have greatly concentrated the thoughts of the nations, in a political sense, on how to solve difficulties with the Arabs. Leaders in the west want Israel to pay the price, so that they may be able to boast that they have achieved a lasting agreement, settling the Arab-Israel conflict. That Israel is being cautious, is quite understandable. They have every reason to be when Arab treachery over the years is considered.

Even though the leader in Iraq has been defeated by Western superiority of armaments, and even though he foolishly and contemptuously brought disaster to his peoples, he is still a hero in the eyes of millions of Arabs. And he still holds an evil hostility against Israel.

Now the United States hopes to get Israel to compromise with the very people who politically supported the Iraqi leader in the

Gulf conflict, namely the Palestinians, who have been such a murderous thorn in Israel's side.

One of the reasons for the American initiatives is the Arab coalition which supported the United States in the fight against Iraq. The United States wants to cultivate the friendship of this Arab alliance of Syria and Egypt, as well as Saudi Arabia. It hopes as part of this policy, to pressurise Israel to yield considerable concessions to the Palestinians who have been such a trouble to Israel. But such concessions could weaken Israel's defences, and truly they are in need of as much defence as they can possibly obtain. The U.S.A however believes this initiative will please the Arabs and therefore will consolidate its enhanced relationship with what is the most important part of the Arab world, when the Arabs see the United States furthering, even if only in part, Arab aspirations.

The subtle alteration of United States policy may be put down to changes that have taken place in the Soviet Union. In the past the U.S. believed that Israel was a "strategic asset" when the Arab world might go communist, or become pan-Arab nationalistic in an extreme way.

The break up of communism has removed that threat. So Israel is not as important to its strategic plans. Furthermore, the Arab world, with its oil, remains very important in what America perceives to be its interests.

All this manoeuvring overlooks scriptural warnings:

"(I will) make Jerusalem a burdensome stone for all people:
all that burden themselves with it shall be cut in pieces- -"
(Zechariah 12:3)

NEWS FROM THE ECCLESIAS

HAMBURG, NEW YORK, Corner Southwestern Blvd. & Pleasant Ave.

Sundays: Breaking of Bread 11.30 a.m.
Sunday School 1.45 p.m.

Bible Class: Midweek: Forestville and Hamburg
Alternate Week: Revelation Study

Thoughts and supplications are with those in tribulation and anxiety caused by family illness and problems. May God's hand guide and relieve in accordance with His will.

As nations meet hoping to achieve peace in the Middle East, we watch with interest, knowing from God's word that true peace between the Jew and the Arab cannot be achieved in this present world order. It is a privilege indeed to have been given His word and to know in measure God's plan for His earth.

J.A.Def.

MANCHESTER, Ryecroft Hall, Audenshaw.

Sunday: 11 a.m. Breaking of Bread
Thursday: Bible Class 7.15 p.m.

Further interest and enquiry from Ireland in response to our witness concerning Bible Prophecy has been encouraging. This is an ongoing work throughout the United Kingdom.

We are also still receiving enquiries for the magazine from overseas following our private circulating of the book on the History of the Truth.