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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"**

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**"AT THE TABLE OF THE LORD"  
"DOUBTING" THOMAS**

This morning we have been reading of Thomas, one of the twelve apostles. Although there is little on record concerning him, he is well known not only among those who know God's word, but also by those who do not. He is widely thought of as "doubting Thomas". Indeed the dictionary contains such a name and gives its meaning as "one who habitually doubts".

With this in mind, let us look at the spirit of Thomas. His name—Thomas—also called Didymus—may give some credence to his doubting reputation; both came from words meaning twin—from the thought of double—or of two minds, perhaps implying a wavering or disbelief.

Let us look at the record concerning Thomas in an endeavour to see whether he was a true doubter, or was he rather of a devout mind? There are not many references to Thomas. The first is Matthew 10:3 (and similarly in Mark 3:18 and Luke 6:15), where we find him numbered among the twelve chosen by Jesus to be His apostles. To them He gave:

"... power against unclean spirits, ... to heal all manner of sickness and all manner of disease." Matthew 10:1.

Jesus in addition gave them power to teach the word of God and to do miracles, witnessing to God's word and to Himself as the Messiah. Further He said:

"For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matthew 10:20.

Thomas, being among those so chosen, must have possessed suitable qualities in Jesus' judgment to take part in such a vital work. An evidence of Thomas' spirit is seen at the time when Jesus was going up to Bethany to Lazarus, who was sick unto death.

This he would do in spite of the fact that the Jews in that place sought to stone Him. On that occasion Thomas said to his fellow-disciples:

“... Let us also go, that we may die with him.”

John 11:16.

Did he show hesitation, doubt, skepticism here? Obviously not as he encouraged his brethren, and was resolved himself, to die with Jesus if required. Here was loyalty, submission, determination. As far as we know Thomas did go, and would have witnessed Jesus' resurrection of Lazarus—thereby being helped in his belief and trust in the Son of God.

Further we find Jesus speaking to His disciples as they prepared to partake of the last Passover, encouraging their troubled hearts, saying:

“... whither I go ye know, and the way ye know.”

John 14:4.

Thomas, who was present with the other disciples, replied:

“... Lord, we know not whither thou goest; and how can we know the way.”

Verse 5.

Jesus answered:

“... I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

Verse 6.

Here was revealed the core of His teaching—the gospel having to do with the kingdom of God and the name of Jesus Christ. Thomas and the other disciples had yet fully to perceive that it was only through Jesus' life and death, with its subsequent resurrection that there could be the hope of life in His kingdom. It was not doubt on the part of the disciples, but rather that they were not yet able to receive these things until the Comforter would come as Jesus made plain in John 16:12.

We find a further record concerning our brother, Thomas, in John 21:2 as Jesus appeared to a few of His disciples at the sea of Tiberias, revealing Himself to them as their resurrected Christ. Finally in Acts 1:13, Thomas was among eleven apostles

who gathered in an upper room and continued in prayer and supplication. They were no doubt missing Jesus and wondering what was to become of them, hoping and waiting for the promise of the Holy Spirit, praying for help and guidance.

Do these records concerning Thomas—the only ones we have—show a doubting, a lack of faith on Thomas' part? Do they not reveal a submission and determination to be with Jesus even unto death? Certainly we see ourselves at times in his lack of understanding, but also there was a persistent seeking, praying, desiring. With this in mind let us look more closely at the circumstances of John chapter 20, and Thomas' part in them.

Jesus came to those assembled with the doors shut for fear of the Jews, and stood in their midst. All the apostles except Thomas were present. We can understand their fear of the Jews who had so recently crucified their Master. Would they be next? What were they to do? In fear and need they sought help and guidance in prayer and in each others' counsel. Into their midst Jesus suddenly appeared, saying:

“... Peace be unto you.” John 20:19.

Peace—quietness, rest—seemed far from their troubled minds. As Jesus appeared, their reaction can be understood:

“... They were terrified and affrighted, and supposed that they had seen a spirit.” Luke 24:37.

But He reassured them:

“... Why are ye troubled (agitated)? ... handle me, and see; for a spirit hath not flesh and bones. ...” Verses 38-39.

And then:

“... he shewed them his hands and his feet.” Verse 40.

By their hearing, feeling and seeing, the apostles perceived it was indeed Jesus:

“... they yet believed not for joy, and wondered, . . .”  
Verse 41.

Their Lord having shown them the sure evidence of His resurrection said:

“And ye are witnesses of these things.” Luke 24:48.

They were flesh, like ourselves, and needed a seeing, a feeling, and a hearing to believe, and thereby be able to witness to Jesus' resurrection. Jesus understood this turmoil of mind, asking:

“Why are ye troubled? . . .” Verse 38.

If we had been present, Brethren and Sisters, witnessing these remarkable and fearful events, would we not have been troubled? Jesus comforted their distress, saying: “Peace be unto you.”—seeking to allay their fears. How essential and helpful was their opportunity to hear, to see, and to feel their Lord as He stood in their midst. John who was present at this time, spoke of his experiences many years later:

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled . . . declare we unto you, that ye also may have fellowship with us: . . .”  
I John 1:1 and 3.

It was the tangible evidence which convinced and strengthened them, bringing peace to their troubled hearts and enabling them to carry on as Jesus wished.

We know that Thomas was not with the disciples when these wondrous events occurred. His brethren, being filled with joy and awe at what they had witnessed, were quick to find him, saying:

“... We have seen the Lord. . . .”  
John 20:25.

Thomas' reaction was:

"... Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

Verse 25 (continued).

A natural response! Probably in the same circumstances we, being taken aback, might so reply. Let us remember how the others had felt at Jesus' first appearance—"terrified and affrighted". Therefore, help was given to Thomas as Jesus later appeared when he was present. Jesus again said: "Peace be unto you". Then He went directly to Thomas:

"... Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." John 20:27.

Jesus, knowing Thomas' need, as He had known that of the others, gave him the opportunity to see, to hear, to feel. His immediate reaction was:

"... My Lord and my God." Verse 28.

—totally accepting Jesus as the risen Christ like his brethren had the previous week. How kind is God to recognize the failures to which we are all prone, Brethren and Sisters, and to provide help, evidence that doubts may be put aside, and so men may become not faithless, but believing even when natural thinking says, "It is impossible". Jesus then gently reminded Thomas:

"... because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Verse 29.

Jesus used the incident with Thomas to help and to strengthen His disciples. He also encourages us today in our struggle to put away the doubts and waverings of our natural

selves. Thomas and his brethren having so intimately experienced Jesus' presence would never forget and, renewed in faith, would be able to witness steadfastly of Jesus and of God's sure purpose.

Of John, Peter, and James and others, the record reveals details of how they went on to be constant in His work. Of Thomas we know no more; yet how much help he has been to us as we have been able to enter into his mind and to see ourselves there. Can we learn and so grow in belief and discernment of needs—our own and others?

Let us go on in determination to walk after the One whom we can see, hear, and feel only through the senses of those who actually did. On thoughtful consideration, are we not helped by the example of our brother, Thomas?

*J.A.DeF.*



### **"THOU ART THE MAN"**

We have often read of the circumstances surrounding the life of David, a man who we know, was given certain promises by God and shown great mercies—a man after God's own heart. Yet, for all the righteousness he displayed, we may be best helped through his example of contrition in the face of grave failure. The circumstance which comes to mind is recorded in II Samuel chapter 12 which chronicles David's desire for the wife of Uriah. The plan he put into motion deliberately placed Uriah in the heat of the battle, causing his death, in order to make possible David's marriage to Bathsheba and thus conceal his adultery. It is noteworthy to read of David's reaction as Nathan came to him, in II Samuel chapter 12. Nathan was sent by God in order that David be made aware of his grievous failure. He did this through a parable which paralleled David's situation as we read in II Samuel 12:1-4:

"... There were two men in one city; the one rich, and the other poor.

The rich man had exceeding many flocks and herds:

But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man who was come unto him; but took the poor man's lamb, and dressed it for the man who was come to him."

We can see David's indignation and anger directed against the callous rich man of the parable as he replied in verse 5:

"... As the LORD liveth, the man that hath done this thing shall surely die:  
And he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

Obviously, David did not perceive that Nathan was speaking of him.

Nathan then plainly said, "Thou art the man", and went on to explain how David in his position of plenty, had stolen from a neighbor who had so much less. What anguish David would feel as Nathan recalled for him the many blessings God had granted him as king over His nation:

"... I anointed thee king over Israel, and I delivered thee out of the hand of Saul;  
And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things."

II Sam. 12:7-8.

God's hand had never been shortened, providing every possible blessing to David, and had this abundance not been enough, more would have been granted. David had overlooked

God's great bounty to him and how eloquently this speaks to us of the forgetfulness of our flesh nature, even though the spirit may be willing.

David's verdict directed toward the rich man in the parable was, ". . . the man that hath done this thing shall surely die:" Under God's law, David should have suffered the same consequence. Yet how overwhelming was God's mercy extended to him, because when confronted with his error, he unequivocally said, "I have sinned against the LORD." (Verse 5). There were no excuses or pretences made for his failure, but a straightforward acknowledgement in a spirit of remorse for his serious breach of God's commands. Because of David's reaction, God said through His prophet in verse 13:

"The LORD also hath put away thy sin; thou shalt not die."

A further insight into David's contrite spirit can be seen as we read Psalm 51 which was written to express his grief for this great failure. The title of this psalm is, "To the chief Musician (or to the Victor) A Psalm of David when Nathan the prophet came unto him, after he had gone in to Bathsheba." A sampling of David's words from this psalm speaks loud and clear, revealing his contrite spirit:

"Have mercy upon me"; "wash me"; "cleanse me"; "I acknowledge my transgression"; "purge me"; and concludes with the thought: "The sacrifices of God are a broken spirit: a broken and a contrite heart".

Even though his sin was forgiven by God, this failure required punishment. David was told that the sword was never to leave his house and what he had done secretly, would be done to him before the eyes of all Israel. This prophecy was partially fulfilled with the revolt of his beloved son Absalom, who attempted to usurp his throne and his father's wives. No matter how righteous David might have thought himself to be, he knew that within him worked at times the baser instincts of his flesh nature. He reflects this thought as he says in this Psalm 51 verse 5:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."

David could have been bitter and sorrowful at the chastisement measured out to him by God, yet he looked ahead in hope as he said in verse 10:

"Create in me a clean heart, O God; and renew a right spirit within me."

We are all born in a fleshly state which is prone to sin, and must recognize the need for renewal and cleansing when we have fallen short in the eyes of our Father. We can well imagine David's despair as Nathan revealed his failure to him and he would no doubt fear losing the hope of salvation that had been extended to him. There is a real danger when we find ourselves in these circumstances to feel so down-hearted because of failure that depression sets in, and because hope seems so far away we can delay in putting ourselves right out of a feeling of self-pity. Yet David's mind yearned to quickly be restored to that blessed position once more when he said in verses 11—12:

"Cast me not away from thy presence; and take not thy holy spirit from me.  
Restore unto me the joy of thy salvation; and uphold me with thy free spirit."

These words and reactions of David to his failure teach us today how we can more acceptably serve God when we too are found gravely lacking. Our need likewise is to think differently, repenting and so reveal to God a trust in His mercy, along with suitable works. In so doing, we can put down that man of flesh within us.

M.C.S.

Partial Inspiration—the Trouble of 1885 (continued)

“---The apostles speak of “the Scriptures” in the same way as Christ does — as an unquestionable and divine authority in all things of which they speak. They do this both in an express manner, and in the inferences arising out of the form and purpose of their general allusions. Paul’s custom was to “reason out of the scriptures” (Acts 17:2), which implies that in his estimation, the sanction of the Scriptures was conclusive. If they were divine, this is intelligible. If there was a human (i.e. an erring) element in them it would, to that extent, not be so. Apollos, “showed by the Scriptures that Jesus was Christ,” which he could not have done unless they were of divine authority. The people of Berea “sought the scriptures daily” to verify apostolic declarations, which they could not have done with any conclusiveness of result on the supposition of the Scriptures having a human origin and character. The description of a sound and useful brother is one “mighty in the scriptures” (Acts 18:21). “What saith the scripture?” is Paul’s appeal in an apparent logical dilemma (Rom. 11:2; 4:3; Gal. 4:30). He also speaks of “The scripture foreseeing that God would justify the heathen” which identifies all Scripture as a divine unit (Gal. 3:8), so also “The scripture hath concluded all under sin” (Gal. 3:22), and “the scripture saith, thou shalt not muzzle the ox” (1 Tim. 5:18), “The scripture saith unto Pharaoh, etc.” (Rom. 9:17), “Do ye think the scripture saith in vain, etc.” (Jas. 4:5). Peter thinks it a conclusive way of presenting a matter to say, “It is contained in the scriptures, etc.” (1 Pet. 2:6): also Paul “the scripture saith whosoever believeth, etc.” (Rom. 10:11). To say that a matter is “according to the scriptures,” is with the apostles the highest and most authoritative manner of introducing it (1 Cor. 15:3-4; James 2:8). So to “wrest the scriptures” is with them the highest offence in spiritual things (2 Pet. 3:16).

In addition to these general allusions, implying in the strongest manner the authoritative character of the Old Testament Scriptures, the apostles designate them in a way that expressly affirms their divine authority. “If any man speak, let him speak as THE ORACLES OF GOD” (1 Pet. 4:11). “Ye have

need that some one teach you which be the first principles of THE ORACLES OF GOD" (Heb.5:12). "Unto them (the Jews) were committed THE ORACLES OF GOD" (Rom.3.2). This designation — the oracles of God — of itself excludes the supposition of a human (i.e. erring) element having entered into their composition: so also does the apostolic command to speak according to them, and to abide by their first principles.

Of the same force is the description of these Scriptures (both by Jesus and the apostles) as the WORD OF GOD, e.g., "Handling THE WORD OF GOD deceitfully" (2 Cor.4:2). "THE WORD OF HIS GRACE, which is able to build you up and give you an inheritance" (Acts 22:32). "The sword of the Spirit which is the WORD OF GOD" (Eph.6:17). "To whom the WORD OF GOD came" (John 10:35). "Have made the WORD OF GOD to none effect" (Mark 7:13). "They preached the WORD OF GOD" (none other things than those which the prophets and Moses did say should come) — (Acts 12:24; 13:5, 44; 26:22)."

(to be continued)

**"HE WEAKENED MY STRENGTH IN THE WAY"**

Psalm 102:23

The title of this Psalm under consideration establishes the background for David's words of meditation:

**"A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD."**

Psalm 102 - Title.

Here was David's appeal for help in his crushing distress; he recognized his need for help from the Bestower of all good. He knew true affliction, or as the word means — neediness, abasement, poorness, from a root meaning pressed down. It is perhaps difficult to realize that David should feel such for he, as King of Israel, held all power, humanly speaking. But we remember that even Jesus, the Son of God, suffered great affliction as prophesied by Isaiah:

**"He was oppressed, and . . . afflicted, yet he opened not his mouth: . . ."** Isaiah 53:7.

In affliction it is natural to feel overwhelmed: "It's too much for me, more than I can bear!" Yet there is sure help for those who really trust in God as David, who:

**". . . poureth out his complaint before the LORD."**

(Title).

He was not complaining as we understand the word, but rather he was meditating, communing with his thoughts, seeking the help of Yahweh. His mind in such a troubled situation is expressed for us:

**"I cried unto God . . . and he gave ear unto me. In the day of my trouble I sought the LORD: . . . I remembered God, and was troubled: I complained (meditated), and my spirit was overwhelmed. . . . I commune (meditate) with mine own heart: and my spirit made diligent search."**

Psalm 77:1-3,6.

Further David exposes a very valuable element of his perception — a help for us all:

“He weakened my strength in the way; . . .”

Psalm 102:23.

He recognized how frail he really was, in spite of being the most powerful man in Israel! We find the word weakened in its resultant effects means to afflict, to bring low, to chasten, or gentle. How important then is this taking away of strength so that we begin to grasp our very great need for humbling and gentling which must come from the Almighty. In this connection we read of the day of atonement:

“For whatsoever soul it be that shall not be afflicted (gentled, humbled) in that same day, he shall be cut off from among his people:”

Leviticus 23:29.

“Cut off” — a very dreadful outlook for one of God’s children, which David may have feared, as at another time he also expressed his need for affliction, and his gratitude when he perceived deliverance from the Almighty:

“Thou hast also given me the shield of thy salvation: and thy gentleness (affliction) hath made me great.”

II Samuel 22:36.

Through affliction our brother was helped to gentle his natural pride in the strength and power which he wielded as the King of Israel. There were times when he used that power unwisely as when commanding the death of Uriah, the Hittite; also when his word prevailed over Joab’s protests in the matter of numbering Israel. For these, David suffered personal sorrow and affliction, sore trouble upon his people, and the wrath of the Almighty. He was spared only through utter contrition and through God’s mercy. From these many experiences he would become more sensitive to his failures, and feel at times overwhelmed. However, he was always quick to pour out his

heart's meditation before the Lord, recognizing that Yahweh in His wisdom and righteousness had indeed weakened his strength in the way as he struggled to walk in the way of righteousness. When we think of that path of righteousness, our minds go to Jesus' words:

"Enter ye in at the strait gate: for . . . broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Matthew 7:13-14.

The righteous way is indeed narrow, beset with affliction, which is what narrow means. The fleshly mind wishes to avoid affliction, choosing rather the way which is easy and accommodating to its own desires. Yet God's word, His commandments as sign-posts, point out the only way which can lead to life. David, as he struggled to walk in that narrow way, helped by God's hand, gentled his fleshly strength. He shows us, Brethren and Sisters, how we can profit by his experiences, and indeed to be glad for His "weakening" work:

"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."

Psalm 119:67,71.

*J.A.DeF.*

**"A BIBLE CLASS"**

"I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." I Timothy 5:21.

These are Paul's words as he wrote to his spiritual son Timothy as verses 1-2 of I Timothy chapter 1 explains:

"Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;  
Unto Timothy, my own son in the faith: . . ."

The words of Paul to Timothy were those of advice to help him in the work of the truth, by bolstering his confidence in order that he be sustained in carrying out his duties. Verses 3-4 relate the overview of what his work would encompass:

"As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,  
Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do."

In the fifth chapter of Timothy there are many specific aspects of the work to be done and the need that it be done without fleshly objectives such as the interest which abounded then in fables, genealogies etc. This helps us as well in our work of witnessing, for we too are given a charge that as our verse under consideration tells us it should be done, ". . . without preferring one before another, doing nothing by partiality." To prefer means to prejudice, which comes from two words—prior and distinguish. Prior distinguishing is a respecting of persons, a practice which Paul warned Timothy to avoid, knowing the danger therein. As God is not a respecter of persons, those carrying out His work must do it in the same spirit.

"For there is no respect of persons with God.  
For as many as have sinned without law shall also perish  
without law: and as many as have sinned in the law shall  
be judged by the law;" Romans 2:11-12.

The question must be asked why would someone want to show partiality? It is usually done to gain power for oneself by granting special treatment to another in the hope of the same being returned one day upon the giver. God does not work in this way, He treats all fairly and justly. To prove this point we see the curse upon the flesh that was handed down from Adam unto all men—even to His own Son, who being in the body of flesh, overcame it and did not sin, yet was subject to death because of God's edict upon all. How far from partiality this was.

The fifth chapter of Timothy also has much instruction about the needs of widows and the care that should be provided for them. There would have to be however, a judgment made in order to determine who should receive such care. Those elders with the responsibility of this judgment, had a grave duty to judge fairly without preference or partiality. Whether they be elders judging under the law or judging after the commands of Christ, all were charged to develop that right spirit so as not to become a respecter of persons. Under the law this advice was given in Deuteronomy 1:16-17:

"And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's. . . ."

Again we might ask, why would there be preference given to one above another? Perhaps one would feel that a friend or one who had done favors in the past should receive special care? Also wouldn't the tendency be to favour a brother over a stranger as the verse in Deuteronomy 1:16 points out? The

human tendency is to judge favoring fleshly feelings, not in an unbiased manner as does the Spirit. God knows how the flesh works and so gives guidelines and counsel to help curb it. Fear can also enter into the picture as verse 17 of Deuteronomy 1 illustrates, "... ye shall not be afraid of the face of man". Might one fear judging against a man with power, fearing to offend such a prestigious person or one who could return harm in the future?

To maintain a balance however, there is a preferring that is done in love as recorded in Romans 12:10:

"Be kindly affectioned one to another with brotherly love, in honor preferring one another;"

This is done in humility, preferring a brother's esteem over our own, all done in the spirit of love. If we love God and one another, we will do nothing to cause hurt or loss of repute to our brothers and sisters in the Truth. How contrary to this spirit of love is the patronage we see abounding in the world today. The political system of the whole world is built upon favors granted, and using this system politicians rise up the political ladder to higher paid positions with greater power, calling in past favors bestowed as a means to promote their own advancement. Each system in the world is full of corruption, far from the Spirit's ways because it is fueled by the desires of fleshly men. Only when the kingdom of God is established on earth with Christ as its Ruler will there be true judgment and justice done, "without preferring one before another."

How needful then it is for us to have respect unto our brother Paul's advice, given to help us as it did Timothy, in carrying out the work of the Truth today.

M.C.S.

## Signs of His Coming and of the End of the World

“Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Raise it, raise it, even to the foundation thereof.

O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us.”  
(Psalm 137:7-8)

The world’s economic troubles have dominated the news in recent months, with news of alarming currency fluctuations. To an extent this has pushed headlines concerning Israel into the background. But the Arab-Israeli difficulties continue nevertheless.

The world thought an opening was developing for a middle-east settlement. Israel had voted in a new leadership, which seemed more inclined towards compromise with the Arabs. As a result the United States agreed a huge loan to Israel to pay for the settlement of Jews from the former Soviet Union in Israel. It was said at the time that a period of friction between Israel and the U.S. was over because there was now a very different approach to Israeli immigration, the West Bank which Arabs desire to control, is no longer to be an area for priority Jewish settlement.

But additionally a new focus on the Golan area above the Sea of Galilee has emerged. It was from the top of the Golan’s steep west-facing escarpment, that Syrian troops up to 1967, were able to fire down into Israeli settlements; for from the heights they could look beyond Galilee and down the Jordan valley. In the Six-Day-War Israel’s forces clambered up the escarpment and over the plateau to the far side, where from a line of volcanic hills they could turn the tables and look out across Syria. But Israel is now indicating that it is prepared to concede back to Syria some of this hard fought for territory, if Syria will agree to some diplomatic compromise. For example, that water sources flowing from the Golan will not be interfered with. A comprehensive agreement it is admitted will take time, but during a period it is planned that the two sides make progress

towards peace, guaranteeing each other's security, and on Israel's part returning land.

The situation therefore seems to be improving, but one thing stands in the way of a total change of outlook between Jews and Arabs, and that is the city of Jerusalem. Since the 1967 re-unification, Jerusalem has become Israel's largest city in size and in population alike. The effect of rapid post-1967 development is very obvious. Before re-unification Jerusalem downtown was a small area with very few cross streets and only a few of its buildings exceeded three stories in height. Now there are lots of new hotels, and a tourist industry very beneficial to the economy. The Arabs want Jerusalem, but they are not going to get it. Arab residents are in a considerable minority, and no way are Jews going to compromise with Arabs by relaxing control of what is termed the Arab Quarter. Israel captured Arab Jerusalem on June 7, 1967, two days after striking pre-emptively and destroying the Egyptian air force on the ground. The battle for Jerusalem began after Jordan's King ignored warnings to stay out of the war; and what a surge of feeling took place when the commander of the paratroop batalion radioed "The Temple Mount is in our hands!" One of Israel's leaders recently voiced the feeling of the whole nation, "Our capital is one, Jerusalem, for ever." "It is not for sale. A man does not bargain over his heart and the people of Israel will not bargain over its heart of hearts."

What success then can there be in the long term for Jewish-Arab peace? Arabs fervently desire Jerusalem, and would be prepared to destroy it in an attempt to take it over once again. The ancient scripture indicates that God watches over Jerusalem, and will remember Arab machinations to their grave detriment at an appointed time.

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

A large response to the offering of the booklet the Doctrine of Fellowship has been gratifying, providing a witness to Christadelphians who may be concerned over this principle of God's Truth.

*J.A.DeF.*

**MANCHESTER, *Ryecroft Hall, Audenshaw.***

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

The year that has just passed has been one of gloom for the whole of mankind. Economic troubles have multiplied in the West as well as in the East. Now a new year begins, and peoples wish one another happiness. But where can joy and improvement be found? Not at the hands of World leaders, who for all their propaganda manipulations, can be seen to have abjectly failed.

What will this new year bring? Not a blessing, for that can only come from God, and will only come from the righteous world order promised in the return of God's Son, whose coming draws nigh.