

SEPTEMBER 1996

A Monthly Magazine issued by

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"

"TAKE YE HEED WATCH AND PRAY"

"JERUSALEM AND ENGLAND'S LAND"

"A BIBLE CLASS"

"THE TEN TRIBES"

"THE BURNT OFFERING"

"SIGNS OF HIS COMING AND OF THE END
OF THE WORLD"

"NEWS FROM THE ECCLESIAS"

All Communications

D. Lancaster,
227 Moston Lane East,
New Moston,
Manchester M40 3HY,
England.

J. A. DeFries,
146 Gardner Street,
Fredonia,
New York 14063,
U.S.A.

AT THE TABLE OF THE LORD
"BUT WE HAVE THE MIND OF CHRIST"
(I Corinthians 2:16)

How helpful and encouraging are Paul's words which we have considered this morning, reminding that:

"... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." I Corinthians 2:9

The Almighty has provided or made ready those things which are meet for us, to build spiritual strength. All this is done in accordance with his purpose revealed and promised through His word. That word we are told, does not return to Him empty. Human eyes, human ears, human hearts have the ability to sense, to perceive and to respond to natural things, but fail to discern the spiritual wonders and certainties God has prepared, as Paul reveals:

"But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

I Corinthians 2:14

Discernment involves a searching, a scrutiny and careful reflection enabling one to understand and accept what is being put forth or taught. The natural man is not strongly inclined to this effort. However, the apostle gives an explanatory few words in contrast concerning those who are of the Spirit's mind and seeking;

"Now we have received, not the spirit of the world, but the spirit which is God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Sprit teacheth; comparing spiritual things with spiritual."

I Corinthians 2:12,13

Comparing is judging one idea or object in connection with another of a like sort. One cannot compare unlike things and still comprehend what is to be shown. Therefore, spiritual things can be understood only by a mind which is sensitive and striving towards knowledge of God. We can therefore discern why fleshly minded thinking may scoff at spiritual things, as being inconsequential or even foolish. It cannot conceive of nor value,

"the things that God hath prepared for them that love him." And what are these promised things? The Apostle John, near the end of his life while on the isle of Patmos, was shown a vision which powerfully sums up what God has in His mercy extended to those whose hearts are turned to him:

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Revelation 21:1,2

As Paul says, these words may seem "foolishness" to the natural man, but they speak of the gift which God has in store for those who sincerely serve Him, i.e. a place in His Kingdom on earth as the bride of Christ when He returns to gather all those who are accounted worthy of such an honour. In contemplating this great provision of our Father, Paul gives help, asking:

"For who hath known the mind of the Lord, that he may instruct him?" I Corinthians 2:16

If we are thinking spiritually we surely feel, "who am I that should even think of instructing the Almighty, the source of all wisdom, knowledge and power?" Nevertheless, hearing of this wonder, the natural man may easily react in such a manner as Isaiah warns against:

"Woe unto him that striveth with his maker! Let the potsherd (a piece of pottery) strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, what makest thou? or thy work, he hath no hands?"

Isaiah 45:9

The design, the forming under the Father's hands is according to His purpose, not ours. He may form us into something we may not like to be or do, but Who has done it? Must we not submit to God's hand working with us in the spirit of:

"But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand."

Isaiah 64:8

However, Paul reminds us we may sometimes complain about our lot:

"Nay but, O man, who art thou that repliest (or concludes for oneself) against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

Romans 9:20

Have we sometimes, Brethren and Sisters, felt like that - why is this happening? I do not like being put in such a position - why must I face this difficult decision? Paul helps us in such wrong thinking:

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."

Romans 9:21-23

Those who in love submit, are meant to be vessels of His mercy, made according to His purpose to become vessels fit or meet for His use. How can we on our own ever become truly fit for his use? There are many ways we must learn and only so, if we submit to our Master's hand. One way He desires to see us improve is to grow more merciful.

Jesus replied to the Pharisees who objected to His eating with publicans and sinners:

"...They that be whole need not a physician, but they that are sick.

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

Matthew 9:12,13

Those Pharisees ostentatiously offered sacrifices but failed in their living and attitude to perceive the true spirit of sacrifice. Only those who recognize their own need for healing, seeking it from the Healer, and submitting to His hand, can and will reflect the mercy shown, and truly be accounted as vessels of mercy.

Going back to I Corinthians 2:16 where Paul questioned, "who hath known the mind of the Lord that he may instruct him", the Apostle continued, "But we have the mind of Christ". Do we grasp,

Brethren and Sisters, that we have the mind of Christ? He has come, we know what He has accomplished, how He has overcome and shown His love in healing, teaching, preparing His people, all the while firmly determined to honor his father by overcoming His own fleshly nature? Do we possess that determination and perception which enabled Him to fully conquer that same weakness which we possess? Far from it - for we fail, we sin, we offend God. Therefore, how, we wonder, can we possibly "have the mind of Christ?" that word, "have", is also used in the scriptures for "to hold" and "to use". An example is found as Paul spoke to his beloved Timothy:

"Hold fast (have) the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Spirit which dwelleth in us."

II Timothy 1:13,14

As Paul in love exhorted Timothy, we too must struggle to "hold" firmly that yielding and yet firm mind of Jesus Christ revealed in His life of submission to God's will. Help to more fully perceive that mind is seen as He agonized in the garden, striving to accept the death which God required of Him. How His natural, human mind struggled. He cried out in anguish under the heavy load:

"Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him." Luke 22:42-43

Sustained by this, in His determination He stood firm to fulfill all righteousness, in the spirit of "Abba, Father" by totally yielding to His responsibility given by His father. Denying Himself He was later able to cry out in victory as He died on the cross, "it is finished". Let us strive to grow toward that mind which so perfectly pleased His Father. Let us hold onto, truly and in reality use Christ's mind so clearly revealed. It means putting away the petty and grasping mind of the flesh and striving to grow in the thinking of the Spirit. Is it possible to do so? Again we turn to Paul's help as he spoke of the Almighty's wondrous grace to those determined to honor him. The apostle exhorts us to use our lives, our goods and our strength granted by our merciful God:

THE REMNANT

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God (have His mind), unto a perfect man, unto the measure of the stature of the fulness of Christ:"

Ephesians 4:12,13

Our hope is to grow to a measure of His stature, which gives the thought of maturity, of achieving full growth, Spirit growth. We remember how Jesus at the age of twelve said to Mary and Joseph who sought Him when He remained behind in Jerusalem:

"... How is it that ye sought me? wist ye not that I must be about my Father's business?"

Luke 2:49

And we are shown more that as He abode in Nazareth, still subject to them:

"... Jesus increased in wisdom and stature, and in favour with God and man."

Luke 2:52

When He was thirty, having grown in wisdom and maturity, He began his Father's appointed work which continued for three and a half years until at the end He was able to say, "It is finished" and "I have glorified thee on the earth: I have finished the work which thou gavest me to do." This was His mind, His determined struggle and His ultimate victory.

How stirring are Paul's words, "we have (hold,use) the mind of Christ." What blessing, what mercy that we are allowed to discern that mind and so strive to grow in it. How few even know Christ for what He is, let alone know His mind. What a privilege we have! Let us steadfastly put it to use, rejecting the temptations to which the flesh is so prone, remembering that we are mere clay, being worked with by the potter to become vessels of mercy, receiving and giving forth, reflecting that desire revealed in His words, "I will have mercy and not sacrifice."

J.A. DeF.

"TAKE YE HEED WATCH AND PRAY"

In the book of Daniel, preserved for our help by the Spirit, we are shown the end of God's purpose. To Daniel it was told regarding this time:

"...(then) shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."
Daniel 12:1

Daniel knew of the end to come and endeavored to bring his living into subjection to God's laws and precepts. His hope was to be found among those who awakened unto judgment, and in God's mercy are found approved, and so receive the gift of eternal life. Of this resurrection, the spirit said:

"... many of them sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."
Daniel 12:2

We are given that same knowledge, and the same charge - to display a faith and obedience to His Word, that we may hope to be counted among the spiritually wise, who Daniel was told:

"... shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."
Daniel 12:3

Why will they shine as stars? Is it not because they have reflected the light of His Word during their living - bringing the knowledge of His Truth to others through their actions. Daniel, we feel may be one of those so blessed, for during his time of probation he sought and applied God's wisdom. He must have yearned to learn more of this prophecy, especially when the end would occur, but was told to:

"... shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."
Daniel 12:4

This sounds very much like our own time, as man's knowledge has greatly advanced, especially in the past few years. With the coming of fiber optics, satellites and the computer age, the world as Daniel knew it, has become a smaller place. Communica

tion from one side of the planet to the other side was not even imagined. Today, it is possible in only seconds with the mere push of a button. Transatlantic phone calls, cellular and car phones, pagers, voice mail and computers do indeed increase daily productivity, but so also is the tendency to crowd one's day to excess, leaving no time for what is most important. Sadly, with this great increase of knowledge there does not come an increased awareness of, nor interest in God's ways, only the advancement of man's own interests.

Daniel was told to "shut up the words and seal the book" and in trust did so, knowing with certainty that what God had promised would come about. He was told to, "go thy way" or continue as you were, walking in faith and belief.

The record of his life, as preserved by the spirit, reveals a faithful man beset with persecution from those who used his steadfast belief as a means to bring him down. In one instance, Darius the king, was deceived by Daniel's enemies to sign an irrevocable decree that:

"... Whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions." Daniel 6:7

This righteous man's constancy in daily prayer must have been often observed. A fact his enemies craftily used in framing a law Daniel would in conscience be sure to disobey. Did the possibility of being thrown into a Lion's den frighten him? Most certainly, but it did not deter him in his duty to the Almighty.

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being opened in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Daniel 6:10

We know the outcome, how he was protected from harm - delivered from the lions by the mighty hand of God because of his innocence and devotion. With relief and thanksgiving for his deliverance, Darius made an unusual decree for a Gentile king - it was a law which provided for Daniel's future well-being while living amongst those who did not share his beliefs:

"I make a decree, that in every dominion of my kingdom

men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his Kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." Daniel 6:26-27

During his lifetime, Daniel lived in a godless world, surrounded by a majority ruled by their flesh. Being human and prone to failure, he knew the tendencies of the carnal nature and so took heed, praying diligently for strength to walk in God's ways, not knowing when the time of the end would be. Many hundreds of years later in the same spirit, Jesus would warn:

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is." Mark 13:32-33

Let us be grateful for the knowledge of God's purpose with His people, and the hoped for soon return of His Son, the Lord Jesus - allowing His wisdom to permeate our living, that we may reflect the righteousness of His Word in all we say and all we do. That as Daniel, we may be found diligently watching and praying, in hope of being counted among those who, "shall rest, and stand in thy lot at the end of the days."

M.C.S.

JERUSALEM AND ENGLAND'S LAND

William Blake, the English poet, wrote on the subject of Jerusalem:-

"And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?
And did the Countenance Divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among these dark Satanic Mills?
Bring me my Bow of burning gold!

Bring me my arrows of desire!
Bring me my Spear! O clouds, unfold!
Bring me my Chariot of fire!
I will not cease from Mental Fight,
Nor shall my Sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land."

The English have become, in some circles, obsessed with these words, and Sir Hubert Parry accentuated the inclination by setting the words to stirring music which has become a sort of national anthem.

Recently, however, the northern section of the so-called United Kingdom has spoken out against it. The secretary of the hymnary of the Church of Scotland said, "The tune is wonderful but there are problems with the words;" "Most people who sing it don't know what the words mean." The Church of Scotland has decided to drop this piece of music from future editions of their religious works.

It has been suggested by the scholars that the poem is based upon the story of Joseph of Arimathea who was said to have visited England with the Holy Grail (the supposed wine cup of the "last supper") and to have planted his staff in the soil of Glastonbury (where it grew into a tree). Such proud imaginings relate to a feeling that the English people are special, and in some circles it is maintained that British Protestants are from the tribes of Israel. The British Israelite Religious Group claim that the English-speaking peoples (of the White Race) are lineal descendants of the "lost ten tribes" of Israel, deported by Sargon of Assyria on the fall of Samaria in 721 B.C. In other words the Anglo-Saxons are God's "Chosen People". This assertion is made, as follows:-

"We ask: if we are not national Israel - so called "Lost" Ten Tribes - prosperous Joseph - Israel - Birthright Israel - actual inheritors of the Birthright blessings - - - who else can be? - - - Abraham Lincoln knew these great material blessings had not been earned, but had been given to our people by the God of Abraham, Isaac, and Israel. And we should face the facts today and know that we were given all this vast unprecedented material wealth because God promised it, unconditionally, to Abraham."

R.ROBERTS ' CHALLENGE TO THE ABOVE CLAIM

"The Hine theory is a mockery. It is a sham and a cheat for all spiritual purposes. It puts off, with hollow words the soul that thirsts for the good things promised to Israel. The God of Israel has asked all such to hearken diligently to Him, to eat that which is good, to let their souls delight themselves in fatness, to have a part in the sure mercies of David (Isaiah 55:1-3). What those sure mercies are is known to those who know the scriptures. Hineism comes forward with British greatness as the sum and substance of them all. What is British greatness to the man who longs for what God has promised to Israel? - who longs to see Divine light upon earth, Divine law enforced, property Divinely distributed, society Divinely constructed, individual life Divinely formed, national life Divinely regulated, physical life Divinely renovated, evil in every form Divinely repressed, and death itself at last abolished? British greatness! what is it? The triumph of unscrupulous might, the success of unprincipled Commerce, the prosperity of intolerant pride, the deft management of men and ships in the art of human destruction, the skilful use of mechanics and the subtle employment of intellect in self-aggrandisement, the picturesque and vain - glorious ostentation of caste, the ignominious ease of a few at the sacrifice of the best interests of toiling millions who scarcely know how to subsist, and who have none of the alleviating opportunities and influences which a just distribution of earth's teeming wealth would ensure for all.

What was the characteristic of Israel's national life, and Israel's royal house in the day of their power? The presence and interference of God in their midst for purposes of law and government in the most practical shape. Moses gave expression to the idea in his question: "what nation is there so great who hath God so nigh unto them as the Lord our God is in all things that we call upon him for?" (Deut.4:7). - - - In the re-constitution of the nation of Israel - in the re-building of the tabernacle of David that is fallen: the glory of the era ensuing consists of the restoration of this feature in a more direct and personal form than it ever presented under the first covenant. Instead of a dread presence in a typical Tabernacle, a son of David - the Lord Jesus Christ - is to occupy the throne in their midst, as the personal symbol and administrator (through His agents) of Divine and irresistible law - - - with the result that all

nations (shall) walk in the light of it, and abandon the evil traditions of the present barbarised state of society (Jer.3:17; 16:12). His government is personal government, of the most absolute character, administered through his resurrected and immortal friends. A rod of iron, wielded in Jerusalem with consummate wisdom and irresistible power, will bring all nations into subjection to a Divine autocracy that will bless universal man with true government and endow the nations with every institution required by individual and social welfare.

From this glorious prospect - from this needed and promised salvation, Anglo-Israelism turns the mind utterly away. It directs us to the hollow state of things around us from which we require to be delivered. It asks us to recognise the promised greatness of Israel in the tramp of British soldiers, the prowess of British ironclads, the jangle of British parliaments, the mummery of British ecclesiasticism, and the colonial appropriations of British acquisitiveness. There is nothing Divine in the British constitution, except in so far as it is a tolerated and occultly regulated institution for ulterior Divine ends. It is a purely and intensely human affair, unlike the government of Israel, which was, and is again to be, proximately and visibly Divine. In pointing us to such a thing, Anglo-Israelism for bread gives us a stone. The discussion may be useful as illustrating the fact. At all events it is sent forth with the simple aim which led to the discussion - a desire to draw attention to the much-belauded, but every-where neglected Book of God; which is not understood by reason of the universal acceptance of a false theology which renders its glorious doctrines of none effect."

Birmingham, May 2nd, 1879.

ROBERT ROBERTS.

A BIBLE CLASS

"There is treasure to be desired."

(Proverbs 21:20)

Characteristic of the Proverbs, one verse may stand alone within its chapter, conveying its own spiritual teaching. Our consideration falls into that category:

"There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up."

Proverbs 21:20

As treasure, God's Word is of great price, to be kept safe and stored up as in the figure of, "oil in the dwelling of the wise". The wise are so because they value His perfect wisdom, earnestly seeking it, "but a foolish man spendeth it up". The word "treasure" makes us think of a treasury or a bank depository where valuable articles or bounty are stored up. So too is God's Word to be guarded, kept close within the heart, becoming an integral part of one's living, as Jesus taught:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also."

Matthew 6:19-21

This speaks of the precious promise of His Word - the reward granted for faithful obedience. The wise will make use of that understanding given, keeping it close, meditating upon it and applying it in their living during their time of probation. They discern the importance of its message and in love make it their first priority, focusing upon it their whole attention. We remember from the scriptures the rich young man who knew the Word of God, yet had one great lack which the Lord Jesus pointed out saying:

"... If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

Matthew 19:21

Knowing his heart, Jesus tested him to determine what was most important - his earthly wealth or the spiritual treasure he could

obtain by being joined in the Lord Jesus. Sadly, his material wealth was of greater importance for he:

"... went away sorrowful: for he had great possessions."

Matthew 19:22

In the same thought, God's promise to Zion came through His prophet Isaiah saying:

"The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure."

Isaiah 33:5-6

Why is the fear of the Lord considered a treasure? Because the wise will value God's word, growing in godly fear to bring his living into subjection through obedience with the hoped for reward of life everlasting.

One who was spiritually wise and spared not her means to give glory to God's Son was Mary:

"Then took Mary a pound of ointment of spikenard very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

Why was not this ointment sold for three hundred pence, and given to the poor?

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein."

John 12:3-6

Mary had anointed Jesus' feet with this costly ointment in recognition of his impending death. Judas objected because of its cost, not sharing Mary's spiritual understanding, and was rebuked by the Lord Jesus:

"... Let her alone: against the day of my burying hath she kept this.

For the poor always ye have with you; but me ye have not always."

John 12:7-8

To store up God's bounty or treasure is an action of faith as the

proverbs elsewhere exhort:

"Buy the truth, and sell it not; also wisdom, and instruction,
and understanding."

Proverbs 23:23

To "buy the truth" is to actively search it out and when found eagerly purchase it with our life, holding it fast, not wasting it as do the foolish. Let us build up that treasure within our hearts, keeping it close at hand, ever adding to it that we may have a rich depository to draw upon in the day of reckoning - seeking the ultimate treasure, eternal life in His kingdom.

M.C.S

THE TEN TRIBES

The prophecy of Jeremiah in its third chapter speaks of backsliding Israel (the ten tribes) and also of treacherous Judah which was divided from Israel from the days of Rehoboam the son of Solomon.

The traces of Israel's idolatries could be seen on every high place, and because of such apostasy they were greatly punished. From the time of the Ahab rain had been withholden, as Jeremiah expressed it:-

"Therefore the showers have been withholden, and there hath been no latter rain." Jeremiah 3:3

The absence of latter rain makes for a disastrous situation for it generally comes to Israel about the middle of April, after which it seldom rains during the whole of the summer period. The latter rain is necessary to fill out the ears of corn before harvest. Nevertheless Israel persisted in its backsliding from the purity of the Truth, with which it formerly had been blessed. The prophet Amos also admonished those ten tribes in the following words:-

"Come to Bethel and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years:

And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.

And I also have given you cleanness of teeth in all your cities, and want of bread in all your places - - -."

Amos 4:4-6

Jeremiah referring to the discomfiture of Israel expressed what had been their complaint:-

"Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?

Will he reserve his anger for ever? will he keep it to the end?" Jeremiah 3:4-5

Notwithstanding their obstinacy in determining to go their own way, Israel had still persisted in calling God, their Father and the Guide of their youth, and had still expected His help. But when Jeremiah uttered his prophecy it was already too late for the ten tribes; they had been overcome by the Assyrians who had taken them into captivity to their land and dispersed them amongst the Medes and into more distant regions, and so they were lost.

But then Jeremiah was told to do a remarkable thing, he was

told to proclaim from his position amongst the people of the Jews (the two tribes) towards what had been the area of the ten tribes north of the land of Judah:-

"Go and proclaim these words toward the north, and say, return, thou backsliding Israel, said the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever.

Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord.

Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

And I will give you pastors, according to mine heart, which shall feed you with knowledge and understanding.

And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem---. In those days the house of Judah (the two tribes) shall walk with the house of Israel (the ten tribes)."

Jeremiah 3:12-18

So there will be no more those ancient contests between Judah and Israel. The division from the time of the evil Jeroboam will be healed, for they will be cordially united in their worship of God, the God of Israel. Nor will they say, "The ark of the covenant of the Lord," for Christ will be there instead.

This outcome will result from that divine working when they will be taken "one of a city, and two of a family" and brought by the Most High to Zion. The lost ten tribes will be restored to a place in the land of their forefathers. How God will do this we cannot specifically say, but He will do it, for nothing is impossible to Him. It is a wonderful prophecy.

THE BURNT OFFERING

The Removal Of The Sin-Nature by Sacrifice
Clean Flesh Denied

(R.Roberts)

"That burnt offering should be required in the absence of particular offence shows that our unclean state as the death-doomed children of Adam itself unfits us for approach of the Deity apart from the recognition and acknowledgement of which the burnt offering was the form required and supplied. It was "because of the uncleanliness of the children of Israel" as well as "because of their transgressions in all their sins," that atonement was required for even the Tabernacle. (Lev.16:16).

The type involved in complete burning is self-manifest: it is consumption of sin-nature. This is the great promise, prophecy and requirement of every form of the Truth: the destruction of the body of sin. (Rom.6.6).

It was destroyed in Christ's crucifixion - the "one great offering."

We ceremonially share it in our baptism: "crucified with Christ," "baptised into his death." We morally participate in it in putting the old man to death in "denying ungodliness and worldly lusts." And the hope before us the prospect of becoming subject to such a physical change as will consume mortal nature, and change it into the glorious nature of the Spirit.

It was a beautiful requirement of the wisdom of God in the beginning of things that He should require an act of worship that typified the repudiation of sinful nature as the basis of divine fellowship and acceptability.

Those who deny Christ's participation thereof DENY ITS REMOVAL BY SACRIFICE, and thereby deny the fundamental testimony of the Gospel that he is "the Lamb of God taking away the sin of the world." Law of Moses, chapter 25, page 237.

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

"Alas! for that day is great, so than none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

But they shall serve the Lord their God, and David their king, whom I will raise up unto them."

(Jeremiah 30:7-9)

It will be obvious that the above prophecy implies that at the time foretold the people of Israel will not be applying themselves to the traditions of their fathers as in former times. Yet their traditions and their separate identity is very important, in God's purpose with mankind, for God has declared:-

"You are my witness, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me."

(Isaiah 43:10)

The Jewish diaspora has ever been, by keeping their special identity, though so scattered, a testimony of how the Great God of Heaven is working with mankind according to set a purpose. Yet Jews are now faltering from the position they have long occupied. In the U.S.A. Jews number almost 6 million people, more than are in the State of Israel. They are wealthy and educated. Many are lawyers or have important roles in films or the news media. Nearly a third of political contributions to the major parties are from Jews. They are, of course, committed to a determined stand for the nation of Israel's right to exist, and no doubt influence the U.S.A. in its policy of politically supporting Israel. There are many Jews in Congress, and the President has chosen some Jews for his cabinet and for his legal appointments. The indication in this, is that there is a diminishing of anti-semitism, but a prominent Jew has proclaimed danger to the Jews in another direction. He said:-

"It is time --- for American Jews - those not among the seven per cent who remain Orthodox - to learn how to be Jewish again. So strong has been the tide of assimilation and secularism that only a quarter of American Jews, according to recent studies, remain active in worship and observation of Jewish holidays and observances. . . . This is the most

successful, the most literate and the richest Jewish community in the history of the world. Ask most American Jews about Plato and about Shakespeare and they will be able to talk about them. But how many can name the five books of the Hebrew Bible? Very few."

What an admission this is! The Council of Jewish Federations has produced statistics which show the great change that has taken place in the last thirty years. Only eight per cent of American Jews married outside their religion before 1965. But the figures now are fifty per cent. The cry has been raised that the American Jewish community faces extinction in the next century by inter-marriage. Of course the Hassidic Jewish Community, the traditional members of Jewry, hate this trend, so there is division between such and those who are secularists, assimilationists and who are completely absorbed in business.

To a degree such serious division is also seen in Israel itself where Binyamin Netanyahu who represents the Likud party has taken over from Shimon Peres of the Labour Party after the Israeli elections. The trend in Israel therefore seems to be going in an opposite direction and towards orthodox inclinations so is somewhat different to Jewish attitudes in the U.S.A. These events are very significant and point to a working out of God's purpose summed up in the prophecy of Jeremiah. Jews will not be allowed to become assimilated, not even with Arabs. They are to exist in a separate state as a witness to God's purpose, promised and revealed to their forefathers. Therefore such happenings indicate the time is getting near, as prophesied by Jeremiah:-

"Therefore fear thou not, O my servant Jacob, saith the Lord;

neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee - - - ."

(Jeremiah 30:10-11)

THE REMNANT

NEWS FROM THE ECCLESIAS

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

Sundays: Breaking of Bread 11.30 a.m.
Sunday Afternoon Class 1.45 p.m.
Midweek: Bible Class: Forestville, Hamburg and Fredonia
Every Third Week: Revelation Study

We have been benefited by and enjoyed first hand reports of the activities formal and informal of our brethren in Manchester.

The unity and care experienced is precious and we feel to be drawn ever closer, completely united in aim and hope.

J.A.DeF.

MANCHESTER, *Ryecroft Hall, Audenshaw.*

Sundays: Breaking of Bread 11.00 a.m.
Thursday: Bible Class 7.15 p.m.

Progress in recovery from surgery after accident is followed by all here with interest and with profound gratitude for the healing. The work of witness continues in the 'casting of bread upon the waters' in the hope that what is said may have some affect.