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The Remnant of Christ's Ecclesia

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A WITNESS TO THE TRUTH

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

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**AT THE TABLE OF THE LORD
"TO SET FORWARD THE WORK OF THE
HOUSE OF THE LORD"**

Our recent readings have witnessed to the end of Israel as Judah and Jerusalem were destroyed and the people carried into captivity by Nebuchadnezzar, king of Babylon. This was brought about by the Almighty, after much warning through His prophets, because of rebellion against Him and refusal to honour His word. The last faithful king was Josiah who repaired the temple and restored the worship of God. However, his three sons and a grandson who succeeded as kings, disdained God's word and consequently, were taken into captivity—Jehoahaz to Egypt, Jehoiakim and his son, Jehoiachin, and finally Zedekiah were carried to Babylon as God had warned. Tragically the temple and Jerusalem were destroyed, as recorded in Chronicles:

"... they burnt the house of God, and brake down the walls of Jerusalem . . .

And them that had escaped from the sword carried he away to Babylon; . . .

To fulfil the word of the LORD by the mouth of Jeremiah, . . .

for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."

II Chronicles 36:19-21.

Thus began the rule of the Gentiles over God's people, Israel, which continued until 1948, a total of over 2,500 years. Israel is once again an independent nation in a nationalistic sense, but still not subject to the Almighty.

God, through His prophet Jeremiah, had decreed that the captivity would last seventy years. As these years expired, the first year of Cyrus (king of Persia, now ruling over what had been Babylon) God:

"... stirred up the spirit of Cyrus, . . . that he made a proclamation . . . and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD . . . given me; and he hath charged me to build him a house in Jerusalem . . . Who is there among you of all his people? The Lord his God be with him, and let him go up."

II Chronicles 36:22-23.

Ordinarily a king's first year would be occupied in establish

ing his position and organising his government; but through divine intervention, Cyrus gave priority to permitting a remnant of Israel to return to Jerusalem at the end of the prophesied seventy years. How unfailing is the word of God; it is the only thing in this life in which we can put our trust! This certainly is illustrated by God's speaking through His prophet Isaiah almost 200 years earlier:

“That saith of Cyrus, he is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.”

Isaiah 44:28.

The Almighty's purpose came to pass through Cyrus. This was a most unlikely circumstance, but not for God. Cyrus further: “. . . brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem (70 years before), and had put them in the house of his gods.”

Ezra 1:7.

King Cyrus, moved by respect for God, gave these vessels to the children of Israel, to be returned to their rightful place in His temple yet to be rebuilt.

In accordance with Cyrus' decree, Jeshua and Zerubbabel led nearly 50,000 Israelites back to Jerusalem—a very small remnant of the nation which in the time of David and Solomon numbered many millions. It was a long journey, about 600 miles in a direct route, but almost $\frac{3}{4}$ of that distance would be through the Syrian desert, probably forcing them to detour to the north and east, as did Abraham long before when he left Ur. As they travelled this long, wearisome journey, they would pass through the territory of their enemies. Can we enter into their minds, greatly fearing, yet trusting in their God who had miraculously caused Cyrus to allow their return to Jerusalem? Most never would have even seen Jerusalem, as seventy years intervened. They no doubt yearned to see their beloved city and wondered what they would find. As they came near and viewed the desolate state of the city, they would feel discouraged, but perhaps they would recognise that the Almighty had brought this devastation in His wrath against their fathers' disobedience. How grateful they would feel at the opportunity to rebuild it! Wasn't this a sure sign of God's mercy and the inevitability of His word? In addition, leading them was Zerubbabel of the line of David, and Jeshua (Joshua) their high priest of the line of

Aaron. Their presence would be a reminder of God's covenant with David to be accomplished in great glory through a latter-day Jeshua, Jesus Christ, the son of David and also the Son of God. Thinking on this, Brethren and Sisters, do we not put our trust in our Father, that we too may hope to share in those "sure mercies" when the time of judgment comes at Jesus's return?

Led by Zerubbabel and Jeshua, the people quickly:

"... builded the altar of the God of Israel, to offer burnt offerings thereon, ...

And they set the altar upon his bases; for fear was upon them because of the people of those countries; and they offered burnt offerings ..."

Ezra 3:2-3.

This word used for fear is not the usual one (awe or reverence), but one meaning terror or horror, vividly expressing their feelings. In this state, seeking God's help, their first work upon arriving was to build the altar, offering thereon seeking His approval and protection. At times may not we too feel to be surrounded by many adversaries in this evil and immoral world? Must we not be fearfully concerned about their influence, recognising the danger of being drawn into the way of life which is so contrary to God's way? What is the antidote to this poison of the serpent? Is it not to do as that small remnant in the ruins of Jerusalem did: seek God's altar, God's law, and His overruling care, which alone supports and protects from the influences and temptations so blatantly displayed around us?

Upon completing the altar and offerings, they kept the feast of tabernacles, dwelling in booths, as God had instructed Israel through Moses so many years before, to remind them of their deliverance from Egypt's bondage:

"Ye shall dwell in booths seven days; ...

That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God."

Leviticus 23:42-43.

As our brethren in their holy city took time to worship, dwelling in those booths, reminded of God's overruling care, would they not rejoice in that provision, even though such a small remnant and being surrounded by strong enemies? So with earnest prayer and work, they put away their fear. Can we be helped by our brethren's experiences? We too have the merciful God who loves

and provides for His own—those who steadfastly strive to honour His name.

Shortly thereafter:

“... in the second year... in the second month, Zerubbabel and Jeshua... appointed the Levites... to set forward the work of the house of the Lord.”

Ezra 3:8.

Accordingly this work of His house, of such importance, was “set forward” or as the word implies, was given “eminence.” It is also used in the titles of many Psalms, applying “To the Chief Musician” or to the “Victor.” These titles refer to the One who was to be and now is the victor over His flesh nature, the Lord Jesus, who glorified God by His perfect obedience. Thus, built up in courage and hope, our brethren conquered their fear and “set forward” the work appointed. What an example for us today, that God’s work, His requirements must be uppermost and first in our hearts, as we seek to overcome our fleshly fears and frailties which can so easily hinder His work. Those adversaries in Jerusalem sought to hinder their building. Sadly indeed they ultimately succeeded by writing back to the king of Persia, accusing them of treason. The king accepted these false accusations and enforced a cessation of the work. After this work had been halted for 14 years, God sent His prophets, Haggai and Zechariah to stir up their hearts to renew the work of rebuilding. As a result of this divine intervention:

“Then rose up Zerubbabel... and Jeshua... and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.”

Ezra 5:2-3.

As a result of their renewed zeal, God’s house was soon finished (Ezra 5:15) in spite of continued efforts to hinder. As we sometimes experience doubt or discouragement, do we not need stirring up also, Brethren and Sisters, to help us go about His work without fear or distraction, remembering whose it is and who is there to prosper it, if we ask in faith?

As this divinely appointed labour of love was finished, those involved rejoiced and:

“... kept the passover...

And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God...”

Ezra 6:19, 22.

Thus this small remnant was greatly encouraged. No doubt our brethren would recognise as they rejoiced that God's "mercy endureth for ever." Even so, we can face what may seem to be impossible or extremely difficult duties, but let us take courage, recognising that it is God's mercy and pleasure to strengthen the hands of those who love Him and go about His work rejoicing in the privilege.

Reading on in Ezra, our minds are projected forward almost 60 years from the completion of the temple to the time when the prophet Ezra was allowed to go to Jerusalem by Artaxerxes, king of Persia, who:

"... granted him all his request, according to the hand of the LORD his God upon him."

Ezra 7:6.

As Ezra and his companions prepared to go, he rejoiced before the Lord:

"Blessed be the LORD God . . . which hath put such a thing as this in the king's heart, to beautify the house of the LORD.

. . . And I was strengthened as the hand of the LORD my God was upon me . . ."

Ezra 7:27-28.

It was God's purpose to "beautify" His house. In what condition did Ezra find His house when he arrived in Jerusalem? There he was told:

"... The people . . . the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations . . ."

Ezra 9:1.

They had married the daughters of the land (Verse 2), losing their special "set apart" position as God's peculiar people. How defiling this was to Him, and how lacking in their "beautifying" of His house. In the years of prosperity and peace after His house was completed, their terror of the enemy was gone, and so there was a gradual mixing with them, contrary to God's commandment. They took what they desired, ignoring and forgetting that God's mercy is extended to those who keep His commandments. Left to his own devices, man soon deteriorates to being ruled by the flesh. Thus we see Ezra had his work cut out for him as he sought to bring Israel back to God, ultimately to rebeautify the temple through His people's serving Him in sincerity and truth. How grieved the

Almighty must have been with His people who allowed themselves to fall away during the easier years of peace. However, because "He is God, for His mercy endureth for ever," the Almighty sent His servant Ezra to bring His people back to Him.

Is not this record a warning and an admonition from our merciful Father? He tells us: Do not lose your fear of the enemies of the Truth. Be alert, always seeking to "set forward" the Lord's house, working consistently for its edification. How can we do this, Brethren and Sisters? Is it not by a diligent and consistent striving to conquer our fleshly nature, and helping others to do so by kindly and good example?

We have remembered here at this table that "Chief Musician" of the Pslams, the Victor over His fleshly nature, who will soon come to cleanse God's earth from its evil ways. Jesus Christ will establish God's house, His throne, His kingdom, fulfilling His promises to David and his seed. We hope to have a part in these "sure mercies of David." In our struggle to do so:

"... we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Hebrews 2:1.

Let us take time and effort to build up and to encourage our brethren and sisters by warm, loving and firm example, working for the strengthening of His spirit in each one. All this, that He may find a people, although a small remnant, who have held fast in earnest heed, in loving anticipation of His appearance.

J. A DeF.

STAND FAST IN THE LORD

Paul's letter to his Philippian brethren was written while he was a prisoner in Rome. It is a grateful acknowledgment of their gift sent by Epaphroditus and their care for a brother in bonds.

"But I have all, and abound. I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."

Philippians 4:18.

Their love was evidenced through their fellowshiping of Paul's needs while in Rome, sending one of their members personally with their offering. In return, Paul's gratitude and affection for them is undisguised throughout this letter, as he encourages them to hold fast unto the faith and hope delivered:

"Therefore my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."

Philippians 4:1.

To "stand fast" means to be stationary, coming from a prime root to abide, continue and covenant. To "stand fast in the Lord" is to value His provision and what has been promised for those that strive to keep His covenant. To be stationary may seem a negative concept—not moving forward, but in context as used by Paul, he is encouraging his Philippian brethren to mental strength to accomplish the Lord's work—to be firm in their beliefs, to be sure and anchored in the word of God as he emphasises in chapter one:

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;"

Philippians 1:27.

This same important message "to stand fast" was often repeated by Paul in his epistles to the early ecclesias. To the Galatians he wrote:

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Galatians 5:1.

Here Paul exhorts the Galatians to "stand fast" in the liberty granted through Christ and to resist the efforts of some in their midst to Judaize the gospel as taught by Paul. They were in danger

of becoming yoked once again to the bondage of the law, losing sight of the release that had been granted through the blood of Christ and the hope of life everlasting. This freedom through Christ is a freedom of spirit, a unity of mind and faith in Him, making possible the forgiveness of sin through His mediatorship and covering. To stand fast in the Lord cannot be accomplished through one's own strength, but only through the merciful grace of God.

In this same context Paul wrote to the Corinthians saying:

"Watch ye, stand fast in the faith, quit you like men, be strong."

I Corinthians 16:13.

To be strong in spirit, united in the one faith can only be accomplished through love—love for God and His Son, and love for one another, as Paul explains to the Corinthian brethren:

"Let all your things be done with charity (love)".

I Corinthians 16:14.

This too should be our mind—reflecting in gratitude the love God has shown us through the provision of Christ our Mediator and High Priest, whose life was poured out in obedience that we might have a covering for sin and the hope of life eternal through belief in Him. To stand fast in this wondrous hope cannot be done without love—it must be the prime force behind our every action as Paul so aptly writes:

"Charity suffereth long and and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
Rejoiceth not in iniquity, but rejoiceth in the truth;
Beareth all things, believeth all things, hopeth all things, endureth all things."

I Corinthians 13:4-7.

In the same manner, Paul exhorted the Thessalonians:

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,
Comfort your hearts, and stablish you in every good word and work."

II Thessalonians 2:15-17.

THE REMNANT

To be established “in every good word and work” is to stand fast, applying God’s word in one’s living by valuing the covenant relationship we are privileged to know through His Son. Our knowledge of Truth must be an integral part of our every word and deed, in order that our actions may identify us as His followers—saying or doing nothing to bring reproach upon His name.

These encouraging words of Paul, written to the Philippians, Galatians and Thessalonians are vital for us today if we desire to be conformed to the example left by the Lord Jesus and share in the hoped for promise to be extended at His return to all those who, “stand fast in the Lord.”

M.C.S.

FAITH AND WORKS

“The challenge of preaching”

Extract from a recent letter to one of the main ecclesial magazines
“As we journey through the Gospel, we must wake up to the probability that the biggest issues for most, may well not be what happens at death, or the nature of the ‘Sonship’ of the Lord Jesus, but the standards of living Jesus requires if we want to make a commitment to him.

The commitment we are seeking to encourage involves, in many cases, a total change in a way of living, rather than simply accepting a new belief but still living in a similar ‘Christian’ environment, as it did a century ago. We need sympathy, and understanding for their situation. Invite them along to ecclesia events. For we are converting many of them as much by what they see us to be as by what they understand the Bible to teach. Each generation has to prove its own “pioneers.” The world today is so different from that of the second half of the 19th century. If those we call our ‘Pioneer Brethren’ were thrust into today’s environment they would immediately realise that they had to ‘pioneer’ in a totally different way, just as the Apostle Paul, at Athens, realised he had to give a totally different slant to his message on Mars Hill from that which he had given in the synagogue at Antioch.”

The Remnant’s comments on the above

The assertion that R. Roberts would act differently today does not really do him justice. First and foremost Roberts stood for the Truth.

His life and his writings bear out this fact. The Remnant asks the question which comes first? Behaviour as a result of belief, or belief as a result of behaviour? There have been many Missionaries that have behaved well, but have never really had belief. The scripture clearly defines the way the acceptable life grows:-

“... giving all diligence, add to your faith virtue; and to virtue knowledge;
And to knowledge temperance; and to temperance patience; and to patience godliness;

And to godliness brotherly kindness; and to brotherly kindness charity.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

2 Peter 1:5-8.

It is obvious from this scriptural testimony that acceptable behaviour in the divine sense, results first of all, through embracing, in belief, the true doctrine. This is the foundation of all that is good.

The idea now being propagated that "the biggest issue . . . may well not be what happens at death, or the nature of the 'Sonship' of the Lord Jesus, but the standards of living Jesus requires "is removing the most important aspect into second place, namely the need to hold "fast the faithful word as (ye) hath been taught, that (ye) may be able by sound doctrine both to exhort and to convince." (Titus 1:9). Where is true benefit in exhorting individuals to a moral life if they are void of a true perception of what is shown in the Word of Truth?

Extract from an article in the Christadelphian Magazine
over sixty years ago.

We frequently hear men say that they do not attach much importance to doctrine; they concentrate attention on the living of a good life. Such a sentiment only emanates from a very shallow brain. It is as if a child should enter a garden, and seeing the gardener planting bulbs, should say "I do not care for those ugly bulbs, I like the beautiful flowers." The living of a good life without the foundation of good doctrine is impossible just as it is impossible to grow flowers without roots. In every case of intelligent action the thought must precede the deed, and thus sound doctrine is the foundation of sound morality.

When we draw attention to this obvious fact our shallow friends sometimes say, "But the doctrines we condemn are those controversial questions of belief which do not affect our actions. We say, concentrate attention on those great principles of morality which are recognised by all men."

In plain language this means "Conform to the age in which you live;" and it puts a check on all progress. What great principles are recognised by all men? There are men living now who think that the greatest virtue is animal courage, and the greatest

achievement to fight and slay. Our ancestors practised a "morality" of this kind, and if a higher standard is recognised in this country now it is because of doctrine introduced to us from outside.

(For the benefit of anyone enquiring from where the above extract has been obtained, it is now collated along with other articles into a book entitled "Conviction and Conduct").

The Remnant asks the question did "the Pioneers" believe they had to proceed in their work mindful of the need to bear in mind the modernity of their own generation, or did they stand by Apostolic example of 18 hundred years prior to their time?

But our readers will now perceive in the evidence given, of a considerable change of thinking, even from what was accepted a mere 60 years ago.

What R. Roberts said

If salvation primarily depended on "works" no man could be saved: for "all have sinned" and "the wages of sin is death". Our sin is quite enough to ensure death, as shown in the case of Adam in Eden. Salvation, to be possible to all, has to be "by grace", by favour. This favour takes the form of the forgiveness of sins, by which a man becomes justified in the sight of God, and an heir of life eternal. But forgiveness is ON CONDITIONS. The preaching of the Gospel is a proclamation of the conditions. The conditions not only determine the question of forgiveness or no forgiveness, but they also affect the question of how high in glory those who are forgiven will rise, for there are degrees of attainment in Christ: and it is here where the element of "account" comes in. It is here where "works" will determine a man's position. The man who in this connection exclaims "Not of works" does not "rightly divide the word of truth" but wrests it to his own destruction. Nothing is more plainly or more frequently indicated than that the called will be judged with reference to their works, and that their position will depend upon their account.

It will be seen from the above quotation that R. Roberts believed that the preaching of the Gospel is to proclaim the conditions, the acceptance of which brings necessary works. Any suggestion that it is acceptable to make the "biggest issue" standards of behaviour, to the end that faith may follow, is to fail to get into perspective how faith is brought to fruition.

DR. THOMAS ON WHAT COMES FIRST

(March 25th 1865)

I see that one W.P. has been rating me in M.S. to you. Is it not PENANCE for one who loves and honors the truth, who has laboured for thirty years to develop it as a DISTINCT ENTITY undefiled by Ecclesiastical "harlots and abominations"; who has endeavoured to bring men to an enlightened, and affectionate appreciation of the truth, and of all who love her—is it not DOING PENANCE, for such an one to be located for ten days, more or less, in a city where there are three hostile and rival parties all professing to believe the truth with him; one party rejoicing in the presidency of one, who, he was told, says, "he loves power and will have it". Another party, fellowshipping CI-DIVANT Cambellites and Bowsites who were immersed first, and professed to believe the gospel of the kingdom afterwards, thus imagining to patch up their old ragged garments with new cloth; and a third party of whose merits, as a stranger, compared with the others, he had no means of judging. Was not this doing penance; so that instead of being able genially to take all by the hand, to be under the necessity for conscience sake, to decline breaking bread with either party?

I have not been "contending earnestly for the faith once for all delivered to the saints", by mouth and pen, for so many years, the life time of a generation, for such results as exist in Glasgow, and other places. The Lord will adjudicate all things rightly when he comes. But in the meantime, I am at peace and in fellowship only with those who believe the Gospel of the kingdom and Name FIRST; obey it AFTERWARDS in immersion into the Christ, as exhibited in the formula "The Father and the Son and the Holy Spirit"—or the Father MANIFESTED in the Son BY Holy Spirit, which is "the Christ"; and thenceforth "patiently continue in well-doing, thereby seeking for glory, honour, incorruptibility and life." These are Christadelphians or Christ's Brethren; all others are illegitimate or counterfeit. This is my position in Britain and America, though I may have to stand alone: and from it, at this late day, I am not likely to swerve.

A BIBLE CLASS
From Glory to Glory
(II Corinthians 3:18)

In Paul's second letter to the Corinthians, he felt it necessary to emphasise again, the important difference between the spirit and the letter of the law. Through the gospel of Christ, Paul had taught that the law itself could not save—for it was intended as a prompter, a schoolmaster to lead them to Christ. Under the law, salvation was possible only to those who perceived its spirit of love, and looked forward in faith to the Saviour promised. Paul reasoned that if those faithful of old could discern the glory of God's spirit within the law, how much more glorious was the spirit now that the restrictions of the law had been abolished:

"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

How shall not the ministration of the spirit be rather glorious?"

II Corinthians 3:7-8.

The Apostle went on to say that when Christ, the embodiment of God's Spirit, came and fulfilled the law, there was liberty given:

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

II Corinthians 3:17.

What was this liberty?—a freedom from the restraints of the law given to Moses, and from the law of sin and death.

Our verse under consideration emphasises how this same spirit can work in us, changing us from what we are naturally, to what we hope to become:

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."

II Corinthians 3:18.

Only God possesses true glory. This can evoke in man reverence, honour and praise for Him. How then can one give glory to God? Help can be found in the record of John where we read Jesus's prayer, He, the only One to perfectly glorify God speaks:

"I have glorified thee on the earth: I have finished the work which thou gavest me to do.

And now. O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

John 17:5-6.

Jesus accomplished God's purpose by glorifying Him through unceasing obedience to His word. He finished the work given Him of God, becoming the perfect manifestation of the Father's will in every aspect of His living, by victory over His flesh nature:

"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

John 1:14.

At Jesus's baptism by John, the Almighty spoke of His Son with love and approval of His faithful diligence:

"And Jesus, when he was baptised, went up straightaway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Matthew 3:16-17.

This word "pleased" as used here, comes from a prime root meaning "to glorify", and so through His obedience, did Jesus glorify and honour His Father.

Going back to our verse under consideration, we may ask how can we be "changed into the same image from glory to glory"? James helps to answer this question:

"But be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

James 1:22-24.

Hearers hear the word but do not do it, while the doer in subjection to that word, glorifies God through his act of obedient living.

We have a glass or mirror that reflects what we are like—the word of God. If we look with honesty, we see ourselves as dying creatures, not naturally given to glorifying God because of our tendency towards self-will and frequent failure. If we recognise what we are but do nothing to change, we are hearers only, but James tells us that:

“. . . whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

James 1:25.

This man sees himself as a sinner, knowing he is lost unless he responds in obedience to the word, and by doing so, glorifies God. Our only hope to be transfigured is by adherence to that word and by following the example of the Lord Jesus' life who was, “the perfect law of liberty”. This is the crux of giving glory to God as did Christ, by denying self through obedience to the word—crucifying the old man of sin and nourishing that new man of spirit born at baptism, to grow ever stronger:

“Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

Romans 6:4-6.

To become joined to the God of all glories, we too must change from our natural state into one that glorifies (giving praise to God), and that is possible only through obedience to His word. If we make this endeavour a life's work, we have the hope of being changed at Christ's return to spiritual bodies, glorifying God and His Son for ever, without the fear of failure:

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

Philippians 3:21.

What a help and inspiration are Paul's words to us today, that through a steadfast endeavour in obedience, we too may hope one day to be, “changed into the same image from glory to glory even as by the Spirit of the Lord.”

M.C.S.

NIGHT I'LL NEVER FORGET

Reminiscences of a Jewish Leader of the UNO vote to establish Israel

Today was a new day of destiny — one of the most momentous in the history of our People with the General Assembly of the United Nations voting on the Resolution to determine “For” or “Against” the establishment of a new Jewish State.

History is usually a story of events long since past in which you neither participated nor had observer status. Tonight, however, we all felt we were in a minor key participating in the making of history.

For over 2,000 years my people had no home and no land, but the heartbreak, weak at times, had kept the flickering hope of my People alive.

Scattered and dispersed throughout the world we had turned East in our prayers and, though dispossessed in the physical sense, we continued to pray for rain in our land.

We kept our Judaism alive in the four corners of the earth hoping and praying and then the moment we had been waiting for, arrived!

We sat glued to the wireless eagerly awaiting the moment when we would go over live to New York, barely able to control the high tension and emotions which racked us.

We knew what was at stake; if the vote went in our favour we were to witness the establishment of the third Jewish state in history.

The first name called in alphabetical order was Afghanistan—Against, Argentina—Abstain, and so went on the roll call, Australia, Chile, Ethiopia, India, Netherlands, New Zealand.

Our anxiety grew as we approach the “U’s” in the list—USSR, Union of South Africa, Ukraine SSR, United Kingdom and USA.

I can hardly believe it today; of those five the United Kingdom abstained, the others all voted in favour of the establishment of the State, and Gromyko, at the time the representative of USSR said, “We support the resolution for the rights of Jews to establish their own state in Palestine.”

The joy and exaltation which we felt when the final figures were announced—In Favour 33, Against 13, Abstained 10—are as clear as if these events occurred yesterday.

All our dreams, all our aspirations and all our hopes were about to come true; the horrors of the camps and the holocaust were to be redeemed by the establishment of the new Jewish State.

Much has happened since that night, but its impact remains as vivid as ever.

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

**Jerusalem "Behold I will make Jerusalem a cup of
trembling unto all the people round about ..."**

Zechariah 12:2

Much argument and contention is taking place at the present time over the confines of Old Jerusalem and New Jerusalem. The Arabs want to keep the old city, claiming that it belongs to them. The British position inclines to the Arab view point, Israel however has a firm supportive friend in the U.S.A. The true position is that the Jews have always had a place in Old Jerusalem. Zion was an important Jewish feature, and Jews held the keys of Zion Gate from Medieval times, when that portal in the old city walls was known as the "Jewish Quarter Gate." The stonework of that area still shows a large number of marks left by bullets and shells, most dating from Israel's War of Independence (1948). Israel made an attempt to break into the Jewish Quarter while it was under siege, via the Zion Gate on May 19th, 1948. Some Jews did break through to join up with the Quarter's defenders. However the Jewish efforts to hold the gate failed, and the Jordanian Legion (supplied by British arms and helped by British Army Officers) retook the Gate the next morning forcing the Jewish Quarter to surrender. So Jordan controlled the Area until the Six Day War of 1967, when Israel was victorious over the attacking Arabs, and so unified Jerusalem, old and new, after nearly 20 years of an armed division of Palestine between the Jews and the Arabs.

This history is conveniently forgotten by Arabs, and by some influential Britons. The Palestinian leader, who has played an important part in the recent political endeavour to bring about a degree of peace between Jews and Palestinians, has been voicing a threat that if Jewish housing development takes place in east Jerusalem then there could be an end to the endeavours of a peace agreement between Israel and the Palestinians. This Arab leader voiced an appeal to Muslim countries to rescue

Jerusalem from "Zionist clutches", going on to say, "It is a religious duty of all Muslims to act to save Islam's holy place from the danger of Judaisation." He was speaking at a special meeting of the Organisation of Islamic Countries, and the seriousness of this event is seen in that there were 54 representatives of Mohammedan countries at that meeting.

Of course talk like this stirs up feelings of hatred, and so there has been bombings and shooting of Israeli citizens by Arab activists.

Arab youths have also reverted to stone throwing against Israeli soldiers, who react out of irritation or to protect themselves. As a result the Israeli Government has said that for now, peace talks between Israel and Palestinians would continue only "on issues directly related to preventing terrorism until there is satisfaction on the security level."

So, to say the least, there is a set-back in the political endeavours to ease the tensions between Jews and Arabs in the Middle East. The United States has tried very hard to bring about such pacification, and if any country can achieve this, it is America. But for all the compromises and rewards to further this process, such as allowing Palestinians to have Hebron, the talks founder over issues that centre in Jerusalem.

So the ancient prophecy is fulfilled which reveals that the only solution is the divine one:-

"In that day shall the Lord defend the inhabitants of Jerusalem . . ."

Zechariah 12:8

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

Response to invitations for literature to individual addresses and to coverage of all Forestville postal patrons, gives encouragement in this work. The number of responses is modest but the work is a witness and a "casting of bread upon the waters", leaving the results in the hand of our Father.

J.A. DeF.

MANCHESTER, Ryecroft Hall, Audenshaw.

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

We have again been in receipt of enquiries from Wales and Ireland for our booklets for the general public.

We are grateful for the news of recovery after medical treatment which some have undergone, and also for help and strengthening which some have received here.