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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

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AT THE TABLE OF THE LORD
“HAST THOU CONSIDERED MY SERVANT JOB?”

Presently our readings concern Job, who is known and ex-tolled for his example of patience—not only by those who heed and value God’s word, but also by those of limited or no acquaintance with it. Yet, apart from what is revealed in the book bearing his name, we are given only a little information about this faithful man. The prophet Ezekiel, speaking of the approaching judgment upon Jerusalem, warned at God’s command:

“Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.” Ezekiel 14:14.

The Apostle James also wrote of him, reminding his brethren that they had often heard of Job’s patience, as he besought:

“Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” James 5:8

In our recognition and conviction that Jesus’ coming is indeed nigh, would we not be wise at this time to take hold of the help and example given by our brother Job?

Although it is not certain, Job appears to have lived about the time of Moses’ sojourn in Midian, where Yahweh appeared to him in the burning bush. Job 1:1 tells us that Job lived in the land of Uz, which does not appear on any available map, but was apparently south of Edom and west of the Arabian Desert. What we do know certainly about Job is that he served and honored God, who testified of his .spirit:

“... Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?” Job 1:8.

How greatly esteemed by the Almighty was this man of faith whom we are exhorted to consider. Consider comes from the

Hebrew word for heart, revealing that such reflection should be not merely reading or looking, but an applying of the heart to the help God provides. The Almighty here addressed His words to an adversary, who in turn reasoned that indeed it was easy to fear God when things are going well, and suggested that the Almighty remove His care from Job, as well as the possessions that he had been allowed to accumulate—and then, “... he will curse thee to thy face.” (Job 1:11) Such is the reasoning of the natural mind; i.e., in affliction, hard times, even Job will turn from fearing God and will openly curse or speak evil of Him. However, this was not the spirit of Job, revealed by his faithfulness as severe trials came upon him. He lost his many possessions and his family; he suffered grave physical illness, all allowed of the Almighty. So grievous were his trials that even his wife faithlessly urged him, “curse God, and die”. Would he blaspheme the Almighty? In these sore circumstances, the record of this man is:

“... What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.”

Job 2:10.

Nothing that came forth from his lips cursed God. He did not trespass against or give offense, as he endured under these afflictions which so sorely tested his faith. What help we can find, then, as we consider the spirit of this righteous and patient man. As trials multiplied, disappointment and pain continued, it is recorded, as we have read this morning:

“After this opened Job his mouth and cursed his day.”

Job 3:1.

Here we might wonder did Job indeed sin with his lips? But we find that “curse” used here is different, in that it means to make light of or regard as of little consequence. Our brother in this grievous time felt his life’s efforts to be of small worth. He despised his life even though God felt differently about him. Still at this time, nearly despairing and in a very low state of mind, life looked to be hopeless, and he longed for death. It was not a cursing in the sense

of blasphemy, but revealed how he regarded his life as of little value—not to be esteemed in any way—especially as it was so agonizing. And yet it was given of God, and to be endured with faith and in determination not to sin with his lips, or curse God in any way. He longed for release, even death, where only is relief from suffering: “... there the weary be at rest.” (Job 3:17) Yet he realized that all this distress and suffering came upon him under God’s hand and for God’s purpose. This he expressed as he rebuked his wife:

“... What? shall we receive good at the hand of God, and shall we not receive evil?”
Job 2:10.

Let us pause here a moment, Brethren and Sisters, to set our hearts upon Job’s example. Do we at times look upon our experiences in probation and sometimes feel—How dreadfully difficult it is; how demanding it is; how contrary to what I would like it to be or to do. When trials, grief, illness come, we may ask—Why does my life have to be so difficult? When I’m trying to please God, why am I so afflicted? Why is he causing this to happen to me? Do I deserve it? surely I don’t need it! How easy and natural it is to grow impatient, fretful, yes, even resentful, especially as others are perceived to be less afflicted. Indeed our flesh inclines us to avoid any trouble or distress, as we may even say: I will not have it! In so thinking, could we in effect be cursing God, sinning with our lips, failing to fear Him, and failing to eschew evil? Thus we see God’s mercy and wisdom in giving this example to help and lift up through difficult times, enabling us to more fully honor Him in condemning the flesh. Job’s circumstances were controlled by the Almighty who gives evil as well as good—a means of proving those whose hearts He desires.

David, whose heart was after God’s own, also went through periods of great tribulation, and from his experiences wrote to encourage his brethren in similar circumstances:

“Blessed is the man whose strength is in thee; ... Who passing through the valley of Baca (tears) make it a well;

(source of strength, of life) ... They go from strength to strength, every one of them in Zion appeareth before God.”
Psalm 84:5-7.

The Father in His wisdom brings His children through the deep places of weeping. As He sees submission, trust and bearing under—which is patience—He grants deliverance. Does not each such experience enhance strength and trust, readying one for the next struggle that will surely come along? Thus we can go forward from strength to strength, growing in the determination and ability to submit, thereby showing reverence to our Father.

Job often must have felt alone, and no doubt longed for someone with whom he could share his pain and conflict. He had three friends who “made an appointment together to come ... to comfort him.” Job 2:11. How did they comfort?

“... they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: ...”
Verse 13.

What may have been the effect upon Job who needed help, words to reassure and sustain in this sore trial? He needed friends who would share his pain and strengthen his determination. As seven days went by, he would lose hope, would he not? Was there any one who cared? Were his “friends” simply adding to his distress? When they did speak, their words were accusatory, reasoning that Job must be evil, or why else would God so sorely afflict him? This is the flesh’s way. Perhaps they recognized that Job was esteemed of God and were envious. Thus there could be a bit of triumph as they now judged him no better than themselves. How satisfying is such thinking, how easily it deceives into evil thoughts, allowing such to influence conversation and living. With self-righteous minds and superficial reasoning, the three friends came one by one to “help”. The result was added burden, more for Job to endure and to overcome. We wonder how he could bear under so patiently. At one point he revealed how deeply they had failed him, exclaiming: “... miserable comforters are ye all.” (Job 16:2)

Yet much later, when Job's trial was finally lifted, we can perceive his care for these same friends as they came, at God's command, to offer sacrifices; Job prayed for them, showing true mercy to those who had sought his hurt. (Job 42:8)

Our brother, in all his tribulation, had a hope and faith which enabled him to endure:

"... I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: ... yet in my flesh shall I see God:" Job 19:25-26.

The Almighty was real to him, a living hope, close at hand. Does not this faith, this utter dependence upon God, explain Job's great patience, which enabled him to bear up? His words confirm this:

"As God liveth ... All the while my breath is in me, and the spirit of God is in my nostrils: My lips shall not speak wickedness, nor my tongue utter deceit.... till I die I will not remove mine integrity from me." Job 27:2-5.

Integrity - another word which, like patience, helps to define Job's spirit. It involves the aim to be perfect or complete, the whole, the entirety of one's mind with God; and how well this describes Job's determination.

Let us give heed then to the counsel of the Almighty:

"... Hast thou considered my servant Job, ... a perfect (having integrity) and an upright man, one that feareth God, and escheweth evil?" Job 1:8.

God valued Job's spirit, must have been delighted in it. As He looks upon us, Brethren and Sisters, is there joy? How wonderful if this can be so! We fail, we fall grievously short, but can we not be inspired and strengthened as our hearts are set upon this man who is our brother of old time?

J.A.DeF.

PSALM THIRTY

In our recent portions we have read Psalm 30 entitled, "A Psalm and Song at the dedication of the house of David". We question what was David's intent in penning this psalm at this particular time? We are guided by the meaning of "dedication" which is, to set apart or to narrow, with the thought of pressing, thus giving us a deeper understanding of David's purpose. At the dedication of his personal abode, his attention was focused on that greater house, the house that God had promised.

As David thought upon his own situation, he put these reflections into words helping us now to better dedicate our thoughts and desires towards a place in that greater house promised. We see his mind revealed after his own house of cedars was built from timber brought by Hiram of Tyre:

"And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house. And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake." II Sam: 1:11-12

As David perceived that the Lord had established him king, his own house now being complete, his thoughts turned not to himself but to honoring God:

"And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee." II Sam. 7:1-3

It was a generous and reverential gesture, but that very night the word of God came to the prophet Nathan requiring him to tell David he was not to build a house, but that his son would be given

that privilege, pointing to God's purpose that a greater Son would set up an eternal house. The following verses in this seventh chapter go on to give God's sure promises to David and to his seed:

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. . . . And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."
II Samuel 7:12-16

What was David to think? The desire of his heart had been to do good, yet God's words caused him to look at another course, allowing him to reflect upon his own position as we likewise must do as we are striving to be part of David's greater house.

As David further thought on his circumstances he speaks in verses 11 and 12 of this Psalm:

"... my glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever."

Indeed David's praise has not been silent, but is preserved over the centuries, a help to us today.

Let us look further then at the help contained in this 30th Psalm:

"I will extol thee, O LORD; for thou has lifted me up, and hast not made my foes to rejoice over me.
O LORD my God, I cried unto thee, and thou hast healed me.
O LORD, thou has brought up my soul from the grave: thou has kept me alive, that I should not go down to the pit."

verses 1-3

These verses speak of the understanding that comes with the realization that God has provided a means whereby there can be a lifting up and healing. Put before the sons of men is a hope personified in the One who tasted death but was not allowed to stay in "the pit". He was the first to be granted eternal life because of His victory in overcoming His flesh nature. Valuing this hope, David instructs the man of spirit to:

"Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness." verse 4

Again a connection is made to that eternal house promised in the reference to its future participants, "ye saints of his". Indeed, those through the ages who have cherished the hope of that eternal house and struggled against their flesh to bring it into obedience to God, therein rejoice as "saints of his".

David could have reacted in anger when his own personal aspirations were frustrated, instead, in humility he accepted the will of God, responding with reverence to the honor bestowed, looking forward in hope to His sure mercies.

"Then went king David in, and sat before the LORD, and he said, Who am I, O Lord God? and what is my house that thou hast brought me hitherto?" II Samuel 7:18

Should not this be our response as well—"Who am I, O Lord God?"—that we should be so blessed, part of a people whom God has called out of all generations upon the earth to conform to His purpose?

By his submissive spirit, David again showed himself a man after God's own heart, and although denied the privilege of building a house for the Almighty, he vowed to do all he could in gathering materials for its building:

"And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be

exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death."

I Chronicles 22:5

The work of building the house of God was given to Solomon, a man of peace as David's greater Son will be. The Lord Jesus will without fail reign as Prince of Peace over God's Kingdom.

It can be seen that this 30th Psalm of David has been written in praise to God; it helps us to understand how we must perceive ourselves in God's view:—that we are but flesh yet are greatly blessed to know the ultimate of God's purpose. In working with us, as a Father, He chastens in kindness to point out our lacks:

"For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be moved.

LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. I cried to thee, O LORD; and unto the LORD I made supplication."

Psalm 30:5-8

God desires us to narrow our thinking, to develop a right spirit which looks only to Him for help as verse 10 shows us:

"Hear, O LORD, and have mercy upon me: LORD, be thou my helper."

And as we turn to Him, the blessing of His care will maintain us toward the promised hope of a place in that completed house in His Kingdom:

"Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent. O LORD, my God, I will give thanks unto thee for ever.

Verses 11-12

The end for which we yearn is to be among those saints around the throne who give praise, an eternal Alleluia, all made possible through God's provision of David's greater Son, the Lord Jesus Christ. As we cry unto Him, let us reveal a heart and mind trying to set apart or narrow our thinking to that greater house promised, doing all possible while time remains, preparing ourselves to be acceptable stones for the building of the greatest of all houses:

"In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

Ephesians 2:21-22

M.C.S.

“Work of the Law written upon the Heart.”
 John Thomas (continued)

When is the work of the law written on the heart? “Written” is past time. It may be known to have been written, by the subject doing what the writing enjoins. Obedience is the work of the law; what a man obeys is the thing written. Thus, if a man has it written in his mind, that immersion is simply an act to be done in order to be recognised as a member of a Baptist church, when he is immersed he obeys that writing; and all the sophistry in Anti-Christendom cannot transmute that immersion into obedience to the Gospel. But half-a-dozen men may have been all immersed; it cannot, therefore, be determined that the same writing is in all their minds; because experience teaches, that wise men and fools, and more fools than wise, have been ceremoniously immersed. Therefore, the spirits must be tried, and in trying them, we must take them to the writing in the Bible; and if we find them speak according to the Oracles of God, we may know that God has taught them—has been engraving His ideas into them; but if not—if they do not speak according to the Law and the Testimony, it is because the light is not in them. When the promises of God in the Bible are also found in a man’s understanding and affections, the ideas of God shining out from the Bible into these, are in effect reflected from his mind, and are seen in his practice; which is found to be in conformity with the Divine precepts. “By their fruit shall ye know them;” but then, ye must be acquainted with the tree and its fruit, or ye may mistake; and take a pious infidel for a Christian.

How am I to convince others that this knowledge is only through the Gospel? By showing them what the knowledge revealed in the testimony is; in other words, “declare the testimony of God;” and reason out its propositions. The Gospel is emphatically styled “the glad tidings of the Kingdom;” strike out “the kingdom”, and all that remains is “the glad tidings of”, or “gospel of”. A rational man will readily see, that the glad tidings centre in the kingdom; and as they are yet future, they are matter of hope, and therefore of promise, “exceeding great and precious promises.” No kingdom, no promises, and no promised kingdom; no

glad tidings, or gospel: hence, the knowledge can only be through "the Gospel of God, which He has promised afore by His prophets in the Holy Scriptures." It is the function of reason to demonstrate this from the testimony; and when the demonstration sounds upon the ears of honest and good hearts, they will be aroused to a collateral examination of the word, and they will not be difficult to enlighten. There are some, however, that cannot be convinced; either because they have no natural capacity, or are slaves to their lusts, or are in bondage to their worldly interests, or are not rational. Christ's sheep hear His voice; sound out the truth, and leave the rest to God.

A BIBLE CLASS
"IN THY BOOK ALL MY MEMBERS WERE WRITTEN"
Psalm 139:16

The title to this Psalm, "To the Victor, a Psalm of David", expresses his mind, and also gives insight into the mind of The Victor, Jesus Christ, the only One who conquered His flesh nature. The first verse sets the theme as David writes:

"O LORD, thou hast searched me, and known me."
Psalm 139:1.

To search involves a penetrating of the heart and mind as the Almighty tests and discerns the spirit of His children. Clearly He tried His Son, Jesus; how often He expressed His pleasure at His obedience: "This is my beloved Son, in whom I am well pleased." While He never failed, Jesus feared greatly lest He would do so, and welcomed God's penetrating of His spirit. In verses 2 through 12, David shows a very real perception of the Almighty's ability to look upon man's innermost thoughts. Wherever we may be, whatever may be the circumstances, God is aware and discerns all reactions and responses. David expressed his awe of the Father's limitless insight:

"For thou hast possessed my reins (innermost parts): thou hast covered me in my mother's womb." Verse 13.

And he continued in acknowledging:

"I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well." Verse 14.

To be marvelled at indeed are God's works, especially seen in the development and birth of a child. It is conceived, grows, is born, every part in order and wonderful, all the work of our Father, which no man can duplicate or even fully understand. Solomon expressed his wonder at God's marvellous work:

“... thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.”
Ecclesiastes 11:5.

This leads us to the verse being considered:

“Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”
Verse 16.

How does this apply, having in mind God’s promise of a Son, not yet born, who would sit upon His throne forever? He would become the Victor over sin, the firstborn of many children, whose names were to be written in the Lamb’s book of life. David, with his mind turned to the hope and wonder of Yahweh’s promises, looked forward to their fulfillment. He envisioned the yet unformed “body”, faithful members united to God’s Son, who through the divine “searching” would be helped to endure in their probation, and so in the end be joined to Him for eternity. Would this be what Paul had in mind as he wrote:

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us ... According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself....”
Ephesians 1:3-5.

The Apostle expands on this thought:

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.” Romans 8:29.

The Psalmist, the man whose heart was after God’s own, looking forward to these promised “sure mercies of David”, sought

God's help to overcome his fleshly nature, as he prayed:

"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." Psalm 139:23-24.

As we perceive God's purpose to be accomplished in a people drawn to Himself, to honor and obey Him, and realize that nothing can be hidden from His loving and penetrating eyes, may we not rejoice that He, with Fatherly concern, does search and reveal what must be changed, though with great effort, if we are to be conformed to the likeness of His Son, whose victory makes all this possible.

J.A.DeF.



"A Sentence which Defiled." (From The Christadelphian)

"... In addition to the physical condition of his body, making the grave his certain destiny, Adam's sin also created in him something which affected all his future actions. Once he had made a wilfully wrong choice, his "knowledge of good and evil" was awakened. Before, he had known what "evil" was by definition - it was the breach of God's Law. After, he knew about evil by his experience, and it left a bitter after taste. He could never again have the guileless innocence that existed when he was created. He was ashamed of his actions; they "hid themselves from the presence of the Lord God amongst the trees of the garden" (Genesis 3:8) and this separation from God featured in all his future life. Henceforth temptation would arise both from without and from within. Just as mortality became the experience of all human life, the inner tendency or propensity to please himself rather than God was also passed on to all his descendants, for Adam's knowledge of good and evil was inherited by all his children: "Every man is tempted when he is drawn away of his own lust, and enticed" (James 1:14)"

The Remnant's comments upon the above.

The Remnant cannot believe or accept that when the first parents ate of the forbidden fruit they were injected with an evil mind and evil thoughts. It is a wrong reflection on the justice and mercy of The Creator.

The Truth of God is simple. Everything which God made in the beginning "was very good." But the first parents were made under the law of freewill. They could choose to obey God's law and have life or disobey and die. The test came with the serpent's reasoning, which was from without, but there was also weakness from within, for the flesh which could exercise wrong as well as right reasonings " - - - saw that the tree was good for food, and that it was pleasant to the eyes, a tree to be desired to make one wise." (Genesis 3:6) This was the mind of the flesh before the forbidden fruit was taken.

What then was the "knowledge of good and evil"? Well, before the forbidden fruit was taken, Adam and Eve "knew" only good. But after the transgression, irrevocably they would also "know" evil. The ground cursed, in toil to eat bread, the sorrow of child bearing, and finally a return to the dust of the ground. Note: the meaning of the word evil - "ra", adversity, affliction, calamity, sorrow, trouble etc., and its use in the following quotation:

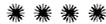
"Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in the city, and the Lord hath not done it?"
(Amos 3:6)

**Extract from correspondence from A.R.H. in connection with
thoughts on mortality and the sacrifice of Christ
(Remnant Magazine March 1990)**

'The Statement "God saw everything that He had made and behold it was very good", cannot include "everything" for man was only created in the "image", the "likeness" alone manifest 2,000 years ago in our Lord Jesus Christ. When the multitude is manifest, then "all the earth will be filled with His glory", and the proclamation "very good" the definition of God's work.'

**What R.Roberts said on the above subject (1898) in
ANSWERS TO CORRESPONDENTS.**

'Adam's nature was created "very good" (chapter and verse, Gen.1:31) In the days of Paul, Adam's nature as handed down to his children had ceased to have any good in it and had become mortal, (chapter and verse, Rom.7:18-23; 1 Cor.15:53; 2 Cor 5:4),or "dead because of sin"(chapter and verse, Rom.8:10). Consequently, somewhere between the one state and the other, a change had taken place. There is no difficulty in fixing the "when" and the "where". Paul says it was by one man that sin entered the world, and death by sin (Rom.5:12), and that sentence came at that time upon all men to condemnation. You know when and where this was and therefore you have your answer.'



Further extract from correspondence from A.R H.

'The man proved obedient, not touching the Tree of Knowledge. Paul writes that we have fallen short of the glory of God showing that the man came very near "the likeness". Satisfied! The next stage was enacted. "Male and female created He them." Alas—failure! so promptly the "creating" came to a halt until the glory was restored. Christ is the beginning of the new creation. You may not agree with what I suggest. God has not blessed them (Gen.1:28) The woman according to Proverbs 1:7 despised wisdom and instruction and manifest herself as "a fool". The man beguiled to become a sinner. The fear of the Lord is the beginning of knowledge.

The 'fool' that says "there is no God" did not disbelieve his existence, but he did not mean what he said.'

The Remnant's comments on the above.

We cannot accept that the woman " - - - manifest herself as 'a fool!'" When God made His promise to Eve it was not to a fool. Surely the following explains her position? "And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." (1 Tim.2:14-15) Through her seed (Christ) God provided the way of salvation.

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

“Associate yourselves, O ye people, and ye shall be broken in pieces - - -. Take counsel together, and it shall come to nought; speak the word, and it shall not stand.”
(Isaiah 8:9-10)

The world recently has been welcoming the great Northern Power's Perestroika. But the movement towards peace and the reducing of armaments, mainly through the efforts of the Russian and American leaders has tended to shed a rather rosy light upon a grey and gloomy world-wide situation. The true state of things is that the world continues as a very troubled and threatened place.

In Britain the population is angry; dissatisfied with the government's tax policies; threatening a coming period of more instability than has been known for years. But this is a minor aspect compared with developments in other nations. Since glasnost in Russia the crime rate kept in check by the previous severer regimes, is greatly on the increase, rising by thirty per cent a year. The director of the Institute of State and Law says there are many more brutal murders which young people are committing, often for money as well as drugs or alcohol. At the same time the Russian leader has to deal with the tensions caused by Lithuanian and Estonian moves for secession. What is not greatly publicised is that a considerable proportion of these minor countries' populations do not want to leave Russia. Large numbers of people support what is called the "Anti-independence Socialist Movement for Perestroika." Additionally there are further troubles for the Russian President in the Muslim areas of South Russia.

The uniting of East and West Germany may also bring its troubles. East Germany demands "the right to work", a concept not upheld in the West; and of course when a whole range of "state aids and subsidies" are taken away, which East Germans have had as their "rights" for decades, there could be a reaction amongst the working population.

In Israel the Knesset is divided; a new government, at the time of writing, depends on one member of another party supporting it

so that it has a majority. It is reported that when he comes out of hiding to attend parliament, he is to be escorted by armed body guards. That indeed is a dire situation, leaving the immediate future uncertain for that troubled nation.

To the east of Israel is Iraq, boasting about its powerful chemical weapons; and further east again the Afghanistan situation continues with violent and treacherous civil war. Cambodian battles go on between the so called Khmer People's National Liberation Front and troops of the Vietnamese supported government in Phnom Penh. India is troubled with the Sikhs of its provinces bordering on Pakistan, and to the north beyond the Himalayas unrest is spreading in Tibet where the Chinese are rounding up and sentencing activists in an attempt to halt anti-Chinese opposition.

In Hong Kong the people there have been marching in a demonstration of support and remembrance of those Chinese people who were labelled as dissidents by the Chinese leaders, and were crushed by the Chinese military in Beijing twelve months ago. This indicates an obvious uncertain future in connection with the arranged Chinese takeover of Hong Kong for 1997. Even Mongolia is affected. Two million Mongolians live in Mongolia proper, but there are about three and a half million in China's Inner Mongolia, where there is talk of a greater Mongolia as a result of nationalist stirrings, causing China to send more troops to the Mongolian frontier region. At the time of writing there is also crisis in Nepal when protesters have been accused of "launching a campaign of disinformation to slander the police"; this has been a propaganda ploy, because the police have acted to excess and there have been deaths as a result.

All these things are happening in the world at one and the same time, not to speak of violence in South Africa, Ceylon or Central America.

Yes, there is Glasnost and Perestroika. But look at the world wide situation, and then think of the declaration of the ancient prophecy - - "Take counsel together, and it shall come to nought - - ." Men think and hope they will find a way through all this political morass, but the divine record reveals that the only answer to all this evil is from God.

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

In answer to supplication we feel to have clear guidance in our efforts to reach concerned Christadelphians who may be interested in the history of that body since Dr. Thomas' time.

Numerous requests for the offered booklet have been received. We are encouraged by the response and this work will continue, God willing.

Gratitude is felt for the improvement and strengthening of some in illness and infirmity.

J. A. DeF.

MANCHESTER, Ryecroft Hall, Audenshaw.

Sundays: Breaking of Bread 11 a.m.
Thursdays: Bible Class 7.15 p.m.

Experience of sickness and ill health here causes sober reflection that the only hope is Christ's return to bring the healing of the Sun of Righteousness, which the Summer Season, cheering the heart, and enlightening the eyes, is such a sublime token.