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# The Remnant of Christ's Ecclesia

in opposition to the Dogmas of  
Papal and Protestant Christendom

A WITNESS TO THE TRUTH

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

**"Take heed that ye be not deceived"**

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**AT THE TABLE OF THE LORD**

**"... DESPISE NOT THE CHASTENING OF THE LORD"**

It is at this time our privilege to be reading the daily portion in Proverbs. It is a record full of instruction and guidance, which can be quite as much a help to us today as it was at Solomon's time. In it is the aggregate of God's counsel, and He has revealed for any who read it His purpose in preserving it through the intervening three thousand years:

"To know wisdom and instruction; to perceive the words of understanding;

To receive the instruction of wisdom, justice, and judgment, and equity;

To give subtilty to the simple, to the young man knowledge and discretion."

Proverbs 1:2-4.

These insights and knowledge are good, necessary and pleasing to our Father; indeed He seeks to instill them in His people, for we, His children, do not naturally possess or use them. To help us grow in these spiritual qualities, God has given, along with all His word, this concentrated summing up of wise advice to those who seek to honor and obey their Father. This caring is seen in His words we have read so recently. In that love and tenderness He appeals repeatedly to "My son". When we think about this, is it not a marvellous thing that the Almighty God should address us as sons? The words are there for all to read, and many do; but how few heed His Fatherly instruction, how few value His kindness, and fewer yet obey it. When His mercy and grace is seen and quietly contemplated, we can marvel at being not only allowed but called to be His children, His sons and daughters. We wonder sometimes why there are so few, yet realize that it is His purpose to call out a remnant to be His through Jesus Christ, to give glory to Him by willing obedience and faith. As we begin to perceive this blessing, let us respond to that grace with ever-growing love, with thanksgiving for the privilege, and with eagerness to give all we can to Him and His, thereby glorifying our Father.

This morning we have read one particular facet of His counsel, revealing how our response can better show that love which the

Almighty desires in His children:

“My son, despise not the chastening of the LORD; neither be weary of his correction.  
For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.” Proverbs 3:11-12.

Chastening—what is it? The dictionary defines it as: actions in order to correct, to restrain for excess, refining, subduing. The scriptural original uses chastening as correction, discipline, rebuke and most of all, instruction. When we think of the instruction of a loving Father, it helps us to realize its purpose—to teach us His ways that we may learn how to become more pleasing children in whom indeed He may delight. Chastening then is the Father’s act of love toward His beloved children.

The flesh hates chastening because it is self-confident, willful, desiring only to please self. Therefore, anything that seeks to correct or rebuke these qualities of the flesh is detested. God knows this and warns:

“My son, despise not the chastening of the LORD; neither be weary of his correction.”  
Proverbs 3:11.

To despise implies loathing and rejection. To be weary is similar, meaning to abhor or be vexed with. We think of Israel in the wilderness, sustained by manna and water from their God, without which they would have surely perished. Their fleshly thinking cried out to Moses and to God:

“...Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.”  
Numbers 21:5.

They were tired of and impatient with that which God provided, the bread of heaven which nourished their bodies and spoke of His purpose to be in the future Messiah. What led to their

abhorring it? They were nearing the end of the forty-year sojourning; many had died in the wilderness, but God had sustained them with manna many, many days. When we think about it for a moment, they had gathered of that same food six days out of seven, for almost fifteen thousand days. They called it "light bread" which suggests their contempt for it. Yet we are told the manna was;

"... like coriander seed, white; and the taste of it was like wafers made with honey." Exodus 16:31.

No doubt it was pleasing to the taste, but being humanly constituted, Israel soon tired of it. As a result of their rejection, God sent fiery serpents and many died of their bite, being saved only by the brasen serpent raised up at His command when Moses prayed for their deliverance. The Almighty then, in mercy, provided a means of escaping death through the raising up of a brasen serpent, foreshadowing the Savior, Jesus, as He was raised up on the cross (John 3:14-15). God requires obedience, submission and reverence—never a despising or putting down of His provisions. So in the Proverbs He reminds His sons once again, don't turn away from instruction; it is your Father's love.

David knew this discipline and correction. Receiving it, he was made aware and repented of the grievous failures which under the law would have resulted in his death by stoning. Realizing and accepting God's correction, he could write of it with utter gratitude, perceiving God's desire:

"Offer unto God thanksgiving; and pay thy vows unto the most High:

And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.

But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

Seeing thou hatest instruction, and castest my words behind thee." Psalm 50:14-17.

Here is the difference in spirit between one who, with child-like faith and love, seeks his Father's word and takes heed; and a

willful child who rebels at his Father's instruction because it opposes what he wants. Solomon continues to help us perceive this froward reaction of those hearts turning away from God:

"Correction is grievous unto him that forsaketh the way;  
and he that hateth reproof shall die." Proverbs 15:10.

Does it not seem that one in such a state of heart and mind may have come to believe he does not need correction? John reveals how such an attitude appears to the Almighty:

"If we say that we have no sin, we deceive ourselves, and  
the truth is not in us.  
If we say that we have not sinned, we make him a liar, and  
his word is not in us." I John 1:8,10.

How dreadful to suggest that God is a liar! Yet this can be so if we disregard His correction, being sure of our own righteousness.

Paul used the words of Proverbs 3:11 in writing to his Hebrew brethren:

"If ye endure chastening, God dealeth with you as with  
sons; for what son is he whom the father chasteneth not?  
Now no chastening for the present seemeth to be joyous,  
but grievous: nevertheless afterward it yieldeth the peace-  
able fruit of righteousness unto them which are exercised  
thereby." Hebrews 12:7,11.

Are we, Brethren and Sisters, exercised by God's chastening of us as individuals? Are we instructed and helped, readily confessing and repenting, using His discipline to grow stronger in spirit, finding greater ability to steadfastly endure? To what end does being thus exercised lead? To the peaceable fruits of righteousness which please the Father: growth in love, joy, peace, longsuffering, patience, gentleness, goodness, faith, meekness, temperance (Galatians 5:22-23). These fruits of the Spirit are not the natural qualities of human beings, but are developed by instruction and

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correction; this is of value as we receive and perceive our unworthiness and lack. By this recognition His loving hand is welcomed; and growth, spiritual strength and ability will become visible in our every-day living. Paul helps us here:

"I write not these things to shame you, but as my beloved sons I warn you.

For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." I Corinthians 4:14-15.

An instructor is a pedagogue, which the dictionary tells us is a tutor, often pedantic or dogmatic. The Bible uses the word also as schoolmaster. How different from a father whose loving motive is only the good of a son or daughter. A teacher is hired. A father farsightedly molds, instructs, corrects. There are many instructors in the world. Some are ministers, reverends, etc., claiming to teach of Christ; but they are not fathers whose every thought is to give love and awaken love in his child. In like manner our Father leads us in the way of righteousness because of His perfect love. He has spoken to us here this morning, Brethren and Sisters, that we might be children better exercised, better trained in His perfect way, leading to His perfect reward. As each day we are granted the chastening, the correction, the instruction of our loving Father, let us be touchable, quick to examine failure, and perceive. Let us remember His words through Solomon:

"For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth."

Proverbs 3:12.

Shall we then labor a little harder to delight Him, give a little more thought to bring pleasure to our Father, examine what comes into our lives, take not His mercy for granted, but give more effort to Him and thus hope in faith to become His eternal sons and daughters in the day to come?

*J.A. DeF.*

**“WHEN I AM WEAK, THEN AM I STRONG”**

How greatly we are helped by Paul’s example as he went about the work of the Truth, ministering to those of God’s household. A glimpse is given us of how he managed this work, although not in his own strength, for he was afflicted by a physical weakness, as he explained to his Corinthian brethren:

“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.” II Corinthians 12:7.

What exactly this thorn in the flesh was is not known for certain, but we do know it caused him sufficient pain and hardship to ask God repeatedly for its removal:

“For this thing I besought the Lord thrice, that it might depart from me.” II Corinthians 12:8.

When this was denied, Paul accepted and used this infirmity as a positive help in the work of the Truth, because of the Lord Jesus’ words to him:

“... My grace is sufficient for thee: for my strength is made perfect in weakness.” II Corinthians 12:9.

His grace provided for a spiritual health—more important to Paul than physical well-being, and for this he was grateful. This word “perfect” used here means complete, reaching a goal, attaining an end or conclusion. He goes on to say:

“... Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.”  
II Corinthians 12:9-10.

That same power of Christ dwells with His brethren and sisters as they endeavour to follow after His example, recognising the flesh's weakness and imperfections, relying upon the spirit and example of Christ to guide and direct their actions. Strength through weakness is the ability to go through each day recognizing the flesh's hindrance but getting the mastery over it by allowing spiritual thinking to permeate one's living. This word strength signifies as being possible, and is used by the Lord Jesus in prayer just hours before His crucifixion:

“... My soul is exceedingly sorrowful unto death....Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.”  
Mark 14:34,36.

Jesus knew strength could be found in God, though His flesh yearned to be relieved yet His righteous and faithful desire was rather that God's power would provide the necessary ability to accomplish the Father's will. If He had not been strengthened in spirit, God's will might not have been fulfilled, which was that Jesus overcome His sin nature.

Paul gloried in the thought of spiritually growing in strength for he felt sustained and helped in the work as he said to Timothy:

“And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;  
Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.”  
I Timothy 1:12-13.

Paul recognized that the “enabling” given him came from God through the Lord Jesus. God in His divine wisdom appointed to the ministry one who had done great harm to Christ's brethren, but one whom He knew, once converted, would bring glory through the proclamation of His word among the Gentiles. The work given Paul was enormous and yet how well it was completed, for as he took pleasure in distresses and infirmities for Christ's sake, his faith

was bolstered. He felt it possible to do whatever was required to carry out his work of ministering, in this, his third trip to those of Corinth.

How much we too must recognize that spiritual strengthening can be extended as our Father sees an effort on our part to control the flesh's weaknesses. Paul reminds of the faithful in the past who were helped in this way:

"And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Hebrews 11:32-34.

Those who moved in faith submitted to the word of God with spiritual strength and zeal, completing the work appointed because of the promised hope set before them. That hope also sustained Paul, who recognized that personal perfecting was possible only in God's mercy as he endeavored to complete the given ministry though burdened by the weakness of the flesh:

"For though he (Christ) was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

Examine yourselves, whether ye be in the faith; prove yourselves. Know ye not yourselves how Jesus Christ is in you, except ye be reprobate?"

II Corinthians 13:4-5.

How helpful are Paul's words, for those who really try to follow the example of Christ's life, living in weakness but sustained by the Spirit and so able to do all things. The Lord Jesus reminded His disciples:

“... With men it is impossible, but not with God; for with God all things are possible.” Mark 10:27.

How mighty is the spirit's power that took hold of the man Saul, “a blasphemer and a persecutor”, until he became Paul, a man of spirit faithfully ministering to God's household. Through the process of spiritual growth, Paul realized that when he was weak in the flesh he was made strong by the power of Christ resting upon him. We too must ever strive and pray to gain strength through our weaknesses, growing in understanding and walking in the way He has ordained if above all we hope to share with our Brother Paul in the promise of life everlasting.

M.C.S.



### **Partial Inspiration—the Trouble of 1885 (continued)**

11. David lied when he told King Achish he had been against the south of Judah (1 Samuel 27:10); in what Jonathan was to say to Saul—(1 Sam. 20:5-6)—and in what he said when he called on Abimelech when fleeing from Saul? (1 Sam. 21:1-2). Can a book be inspired that tells us he did nothing but what was right except in a particularly flagrant case?

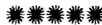
Answer—The narrative does not commend David's individual infirmities. It records them without colour or extenuation: and tells us of David's own self abasement on account of them (Psalm 38.4-8,65:3) The statement to which they are supposed to be in contradiction (viz., that “he did that which was right in the eyes of the Lord, and turned not aside from anything He had commanded him, all the days of his life”) must be taken in the wide sense of the narrative, which describes the character of his reign, and the attitude of David towards the express commandments of Yahweh. Judged in this way, the statement is absolutely correct, that all that God commanded David, David did, and turned not aside from any such thing, all the days of his life, with the single

exception specified: which was in contrast to Saul, that went before him, and the kings that came after. The incidents referred to in the question all happened when he was young, before his reign began, and are lamented by David as "the sins of my youth," which he prays to the Lord to forget. (Psalm 25:7).

12. Another command says: "The king shall not multiply wives unto himself," whereas David had four: how can a narrative be inspired which says he "turned not aside from anything commanded only in the matter of Uriah the Hittite."

Answer--The command not to "multiply wives" is too indefinite to make the basis of an objection. It might mean not to have a great many, as Solomon afterwards had. If this was the meaning, David did not offend in having four. Although one wife was the original appointment, it is evident that a departure from this to a certain extent was allowed in the times in question (of which both Abraham and Jacob themselves are examples). The nature of the times as regards sparseness of population and the crudeness of social arrangements may probably have had something to do with this liberty. Whatever the reason may have been it is evident that David was not departing from what was concurred in as right, in having four wives; and that therefore there is nothing in his act inconsistent with the statement that all the days of his life, he did what was right in the sight of the Lord.

(to be continued)



### A BIBLE CLASS

"WHEN THEY SHALL SAY, PEACE AND SAFETY"

I Thessalonians 5:3.

The Apostle Paul wrote to his brethren concerning the promised return of the Lord Jesus, as He comes to gather His people who wait in hope:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: ... and so shall we ever be with the Lord.

I Thess. 4:16-17.

Our brother warned that although all His faithful followers look for Jesus' coming, yet for most in the earth that day "cometh as a thief in the night" (I Thess. 5:2). Jesus Himself revealed that even though His brethren were waiting, still His return would be unexpected even to them:

"Watch therefore: for ye know not what hour your Lord doth come."  
Matthew 24:42.

Those who believe in Him have no need to be reminded the He will come, for His promises are clear. What isn't known, in God's wisdom and purpose, is exactly when. There are certain signs which He has given in Matthew 24, many of which are coming to pass. These events say even more clearly, "watch" with minds alert, anticipating and praying that we might be found "ready" in the day of His appearing. The Apostle reminds us, and warns lest any be lulled into a false sense of security, for events may cause statesmen and politicians alike to rejoice at apparent harmony among the great powers. Yet:

"... when they shall say, Peace and safety; then sudden destruction cometh upon them, ... and they shall not escape."  
I Thess. 5:3.

How constantly we must encourage and enliven each other in the way, lest we be deceived with them. Signs of openness and compromise may abound for the world longs for peace and safety, but it is decreed that the world never really finds it through man's efforts. The recent Gulf War gives a striking example. Great euphoria was felt when the conflict was so quickly won, but victory left many problems even more difficult if not impossible to solve. Some of us remember when Neville Chamberlain went to Munich in 1938 on a mission to avoid war. Returning, he believed he could assure his country that there would be "Peace in our time". A year later, in September 1939, Hitler invaded Poland and touched off the strife and horror of World War II, ending the delusion created by man's reasoning.

In the beginning the serpent in Eden offered a false sense of

peace and safety when he promised Eve, tempting her, "Ye shall not surely die" (Genesis 3:4), in contradiction to God's decree that disobedience would surely bring death. True and lasting peace can come only from the Almighty as the result of mankind's recognizing their lost state and moving to believe in and obey the divine word.

We remember Jesus' words as He appeared to His disciples after the resurrection:

"... Peace be unto you." John 20:19.

He alone is the means of true peace between God and His children. This was shown to the children of Israel and typified by the peace offering and other sacrifices which He required.

The Almighty continued to warn His people Israel against the dangers of complacency and self-deception into a sense of security through the teaching of false prophets who:

"... have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."

Jeremiah 6:14.

Yet God has promised a time sure to come, a time of:

"... Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him."

Isaiah 57:19.

And then He added the clear and permanent qualification:

"There is no peace, saith my God, to the wicked."

Isaiah 57:21.

Despite universal longing for peace, for safety, there is no hope of achieving it, except through the covering name of Jesus Christ. Only a few now whole heartedly avail themselves of that hope. Of this Paul speaks:

"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever..."

Hebrews 6:19-20.

This anchor of hope and faith is the only means of knowing a measure of peace and safety in this present time. To trust or rely on any other serves only to deceive and divert from that one true hope. With this in mind and as we observe the sometimes frantic and dramatic efforts being made, Paul's warning becomes clearly emphasized and is a needed help:

"... when they shall say, Peace and safety; then sudden destruction cometh upon them...and they shall not escape."  
I Thess. 5:3.

Our brother continues with his exhortation:

"Therefore let us not sleep (lulled by false peace), as do others; but let us watch and be sober."  
I Thess. 5:6.

How gracious is our Father to instruct and warn His children as they strive to endure until the return of His Son, patient in this hope:

"... so shall we ever be with the Lord."  
I Thess. 4:17.

J. A. DeF.



**"And this man shall be the peace .."**

Micah 5:5

Our verse under consideration was written by Micah, a prophet sent to Judah as chapter one states:

"The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, Kings of Judah, which he saw concerning Samaria and Jerusalem."

Verse 1.

He was to make known God's word to His people, speaking against them because of their idolatry which prevented them from seeing in His word the hope held out.

Chapter five of Micah focuses upon this hope, serving as a sustenance to those who do believe. Incorporated in this hope, Micah speaks of the ruler of a kingdom to come who will defeat the enemies of God. He also prophesied that out of Bethlehem this ruler would come—the Messiah promised who would be a reconciler for God's people to Himself and the One who would establish God's kingdom on earth.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2

Our subject in the fifth verse concerns this Messiah:

"And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men." Micah 5:5.

As that word peace means—He shall be the completeness or fulfillment of God's purpose in the kingdom, just as was prophesied to Isaiah:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderfuyul, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Isaiah 9:6-7.

How similar to Micah's words, "this man shall be the peace". Not until this time will the world know true peace and rest.

In Micah's time during the days of Ahaz and Jotham and Hezekiah, Assyria was a major threat to Israel. Sennacherib, king of Assyria captured Judah's fenced cities in the fourteenth year of Hezekiah, allowed by God because His people had refused to walk in His ways. He sent famine, pestilence and the sword of Assyria against them, yet in the midst of this adversity Micah was also sent with words of encouragement foretelling of this man of peace. If they would turn from their idolatry the Messiah and His company would come to help:

"And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders." Micah 5:6.

Micah was contemporary with Isaiah and it is striking that both these prophets speak so much of the kingdom. We remember that the Dead Sea Scrolls contained parts of Isaiah's writing which prophesied of the Messiah, hundreds of years before His birth. We can see how similar are Micah and Isaiah speaking of the kingdom age:

"And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Isaiah 2:2.

"But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." Micah 4:1.

Identical messages—a help for us, in the divine inspiration of the prophet's words, confirming the coming of this kingdom of peace ruled over by the Lord Jesus as Prince of Peace.

As Judah at the time of Micah and Isaiah dreaded the assault of Assyria, how encouraging Micah's words would be—a promise to all spiritual Israelites of a great gathering at the return of this man

of peace—the Lord Jesus Christ. He was the peace offering foreshadowed under the law, the One to make atonement, which is peace with God, for Himself and His people as fore shown by the high priest once a year on the Day of Atonement:

“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”

Hebrews 9:11-12,15.

This inheritance is the ultimate peace that God intends for His people, those who seek His ways in humility. To the wicked who refuse to turn from their unrighteousness it is written:

“But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.”

Isaiah 57:20-21.

This man of peace brings a kingdom of rest but only to those striving to be righteous now, who will reign with Him as kings and priests at His return, but also to bring peace to the mortal inhabitants of the land, restoring them as a subject people to God. He will be the fulfillment of all God’s purpose, a true Prince of Peace for those who look for His coming and acknowledge Him now in their living.

M.C.S

## THE REMNANT

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**“--we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth--”  
(Isaiah 26:18)**

The prophet of old lamented what appeared to be an ineffectual result following the work of the Truth. It appeared to be failure. Hence the sad comment “— we have not wrought any deliverance in the earth—.”

But, of course, the Truth has never been a failed work. For the most part, it must be admitted, there has been little response, if any; but that “little response” which there has been becomes in time a great work when aggregated over the ages permitted to man.

The end result of it is success (through Christ) as the scripture says:-

**“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.”**

(Isaiah 26:19)

Whereas those without Truth who appear to succeed are really a failure, whatever works they have raised up over the years and over the centuries, for it is the end result which really matters.

**“— they shall not live — therefore has thou visited and destroyed them —.”** (verse 14)

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

“For when they shall say, Peace and safety; then sudden destruction cometh upon them—.” (1 Thessalonians 5:3)

International relations seem to be improving in a spectacular way. The United States and the Soviet Union apparently upon a course towards close friendship. The world media has made much of this, perhaps unwisely placing into the background other matters which are far removed from the geniality of a hoped for New World Order.

South Africa, for example, is far removed from a settlement of the racial situation there. India and Pakistan remain at variance, and the Middle East continues as a powder keg of hostility.

The cry of course, is for peace. Perhaps more than ever before. Understandably so, for any thinking person realises that modern weapons are so horrific that another World War would be more devastating than anything hitherto experienced.

Russia, obviously, is hoping by peace negotiation to ease Western hostility, enabling more of its production to be devoted to consumer goods, to make life easier for its peoples. It is also hoping for betterment by becoming involved in increasing international trade.

The ancient prophecy, however, warns against euphoria over peace; “— when they shall say, Peace and safety; then sudden destruction —.” It is interesting, therefore, to find out, at such a time as this, that there is a more pessimistic view in some quarters. The International Institute of Strategic Studies has published a document which casts doubt on the success of the efforts of the United States and Soviet Union for peace. The following comment has been made:-

“Perestroika 1991-style seems to have very little in common with the Perestroika that the Soviet Leader once seemed to envisage. It must now be asked if the policy of banking exclusively on the Soviet Leader can any longer be politically sustained —.

Dependence on specific personal relationships is always a dangerous way to manage international affairs, and in the long run is incompatible with the broad policy goals that the United States, in particular, will wish to pursue."

This statement is worth weighing over. The United States President and the one before him have made much of personal international relationships. But the Soviet leader is only a heart beat away from what could be a great international change if anything happened to him.

The I.I.S.S. made the observation that:-

"Obstinate international problems will continue to create obstacles that will frustrate the most firmly held intentions". — The next crisis, where ever it was, was "likely to occur in much less clear circumstances than the Gulf War, making positive and unanimous United Nations action much more problematical."

The next crisis, of course, could bring the deliverance which God has promised, as implied in the context of the quotation from 1 Thessalonians:-

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." (1 Thessalonians 5:4)

## THE REMNANT

### 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

The return of our two sisters who visited in Manchester has brought pleasure and gratitude for this privilege allowed and for the encouragement granted through helpful times together. The relating of events accompanied by photos has allowed all to join in the strengthening granted.

We look forward to the Sunday School outing God willing.

As always we thankfully seek His guiding hand in every occasion and effort.

*J. A. DeF.*

**MANCHESTER, Ryecroft Hall, Audenshaw.**

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

An enquiry from Ireland for the booklet on prophecy has given some encouragement here. Though of course it has to be realised that these are days of "a famine — of hearing the words of the Lord."