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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 ye be not deceived"**

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AT THE TABLE OF THE LORD

CHRISTENDOM - AND OTHERS - ASTRAY

THE DWELLING OF ISRAEL

SIGNS OF HIS COMING AND OF THE END OF THE WORLD

NEWS FROM THE ECCLESIAS

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## At the Table of the Lord

### “Ye are my Friends”

**H**OW close an insight into the Lord Jesus' mind we are given in the book of John, His beloved disciple. Here we find help and guidance for our endeavours to walk after Him, in love and in desire to please.

Let us look at Jesus' words in chapter 15, verse 11—

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.”

Here is revealed the purpose of the Lord Jesus, to bring to each one wanting to serve God, a measure of His joy—a joy He knew in doing His Father's will. It was His prayer that this joy might move His brethren to whole-hearted submission to God, in hope of eternal redemption—the fullness of joy. Let us, then, feed upon His words, partaking of His joy ; thereby increasing our own.

He tells us this—verse 14

“Ye are my friends, if ye do whatsoever I command you.”

Do we not want to be His friends more than anything, now, and always ? But what a privileged position ! A friend of Jesus—one to whom He further speaks :

“Henceforth, I call you not servants ; for the servant knoweth not what his lord doeth ; but I have called you friends ; for all things that I have heard of my Father I have made known unto you.”

The word of God is revealed to us through His Son, as we become His friends. Do we appreciate as we should how great the blessing ? Such blessing is again brought to mind—John 16 : 33

“These things I have spoken unto you, that in me ye might have peace.”

How, then, we ought to value this word ; to seek it and keep it, so that we may continue to be His friends under His covering, blessed with His peace. Remembering now, his words—

“Ye are my friends, if ye do whatsoever I command you.”

So let us allow His word to enter, to rule in our hearts, bringing our lives into subjection to Him. We have the example of Abraham,

obedient and faithful. “. . . Abraham believed God, and it was imputed unto him for righteousness ; and he was called the Friend of God.” James 2 : 23.

We know that at the judgment, Abraham’s joy will indeed be full, as Christ desires, and that friendship sealed forever with the words of the Lord Jesus, “Enter thou into the joy of the Lord.”

### **Greater Love hath no Man**

How much there is involved in becoming a friend of God and His Son. It requires all our effort and strength—all our living, as Jesus has said, in John 15 : 13

“Greater love hath no man than this, that a man lay down his life for his friends.”

We know that He did just that. He gave His living and His life on behalf of those who are His friends. It was His work, and they are His flock. So we read of the Good Shepherd (John 10 : 15-18).

“. . . I lay down my life for the sheep. . . . Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself.”

Can we see why God loves Him ? Because of His own will He laid down His life—a voluntary yielding for His friends, in obedience to His Father’s will.

Through I. John 3 : 16-18, we may begin to realise how these things affect ourselves ; what being a friend of Jesus involves :

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.”

What a powerful and far-reaching command—“we ought to lay down our lives for the brethren.” ! How can we do it, is the natural question and we are given the answer in verses 17 and 18 :

“Whoso hath this world’s good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue, but in deed and in truth.”

Does this not involve the giving of ourselves to fill any need in others who are also striving to be the Lord Jesus' friends ? It means a giving forth without regard of self, without respect of persons ; but a quick stepping up to fill a need as soon as it is realised. This requires all our effort. Indeed it is the agonising to overcome the desire in each of us to please ourselves, rather than others. There often is failure, for we read in John 13 : 36-38, his words : “. . . Lord, why cannot I follow thee now ? I will lay down my life for thy sake.”

Here he was determined to be a friend to Jesus, but Jesus answered, “Wilt thou lay down thy life for my sake ? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.”

In spite of Peter's determination and declaration, he failed the Lord Jesus, in His time of trial. What sorrow and repentance then, as Jesus looked upon him, as the saying was fulfilled. The record is, “Peter went out and wept bitterly.” We find this is also our experience, do we not ; through weakness we fail to “lay down our lives.” We don't perceive a need, or worse still, perceiving it, we fail to provide what is needed to help. Do we then react at Peter did—taught by the experience to go on to greater and more selfless works ?

### **“They did cast in of their abundance”**

Again we have an example to help in Mark 12 : 42-44, where we read of the rich casting much into the treasury, and of the poor widow cast in two mites. The Lord Jesus said,

“ . . . this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance ; but she of her want did cast in all that she had, even all her living.”

How pointed this teaching. It is easy to give when we have a lot ; it doesn't hurt or inconvenience ; we do not have to do without. But what of the widow ? She gave of her want. It meant a sacrifice ; she had to forego many things, but how pleasing to the Lord Jesus as He watched. He watches us also, brethren and sisters, as we give of the blessing we have, both material and spiritual. He wants to see how we give, whether indeed we do it for His sake. And what does He see ? Is it like the widow, all our living, our very selves into the work, filling needs as we see them, forgetting what

it means in sacrifice, weariness, or inconvenience? Is it not a question really of what comes first—the needs of our brethren and sisters—or our own ways, our going along undisturbed, comfortable, giving that which is convenient only.

Paul reminds in II. Corinthians 5 : 14, 15 :

“ . . . we thus judge that if one died for all (laid down His life), then were all dead : and that he died for all, that they which live should not henceforth live unto themselves, but unto him, which died for them, and rose again.”

Could a command be more clear, or more searching? We cannot live unto ourselves, but unto Him and His. If we can do this, putting away self concern, are we then heeding the plea of the Apostle Paul—

“ . . . I beseech thee therefore, brethren . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Romans 12 : 1).

Our reasonable service—in accordance with the Word, this means. It is not natural, nor easy, to lay down our lives for the brethren; but if we are to be the friends of Jesus, then we must be quick and willing. Failures mean we have failed in our friendship and bring sorrow, and perhaps a breach to that relationship, which is so precious. Experiences have shown us that failure to give of one's self, to lay down the lives, if continued in, ends in departure from the holy relationship, which we know as His children. Can we take warning from the experiences, careful lest we, too, lose the love one for another which is the mark of His Truth; remembering the words of wisdom in Proverbs 17 : 17—“a friend loveth at all times.” A true test of friendship is whether the love still burns through difficult times, as well as happy ones together.

Often, too, the expression of a friend's love is seen in correction, in pointing out the way which is wrong. If friends are true, this is the desire one for another—to keep the paths of righteousness. So the Proverbs tells us (chapter 27 : 6) “Faithful are the wounds of a friend . . .” They may hurt, but they will help, and by them, a holy friendship may be preserved.

Once again the wisdom from above is a real help, as we seek to be, and to remain friends of the Lord Jesus.

Do we always show ourselves friendly? Willing to lay down our lives, as an expression of our love ; willing to go to extremes

to help, comfort, lift up, or correct when that is the need? Let us bring to mind again the words of Jesus—

“These things have I spoken unto you, that my joy may remain in you and that your joy might be full.”

What greater joy, brethren and sisters, than to share eternal life in friendship and companionship with the Lord Jesus and His friends. It is ours, promised of the Lord Jesus, if we can but overcome self, to serve Him and His.

“Ye ARE my friends, if ye do whatsoever I command you.”  
J. A. DeF.

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### **Christendom — and others — Astray (22)** **The Blood or Life of the Covenant (continued)**

**I**N a simple demonstrative way the Ecclesia was inducted into the life of the covenant which they had made with God, The blood, or life of the sacrifices which were made at the time was sprinkled upon the Altar, upon the Book of the Law containing all the judgments which had been given to Moses, and also upon the people.

Christendom sees little or nothing in these significant happenings, believing for the most part that they were nothing more than the feeble expression of faith of a primitive people. So ignorant is Christendom of the divine significance that one of her dignitaries said, concerning the book of Leviticus, that he could see no useful purpose in this unless it were to be used by one training to be a butcher. To such a mind and to the whole of Christendom the power and beauty of divine teaching which is contained in those things which the Ecclesia were required to do, is completely lost. It is sad that the “others” who once were convinced that Christendom was astray have no longer the devout regard for the Law of Moses enabling them to see that in it was the full expression of the life of Christ. They have become infected with Christendom’s poisonous teaching suggesting that the revelation of God to mankind was a gradual process; to the Jews only revealed as a God of awe and often of anger, but in the days of Christ the revelation was on a higher plane exhibiting finer sentiments and qualities. Such a conception of the revelation of God is an utter travesty of

truth. God is ever faithful and unchangeable and will deal justly and fairly with every generation in giving each a complete revelation of Himself and His purpose.

**“I am not come to destroy, but to fulfill, the Law.”**

(Matthew 5 : 17).

These words of the Lord Jesus are invaluable in showing that His purpose was to show in His life the righteousness and holiness which pertained to the Law as given to Moses. In the type the blood, or the life was seen uniting the Altar, the record of the Law, and the people who were embraced in the covenant; and now in the Lord Jesus was to be seen the exhibition of that life formerly contained in the statutes and judgments of the Law. No man hitherto had kept these. The standard was high and beyond the reach of mankind. Although Jesus was of our nature, He kept the Law perfectly and His life became the glorious and beautiful anti-type of that which was symbolised in the blood uniting a people to the Altar and the Law in a holy covenant.

Jesus was even more emphatic regarding the Law exhibiting the truth which was to be seen in His life. He said :

**“Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”**

(Matthew 5 : 18).

The jot or the letter “jod” is a very insignificant letter in the Hebrew alphabet, resembling somewhat the apostrophe of modern print. The “tittle” is the horn found as a distinguishing feature between certain Hebrew letters making for example the letter caph into the letter beth. Care has to be taken in looking at the Hebrew letters, especially in regard to this feature to distinguish between letters which are otherwise very similar in shape. The importance of these apparently insignificant features is referred to by Jesus as showing the care He would take in fulfilling the teaching of the Law.

Care should be exercised to distinguish between this phase of the work of Jesus in showing forth the teaching of the Law in His life, and His final work of removing the Law and substituting a new covenant. Neither Jesus nor the Apostles spoke derogatorily of the Law. The Apostle Paul said it was “good.” This explains then why Jesus fulfilled it, to give meaning, to faithful men and

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women, to all types which had been taught to the Ecclesia beforehand; but it does not explain why Jesus abolished the Law and made a new covenant.

The Law revealed a perfect way of life which due to the weakness of sin's flesh no men or women could keep, and thus they were condemned by it to the death they deserved. By the Law the Apostle Paul explains sin was made to appear as God views it, "exceeding sinful" and worthy of the punishment of death which sentence He imposed in the Law. In this sense the Law was a "curse", for by it all mankind was sentenced to death. Jesus demonstrated this teaching most powerfully in the manner of His death, He, Himself being condemned when He was hung upon a tree at the time of His crucifixion. Because He had not sinned He, through the mercy of God, was raised from the dead. When God gave the Law He knew of the limitations of mankind, and also that He would provide a Redeemer; One who would redeem all from the curse of the Law of sin and death. Through the kindness of God those from the beginning who recognised they were worthy of death but had faith in the Redeemer were promised deliverance from death. Even those living in the days of Moses, in the Ecclesia in the wilderness and afterwards in the land were taught through the Law to look for that perfect One who would be their Redeemer; and through whom they might have hope of life through faith. So in the removal of the Law is seen the great kindness of the eternal God whereby mankind can become united in the covenant on the basis of believing in Him who upheld the Law and through whom there can be deliverance from the curse of the Law. Those who kept the ordinances of the Law in the Ecclesia in the wilderness and in the land had this same hope as they viewed the blood of the sacrifices promising the life of Him who would be their Saviour. It is perhaps not generally realised all that is contained in the names "Jesus." The angel told Mary that her child should be called "Jesus, for He shall save His people from their sins." Jesus was not to be a saviour first from death but from the sins of His people which without remission would consign them to death. This brings into focus the purpose of the Law. "His people" rejoice in the provision of the Law which shows to them how God views sin as being exceedingly sinful, and helps them to understand how they are unworthy of anything but death. Then turning to the One who fulfilled the Law they rejoice in the mercy which reveals that God will forgive their sins if they will acknowledge them and confess them, and indeed become "His people" in the appointed way and remain "His people" unto the end. When the multitude of the Redeemed are gathered in Mount Zion none will be able to

say that his life has been sinless for "all have sinned and come short of the glory of God." Each and all, however, will be able to rejoice in the provision of Him whom they will see in their midst as the One whose life was given for them, that they might be delivered from the consequences of their sins. Having faith and being covered with His life, they have continued therein and when that covering has become spotted "they have washed their robes and made them white in the blood (life) of the Lamb." At once will be seen the exquisite justice of the Great Eternal and at the same time His wonderful mercy and condescension in making provision for His people ; not for the condoning of their sins but the putting of them away so that they might be preserved as "His people" unto the end.

### **The Spirit or Life of the Law, the Life of Christ**

Too much emphasis cannot be placed on the importance of showing that the way of life enjoined by the Law was the Way as shown in the life of Christ. By virtue of the fact that the Ecclesia existed as a Kingdom in the land there was obviously a different application of the Law then as compared with now. Crimes and sins had to be dealt with there and then, and judgment was therefore summary. When the Kingdom is restored this will again be seen in the earth, for the benefit of all mankind but even then the way of life will be the way as shown by Christ in His life. Throughout the dealings of God with mankind there is no difference in the principles of truth and the life required to be seen in those whom He will approve, the life indeed which resembles that of His Son.

Every judgment, every statute of the Law could be taken to show that each one contains the spirit of Christ. In regard to some of these it would appear that this is not the case ; for example the law which stated "an eye for an eye and a tooth for a tooth." Let it be remembered, however, that Jesus even upheld this Law and therefore it must have contained His spirit. Further concerning the Law, of which this was a part, Jesus says—

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the prophets."

(Matthew 22 : 37-40.)

We must believe Jesus that in every item of the Law is revealed the supreme love, that which binds a people to God and to each other. If the difficult portions be approached with this conviction then they will yield their hidden treasure and reveal a love that is indeed divine. It is not to be wondered at that if the approach be critical and patronising God will not give to such minds those things which He has hidden in His Law for the benefit of His true children. When the Law is criticised it should be remembered that it is God who is being derided. Such an attitude is gravely serious and those who would indulge in this, which is not infrequently found amongst "the others," would do well to consider their attitude whilst there is still time.

For the benefit of those minds, who, will in humility and with a correct attitude approach the Law believing that in it is contained the spirit of Christ, may a few words be said on this difficult portion of "an eye for an eye and a tooth for a tooth."? Every Law of God reveals a human weakness for it should be remembered that the Law is not made for the righteous. The punishment that God required for the breaking of that Law was a measure of His view of the crime. The punishment was to teach the whole of the Ecclesia that they should hear God and fear, a lesson which is needed even now. The greatest punishment which God imposed was death. In every case of rebellion against His Law death was to be the sentence. How dreadfully serious then is it to adopt an attitude which comes near to rebellion against the Law which God gave through Moses. Now it can be seen why the Son of God upheld this Law, and what the fate of those will be who feel themselves superior to the Law.

There is no difficulty in seeing that the punishment for murder should be death as required by the Law. What of those lesser injuries which could be inflicted upon a brother in anger? If a brother were caused to lose a tooth or an eye, a hand or a foot, as a result of an angry assault, God deemed it as reasonable that the one causing the injury should suffer in like manner. Not that his tooth or eye would be removed in a brutal way, but he would have to suffer the loss as directed by the judges in order that the holiness and the righteousness of the truth might be upheld in the Ecclesia. This principle was carefully stated in the Law.

"Then shall ye do unto him as he had thought to have done unto his brother; so thou shalt put the evil away from among you." (Deuteronomy 19 : 19).

When this Law was in operation how great would be the restraint upon those given to anger and violence. To see a brother in the Ecclesia, who had lost an eye at the order of the judges would be a permanent reminder of God's detestation of vengeance, and at the same time of His love and care for those who were His. It would remind each and all of the love of God for the weaker and would draw to Him those whose hearts were right, and bind these all together in that true love.

This is indeed the love of God. It is the love which Jesus exhibited in His own life, and it is the power which draws men and women to God now, binding them together in His Family awaiting that final redemption when the love of God may be enjoyed for ever, free from any spoilation by sin or death.

(to be continued . . .)

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### The Dwelling of Israel (3)

#### "The Gate of the Court"

**A**T a distance, an Israelite approaching the dwelling would see a tent surrounded by a curtained court. It would be noticed that there was only one entrance to the court, which was directly opposite the entrance to the Tent or Tabernacle itself.

This door or gate of curtains hung upon four brasen pillars was of the same coloured materials as used for the garments of the High Priest : Blue, Purple, Scarlet and Fine Twined Linen. We have already noted the significance of these materials in connection with the Lord Jesus. Thus for the meaning of the curtain door, we have not far to seek. Once again we are helped by being able to look forward in the Word of God.

The Apostle John records Jesus saying, "I am the door," "by Me if any man enter in, he shall be saved." Later the Apostle records Him as saying, "I am the Way, the Truth and the Life, no man cometh unto the Father but by Me." (John 10 : 1-10 and 4 : 6).

#### The Court

The court of the Tabernacle measured one hundred cubits by fifty. Down the long sides were placed twenty brasen pillars. To

complete the east end there were three pillars on either side of the gate posts. The pillars were five cubits high and each of the sixty stood in sockets of brass, each one at five cubits apart all the way round.

Around the court were curtains of fine twined linen, hanging from silver hooks which were attached to the pillars by means of silver fillets or collars. Each pillar was headed or crowned with a silver overlaid chapter. The curtains were fastened at their extreme edges by pins of brass. (Exodus 27 : 9-19 and 38 : 28.)

Note the multiples of five in these measurements. Sixty pillars, or twelve times five, thus bearing the symbology of numbers in mind, here we have Israel (12) Redeemed (5). Their redemption, as also revealed by the hooks, fillets and chapters of silver, which supported their fine twined line of righteousness. However, like the pillars of the Gate they still stand, like brasen pillars in sockets of brass, in the flesh. Their redemption has been purchased by the One who is figured as the Door of the Court. All the sacrifices offered upon the altar of burnt offering near the door, pointed to the perfect sacrifice to come. It is our privilege in our day, to know that this perfect sacrifice has been effected.

Thus here we have the type or shadow of all who have been called to approach unto God through the Way, the Truth, and the Life. They will be called to follow Him into the Presence of the Lord God.

### **The Altar of Burnt Offering**

As observed, just inside the Court opposite the Gate was the Altar of Burnt Offering. This was a structure of wood overlaid with brass. It stood three cubits high and was five cubits in length and breadth, thus it was four square at the top. Protruding from each of the top corners were horns of like material. (Exodus 27 : 1-8).

Here was the appointed place of sacrifice that was to serve Israel during their journey to the appointed place, promised to the Patriarchs. Whilst the people were in encampment a continual burnt offering was to be made upon this altar, morning and evening. (Leviticus 6 : 8-13. Numbers 28 : 1-10). This continual burnt offering was a symbol or sign to Israel of the continual necessity of consuming of the flesh. Being made of brass and wood we see its connection with the flesh, or sin in the human nature.

This altar points to a more perfect altar to come. An Altar at which, says the Apostle, they who serve the Tabernacle had no right to eat. (Hebrews 13 : 10). Why is this? Because, shows the Apostle, the bodies of the beasts offered for sin offering were taken to be burnt outside the Camp. And so as in the type they did not eat of the sin offering, they cannot partake of the anti-type. Those who would be His must go without the camp, without the gate, where Jesus suffered and be prepared to bear His reproach. Then in symbol they can partake of Him.

It is also in the four horns upon the top corners of the altar, where the connection with the Lord Jesus is seen. Horns are symbolic of power.

The Sweet Psalmist of Israel refers to the Lord God as the horn of his salvation—

“The Lord is my rock and my fortress and my deliverer.  
My God, my strength in whom I will trust, my buckler and  
the HORN of my salvation and, my high tower.”

(Psalm 18 : 2).

Do we not see in these words, the real qualities of the Dwelling of Israel? Later in another Psalm, he speaks of the Promised One, his seed, who is again described as an horn. (Psalm 89 : 15-27 and again Psalm 132 : 11-17). There can be no doubt, to whom these words apply, but to settle the question once and for all we turn to the words of Zaccharias, the father of John the Baptist, who prophesying the birth of Jesus, the Son of God and in the line of David, said—

“Blessed be the Lord God of Israel for He hath visited and  
redeemed His people. And hath raised up an HORN of  
salvation for us in the house of His servant David.”

(Luke 1 : 68-69).

It is only the “wise-hearted” who seek the approach to the Dwelling. It is only they who can be covered by the “righteousness” of the One who is the Door or the Way. It is only they who are “sanctified” that is set apart as the Israel of God. It is they who will enjoy the full benefits of “redemption” unto eternal life. Here then is the full power of their “Horn of salvation.” When the Apostle John was given the vision of the sanctuary in Revelation 5 : 6, he saw a Lamb as if it had been slain, having seven horns and seven eyes. The perfect Horn of salvation, having the full or complete power of the spirit of God as He was about to take the

seven sealed scroll from the hand of him that sat upon the Throne. Here the Greater Son of David is seen about to accomplish the second and final stage as the Lion of the Tribe of Judah. The promised Horn who will bud and blossom forth upon Zion: "There will I make the horn of David to bud. I have ordained a Lamp for mine anointed. His enemies will I clothe with shame, but upon Himself shall His crown flourish." (Psalm 132 : 17-18).

In this position he will accomplish the final act as the Horn of salvation in the redeeming of all who have entered the dwelling of Israel.

### The Laver

From the altar of burnt offering we pass further into the Court to the laver, or water font of brass. Here the High Priest and his sons were to wash.

We have noted previously, how Aaron and his sons were washed prior to their consecration to the service of the Lord God. This washing undoubtedly pointed to the necessity of the cleansing of the flesh and to baptism in our day. However the laver speaks of a continual need for washing for those dwelling in Isarel in order to keep the righteousness granted in His mercy. This righteousness must be kept clean, hence the apostolic exhortation to keep unspotted from the world. This remaining under the garment of righteousness can only be assisted by a continual consuming of the flesh at the altar of burnt offering and a continual washing at the laver. The Lord Jesus Himself, revealed just how much of this continual washing was necessary—

"He that is washed needeth not, save to wash his feet, but is clean every whit."

Later He said unto His disciples—

"Now ye are clean, through the Word which I have spoken unto you." (John 13 : 10-15).

The laver had a remarkable difference that is not recorded respecting the other articles of brass, for it is written (Exodus 38 : 8)—

"And he made a laver of brass, and the foot of it of brass, of the looking glasses of the women assembling at the door of the Tabernacle of the congregation."

The looking glasses of the women must have been highly polished pieces of brass. Looking into them, they would see themselves as they were by nature; and now in association with the water whereby they were to be continually cleansed.

Thus we look at the brasen laver, we are reminded by the women assembled, of those who will ultimately assemble as the Bride of Christ.

Thus writes the Apostle to the Hebrews, chapter 10 : 22—

“Let us draw near with a true heart in a full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.”  
(to be continued . . .)

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## “The Signs of His Coming and of the end of the world”

“Upon the earth distress of nations, with perplexity.”  
(Luke 21 : 25).

**T**HESSE words of the Lord Jesus Christ have a still more impressive ring when their original meaning is considered. The original Greek word which is translated as “distress” is *SUNOCHE*, i.e. “a holding fast together,” and the original of perplexity is *APORIA* i.e. “without a passage out.”

These words therefore may be read as follows—

“Upon the earth a holding fast together of nations, without a passage out.” (or, with no way out.)

This sign prophetically given by the Son of God significantly summarises the present international situation that has developed over Berlin. Both the Eastern and the Western powers have been vociferous in stating that they want to clear up the anomalous situations that have been left among certain nations as a legacy from the second World War. It is easy to see why they keenly want to iron out the problem of the German capital and the division of the nation itself—for while this condition remains there is a great threat to world peace; a sudden squabble between the Federal and Communist states of Germany could set in motion a chain of

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events from which there could be no turning back and World War Three would be under way resulting in that dreadful horror of which scientists have forewarned and which the world fears.

If the politicians and statesmen have any imagination at all they surely must have plenty of incentive for striving to settle their differences when they contemplate what the outcome will be if they fail. These differences, however, are no nearer settlement—why? If it were merely a settlement between Britain and Russia that was required, then it would appear that this might possibly be achieved, especially in the light of recent efforts made by the British Prime Minister who visited Moscow and reached agreement on certain matters. But each nation has not only its own opinions and its own interests to consider, it has also the opinions and interests of the various other nations of the bloc with which it is associated, to influence it; and so agreement between the two opposing blocs becomes more and more difficult to attain because of the complexities of the opinions and interests of the member-nations. How much influence the Federal German government has for instance in the negotiations of the Western bloc, and how much influence the German Communist regime has with the Russians cannot be ascertained by the “man in the street,” but possibly that influence is considerable. There are probably differences of opinion not only among the member-nations of the Western bloc, but also among the Eastern nations. But the fear of the other side which causes the nations of these two world confederacies to keep in association (even to the detriment of their own peace of mind where the use of their territory for atomic striking bases is concerned) is sufficient to make them settle their own differences and come to the support of each other’s interests in the negotiations with their opponents.

After the efforts to lay the foundations of agreement which appear to have been made at Geneva, and which have largely been unsuccessful, men generally are wondering whether the Berlin question will ever be settled peaceably.

Those who, through the mercy of God, have been brought to look for signs relating to the return of His Son and the end of this age, know the true position however; the nations are “without a passage out”—they will not find a way out! They are “held fast together” in a deadlock of difficulties which continually increase and enmesh them all as in a net, because there is no true seeking for God’s help in the dilemma, and no turning to His Word for guidance out of their difficulties.

In a sentence their position is summed up by the quotation—

“Thorns and snares are in the way of the froward.”  
(Proverbs 22 : 5).

That there is already a slipping back into a hopeless position over the Berlin question is revealed by news concerning preparations in Berlin to resist a siege there. It is reported that roughly 2000 million marks have so far been spent on a “political-strategic” stockpile in West Berlin. Provision have been made for giving the 2,300,000 inhabitants of the Western sector a basic ration amounting to 2,900 calories a day in the event of a blockade. Should the Russians or the East Germans cut the city’s communications with the West it will be possible to utilise stocks of 29 different food-stuffs. One of the most recent additions to the stockpile was the conversion of a former munitions plant in Tegal to cold storage at a cost of two million marks. West Berlin also is now 100 per cent self-sufficient in the production of the electricity it needs, now its seven power plants carry a reserve of over three million tons of coal. The Western sector is also self-sufficient in drinking water. The dangers of disease have also been fully appreciated. It is reported that adequate medical supplise for the inoculation of the entire population have been laid in, and general medical supplies are sufficient for over a year. Allied garrisons in Berlin, incidentally, have supplies and equipment in reserve which would last them over a year. Preparations in the administrative sphere have also been made in case of blockade. Certain necessary legislation for such an event has been prepared; ration books for food-stuffs, petrol and diesel oil have been printed. At the time of writing this article a recent report states that a queue of vehicles headed from West Berlin to West Germany was two and a half miles long at the East German control point at Babelsberg, oppsite Helstedt. No reason for this was known at the time of the report being made.

So for all the attempts to remove tension in the danger spots that exist between the “Iron Curtain” countries and the West, such incidents keep arising and contribute towards the stagnation of progress in the talks, and suspicions are engendered in communist minds by Western preparations. Yes, and this mistrust is manifest on the borders of nations even while their leaders meent at the conference tables ! Even the Eastern and Western Germans bitterly mistrust each other. The East German press has complained about Western Germany arranging the Federal Presidential electoral assembly in West Berlin. It stated that the election of the Federal President there was a provocative act, which underlines the need to “normalise” the status of the city. (The meaning of the Eastern

German definition of normalisation of the city is of course quite different from the Federal German conception of what normalisation should be). In Rostock the Deputy Prime Minister of Eastern Germany said that the members of the West German Parliament had no business in Berlin and that the attitude of the East German Government towards the presidential election would subsequently be made plain.

The Federal Chancellor on the other hand has sent messages to the Governments of Britain, France and the United States, thanking them for having represented the interest of Germany with such determination and unanimity at the Foreign Minister's Conference in Geneva. He expressed the appreciation and gratitude of the German people and said that he is convinced that the co-operation of the Western Powers will be carried a stage further at the second Geneva Conference, which is due to begin on July 13th.

At a Rally in Cologne, he also spoke in similar terms and added that the free and democratic Federal Republic had rejected all thought of war or aggression, but its government would not recognise the loss of the eastern provinces "without a peace treaty."

This is the position prior to the second Geneva Conference towards which the minds of men are looking for a solution. They are wondering whether they will find a way out from this maze at this subsequent meeting. But the words of the Lord Jesus Christ are clear.

"Upon the earth distress of nations, WITH PERPLEXITY."

The present complex situation in international relations is a fulfillment of those words and in their fulfillment the clarion call of Christ to prepare for His coming is heard, for when He gave this sign He added—

"Then shall they see the Son of Man coming in a cloud with power and great glory."

D.L.

## News from the Ecclesias

**Eden, New York,** Grange Hall Church Street. Sundays: Breaking of Bread 11.45 a.m. Sunday School 10.30 a.m. Revelation Study 2.30 p.m. Bible Class, midweek, Forestville, Hamburg and Buffalo.

A follow up lecture will be delivered, God Willing, in Kenmore, New York, on Tuesday, July 28. Subject :“ THE BIBLE—Miraculous in its Origin, Preservation and Circulation.”

It is planned to hold the Sunday School Outing on Saturday, August 29.

By now Sister Glenn should have returned to Eden, feeling that a mutual benefit has been the result of the month's sojourn with those of like-precious faith in England, Ireland and Wales.

It is a wondrous foretaste of the time when, if faithful, companionship will be eternal, and arduous travel and labour will not be needed to achieve it.

J.A.DeF.

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### IRELAND, Co. Down

We were gladdened and greatly helped by the company of Bro. and Sister Butterfield and Sisters Glenn and Crossley on the weekend of July 11th, also at the Table on Sunday morning. Sister Glenn's message to the brethren and sisters from those in America increased our feeling of resemblance to what an outpost of the early church must have been, and we return their greeting and love in the Truth and also to all in Great Britain.

We pray that God will grant us strength and growth in the Spirit.

J.P.

## THE REMNANT

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**Manchester.** Memorial Hall, Albert Square, Manchester. Sundays:  
Breaking of Bread 11.30 a.m. Lecture 3.15 p.m. Thursdays  
7.15 p.m. at Onward Hall, Deansgate. Law of Moses  
Class: Second Saturday each month at 3.30 p.m.

Arrangements are in hand for the Fraternal Gathering to be held in the Memorial Hall, Albert Square, Manchester on Monday, August 3rd. Subject: "Patience—Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." A cordial invitation is extended to all brethren and sisters.

Sister Glenn from the U.S.A. has been with us for about four weeks, and a most helpful and enjoyable time has been spent together. Her departure from Manchester Airport on July 20th was witnessed by many brethren and sisters, and all wished her God speed, and that she would convey loving greeting to all in the States.

W.V.B.

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**Nottingham** (late Beeston). Meadow's Community Centre, Kirkwhite Street (Queen's Drive end), Nottingham. Sundays:  
Breaking of Bread 11.0 a.m., Bible Class 2.15 p.m.  
Thursday: People's Hall, 7.45 p.m. Eureka & Exhortation alternately.

We are grateful to the Father for allowing us the company of Sister D. Glenn, so that although the stay was short, the contact once more with those across the oceans strengthens the bond between us.

We look forward now to the Fraternal Gathering at Manchester on August 3rd.

H.J.S.

**Pentrip**, Black Rock, Portmadoc. Breaking of Bread, Sundays 11.30 a.m. Eureka Class Thursdays, 7.30 p.m.

We were pleased to have visitors in June from Manchester—Sisters Slaney, Pulman, Francis and Harrison also Sister Glenn from U.S.A., this being her first visit to Black Rock.

We appreciated the opportunities of meeting together in the evenings and felt to have experienced a very encouraging and uplifting time.

We were pleased to have the help of Brother Pulman on Sunday, June 28th.

The care of our Father is gratefully acknowledged and we look forward to more visitors and to the work which is planned in Portmadoc for July 28th. It is encouraging to hear of the Lightstand in Ireland.

per J.S.

