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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

I WILL MAKE KNOWN MY WORDS UNTO YOU

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

“And gave them a charge”

**E**ACH time we read of the work given to Moses, that of bringing Israel out of Egypt, we marvel at the difficulties he faced. He often must have felt overwhelmed by the magnitude of the task, often hindered by Israel's lack of faith, hindered, too, by his own lack of strength, and fighting constantly against his flesh which must have cried out at times. He was a man of faith, and “meek above all the men which were upon the face of the earth.” (Numbers 12 : 3). In this meekness he was subject to God, looked to Him for strength and guidance. But can we imagine ourselves in Moses' place? How often we would cry out, “I can't do it—it is too much!” He, too, being flesh, must often have felt the same way. Yet, he had been given the work by an all-wise Father who knows each of His children's capacity.

We read of this work in Exodus 6 : 13 . . .

“And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.”

A grave responsibility, a great work—far too great except for the help which we know was given on many occasions from above.

Brethren and sisters, are we not also given a charge, a responsibility, and a work according to our ability—a charge which may seem light in comparison to that given Moses, but a requirement each of us must measure up to if we are to please and honour our Father. The word “charge” is also used as command, commandment, to appoint or to send a messenger.

God has given a charge, a command to all of His creatures who being in covenant relationship with Him, seek to obey and honour Him. We read in II. Kings 17 : 35-36, as God speaks of Israel, “With whom the Lord had made a covenant, and charged them, saying, Ye shall not fear other gods . . . but the Lord . . . him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.”

With blessing of a covenant, there is also a charge, a responsibility. Today we, as Israel, are under a covenant and so also are charged to fear, honour, and obey God. It is not easy, for the struggle is endless, battle against the flesh which instinctively rebels against commands.

All who are striving to be of the Spirit, experience this torment within. We can be helped by David, who knew a lifetime of conflict, but found the strength he needed.

“As for me, I will call upon God; and the Lord shall save me. Evening and morning and at noon, will I pray and cry aloud: and he shall hear my voice.” (Psalm 55 : 16, 17).

Can our spirit be like this, brethren and sisters ? So aware of the struggle and so fearful, that our prayer is constant before God ? David’s help, then, can be ours, and a peace found even amidst great trial.

“He hath delivered my soul in peace from the battle that was against me: for there were many with me.”

Abundant deliverance is ours from the source of all strength. “There were many with me.” Yes, there are many with those striving to keep the charge. In a very immediate and practical sense, there are brethren and sisters to help. How comforting the companionship, the fellowship of the hand reaching out to help, to pull along in the way of light. There are others close, too; the Lord Jesus, who knows all the weakness of our flesh, having experienced the same Himself, who knows, too, the struggle, the constant warfare, and is ever ready to help through the angels that encamp round about those that fear the Lord.

### **“There be more with us”**

We have many encouraging examples of faithful men who have been helped when the struggle seemed overwhelming. In II. Chronicles 32, we read of Hezekiah, threatened by the might of Assyria, with Jerusalem in danger of attack by Sennacherib. How great and difficult his responsibility to stand fast and to show his faith. Let us read his words and find in them his strength, given of the Spirit (verses 7 and 8) . . .

“Be strong and courageous, be not afraid nor dismayed . . . for there be more with us than with him. With him is an arm of flesh; but with us is the Lord our God to help us and to fight our battles.”

What a bulwark for his people, and for us ! What was the result? "The people rested themselves upon the words of Hezekiah." Rested—to lean upon, to take hold of. Can we rest upon the words of the Spirit, the spirit of faithful men like Hezekiah, so we, too, may be strong and courageous in the face of overwhelming odds ?

Paul, too, gives help in this same spirit in Romans 8 : 31. "What shall we then say to these things? If God be for us, who can be against us?" Indeed, who can stand against the power of our God, who has made Himself strong for those that fear and love Him. But how quickly and how often we forget this, and so know fear. Do let us strive to make our reaction like those of whom we read in Psalm 55 : 22—

"Cast thy burden upon the Lord and he shall sustain thee: he shall never suffer the righteous to be moved."

Let us, brethren and sisters, learn by experience to cast our burden upon the Lord, turning to Him for strength to fight the battle, to keep the charge. This at the first is not easy. It requires submission, ceasing to resist and struggle against His Spirit's guidance. It requires a relaxing of mind and spirit because we are determined to accept that guidance and overruling care in all our ways. A burden we find means something given—God-given to prove our faith. The words of the Lord Jesus come to mind, enabling us to know the Spirit's way.

"Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matthew 11 : 28-29).

How could the Lord Jesus say that His burden was light ? He who carried the greatest charge of all; He who overcame and got the victory over sin and death ? Was not His mind to cast His burden upon the Lord—to pray for strength, help and guidance in His struggle to overcome ? Without God's help, without trust and confidence in that help, He could not have prevailed. How often Jesus wept over the trials He faced, how much His flesh must have rebelled at the fearful testings before Him; but He never failed. Can we then, brethren and sisters, as we face trials, grievous to us because they require the crucifying of the flesh, turn to the source

of all strength, our Father, who is merciful and gracious— We must cast our burdens upon the Lord, for only He knows how much we need help. We read in Psalm 56 : 8, of His knowledge of those who are striving to overcome.

“Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book ?”

He does know our wanderings, our failures, our sorrows, for He has given them; they often bring tears. How comforting, brethren and sisters, to know that these tears in a figure are as kept in a bottle, kept in remembrance, evidence of our desire to please Him. David asks, “Are they (the tears) not in thy book?” Written in the book of remembrance, waiting for the Judgment. Dare we then begrudge the tears, should we seek to avoid them, or complain when we are brought to weeping under His hand. Do we not need to remember the words of the Psalm of ascent, of going up to Zion—

“They that sow in tears shall reap in joy.” (Psalm 126 : 5).

Let us then, brethren and sisters, when tears are present, keep our mind, our hope fastened upon the end, the time of reaping, when the faithful’s tears will be gone in the eternal joy of companionship with Jesus and His brethren and sisters, never again to know weakness and failure.

### **“The Spirit helpeth our infirmities”**

It is the weakness of our flesh which causes the trials, the tears, and the struggle. It is these infirmities, then, that we are charged to overcome, following the example of the Lord Jesus and all the faithful witnesses since the beginning of the Creation. All have known the help of His Spirit. We today may know it well, if our desire to overcome is sincere and humble. Paul helps us in Romans 8 : 26, 27 promising . . .

“Likewise the Spirit helpeth in our infirmities: for we know not what we should pray for as we ought. But the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.”

Jesus knew all the weaknesses of the flesh, all its infirmities, and so can enter our struggles, can make intercessions for our weaknesses. We know not what we should pray for left to ourselves; we would likely ask that trials be removed. If they were, where would the tears be that God would put in His bottle, to keep in remembrance ?

Can we profit by Paul's experience as recorded for us II. Corinthians chapter 12 : 7-10, where he said, "Lest I should be exalted . . . there was given to me a thorn in the flesh . . ." A trial, a cause for sorrow of tears.

"For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me . . . for when I am weak, then am I strong."

So let us, brethren and sisters, freely acknowledge this weakness, our own inability to keep the charge, and turn to God, freely, submissively every day of our lives, to ask for His help, lest our struggle to overcome be in vain.

J. A. DeF.

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### **Christendom — and others — Astray (53)**

#### **The Spirit of the Law the Spirit of Christ**

**O**NE of the greatest conceits that has afflicted mankind and captivated their minds is the notion that a falling away from the Truth of God does not of necessity involve forfeiting its blessings. It is only the Truth that can make men free, that is, free from sin which brings death, and so there can be no greater blessing than to be called to the Truth. The Apostle John says there is no lie of the Truth, and so if there is departure in any particular from the Truth its blessing must be lost. To be called to the Truth, and to remain in the Truth means life: not to be called to the Truth or to depart from the Truth means death.

Moses, instructed the brethren and sisters on this simple and all important issue, when in placing the Truth before them as seen in the commandments of the Law, he said :

“See, I have set before thee this day life and good, and death and evil.” (Deuteronomy 30 : 15).

Moses made it quite clear that there was no half way position for brethren and sisters. There are only two positions: either in the Truth or out of it. To be in the Truth necessitates being part of the One Body—undivided, for Christ is not divided.

**“The Ministration of Death—Glorious.”** (II. Corinthians 3 : 7).

The Apostle Paul speaks of the Law as being “the ministration of death” and also as “the ministration of condemnation,” which seems the opposite to glory. It would be easy to misread the Apostle Paul’s remarks in this connection, in which he makes a comparison between the Law under the Old Covenant and the Law under the New. His words could give the impression that the Law of the Old Testament was altogether inferior to that of the New. Never was the Law inferior in its spirit or teaching but only as the Apostle shows that the Law could not give life. From the foundation of the world life has only been possible in the Christ through faith.

The work of the Law was to lead a nation to Christ. Those of this nation who will be approved would realise that the Messiah would come to redeem them from the curse of the Law. How remarkable it is that the Law described as a “curse,” showing condemnation and death, can yet be described as glorious. It was glorious in that through the Law was revealed the glory of God and of the Messiah who was to come, To partake of this glory it was essential then as now to know precisely our natural estate. The Law in its various ordinances showed in a multitude of ways that the flesh to which we are all heir is only worthy of condemnation and death. The brethren and sisters in the wilderness would see each evening and morning as they looked towards the Tabernacle the burning of the flesh. Let it be remembered that these offerings were not made to please man but to please God. They were to Him the “smell of a sweet savour,” not in the sense that there was any pleasant odour, but as a welcome proof of faith in

those making the offering that they realised their unworthiness and therefore were prepared to receive in mercy the blessings of their God.

Meditation upon the manifold enactments of the Law will thrill the mind with immensity of proof and help for the brethren and sisters, which God gave that they might understand His Glory. It is never possible to glimpse the glory of God when the mind is obscured with the idea that there is some glory in the flesh. It is essential that all notions that there is such a thing as fleshly glory should be completely removed before the mind can possibly see the glory of God. It was to achieve this great work in a nation that the Law was given. Its glory was no less than the glory of God Himself, but it was a passing phase in that those living under the Law could only achieve an eternal glory through faith in the One who was to come, and who would show by His perfect life and willingness to be condemned upon the cross the righteousness of His Father.

Human minds need simple object lessons to enable the understanding to be clear, not lengthy treatises. God knew this. Hence, to show to the brethren and sisters the glory of the giver of the Law to whom they were privileged to belong a remarkable miracle was seen in the one through whom the Law was given. When Moses came down from the mount having received the Law written in tables of stone "his face shone." At first this miracle frightened the brethren and sisters . . . They were afraid to come to him, God knows how to impress lessons. Here was a simple exhibition of glory seen in the countenance of Moses, so much so, that Moses had to reassure his brethren and sisters before they would come to him, and then he had to put a veil on his face.

The light on God's countenance had irradiated Moses' face, and Moses in this way became a witness to the work of God in causing the glorious light of the Truth to shine in mortal flesh. To this end brethren and sisters who will be obedient like David to the command—"seek ye my face,"—will, with David, respond, "my heart said unto thee, Thy face, Lord, will I seek."

How wonderful are the ways of a gracious Creator towards His children in affording such a simple way of showing to them the glory of His Law and the glory which can be obtained through faith in that Law.

**The Jews—“Even to this day, when Moses is read, the veil is upon their heart.”** (II. Corinthians 3 : 15).

It must have been a spectacle to see the countenance of Moses flushed with the glory of God. It was too much for the natural eye to behold. During the time this miracle lasted Moses covered his face that he might be able to converse with his brethren and sisters. They would know without any doubt that the glory of God shone in his face. The covering of the veil would be ample proof of this. Would they be reminded by this of the glory of which this spoke?—The glory of God as seen in the Law?

At the time of the Apostle Paul when his first work was to try and convert the Jews, they certainly did not see the glory of God in the Law. He says that “their minds were blinded,” and adds, “for until this day remaineth the same veil untaken away in the reading of the Old Testament.” And further says, “But even unto this day, when Moses is read, the veil is upon their heart.”

How deplorably sad it must seem to the Almighty that His people, the Jews, to whom “were committed the oracles of God,” should fail so dreadfully. As a nation they neither see the glory of their God in the Law, nor the glory of their Messiah.

Talk to a Jew, and ask him why he is so particular in keeping certain items of the Law, such as circumcision. He will give you a superficial answer which shows that the Law is nothing more than tradition to him without there being seen any glimmer of the glory of Yahweh. All he can see in circumcision is a possible hygienic advantage. The Rabbis, too, are also so steeped in tradition that they make completely void the Law which they pretend to serve. Although clothed with vestments intended to impress, their minds and hearts are as dull as wet clay in respect of the wonders of God’s Law.

Practically all Jews make some pretence at keeping some items in the Law. Most, for instance, will celebrate the Passover much as “Christians” do the crucifixion. Again, most Jews will not partake of certain Gentile food such as that which comes from the pig which according to the Law was unclean. Even in their perversity the Jews whilst scattered throughout the world have not been allowed completely to forget the Law, because God has said that

they would be His witnesses. But witnesses to what? Merely witnesses to the existence of Yahweh?—Certainly not, but witnesses to the glory and wonder of the Law as reflecting the majesty of its giver.

It is surprising to what extent Orthodox Jews (that is the more strict) will go in their tradition. Because the Law says, "thou shalt not seethe a kid in its mother's milk" many of these Jews will not eat meat from dishes in which there has been milk. The writer remembers that when a Jew had a house built he insisted there should be two sinks in the kitchen; one for washing up dishes in which there had been meat and the other for washing dishes which had contained milk. Asked why he had gone to this expense and inconvenience he quoted the above command of the Law. When explanation was requested none was forthcoming. To what ridiculous extent tradition will lead a people in apostasy.

Doubtless every reader has had some experience of trying to show a Jew the beautiful wonders of his Law, that he might be led to the Christ. What a sad and unrewarding effort this is. The Apostle shows the reason.

"But even unto this day, when Moses is read, the vail is upon their heart.

Nevertheless when it shall turn to the Lord, the vail shall be taken away." (II. Corinthians 3 : 15-16).

Now note carefully the latter verse. "When it,"—that is the heart—turns to the Lord, then the vail will be taken away that the glory of God might be seen in His Law. And so, however much loving labour is spent in trying to convert a Jew, the work will be of no avail until his heart turns to the Lord. Most hearts of both Jews and Gentiles are "gross", that is heavy, because they are not made "light" by the light of God. Until there is some entrance of light into the human heart, it is cumbered with all the fleshly things which not only make it heavy but "desperately wicked." Bringing a heart to the Truth is not only the work of man but the work of God, for it is only He who can open the heart to His beneficent light.

In the world at the present time there are approximately fourteen million one hundred and ninety thousand Jews. What a sad picture these present to the mind as so many of them are suffering

persecution and are in misery because they are astray from their God. Not until the Lord Jesus returns, and the work of Elijah begins with his people will there be any major conversion of this nation, which was once blessed with the presence of God, protecting them and providing for them in all their needs. Manifestly there cannot be departure from the Truth without the loss of its blessings. There could be no greater proof of this than the sorry state of the Jews throughout most of the world at the present time.

**“Christians”—“Even to this day when Moses is read the veil is upon their heart.”** (II. Corinthians 3 : 15).

There are many more millions of “Christians” than Jews. Roman Catholics number something like five hundred and twenty seven millions, Anglicans about fifty millions, Presbyterians approximately forty seven millions. Truth, however, has never been settled by majorities. Generally the reverse has been the case with truth in the minority, and often in a very small minority indeed. Numbers like millions impress the human mind, But, “ten million circles never made a square.”

While this multitude of “Christians” powerful by their numbers, generally condemn the Jew, especially for his betrayal of Christ, are they really any better? They claim to serve the Christ which the Jew had never known. They avow belief in both the Old Testament and the New. But what a pretence all this is when their teaching and life are considered. It is impossible for the life of a people to be in harmony with God unless they understand His Word. There can be no understanding of the New Testament without a sincere belief of the Old. While “Christians” claim to believe the Old Testament it is manifest by many things they say that they deride many parts. How can such a people see the glory of God in the Law of Moses? And, as Jesus says, if they believe not his (Moses’) writings how shall they believe Christ’s words. Just as the Spirit of the Law is linked with the Spirit of Christ, so the glory of Christ is the glory of the Law. What prevents the many millions of Christendom from seeing this great glory? Again, the answer of the Apostle is appropriate. Not until the heart of any “Christian” turns to the Lord will the veil over that heart which prevents the glory of it being seen, be taken away.

Why, the question might be asked, are so many people called "Christians" unable to see this glory? Simply because they are astray. Christendom is astray. Careful consideration of the Apostle's help shows that until the heart of any "Christian" turns to the Lord there is no possibility of him seeing the glory of God in the Law, and if he cannot see this glory he will never discover the true power of the glory that is in Christ.

What of the "others"? Those who once had the Truth? Like the "Christians" they say they believe in the Word of God. They are careful to state that the Scriptures are wholly inspired by God. Let those who belong to the "others" who are reading these articles ask themselves this simple question—"Do they see the unsurpassable glory of God in the Law—in every item of the Law?" If not, may the reason of the Apostle Paul be commended to them . . .

( . . . to be continued).

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## **"I will make known my words unto you"**

(Proverbs 1 : 23).

**W**HOSE words—God's words spoken by Solomon, the son of David, whose heart God had filled with wisdom, and because of them he was the wisest man that ever lived and he says—

"But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." (Proverbs 1 : 33).

"My son, if thou wilt receive my words, and hide my commandments with thee."

"For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding."

"But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." (Proverbs 2 : 1-6 and 22).

"Be not wise in thine own eyes: fear the Lord, and depart from evil." (Proverbs 3 : 7).

Is it not remarkable that of all the fear that men have today, this fear, the fear of the Lord, is the one fear that they don't have. And what is this fear, the fear of God, surely it is not with the sense of one being afraid, but a fear of breaking a commandment of God and thereby incurring divine displeasure.

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And if we do have this fear of God, we can be assured of His protection when those things of which the Lord Jesus foretells come to pass. When men's hearts are failing them for fear and for looking after those things which are coming on the earth.

“Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.” (Luke 21 : 26).

“Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

“Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

“There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

“Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

“With long life will I satisfy him, and shew him my salvation.”  
(Psalm 91 : 5, 6, 10, 14 and 16).

We perhaps all remember the last war and how real then the terror by night could be. Families were huddled together in shelters in fear of their lives, and yet the trouble that is yet to come will be on a far greater scale. For never in the history of man has he invented a weapon of destruction which he has not used.

We remember the Scripture, Daniel 12 : 4—

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”

In the latter days, knowledge shall be increased, and reflect—

1900—Boer War. Rifles.

1914—Rifle had developed into a machine gun—ended with tanks and explosive.

1939—TNT, more destruction bigger bombs ended with the Atom Bomb.

Now we see the development of the H-Bomb, that brings to life the words of the Lord Jesus in Matthew 24 : 22—

“And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.”

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Here is hope, by the intervention of God Himself, in sending the Lord Jesus to destroy the wicked, and to deliver the wise, those who have followed the Lord Jesus and taken heed—He says in Mark 13 : 23—

“But take ye heed: behold I have foretold you all things.”

All things. And so we consider the sign, fear in each home and family, the nations specially in the Middle East around Israel (God’s land), all taking up their places as decreed by God. (Though they are not aware of it) to receive destruction at the hand of the Lord Jesus.

Men of themselves cannot solve this colossal problem, the answer is in the return of the Lord Jesus who will put down the evil and wicked reign of men, and rule the world from Jerusalem in righteousness (Psalm 2 : 8).

The Prophet Isaiah, tells us why men cannot solve this problem at Chapter 29 : 13—

“Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men.”

In conclusion, perhaps the fear of men which is in every family and home can be classed into two or three . . . .

Fear in those things coming to pass concerning the H-Bomb—fear in the Russian Colossus (Daniel) King of the North, and three, there is a fear tugging at the hearts of men and women—the fear of death, chiefly because they do not know what really happens at death. And yet the Book which contains ALL the answers to these fears is neglected, disregarded and discounted. This Book comes to life more and more as each day goes by.

The Lord Jesus foretold the signs of present World fear, the signs are unmistakable, and why did He foretell them?

Surely for the benefit of those living at the time of the end, to those who would hear, to give encouragement and hope, for it is to these and these only that these words of the Lord Jesus are addressed.

“When these things begin to come to pass then look up, and lift up your heads for your redemption draweth nigh.”

J.S.

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

“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

“And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”

(Revelation 13 : 16-17).

**D**R. THOMAS writing in the last century about the above quotation observed that in history instances of such situation having developed are apparent. For example it is recorded in his works that—

“Pope Martin V., in his bull set out after the Council of Constance, commands in like manner that ‘they permit not the heretics to have houses in their districts, or enter into contracts, or carry on commerce or enjoy the comforts of humanity with Christians.’”

This aspect of the vision of The Revelation however was not fulfilled at that time, though what took place may have been a preliminary shadowy fulfillment. The book of The Revelation concerns the time when Christ will be REVEALED in the earth once again. This is evident in the words—

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.” (Revelation 1 : 7).

Is there a trend in the direction of a curtailing of the freedom to buy or sell at the present time, which points to the approach of a time when the prophecy will be finally fulfilled?

There does seem to be some indications, especially in Western trade circles, that such an outcome is approaching. Already many small trades are being forced out of business by the competition of big combines or the nationalised industries. In some instances small firms are having to associate in groups to survive. But over this situation the shadow of a much greater amalgamation looms!

Hardly a day passes without some reference in the press to the European Common Market that has developed, and of its effect upon Britain or of the need for Britain to join the European Community. The success of E.E.C. so far is sufficient to influence greatly the obvious desire of the British Government to participate. In the four years since the treaty of Rome came into operation industrial output in the six member countries has risen by 3 per cent and the gross product by 21 per cent. The United Nations statistical office has disclosed that these countries boosted their share of world exports to 23 per cent in 1960, that is up 4 per cent from their 1938 pre-war level.

Britain however and other countries in Europe not yet associated in E.E.C. are losing ground in the export trade. The exports of the Outer Seven countries, including Britain, who belong to the rival Free Trade Area dropped to 14 per cent of the world total in 1960, from 15 per cent in 1959 and 18 per cent in 1938.

Such a trend cannot be overlooked by the British Government, as also the fact that the Common Market countries internally have increased their trade with one another already by 25 per cent. Britain's unfavourable trade balance improved between 1951 and 1959 but in 1960 the deficit increased again. All this has led the British Government towards the abandoning of their centuries old tradition of standing aside from Europe, which policy in the past was aided by the British geographical position. As one newspaper report puts it—

“It becomes increasingly evident that the Government is working all-out to secure Britain's entry into the community.”

At a Western European Union ministerial meeting recently in London a member of the British Government said—

“We shall be anxious to be able to join the political union at the same time as we join the European Economic Community.”

The mention of a political union is very significant, for the beast described in the book of Revelation is the symbol of a politico-

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religious amalgamation of countries, and the head or centre of such a scheme is described as the "seven hilled city" as follows—

"And here is the mind which hath wisdom. The seven heads (of the beast) are seven mountains, on which the woman sitteth." (Revelation 17 : 9).

But Britain is not the only one interested in E.E.C. A Research Fellow of Nuffield College, Oxford writes about the situation in this way :

"Those who interpret the Community as simply a strut in the Western Alliance have thus basically misunderstood its significance. The Community has not so much built a new block of its own in the old balance of power game as pioneered a new approach designed to transcend international power politics as such.

"The Community method has begun its snowball effect within the Six, and now is proving geographically extendable as well. Before the Six had travelled one third of the way to a Common Market, eight or nine other European countries decided they must join or associate with it: three months after the British Government's decision, President Kennedy called for a U.S. Partnership; and the African associates are now negotiating hard to preserve and extend their ties with the Community. The Community should be well able to meet this challenge: politicians, economists, and civil servants, having once gone beyond their purely national loyalties and national blinkers of thinking, are already finding it far easier to make the transition from a short-run European to a world point of view: there is every reason to hope that electorates in due course will follow suit."

How significant these remarks are in the light of what the book of Revelation declares !

"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast saying, Who is like unto the beast? Who is able to make war with him?— and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Revelation 13 : 4 and 8).

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These words reveal that E.E.C. or whatever comes in its train will develop beyond a European aspect; in fact the confederacy will become world wide and will oppose Christ when He is revealed!

But to return to the economic effect of E.E.C. evident at the present time. The aid extended by The Community to under developed areas is impressive, and will have its recompense in favourable support that will no doubt be seen later. The total contributions in gifts and loans of the United States and of Britain have both diminished over a period while in the same period the contribution of the Six rose remarkably to a sum not a long way below the United States total. All these details are indicative of a development of which the spirit foretold 19 hundred years ago!

The National Chamber of Trade has been favourable in its remarks about Britain's proposed entry. The view from that quarter is that British standards of living could be improved and that the effect upon retailers would probably be beneficial. A Scottish High Court Judge uttered some very significant remarks at another conference. He said that the treaty of Rome provided for "the approximation by member States of their municipal laws to the extent necessary for the functioning of the Common Market." Commenting on this he said that this "is a very pregnant phrase indeed and contains the seed of revolutionary changes in the domestic laws of every country which became a signatory to that treaty and a member of the Community." Company law, retail price, maintenance agreements and discrimination among customers would be affected. As he continued his speech he asked the question, "What, indeed, is to be union structure if such association as may happen within the next 12 months or so takes place? Are unions to become bigger?

... Obviously these provisions are bound to have some, and possibly a major effect upon the careful structure which we have built up over generations."

If the scales need to be tipped before Britain becomes allied with E.E.C. in such a revolutionary way, the one who will tip the scales is the United States. It has been reported on the highest authority that the present U.S. Administration would regard the failure of Britain to join the Common Market as a "catastrophe."

## THE REMNANT

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Britain's entry it is stated would enable the U.S. to enter an effective partnership with the E.E.C. which would add up to the colossal total of 80 per cent of the world's trade in many things! The U.S.A. however does not intend to intervene in British E.E.C. negotiations; but believes that there must be a gradual attrition of national sovereignty if the Atlantic community is to make its full contribution to a new world condition.

At the present time the U.S.A. is being careful to avoid any premature discussion of the political institutions that will emerge as the movement towards economic unity takes shape; they are concerned for the present only in the economic unity of Europe and its partnership with the U.S.A.—and to allow future events to mould the political decisions which they believe one day will have to be made!

All these views and policies add up to a very great sign indeed of Christ's coming! the words of the scripture once again come to mind where the beast is depicted as being supported by many waters—

“The waters which thou sawest, where the whore sitteth, are people and multitudes and nations and tongues.”

(Revelation 17 : 15).

Even Israel at the present time seeks a link with the Common Market! As for the attitude of the papacy in Rome towards Jews, they have been told they can attend the forthcoming Ecumenical Council as observers!

Yes, as recorded in the scriptures of truth, the time is approaching when “all the world will wonder after the beast.” (Rev. 13 : 3). Even Russia will change its attitude for the “Red Dragon” will eventually give its power unto the beast. The British Prime Minister speaking recently, though he did not realise it, expressed thoughts which the scriptures make clear will be realised. There were signs of a significant change of character and attitude of ordinary people in Russia was his view. Eventually, he felt, the ordinary peoples of that vast area, encouraged by higher standards of material life would again turn to religion.

Pseudo counterfeit religion it may be called. The forthcoming Ecumenical Council and the looking to it by great religious leaders is a pointer to the coming of a great rise to power of such a religion. It will then take the reins to control the beast and the people that have signed The Treaty of Rome.

But all this power and all the alliances of men will eventually disappear, for they "shall make war with the Lamb, and the Lamb shall overcome them." (Revelation 17 : 14).

Meanwhile there is a great consolation for the people of God, as the threat to livelihood approaches . . .

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

(Psalm 37 : 35).

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### News from the Ecclesias

**Eden, New York.** Grange Hall, Church Street. Sundays: Breaking of Bread 11.45. Sunday School 10.30 a.m. Revelation Study 2.0 p.m. Bible Classes: Midweek, Forestville, Hamburg and Buffalo.

Gratefully received was the message of comfort and fellowship from the Manchester Fraternal Gathering, at which most of our brethren and sisters were assembled. Privileged indeed are those who can meet face-to-face, and receive the exhortations in the atmosphere created by being in tune with the Spirit, hedged in from the world. Those who cannot, strive to participate by a reaching out in faith.

Our Father's business continues to keep us very busy in both ministering to needs and witnessing to The Truth.

J.A.DeF.

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

We have been grateful for the company and help of Brother and Sister Butterfield and Sister Beryl on April 30th and May 6th—the first visitors of the season.

As difficulties arise and are overcome—we value the blessing of having brethren and sisters to help both naturally and spiritually.

These helps afford much encouragement to keep in the way of life, as we realise the great kindness of our God. We value this more as time goes by, and trust we may be able to help others in their needs as we have opportunity.

per J.S.

**Nottingham.** 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., Thursdays: People's Hall, 7.45 p.m., Eureka and Exhortation alternately.

The gathering at Manchester proved to be a happy and helpful time together.

We now remind the brethren and sisters of the dates of our Fraternal at Nottingham. Saturday, June 9th and Saturday, September 29th. A cordial invitation is extended to all.

We thank Bro. J. Smith for his labours with us at the Table of the Lord.

H.J.S.

**Manchester.** Memorial Hall, Albert Square, Manchester. Sundays: Breaking of Bread 11.30 a.m. Lecture 3.15 p.m. Thursdays: 7-15 p.m. Onward Hall, Deansgate. Law of Moses Class: Third Saturday each month at 3.45 p.m.

Several letters have arrived too late for answering in this issue. It is hoped to deal with these in the next magazine.

The news of Sister Barlow's death arrived too late to include in the U.S.A. news. Even though her span of life was long, for she was born in the year that Brother Thomas died, we are reminded of the fleeting character of present existence. She now rests awaiting the call to the Judgment Seat of Christ, who "will judge every man according as his works have been."

In the meantime the shaking must take place as the time is short. Every heart must be proved whether correction will be received.

Will the brethren and sisters please note that the Sunday School Outing has been altered to Saturday, July 28th.

W.V.B.