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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**  
**"BLESS THE LORD, O MY SOUL"**

This week we have read of David's mind and heart concerning his God in Psalms 103 and 104. Both of these "pruned" songs begin with: "Bless the LORD, O my soul." These words reflect his desire to kneel in submission, giving praise and recognition with thanksgiving to the Lord. We all endeavour to bless the Almighty in our mind for His many benefits, recognizing that without His endless mercy and grace, we are without hope, dying creatures, passing our given time on the earth and returning finally to the dust. Should we not carefully meditate upon David's heart-felt words and thereby be moved to more fully and truly bless His Name? He said:

"Bless the LORD, O my soul: and all that is within me, bless his holy name." Psalm 103:1.

These words are in one of the anthems we sing, as we meet here to give glory and honor to Him. How can we, Brethren and Sisters, better bless our Lord in sincerity and acceptability? To bless is in part acknowledging His graciousness in revealing to us His plan and hopes for our eternal life. David continues:

". . . and forget not all his benefits:" Psalm 103:2.

He bestows upon His people all good things. Do we perceive these? This Psalm reminds us of his merciful bounties:

"Who forgiveth all thine iniquities, . . . " Psalm 103:3.

Essential to our spiritual health is His forgiveness. It was sin which brought death in the beginning. Without His pardon we would remain in that hopeless state with no power to please Him and to know deliverance. Leviticus instructs concerning the sin offering for all of Israel: for the priest, the ruler, the whole congregation and for the common people. All men sin, all need forgiveness. All of Israel had the hope of atonement for their failures which, when faithfully offered, speaks of the blood of the Lamb which can wash away sin, if we are joined to Him in desire to glorify God, struggling to keep our vow to do His will. As we perceive God's love and provision, do we in our hearts kneel—yielding, honoring, thanking our Father? In this are we not blessing His Name?

Further David reminds of God:

". . . who healeth all thy diseases;" Psalm 103:3.

Disease—lack of health and its “ease”—weakens, saps strength, and if not healed, ultimately leads to death. The Almighty, our Physician, is able to heal, make whole, give ease and strength according to His will. We think of King Hezekiah who suffered a life-threatening disease, but when he besought earnestly that God would heal, he was granted health and a fifteen-year extension of his life. In response to such mercy he blessed his God in wonder:

“What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years. . . .”  
Isaiah 38:15.

The king promised to go softly, gently, carefully, acknowledging, in a sense, that he was living on borrowed time—a great benefit granted by the Almighty. This grateful and humbled spirit blessed his God:

“The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.”  
Isaiah 38:20.

What joy he knew then! In spite of this determination, he failed in continuing to go softly. A bit later he boasted of his possessions and accomplishments to the ambassadors from Babylon, forgetting that all these benefits were from the Almighty, along with the fifteen years of extended life.

In contrast we think of Paul who was plagued by “a thorn in the flesh”. Three times he pleaded that God might heal him. The Lord’s answer was:

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

Paul valued God’s blessing, and his response was:

“ . . . Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”  
II Corinthians 12:9.

Did not this acceptance indeed bless the Lord as he yielded so willingly? We face trials, sorrows, diseases, sometimes true “thorns” in our flesh. The Lord can and does help; we feel His healing of our infirmities. But He also requires that we, on occasion, accept His will and endure, whereby we may also “bless” His name.

Recognition is shown by David as he tells us that God:

“ . . . redeemeth thy life from destruction; . . . ”

Psalm 103:4.

Our Father's mercy can cause us to be saved from the grave—the pit to which all flesh is destined. To those who strive earnestly to bless the Lord by loving obedience and recognition, there is the sure promise of redemption, the ransom from destruction through Jesus Christ, the perfect sacrifice. What greater gift can be bestowed on man by a loving Father than this wondrous deliverance of His children from death?

Our brother continues, speaking of God:

“ . . . who crowneth thee with lovingkindness and tender mercies; ”

Psalm 103:4.

To crown tells us much. It is a compassing about, as David in another Psalm wrote:

“For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.”

Psalm 5:12.

What mercy we are shown here as David was thus blessed! Surrounded by great benefits, his heart's desire was to kneel before God in utter submission and thanksgiving. Revealing joy and gratitude he wrote further of the Lord:

“Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.”

Psalm 103:5.

Can youth be renewed? Only if God wishes. Isaiah helps us to perceive this:

“He giveth power to the faint; and to them that have no might he increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”

Isaiah 40:29-31.

As we grow in years, our strength gradually weakens, our physical capabilities diminish; yet, even in such circumstances, the Lord's promise is of a renewal beyond our comprehension if we

will only wait upon Him, patiently resting in the promise of a wondrous change when Jesus returns.

What blessings God pours forth to His people—those who respond to His out-reaching love and mercy! David's response was:

"O come, let us worship and bow down: let us kneel (bless) before the LORD our maker." Psalm 95:6.

The Almighty will accomplish His purpose as all the earth, being cleansed, will ultimately be in subjection to Him. David looking with hope to that promised kingdom exclaimed:

"The LORD hath prepared his throne in the heavens: and his kingdom ruleth over all.  
Bless the LORD, ye his angels, . . .  
Bless ye the LORD, all ye his hosts . . .  
Bless the LORD, all his works in all places of his dominion:  
bless the LORD, O my soul." Psalm 103:19-22.

In the 104th Psalm, our brother continues thinking of the beauties and wonders of God's creation, seeing in them the work of an Almighty hand. In doing so, he was moved to exclaim:

"I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.  
My meditation of him shall be sweet: I will be glad in the LORD.  
Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul, Praise ye the LORD." Psalm 104:33-35.

How pleasing to the Almighty was David's praise as he bowed in subjection, singing to the LORD even in the midst of affliction and trial. Indeed his mind was clear:

"It is good for me that I have been afflicted; that I might learn thy statutes." Psalm 119:71.

We too have faced and will further face affliction and trial; yet, we can be helped to gladly endure, trusting in God, kneeling before Him, and bringing to mind His words through the prophet Isaiah:

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.  
I have sworn by myself, the word is gone out of my mouth

in righteousness, and shall not return, That unto me every knee shall bow (bless) and every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory.”  
Isaiah 45:22-25.

All the earth shall bless the Lord when His unfailing purpose has come to pass! We have the most precious hope of being included in that fulfilled word, as His people, the sheep of His pasture, who, as Christ’s saints, will bless the mighty Lord in perfection for eternity.

Let us unite in spirit with David as he poured forth his grateful mind in the 134th Psalm, a song of ascent—of going up to Zion, rejoicing in that perfection which is to be eternal:

“Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD. Lift up your hands in the sanctuary, and bless the LORD. The LORD that made heaven and earth bless thee out of Zion.”  
Psalm 134:1-3.

*J.A.DeF.*

PSALM 117

“O Praise the LORD, all ye nations: praise him, all ye people.  
For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.”  
Psalm 117

Reading Psalm 117 in our daily portions, we cannot help but be impressed by its helpful spiritual instruction contained in two short verses. David in writing this Psalm, focuses our attention upon the merciful kindness of the Almighty who has provided an enduring hope for His people:

“O Praise the LORD, all ye nations: praise him, all ye people.”  
Psalm 117:1.

David is not referring here to his own time, for as today, there have only been a few out of each generation who acknowledge Him, and even fewer who praise Him with their obedience. However in this Psalm, David’s mind projects forward to the accomplishment of God’s purpose, looking in hope to the time when, in the Kingdom, His praise will be universal. That day will come as the Scriptures have prophesied, when all nations will praise and give glory to the God of Israel, when His word and law will be broadcast everywhere and His Truth recognized by all that willingly receive it.

Why should mankind be so blessed?

“For his merciful kindness is great towards us: and the truth of the LORD endureth for ever. Praise ye the LORD.”  
Psalm 117:2.

In His merciful kindness He created man in His own image, giving His word that were he obedient he might live. Through failure to keep that word, man became a dying creature, but in His merciful kindness, God provided a means of covering for trespass, and a new hope for life through the shedding of blood. We as Gentiles, have been shown a measure of that merciful kindness through adoption into the family of God—a grafting into Israel of the Spirit, and thereby heirs of the promises given to Abraham, Isaac and Jacob.

Paul used this Psalm to teach his Roman brethren, who as Gentiles were now part of that hope:

“Now I say that Jesus Christ was a minister of the circumcision (Jews) for the truth of God, to confirm the promises made unto the fathers:

And that the Gentiles might glorify God for his mercy: as it is written, for this cause I will confess to thee among the Gentiles, and sing unto thy name.

And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.”

Romans 15:8-11.

Long before the birth of Christ, the prophet Isaiah taught of this hope being offered to the Gentiles speaking of Jesus as the Branch:

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”

Isaiah 11:1-2, 10, 12.

This speaks of the Lord Jesus' work, who as a Son of David, who sprang from Jesse's roots, became the Branch that would gather both the faithful outcasts of Israel, and the Gentiles to a glorious rest under His rulership in the kingdom age. This was the picture seen by David as he penned this 117th Psalm—so few in words yet concisely summarizing for us the merciful kindness of God who gave His Word for instruction, chose Israel as His people and extended that hope then to the Gentiles.

Revelation records John's vision of that final gathering—a time of praise to God as the marriage of the Lamb and His bride—God's people, is seen:

“And a voice came out of the throne, saying Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia: for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Revelation 19:5-8.

This, the fulfillment of David's words, ". . . the truth of the LORD endureth for ever" will be accomplished, and His Son will rule until all flesh is destroyed. Then those so graciously granted the gift of eternal life will sing, "Alleluia: for the Lord God omnipotent reigneth".

This is the wonderful hope set before us—to be part of that grateful multitude who will worship Him for eternity, freed from the hindrance of the flesh nature. Knowing the blessings of His merciful kindness in measure now, let us in spirit join with David in praise so eloquently expressed:

"Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

Let thy tender mercies come unto me, that I may live: for thy law is my delight." Psalm 119:76-77.

His law can be a delight only as we submit in patience to its guidance, rejoicing in the mercy of its presence in our lives.

M.C.S.

**PARTIAL INSPIRATION—THE TROUBLE OF 1885**

(continued)

A question to R. Roberts

“You say, “The inspiration of the New Testament is conceded (inconsistently enough, as we shall see) by those who hold loose views of the inspiration of the Old Testament.” This is pure assumption. You can find no authority in the “Exegetist” for such a statement, but rather the reverse, for bro. Ashcroft quotes a passage from Dean Alford, which relates (in the opposite sense) entirely to the New Testament.”

The “Exegetist”, of course, was one of the means for putting forward Ashcroft’s view, and of those with him, those assertions of only partial Biblical inspiration, which R. Roberts so vigorously resisted.

R. Roberts’ answer to the above

“Our “authority” lay in the fact that the article regards a New Testament endorsement of anything in the Old Testament as a proof that, that thing is true, with which every one must agree who regards the new Testament as inspired, and, therefore, reliable. If the New Testament is not inspired, how can its sanction be used to determine the inspiration of any part of the Old? We imagined that every one must believe in the inspiration of the New Testament who believes in the fulfilment of the promise that Christ left to his disciples that he would send them the Holy Spirit, to abide with them and guide them in their sayings (and, therefore, in their writings) concerning him. If the article is intended as a denial of the inspiration of the New Testament, then the matter is worse than we thought. We could see that its argument logically undermined the authority of the New Testament, as well as of the Old; but we did not suppose that this could be a deliberately intended result, in view of the use made of it as a standard by which to judge the Old Testament.”

(to be continued)

**WORLD WITHOUT END**

"Thy faithfulness is unto all generations: thou hast established the earth, and it abideth." (Psalm 119:90)

"One generation passeth away, and another generation cometh: but the earth abideth for ever."

(Ecclesiastes 1:4)

A recent astronomy report had this to say:-

"Astronomers all over the world are preparing to observe the collision between comet Shoe-maker-Levy 9 and Jupiter. The cratered surfaces of the Moon, Mercury, Mars and most planetary moons show the effects of collisions between solar system bodies.

When comet Shoe-maker-Levy 9 was discovered in March 1993, the low resolution discovery photograph showed the comet as a hazy streak. Larger telescopes resolved this streak into more than a dozen separate "nuclei", the whole looking like a string of pearls. Careful measurement of their positions over a period of months showed that the comet had become a satellite of Jupiter.

A very close approach of comet Shoe-maker-Levy 9 to Jupiter in July 1992 caused the comet to break up and change its orbit again slightly so that at the next close approach this July, the nuclei will not skim the surface but plunge into Jupiter's atmosphere - - -.

Recent Hubble space telescope pictures show at least 20 nuclei which will hit Jupiter over the period July 16-22. The impact will be on the side of the planet hidden from the Earth and Sun but Jupiter's rapid rotation (once every 10 hours) will bring the areas into view some two hours later.

Astronomers are hoping that disturbances in Jupiter's atmosphere will be observable in moderate or large telescopes, and detectable also at infrared and radio wavelengths. The large satellites of Jupiter may show changes in the light they reflect to Earth - - -. It is hoped that much will be learned about Jupiter's atmosphere and perhaps about the comet itself - - -.

The nuclei are thought to be a maximum of 4 km across but will be hitting the 140,000 km diameter Jupiter at 60 km per second and the energy released will be enormous. But then 780 million km of empty space separates us from these impacts on Jupiter's far side.

If the comet were heading for the Earth it would be a very different matter."

It is obvious from these comments that there are hazards in the high heavens, and from time to time great impacts take place. But the earth remains unscathed from devastations on the scale observed by the astronomers. This is not chance. God, through His word, witnesses that in creating the world, He created it to be inhabited. Therefore there must be a sublime purpose in His grand design, and this of course is yet to be realised. The earth, meanwhile, is being divinely protected, not to perpetuate the chaos of mans' affairs, but to ultimately realise the blessing that is promised in Jesus Christ, the Lord.

**A BIBLE CLASS**  
**"THOU HAST LED CAPTIVITY CAPTIVE"**  
(Psalm 68:18)

From the context of the 68th Psalm we see that this "pruned" song is directed to God in thanksgiving for His bounteous mercies extended to His people Israel:

"O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God."  
Psalm 68:35.

Our verse under consideration speaks of the ultimate of that mercy—the provision of escape from death through belief in the Lord Jesus Christ:

"Thou has ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them."  
Psalm 68:18.

The word "captive" as used here implies imprisoned, as one captured by the enemy in war—one conquered. This makes us think of how Paul spoke of the warfare raging within himself:

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."  
Romans 7:23.

Paul in figure was a prisoner of war, for we all fail in the battle against our sin nature—the war between flesh and spirit. When he would do what was spiritually pleasing, his flesh at times overcame him. The only One who never succumbed to sin in that struggle, was Christ. As a son of sinning Adam He was subject to the sentence of death placed upon all flesh, but the grave could not hold Him, for through perfect obedience He conquered His flesh nature, thus leading sin and death captive for all His brethren and sisters who have no means of escape from death's grip, except through His covering and mediatorship:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."  
Romans 6:23.

This is the grace of God of which this Psalm speaks—a gift bestowed by a merciful Father that there might be a means of

deliverance from death. All men are in captivity to the law of sin and death, but through the grace of God is provided an High Priest who, subject to this law, led captivity captive, becoming the doorway through which access to the Kingdom is possible:

“But now is Christ risen from the dead, and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the first fruits; afterward they that are Christ’s at his coming.”

I Corinthians 15:20-23.

Psalm 68’s title provides helpful instruction for it is dedicated to, “the chief Musician” or as this is translated, the Victor—the One who overcomes. This speaks of the perfect sacrifice of the Lord Jesus—the gift of love bestowed that all who believe on Him and struggle to make their living conform to His example can likewise become conquerors, rather than captives to death’s eternity. Paul speaks of this struggle to daily crucify the flesh’s impulses in order to overcome:

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.”

Romans 8:35-37.

In this life we are prisoners, captive to the sentence of death placed upon us because of sin, but through belief and obedience to the gospel of Jesus Christ, we have the hope of resurrection unto life—the bonds of death which hold us fast, broken forever.

M.C.S.

**"THEY CANNOT FAST"**

Mark 2:19

Jesus spoke these words concerning His disciples as the scribes and Pharisees were critical of His teaching, healing and other actions. He ate with publicans and sinners causing His critics to accuse Him of wrongdoing. To this Jesus replied:

"... They that are whole have no need of the physician, but they that are sick: I came not to all the righteous, but sinners to repentance."  
Mark 2:17.

His accusers believed themselves to be righteous and therefore felt they had no need for Jesus' works. He instructed, encouraged and healed many, including those sinners and publicans, who recognized they were spiritually and physically weak—in need of His help. The same Pharisees continued their criticism:

"... Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?"  
Mark 2:18.

Recognizing their evil motive, Jesus replied reasonably:

"... Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast."  
Mark 2:19.

In Matthew's record, Jesus spoke to these critics, asking:

"... Can the children of the bride chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast."  
Matthew 9:15.

Those (His followers) presently with the bridegroom would surely not mourn or fast, but rejoice! However, if the bridegroom were taken away, they would indeed mourn with fasting. Jesus, here speaking in a parable, likened Himself to the bridegroom, and the bridechamber to those who rejoice in His presence and in His teaching concerning the way of salvation. A little later, when He was taken away and crucified, then His disciples, desolate for a time, surely must have fasted and mourned in their loss. Jesus warned of His soon-to-come departure:

"A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father."  
John 16:16.

He further revealed that when this would come to pass, His disciples would:

“ . . . weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.”

John 16:20.

What He told them brought grief at what was to come, but He comforted them:

“And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”

John 16:22.

How heartening to them, though they did not completely understand. Jesus revealed that soon there would be a time of sorrow, of fasting and tribulation for all those who look and wait for the Savior's return, ultimately bringing to the faithful the joy of His kingdom. However, in this their present time of sackcloth witnessing, His people would be persecuted, despised and condemned by those who ignore or scoff at God's word. To all the few faithful witnesses through the years, their “now” and “today” is the time of fasting and affliction which is ordained to prove those who seek to be among those accounted faithful. These will be glad and rejoice with Jesus as His bride when He returns to judge and redeem His own. Now is our time of abstaining from those things which please self, giving pleasure and great satisfaction. Now is our time of seeking those things which are from above.

We remember in that long ago ordained feast of the day of atonement, it was a time to confess failure and to seek to be at one with God again. These feasts in Israel were to instruct in God's desire for their understanding and recognition. He warned:

“ . . . whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people.”

Leviticus 23:29.

Affliction leads to humbling, gentling and submitting—in effect, fasting or abstaining from all the things in which the flesh delights. If done with this perception, it would bring them to joy and closeness with God.

Our minds go to Anna, the prophetess, who saw Jesus as a very young child. Luke reveals that she:

“... was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.” Luke 2:37.

By this she exhibited her strong desire to draw nearer, serving God. When she saw Jesus, she rejoiced that here was the promised Son, the One who would redeem His people, and she:

“... gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.” Luke 2:38.

As she understood through the Spirit that the promises to Israel would be fulfilled through God’s provision of this child Jesus, who would be the Messiah, the longed-for bridegroom, her fastings would turn to rejoicing.

Today the bridegroom is still away; He sits at the right hand of His Father until the “day of the Lord” dawns upon the earth. As His brethren and sisters wait in hope and pray for that day, they fast from the things which gratify the flesh and nullify the work of the Spirit. They pray for the longed-for redemption to be granted in the Almighty’s mercy. Let us look to that hope in the spirit of David, as he cried out for help in his frailty and struggle to please the Almighty:

“But do thou for me, O GOD the Lord, for thy name’s sake: because thy mercy is good, deliver thou me.  
For I am poor and needy. . . .  
My knees are weak through fasting; and my flesh faileth of fatness.  
Help me, O LORD my God: O save me according to thy mercy. . . bless thou: . . . let my servant rejoice.”  
Psalm 109:21,22,24,26,28.

This long awaited time is approaching, when His servants will know rejoicing and peace. He will be upon the earth again, and He has promised of that time:

“... as long as they have the bridegroom with them, they cannot fast.” Mark 2:19.

*J.A.DeF.*

**TYPIFICATIONS OF THE LAW (By Dr. J. Thomas)**

The Temple and its furniture are the model of the True Tabernacle which the Lord builded, and not man.

- |  |                           |  |
|--|---------------------------|--|
| 1. The Altar of Sacrifice<br>The Brazen Sea  | (corresponds to the)<br>" | Sacrifice of Jesus.<br>Baptismal Bath.   |
| 2. The Golden Altar of Incense<br><br>The Golden Table of<br>Show-bread<br><br>The Golden Seven-branched<br>lamp | "<br><br>"<br>"           | Spiritual Sacrifice<br>of Prayer.<br><br>Spiritual Sacrifice of<br>breaking bread.<br>Illuminating Holy<br>Spirit.                             |
| 3. The Cherubic Veil   | "                         | Passage to Glory by<br>death and a resurrec-<br>tion as through a veil<br>suspended between<br>temporal and eternal<br>life.                   |
| 4. The Ark of the Testimony,<br>containing the law, the<br>rod that budded.                                      | (Typifies)                | Christ, the Ark of the<br>New Law, the bread of<br>heaven, and the bud-<br>ded life of men.  |
| The propitiatory or Mercy<br>Seat of the Ark.  | "                         | Jesus the propit-<br>iation for sin.   |
| The winged-four-faced Cherubim<br>between which the glory of Jehovah<br>sat enthroned over the Mercy Seat.       | "                         | The life-enlightening-<br>incarnated Logos: or<br>Jesus sitting upon His<br>throne as the Glory of<br>the Father in the King-<br>dom of Glory. |

**Signs of His Coming and of the End of the World**  
 “- - they shall not cleave one to another, even as iron is  
 not mixed with clay.” (Daniel 2:43)

At the time of writing, what was termed the European Community's Corfu Summit Meeting has taken place for the purpose of agreeing a new President for the European Commission. The Belgium political leader was the final decision of all but one nation, at that important gathering. The British Prime Minister vetoed the appointment. It really was an amazing event. So Britain believed it was right and everyone else was wrong. Naturally the Continental nations are talking about British arrogance.

At home, however, propaganda got to work through the National Press. The British Prime Minister's decision to veto the appointment was hailed as the “Corfu Success”. One headline ran, “British ‘bugle blast on march from Brussels’ praised”. The British public would have thought somewhat differently if they had been able to read the newspapers of the other nations.

When the British Leader returned to Parliament, the members of his parliamentary political party gave him a great cheer. But from among those members came a different voice, albeit in a very small minority position in that party. A former Prime Minister protested that “the reverberations from Corfu would overhang the 1996 inter-governmental conference”. He wondered whether “- - only candidates acceptable to the British Government would be agreed”. Hotheads from the Prime Minister's political party immediately responded with the cry “Yes, yes.”

Now when the present British Leader came to office in November 1990 he promised to end the conflicts with the rest of Europe, which had been a trouble to the E.E.C. during the previous administration's time. But Britain is still seen as an entity apart with an attitude very much different from the other nations of the European Union.

Of course this is a fulfilment of the unfailing divine prophecy. Men have sought for a combination of nationalities in these last times, believing that what they erect by agreement will become great and glorious. It is an “image”, as so aptly described by Daniel's prophecy. But the foundation and support of that image is shown as:-

“- - his feet part of iron and part of clay.”  
 (verse 33)

How uncertain then it all is, even though appearing glorious and tending to the Utopian. It has indeed feet of clay. And this fact is once more apparent by this surprising event of the British Leader, blocking a decision of all the other representatives of the European nations at the Corfu Summit, even though claiming to be united to Europe. Such a thing as this heralds the time so graphically described in the prophecy:-

“Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.”

(Daniel 2:34-35)

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

As guidance and blessing in our temporal circumstances is sought and experienced, we are most grateful for the overseeing care of our heavenly Father.

Continue correspondence with individual Christadelphians reveals the turmoil and controversy that is prevalent in that body, causing uncertainty and some fear in thoughtful minds. However, to date little perception of the danger in continuing to fellowship wrong doing or doctrine. Our efforts continue with any who enquire in their concern.

*J.A.DeF.*

**MANCHESTER, *Ryecroft Hall, Audenshaw.***

Sunday:	Breaking of Bread 11.00 a.m.
Thursday:	Bible Class 7.15 p.m.

We have again had requests from Ireland for our prophecy booklet. The religious interest from that part of the U.K. is quite striking when compared with a lack of response in other areas. However, it is a sad contemplation that misguided religious elements of that Province are the root of the disunity and misery there.