

THE BEREAN CHRISTADELPHIAN ECCLESIAL NEWS

A monthly magazine devoted wholly to the Berean Christadelphian Ecclesial welfare, with the object of providing Ecclesial news, exhortations, articles and information of fraternal interest to the Brotherhood. Defending the original, foundation principles upon which the Truth was uncovered from darkness and upon which the Christadelphian movement was developed. Opposed to the dogmas of papal and protestant christendom. Upholding the Truth as
Berean Christadelphians since 1923.

Vol. XVII (CII) No. 11

November, 2014

Please send Ecclesial communications to:

Bro. Fred J. Higham, 20116 McKishnie, Clinton Twp, Mich. 48035 U.S.A.

Phone: (586) 790-2156 e-mail: fhigham@gmail.com

Web Site: www.BereanEcclesialNews.com

ECCLESIAL NEWS	Milam County, Lampasas, Goldthwaite	
EXHORTATION.....	The Brightness of His Glory	364
.....	Exhortation No. 228... ..	372
SIGNS OF THE TIMES		378
THOUGHTS	Meditations—Deity's Ways No. 62.....	380
.....	A Christadelphian on the Land of Israel.....	382
ANSWERS	Being Put To The Test.....	385
.....	Decency And Order	386
.....	Letter From Dr. Thomas.....	387
BIBLE MARKING.....	The Psalms - Psalm 3	396

God Willing, The Berean Christadelphian Ecclesial News will be published monthly as an avenue of providing information of Ecclesial interest to the Brotherhood. Ecclesial news and correspondence, Fraternal Gathering notices, special activities and upbuilding exhortations are encouraged. This is an effort to upbuild and prepare us in heart and mind for the return of our Lord Jesus Christ.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

MILAM COUNTY ECCLESIA, Texas

To our Brethren and Sisters of the Household of Faith we send loving greetings from the Milam County Ecclesia.

It has been some time since our last report to the BEN Magazine from this section of the vineyard. We have had several visitors (those of like precious faith) this past year including bro. Ross Rhoades (a few times), sis Julie Rhoades, bro. Glendon Rhoades, and bro. Jesse Gustavsson from Goldthwaite, TX; bro. and sis. Jim Sommerville and Sunday School Scholar grandchildren (James, Katie, and Rachel) from Boston, MA; our bro. and sis. Dan Jackson, and bro. Terry Readman from Richard. Just before the Hye Gathering our bro. Dave and sis. Kelly and sis. Katie, and James and Rachel Sommerville from Boston visited. After the Hye Gathering our bro. Fred Higham and sis. Kay Stinchcomb from Detroit stopped by. Bro. Jerry and sis. Kitty Connolly from Lampasas; bro. and sis. Jason Carroll, sis. Sarah Tarver, and sis. Linda Carroll all of Lampasas have visited as well.

We enjoyed the words of exhortation from our bre. Jim and Jerry. With the others we had discussion of the Daily Readings. Being a small ecclesia these words of exhortation and discussions on God's Word are a great help to us all, and we truly appreciate all efforts to help make the distance in miles seem shorter. We extend an open invitation to any who may be in the area to come visit, break bread, and read with us.

It is with great joy and thanksgiving we are able to report the obedience of another of Adam's race, and welcome into fellowship **John Tarver**, husband of our sister Sarah. He was interviewed concerning the Things of the Kingdom and the Name of Jesus Christ on Sunday evening, September 21st. After a good confession of his faith and belief, he was immersed into the Saving Name of Jesus by bro. Jason Carroll. On September 28th bro. Jason consented to deliver the words of exhortation, after which we extended the Right Hand of Fellowship to our new brother John. Our prayer for bro. John is that his path may be straight, and as David extolled, that he will "*rejoice in thy salvation.*"

On behalf of the Milam County Ecclesia, with love in that Hope we share, through Jesus our Lord, your brother Bob Wolfe.

LAMPASAS ECCLESIA, Texas

Dear Brothers and Sisters greeting in the one hope.

It has been some time since we have reported news from the Lampasas ecclesia. In the past few months we have gained new members to our ecclesia Sister Lori Gustavsson transferred her membership from the Goldthwaite meeting, Bro. Jessie Gustavsson has also moved his membership to Lampasas, as he is attending school in this area. We are happy to announce that we have also gained brother John Tarver who was recently baptized into the saving name of Jesus. Brother John is the husband of our Sister Sarah Tarver, We are happy for Brother John and we know he will be a strength to Sister Sarah as they walk together in the hope of Israel.

We wish to remind everyone that our annual youth Gathering is coming up once again, it will be held Lord willing on December 27th and 28th more information can be had by contacting Brother Mike Neely. Our Sunday school will hold another picnic on October 25th at sister Carol Smith's home which are always enjoyable for all who attend.

On behalf of the Lampasas ecclesia,
Brother Lee Freeburg

GOLDTHWAITE ECCLESIA, Texas

Dear Brethren and Sisters,
Loving greetings in Christ,

The Goldthwaite Ecclesia would like to extend an invitation to attend its annual November Gathering over the Thanksgiving weekend this year.

Theme: **"Fruits of the Spirit"**

Dates: Friday, Nov 28 - Sunday, Nov 30, Lord Willing.

Location: Comanche Community Center, 100 Indian Creek Drive, Comanche, TX 76442

Meals: The Goldthwaite Ecclesia will be providing all meals

We hope that you can attend. If you have any questions, please feel free to contact any member of the ecclesia. We're looking forward to an uplifting time of study around God's word and of fellowship.

With love in the hope we share, on behalf of the Goldthwaite Ecclesia,
Bro. Len Naglieri

GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

GOLDTHWAITE GATHERING.....Nov 28-30, 2014

Bro. Len Naglieri, 2575 Highway 3381, Comanche, TX 76442, lnaglieri@gmail.com

KENYA FRATERNAL GATHERING.....Dec 10-14, 2014

Bro. Bob Bent, eyeglassman39@yahoo.com. Epa Wekati, epawekati@yahoo.com

LAMPASAS YOUTH GATHERINGDec 27-28, 2014

Bro. Mike Neely, PO Box 442, Burnett TX 78611, 254-290-5876

LAMPASAS FRATERNAL GATHERING.....June 12-14, 2015

Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX 76844, 325-451-4075

HYE FRATERNAL GATHERING.....July-19-26 2015

Bro. Mark Braune, 209 Ranger Dr., Buda, TX, 78610, 512-577-1119, markbraune@gmail.com Study, "Deuteronomy"

The BCAA

The Berean Christadelphian Audio Archives, or BCAA for short, has made available a large selection of talks on MP3 online. The address is www.bcaudioarchives.blogspot.com. Please check this link often as we will be updating with new material as much as possible.

The purpose of this site is to restore and make available lectures, exhortations, and study classes. Some of these talks are decades old and have seldom been heard.

We are always looking for tapes, and if you have some talks that you would like to share, please email Bro. Craig Kiley (craigkiley@yahoo.com) and we will be happy to transfer the talks to MP3 format and post them.

The Brightness of His Glory

The epistle to the Hebrews is an exposition of the greatest event in history, portrayed against the background which is able to give it the most significance and solemnity. It is a manifestation of the great glory and purpose of God in Christ as fully revealed in the light of 4,000 years of Mosaic revelation and preparation. Only through Moses can we properly appreciate Christ. We must follow the chain of God's purpose through the Mosaic revelation of Creation and world history.

Gradually, through Adam, Enoch, Noah, Abraham, the development of Israel, the long succession of prophet and seer, God laid the foundations of the supreme event of the ages. This is the theme of Hebrews—the inexpressibly exalted nature of this glorious manifestation for which, for four long millenniums, man and creation were being slowly prepared. Here, more than anywhere else, are sounded the twin chords of the transcendent privilege and responsibility of those who draw near to God through Christ.

The first three verses reveal the sublime character of the things with which the book deals: God has, in the fullness of time, visited man in a Son. This Son, who dwelt for 33 years on earth among men, is the appointed heir of all things—for him all things were made. He is the focal point of God's glory, the express image of His substance, and he sustains the universe by the Word of his power. Have these thoughts become so common place to us that they have lost their power to thrill us with ceaseless wonder, and to transform our lives?

Previous to the Son, angels were the highest manifestation of God's glory given to man, but we are quickly shown the incomparable superiority of the Son to the angels. The Holy Writings, extant in the earth for 1,500 years before, and stamped with the indelible impress of inspired divinity, clearly reveal that the One to whom they all point was to far transcend the angels in station and glory. This is the message of chapter 1, and at this point, we are reminded of the great responsibility weighing on those to whom God has extended His mercy and His love—

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation” (Heb. 2:1-3).

“More earnest heed”—This is the crying need of all; more earnestness, more heeding. Less lightness and thoughtlessness and carelessness. God could not possibly have done more to vividly impress us with all His glory and majesty; yet how easily we slip back to the

natural, empty state of carnal neglect. Spoken by the Lord himself, confirmed by them that heard him, have given witness by God with signs and wonders—and the testimony sealed in many cases by the blood of the messenger.

Is it possible that once enlightened regarding these things they could ever be absent from our minds, or that our lives and conduct could ever after even for a moment be uninfluenced by them?

Sadly, we recognize it is all too possible. Being what we are, it is almost inevitable.

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings” (Heb. 2:10).

Why? Because perfection through suffering is the only road from man’s present state to the ideal destiny the Scriptures hold forth. It is the hard, necessary way, and the Pioneer must tread it first. “Pioneer” is the right word here, rather than “captain.”

The Pioneer of Salvation trod the uncharted way alone, that he might lead many sons to glory. The rest of the chapter elaborates the oneness of Christ with his brethren in origin and nature and shows how essential this was to enable him to save them.

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same” (Heb. 2:14).

“Wherefore in all things it behooved him to be made like unto his brethren” (v. 17).

How else could he be their Pioneer, their forerunner, their brother? How else could he lead and inspire them by the power of his patiently, suffering example?

Death and sorrow do not lay hold on angels. We admire these glorious creatures, but we are not drawn to them by the common fellowship of suffering and struggle.

* * *

Chapter 3 begins again with exhortation. The object of the book is not just to prove. It goes far beyond and deeper than that. It is to impress, and arouse, and stir up to renewed realizations and appreciation and zeal and endeavor. Wherefore, holy brethren—*“holy brethren”*—What sanctification and communion are expressed in these words! Could there be bitterness or unkindness or foolishness or worldliness among holy brethren?

“Partakers of the heavenly calling”—sharers together of such inestimable divine glories and privileges. *“Consider”*—the original word 365—Berean 2014

here is defined by Young's Concordance as "perceive thoroughly with the mind"—examine and dwell fully upon every detail. Consider this great personage—our apostle, our high priest—as apostle, approaches us from God; as High Priest, approaches God from us. Consider him, the great Mediator, the Keystone of Salvation—patient, meek, preeminently kind and gentle, inconceivably pure and holy, but outstandingly, as pointed out here, true and faithful to Him that appointed him and this is the exhortation.

"Whose household are we, IF we hold fast our confidence and rejoicing firm unto the end" (Heb. 3:6).

Verse 12 – *"Take heed brethren;" "exhort one another daily"*—once a week is far from sufficient. The heavenly calling of God in Christ Jesus is not a once-a-week affair. It is a constant, daily matter, pervading every aspect of our existence, or – it is but a mockery.

"Let us therefore fear" (Heb. 4:1).

Not a morbid dread, but a hearty, wholesome, self-searching concern.

Many have failed and are failing. There is no easy road. Success is quite possible, but only if every precaution is taken to secure it. It is not for the careless or half-hearted. It is only for those who seek it with all their heart and mind, and who constantly meditate upon the law of the Lord. *"Let us therefore fear,"* and let that fear keep us constantly alert to the great responsibility and dangers that face us.

"Let us therefore labor to enter into that rest" (v. 11).

Let us not think it can be entered without labor, much wearying labor, but "the rest of the laboring man is sweet" and no rest is as sweet or worth laboring for as the rest that remaineth for the people of God. Men will work themselves to death for the love of many things. Are the children of the world wiser and more zealous in their generation than the children of light? They do it for a brief corruptible crown—how much more earnestly should we be glad and labor for an eternal incorruptible one!

Twice more we find *"let us"* in this chapter (4). There is great power in the expression. Let us therefore fear and let us therefore labor are based upon our solemn responsibilities.

But *"let us hold fast,"* v. 14 and *"let us therefore come boldly"* (v.16) are reasoned from our glorious blessings and privileges.

Seeing then we have a great high priest who from experience is thoroughly familiar with all our problems and temptations, let us therefore come confidently and unreservedly near before him, in sincerity seeking mercy and grace in the time of need.

The only essential is sincerity, that is, wholeheartedness, complete dedication. We cannot hold anything back. We must put all our faith in one place, as we find brought out in chapter 11. That is the requirement that deters so many. They cannot summon the courage to trust their full weight to the everlasting arms. They must hold on somewhere else, too, just in case.

“Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity” (Heb. 5:2).

“Compassion on the ignorant and on them that are out of the way.” We need this as a reminder. The more severe our duty compels us to be, the more kindly and gently and understandingly we must strive to discharge it.

Even Christ, at his first advent, shunned the duty of judging as far as he consistently and forthrightly could without compromise of Truth, and rather applied himself to healing and teaching and persuading.

“Though he were a son, yet learned he obedience by the things which he suffered” (verse 8).

Not that he was ever disobedient, but he learned the full meaning and beauty and value and power of obedience and the confident communion with God that it brings by experiencing the dark tempting shadows of evil and suffering. And again, the inspired writer returns to the direct theme of exhortation, Heb. 5:11—

“Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.”

He is speaking of Melchisedec, that strangest of all Bible characters, of whom we get only a shadowy elusive glimpse. How we regret the sad necessities that limited his exposition of this subject!

“For when ye ought to be teachers, ye have need that one teach you again the first principles” (v. 12).

How many of us have had ample time to become teachers, if we had but applied ourselves as strenuously to God’s word as we have to other pursuits? Do we daily meditate upon the mysteries of God, yearning after strong meat, or are we quite content to be babes forever, without any desire or interest for the hidden treasures of God’s gracious revelation?

Progressing then beyond first principles, Heb. 6:1—*“Let us go on to perfection.”* We must move forward. We must grow. Jesus himself learned obedience and was made perfect through suffering and “grew” in knowledge, and wisdom.

We have missed the whole significance of the Gospel message if we are content to stand still. *“Giving all diligence, add to your faith virtue; and to virtue, knowledge;”* and so forth. *“Be no more children, but grow up into Christ in all things.”*

Chapter 7 returns to Melchisedec, king of Salem and priest of the most high God.

“Consider how great this man was” (Heb. 7:4).

So little we know of him, and yet how sublime that little is! He appears but once in the sacred record and for just the most fleeting appearance. He makes one brief statement, and three short verses comprise the whole incident, but he leaves an indelible mark on the whole history thereafter—King of Righteousness and King of Peace, Priest of the Most High God; greater than Abraham and the whole Aaronic priesthood.

One thousand years after Abraham, the name of Melchisedec appears again—just as briefly, just as significantly. *“Thou art a priest forever after the order of Melchizedek”* (Psa. 110:4) are words of Spirit through David of David’s greater son.

As Paul points out, two fundamental facts are established by this statement, the end of the Mosaic economy and the eternal existence of the promised seed.

Who Melchisedec was, where he came from, on whose behalf he was priest and what happened to him, none of these things are told, and it is useless to speculate. This incident gives us a fleeting glimpse into a whole new field of wonders.

Apart from this, we would have thought that God’s relationship to Jerusalem began when it was taken by David from the idolatrous Jebusites. But here we find the greatest, most mysterious character in the Old Testament reigning there for God a thousand years earlier.

What secrets are buried in the age-old ruins of Zion? Was it here that the sons of God assembled before Him in the far-off days of Job? How little we really know of God’s revelation to men. Are we firmly rooted in the things that count?

Chapters 8 and 9 show that the Mosaic Dispensation, though glorious, was but a shadowy symbol of that which was to come. The countless sacrifices under the law were nothing in themselves. There is nothing in the death of an animal that can renew and transform the mind. Ritual has no living power.

But by the complete dedication—even to the most cruel of deaths—of a perfect life to the service of his brethren, Christ has established the right and power to transform us by love.

The blood of bulls cannot purge conscience, but the blood of Christ tells us we are washed and forgiven as long as we keep close to Him.

But the consciousness of his presence must and will lay a restraining hand on our natural impulses.

This is the constant purpose of this letter to the Hebrews—to bring the transforming power of these glorious things, to bear upon the individual heart and mind—to lift them out of the natural and fill them with spiritual zeal and desire.

Therefore this epistle is framed around the great sacrifice of Christ as the culminating manifestation of God’s majesty and love.

And therefore it alternates between, or rather perfectly combines, exhortation and consolation, a constant shepherding against the twin evils of negligence and discouragement.

Heb. 10:22—*“Let us draw near with a true heart in full assurance of faith.”*

The true heart and the full assurance are inseparable. A true heart is a completely devoted heart—an individual heart whose whole desire is Godward.

Such a condition does not come by mere fortunate chance or accident. It is developed by deeply considering the sublime truths and facts which this epistle urges upon us.

Consider our great Apostle and High Priest—

Consider the majestic mystery of Melchisedec—how great this man was to whom the patriarch Abraham paid tithes.

“Consider him that endured such contradiction of sinners against himself lest ye be wearied and faint in your minds” (Heb. 12:3).

“Let us consider one another to provoke unto love and good works” (Heb. 10:24).

“Not forsaking the assembling of ourselves together, as the manner of some is” (v. 25).

No scripture is of private interpretation, but some truths and precepts shine out more clearly in one particular place than anywhere else and this is such a one.

Then comes that solemn dreadful warning in verse 28—

“He that despised Moses’ law died without mercy under two or three witnesses,” (stoning to death with stones was the penalty), *“of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God?”*

How careful we must be of the great treasure entrusted to us! Could we conceive of being careless and ungrateful with even a man who loved us so greatly as to give his son to die for us? It seems unthinkable, but how easily our minds drift away into things that displease and grieve Him.

Heb. 10:36 – *“For ye have need of patience”*— the original word means much more than we understand by patience. It is a persevering and right-minded endurance, implying far more effort and action than our word patience. We can see this from Heb. 12:1—

“Let us run with patience the race set before us.”

“Ye have need of courageous active endurance” that ye might do the will of God to the end and finally receive the promise.

Then the familiar 11th chapter. The patient labors of bro. Thomas have in Eureka given us a far richer rendering of verse 1—

“Faith is the continuous keeping in memory of the assured hope of the future, and an intelligent understanding and belief of the historical development of God’s purpose in the past.”

“By faith men have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions” (Heb. 11:34).

Did we realize it was Daniel’s faith that sealed the lions’ mouths? Remember the oft repeated words of the Master, *“Thy faith hath saved thee, go in peace.”*

“Out of weakness were made strong”—They were not born with this triumphant power of faith, nor did it just come upon them. Faith cometh by hearing and hearing by the Word of God (large daily doses). They were weak and fearful, but they became strong and fearless, by faith. And because of faith (v. 37) they were stoned, sawn asunder, destitute, afflicted, tormented, slain with the sword. The call of faith is no light thing.

“Wherefore, seeing we are compassed about with so great a cloud of faithful, suffering, triumphant witnesses, let us, too, lay aside every weight, and the sin which doth so easily beset us . . . looking unto Jesus . . . who for the joy set before him endured the cross and despised the shame” (Heb. 12:1-2).

Steadfastly consider him, when inclined to be weary and faint in your minds.

“Lift up the hands that hang down, and the feeble knees” (v. 12).

The road is often bitter, but the end is glorious, and soon that end will come, and great will be the rich reward of patient endurance.

“Follow holiness, without which no man shall see the Lord” (v. 14).

Are we holy? Are we striving to be holy, sincerely endeavoring to lay aside all things in word and deed that are not becoming to our high and holy calling? God has promised to give us all the power that we need if we will put forth the effort and true desire.

“Wherefore let us serve God acceptably with reverence and godly fear, for our God is a consuming fire” (v. 25).

Throughout, the delicate balance between gentle comfort and stern admonition is perfectly maintained.

Heb. 13, the final exhortation and benediction, is of great beauty in both thought and expression.

Heb. 13:1 – *“Let brotherly love continue.”* Permit it to fulfill its gentle, healing mission.

V. 2 – *“Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.”*

V. 3 – *“Be mindful of the affliction of others,”* just as feelingly as if it were you yourself.

V. 5 – *“Be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee.”*

“Let us go forth unto him without the camp, bearing his reproach.”

Thirteen times in this epistle the apostle says, *“Let us,”* and finally in verse 15, *“Let us offer the sacrifice of praise to God continually.”*

Sacrifice is the theme of the epistle, on every plane from the highest to the humblest—from the great sacrifice of Christ to the simple sacrifice of consistent cheerfulness and praise.

Brotherly love, hospitality, fellowship in affliction, joining him without the camp—all are opportunities for the sweet communion of self-sacrifice.

Consistent unwavering thanksgiving and praise is often great sacrifice and effort. Its value increases with the depth of the sorrow and suffering of the heart, and—

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever, Amen.”

—Bro. G.V.Growcott

Exhortation No. 228

We meet here this morning on a foundation that cannot be taken away. It is a great thing to have a foundation in an age like this, when men are building on all kinds of floating and flimsy structures which are certain to drift on Time's ceaseless stream away into the ocean of oblivion. Many are building on the mortal life of present experience, with no care or pretence for anything beyond. We know where that will lead: they die and are forgotten. Others build on human philosophy of a future state. That must end in the same way if the philosophy should happen to ignore Jesus Christ, which almost all philosophy does. Others accept the dreams of Swedenborg, the speculations of a Herbert Spencer, the optimistic agnosticisms of a Tennyson, the scientific guesses of a Darwin, the cosmic vagaries of a La Place, or, failing all else, the traditions of hereditary piety or the dogmatism of Papal pretensions.

Wherein do we differ from all these? We build on the foundation of Moses and the prophets. To this foundation we adhere with all the indomitable tenacity that is born of reason. It is not the choice of taste or the bias of sentiment that leads us to prefer the Scriptures above every form or phase of human thought. We are compelled by the force of truth, generated by facts, discerned as all facts are discerned over the world-wide, and through all the ages of which we have record. Let us take the small illustration before us.

Here we have in our hands a letter written by the apostle Paul, as every canon of criticism and reasonable principles of evidence compels us to recognise. In this letter Paul urges Timothy, the young man to whom he was writing, to "*continue in the things which he had learned and had been assured of.*" Why? He answers: "*Knowing of whom thou hast learnt them.*" Who were these of whom he had learnt them? The apostles: "*Of me among many witnesses.*" How was that a reason for holding on to the things learnt? Because the things so learnt were not matters of opinion or report, but matters of fact and knowledge at first hand.

"We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His Majesty!"

"Have I not seen Jesus Christ our Lord?"

"Last of all, he was seen of me also."

"That which we have seen and heard declare we unto you."

That was a good reason why Timothy should continue in the things he had learnt; but Paul adds another reason:

"Knowing that from a child thou hast known the Holy Scriptures."

How was this a reason for holding fast?

“Which are able to make thee wise unto salvation.”

Why have they this character? Why are they able to do this great thing?

“All scripture is given by inspiration of God, and is profitable for reproof, instruction, etc.”

Here we stop to consider what is meant by inspiration of God, not as to how it acts, but as to what it is when it acts. We do not need to consider long when we realise that the mind of man is one thing, and the mind of God quite another. As God himself says, *“My thoughts are not your thoughts, nor are your ways my ways.”* Inspiration of God is therefore a putting into a man’s mind what is not there of man’s own power or gift, as defined in the express words of Peter.

“Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit.”

It must have been so, for how otherwise could man know the things of God? Paul states a self-evident truth when he says: *“the things of God knoweth no man but the Spirit of God,”* and these things man could not be trusted to define. The Spirit of God had to find the words as well, as Paul adds *“which things we speak not in words that man’s wisdom teacheth, but which the Holy Spirit teacheth.”* Hence it is that the extraordinary phenomenon is presented to us by Peter of inspired men not understanding the words written by themselves under Spirit impulse:

“The prophets searched and enquired diligently . . . searching what or what manner of time the Spirit of Christ which was in them did signify when IT TESTIFIED beforehand the sufferings of Christ and the glory that should follow.”

It was the Spirit that *“testified beforehand.”* How could the prophets *“testify beforehand,”* as natural men? Prophecy is no gift of human nature.

This view, so clearly enunciated by Peter and Paul, is constantly sanctioned by Christ, as we should expect in view of his saying concerning the apostles: *“He that heareth you heareth me.”* He told the Pharisees to *“search the scriptures.”* Why? *“They are they that testify of me.”* If the scriptures of Moses and the prophets testify of Christ, they must have been given by inspiration of God, for how could men not inspired of God testify of events to happen hundreds of years after their own time? Again Jesus said, *“Moses wrote of me.”* The same question arises: how could Moses have done this if he had not been inspired? Moses, like the rest of men, knew nothing of futurity by natural power.

Again Jesus said to those who imagined he had come to make an entirely new start and to override Moses and the prophets:

“Think not that I am come to destroy Moses and the prophets. I am not come to destroy, but to fulfil.”

How could Jesus have spoken of “*fulfilling*” Moses and the prophets if they had not been the inspired word of God? Again, he plainly says, “*The scriptures cannot be broken,*” and again, “*The scriptures must be fulfilled.*” The conversation after his resurrection with his disciples on the road to Emmaus affords perhaps the most interesting of all illustrations of the estimate in which Jesus held the scriptures of the Old Testament. He found fault with them for not believing “*all that the prophets had spoken.*”

“And beginning at Moses and all the prophets, he expounded unto them in all the scriptures THE THINGS CONCERNING HIMSELF.”

Having afterwards made himself known to the eleven, and referred to the circumstances of his death, he said:

“These are the words which I spake unto you while I was yet with you that all things must be fulfilled which were written in the law of Moses and in the prophets and in the psalms CONCERNING ME.”

In standing, then, upon the scriptures, we stand upon that which is authenticated to us by Christ and the apostles as the word of God, and are able to enter into the idea expressed by Paul in his parting words at Miletus:

“I commend you to God and to the word of his grace which is able to build you up and to give you an inheritance among all them that are sanctified.”

Now, are we not safe in building on such a foundation? How can we be safe in building on any other? If God have spoken by Moses and the prophets and by His Son, then, in listening to any other, we are rejecting God and turning to man, unless those to whom we turn speak in harmony with the scriptures. That is another thing. Peter says:

“If any man speak, let him speak as the oracles of God”: and God says, “If any man speak not according to this word, it is because there is no light in him.”

The world around us is all astray on both points. They do not speak as the oracles of God, and worse, they freely indulge in thoughts and speeches that are in direct opposition to the law and the testimony. We must be on our guard against being drawn into their folly. It is for us to hold fast to what is taught in the scriptures, however strongly the current of human thought may run against it.

Now, Paul says,

“I determined not to know anything among you save Jesus Christ and him crucified.”

Here is one of those things in which the thoughts of man and the thoughts of God are at variance. *“To the Jews a stumbling block: to the Greeks foolishness”*; to all men, an unattractive conception. Who finds pleasure in the thoughts that centre in “Jesus Christ and him crucified”? Look round among friends and neighbours: are they not repelled, one and all, amiable and cultured as they may be, by this subject which Paul said was the only subject he would know among the Corinthians? The news of the day, music, art, science, books, men’s doings, --these are all in good relish; but Jesus Christ and him crucified? Well, it is to them monomaniacal rubbish. How is this? Do they say there was no Jesus Christ or that he was not crucified? Not they. There would be some consistency in their aversion if this were the position they took. They have simply no taste for the subject: they are not at home in it. Worse, it is nauseous to them. How is this? Paul gives us the reason in a certain form when he says:

“The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned.”

This is true in its extreme form among the absolutely unenlightened; but it is true in degree all through the different shades that divide darkness from light. We are all barbarians at the bottom; and in proportion as we are under the power of natural bias (which is the bias of ignorance and mere instinct) we disrelish the things of the Spirit of God. This disrelish is no part of true enlightenment. It gives way entirely before the appreciation created by the knowledge of God. *“Jesus Christ, and him crucified,”* instead of being a barren formula or a repellent theme becomes the symbol of light and hope and the foundation of comfort and joy.

Jesus Christ is Jesus anointed, Jesus Messiah, Jesus King, Jesus the coming head and shepherd of the human race, whose revelation will bring the supply of all the political and social and individual conditions that are requisite to transform the earth from a scene of dull and dreary misery into an active, joyful, beautiful world of light and joy for all. This is the gospel of the Kingdom, the constant contemplation of enlightened hope; rooted and founded in God’s own purpose and promise part from which, there is nothing in prospect but endless vanity and darkness.

But Paul’s theme Paul’s standing subject among the Corinthians, was not only Jesus Christ but *“him crucified.”* This is another phase. This has to do with the insides of things. This touches those aspects of truth that are totally uncongenial to the natural mind, but full of delight to those in whom the natural mind has been revolutionised by the knowledge revealed by the Spirit of God. Many can think of the Kingdom with pleasure that have no heart for the things involved in the cross. The Kingdom, as the most ravishing poetical idyll ever exhibited to human thought, naturally appeals to the human love of beauty and rest and well-being, irrespective of its co-relations. Mere poets and idealists are not saints. Sentimentality is

not godliness. The kingdom is but a flower whose root is God and is only for those who take the root with the plant.

“Thou shalt love the Lord thy God with all thy heart.”

Jesus calls this *“the first and great commandment.”* There must be compliance here before there can be possession of the delights and glory of the kingdom.

What has the cross to do with this? We see when we ask why was Christ crucified? Some say, because the Jews hated him. This is only part of the answer. This is the human side of the event. There is a divine side. This is exhibited in Acts 4:27:

“Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together to do whatsoever thy hand and thy counsel determined to be done.”

The crucifixion of Jesus was divinely pre-ordained, with what object?

“By him, to reconcile all things to himself . . . in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight if ye continue in the faith grounded and settled and be not moved away from the hope of the gospel” (Col. 1:20, 23).

But what had the crucifixion of his body to death to do with this result? There are several apostolic definitions that explain this. Putting these three together, we get the answer *“Condemned sin in the flesh” (Rom. 8:3), “to declare his righteousness for the remission of sins that are past, through the forbearance of God” (3:25); “that the body of sin might be destroyed, that henceforth we should not serve sin” (6:6).*

God required that our sinful and condemned nature should be federally put to death in one who had no sin, through whom, after resurrection, we could come, in baptismal identification with his death, for forgiveness and friendship with God, *“if we continue in the faith grounded and settled.”* It was our very nature that was put to death in him. It was righteously so done because of his physical participation in the results of Edenic transgression. His resurrection was in righteousness also; for *“he did no sin, neither was guile found in his mouth.”* Forgiveness on this basis is by grace (favour) and not of debt; for the death of Christ is not the payment of our debt, but the declaration of God’s righteousness, on our recognition and submission to which, He is pleased to pass by our sins of His own kindness and forbearance.

It is evident, then, that behind Christ crucified, is God and His claims on us. He claims our love: He claims our obedience. Both are the claims of the highest reason: for when reason opens to the origin of all things in God, we feel the utmost rousing of admiration at the perfect wisdom and goodness which they show to exist innately in Him. And when we realise

that *“It is he that made us, and not we ourselves,”* and that we are merely so much of His stuff in a certain form by His permission, the idea of disobedience seems madness. To *“delight in the law of God after the inward man”* becomes the elementary act of reason. Any other state is aberration, due to ignorance. Its visitation by death is both reasonable and beautiful, for how could we imagine rebellion tolerated in a permanent state of things? And how could we imagine the misery of sin to be allowed to be endless?

The death of Christ is the assertion of all these beautiful truths, and the laying of the foundation-stone of salvation in righteousness. But it has a powerful and urgent application now to all those who are baptised into his death and in the enjoyment of the forgiveness predicated upon that submission. Paul supposes the question:

“Shall we continue in sin that grace may abound?”

His answer is energetic. *“God forbid? How shall we that have died to sin (in taking part baptismally in the very death that Christ died) live any longer therein?” “Our old man (our old nature) was crucified with him, that the body of sin might be destroyed,”* that henceforth we should not serve sin. So that there was a dramatic lesson in it. Every time we look at Christ crucified, we see a reason why we should not be guided by the mere instincts of the body we now possess, for that body was put to death on the cross that we might be told that rational life is not to be found by obeying the impulses that are native to that body. Those impulses are the law of life in the world: they are not the law of the sons of God. They are not a safe law. Followed by themselves, they lead to every hideousness and ruin. Regulated by law (that is, by God’s commands), they are beautiful, as fire is, under control. But the world loves not the law. Naturally, we revolt at it.

“The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be.”

But when the power of the Spirit enters our minds, by the Word of the Spirit understood and believed, the darkness of the carnal mind gives way before the light, and we *“put on the new man, which is renewed in knowledge after the image of him that created him.”*

The restraints and self-denials and disciplines implied in this process may be irksome to flesh and blood; but there is another side. Even in systems of human wisdom, the value of “training” (whether physical or mental) is recognised; but what training can compare in results to that which hews us into the divine image while yet in the flesh; confers peace in a world of unrest and trouble; gilds the future with the glory of infinite hope; and at last confers the priceless gift of an incorruptible nature in which God will be our open vision and His whole universe our sphere of joyful life forever?

—Bro. Robert Roberts 1892

Signs Of The Times

Renewed strengthening of Tarshish alliance Ezk.38.13. In the face of deadly enemies. (Psalm 83).

Senate okays US-Israel Strategic Partnership bill
Legislation brands Israel 'major partner,' increases US weapons stockpiles in Israel, presages more cooperation in defense, energy, agriculture

By Rebecca Shimoni Stoil September 19, 2014, *The Times of Israel*

WASHINGTON — With over three-quarters of its members as co-sponsors, the Senate unanimously adopted the United States-Israel Strategic Partnership Act late Thursday evening. The bill declares Israel to be a “major strategic partner” of the United States, and its proponents say it will lay the foundation for expanded US-Israel cooperation in defense, energy, agriculture, and a number of other key sectors.

The bipartisan legislation was authored by Senators Barbara Boxer (D-CA) and Roy Blunt (R-MO) had 81 co-sponsors, out of a total of 100 Senators.

“America’s long-standing relationship and strong cooperation with Israel dates back to the presidency of fellow Missourian Harry S. Truman,” Blunt said following the bill’s passage. “I’m pleased the Senate has passed this bipartisan bill to reaffirm and broaden the important US-Israel alliance through security, energy, and trade during this critical time in the Middle East region.”

In addition to declaring that Israel is a “major strategic partner” of the United States, the legislation increases the frequency and detail of US government reporting on Israel’s qualitative military edge. It also includes a provision that will expand the authority for forward-deployed US weapons stockpiles in Israel.

Under the new legislation, the US can increase by \$200 million the value of US weapons held in Israel — bringing the total value of US weapons stored in Israel to a total of \$1.8 billion. The forward-based weapons stockpiles in Israel have doubled in their value in the past two years, and are meant to speed up US resupply in the event of a crisis in the Middle East.

The weapons in the stockpile can also be used by Israel in the event of an emergency, with Israel reimbursing the US for any weapons used. This stockpile — known as War Reserves Stock Allies-Israel (WRSA-I) — jumped to the headlines this summer after the US let Israel use 40mm grenades and 120mm mortar rounds

located therein. Under scrutiny, the US placed additional reviews on the further transfer of armaments from the US to Israel during Operation Protective Edge.

The legislation will also upgrade Israel's trade status to expedite export licensing, authorize the president to provide assistance to promote cooperation in water, homeland security, agriculture and alternative fuel technologies. In addition, it creates new mechanisms for enhanced energy cooperation, including the establishment of a US-Israel Center of Excellence in energy and water engineering, and supporting the development of research and development and academic partnerships.

Passed days after Christopher Painter, the State Department's Coordinator for Cyber Issues, visited Israel to discuss cyber-security, the bill also requires that the president study the feasibility of expanding US-Israel cooperation on cyber security.

It also includes a carefully-worded provision to encourage the inclusion of Israel in the Visa Waiver Program. Allowing Israelis to enter the US without securing a tourist visa at a US consulate has been a recurring topic for years, but Israel is still not included among the three-dozen states with visa-free entry to the US.

Boxer described the bill "affirming Israel's ability to participate in the visa waiver program as long as she meets existing requirements."

Earlier this year, State Department Spokeswoman Jen Psaki said that Israel has failed to meet the criteria to join the program, but State Department officials have said they're working with Israel to bring the country into compliance with the requirements for consideration.

A source at a pro-Israel organization described the visa waiver provision as a major advancement, in that its inclusion in the original House version of the legislation spurred the renewed round of US-Israel talks to bring Israel into compliance with the benchmarks. Israel's high rate of visa rejections – the number of Israelis denied US visas – is above the US requirement for admission, and the two states have begun working together to try to address that metric.

The bill also reiterates US support for a negotiated political settlement between the Israelis and Palestinians resulting in two states living side-by-side in peace and security.

The passage of the bill was welcomed by AIPAC, which wrote in a statement Friday morning that "this bill will dramatically strengthen and expand the US-Israel alliance as a way to confront new threats and challenges in the Middle East."

William Daroff, senior vice president for public policy and director of the Washington office for Jewish Federations, also commended the legislation, saying that JFNA was “delighted that the Senate has come together to pass this important legislation building upon the remarkable relationship between Israel and the United States.”

“In declaring Israel a ‘major strategic partner,’ the Senate has made perfectly clear that the Jewish state is and will remain one of our strongest allies in the world,” Daroff continued. “Alongside this week’s House resolution condemning anti-Semitism throughout the globe, it is heartening to know that at times of need, the Jewish community will always be able to count on our Congressional leaders for support.”

The House of Representatives adopted a companion bill in March 2014, and pro-Israel advocates, including AIPAC, are pushing both houses to move quickly to reconcile the two versions of the legislation in order to advance it to the president for final approval. Differences between the two bills are described by those familiar with the legislation as ‘minimal’, and there are hopes that the legislation can be reconciled during the lame-duck session of Congress following the November midterm elections.

Meditations—Deity’s Ways No. 62

THE Jew is in our midst—before our eyes. He is here by divine arrangement, to attest the existence of God, and the truth of the Scriptures. The Jew is God’s witness. The history of his race is his testimony. Here he is—an exile and a wanderer, an undying sufferer among all nations. How does the Jew’s experience speak of God and of the truth of revelation? In a very simple way. The Jew tells us that the Scriptures are the Oracles of God, and that they were committed to his care nearly 3,500 years ago. Is this right? As regards time it admittedly is—as we go back and back, we find the Jew in jealous possession of the Scriptures, But what about their divinity? This is proved by the exact fulfilment of the predictions contained in them. When these Scriptures were delivered to the Jew, he was told that he would show himself unfaithful to their admirable teaching, and that on account of this unfaithfulness, he would be dispersed among all peoples—not to perish, but to suffer punishment until the time should come for his restoration, and the accomplishment of the good things covenanted to his fathers (Deut. 31:16, 29: 38:63–65; Lev. 26:33, 44). Later the same things were reiterated (Jer. 30:11: 46:28). Again we say, the Jew is God’s witness; and his testimony cannot be despised without incurring woeful responsibility. God is reasonable. He asks not for belief without evidence, but when He gives evidence, He will not brook shuffling unbelief.

These men have their hearts as well as their heads in their work. This was the thought that impressed itself as one looked down on the earnest, intelligent, businesslike Jews that had gathered in the body of the Queen's Hall, on the occasion of the recent Zionist meeting in London. To a Christadelphian it was an electrifying experience. A scene of life presented itself in the galleries no less than in the body of the hall. Yiddish newspapers, Yiddish talk, Yiddish profiles, were everywhere. It was for the time being Jerusalem restored, a vivid reproduction of Jewish national life. Who said the Jew was dead? Who said he was destined to become absorbed in Gentile races? Who said he had abandoned his religious longings and aspirations? The things heard at the meeting gave the lie to such suggestions, and made clear that eighteen centuries of weary, wandering exile had rather quickened than diminished the Jew's yearnings for national independence in the land of his fathers. The Jews "a great and noble race" (applause). The Jews "destined to become the chief of all nations" (more applause). Their return "certain and near" (great applause). As one listened to these and similar remarks, and to the unbounded enthusiasm which they evoked, one felt how true the Scriptures are. This feeling, however, was sadly intensified, when a grave-like silence followed an allusion to the efforts made to convert the Jew to Christ, and the cheers that broke out as the speaker added that the endeavours were energy misdirected and useless. What a commentary on Rom. 11:25-26! Yes, the Jew is God's witness.

"What is food to one is poison to another." This old saying is true of the ancient archæological treasures in our British Museum. Believers feast on them, and their faith is strengthened. Unbelievers do the same, and become the more confirmed in their opposition to God. Strange? Not so. Man requires to know the Bible, and to feel convinced of its correctness, by its internal evidences, before he can derive profit from external evidences. Things outside the Bible—away from the light which this book throws upon them—are deceptive and inexplicable. Unbelievers may laugh a scornful laugh when they hear remarks like this, but let them laugh. The Bible first—this is God's arrangement. That the Book is true is provable from its own writings. Taking it as true—as a safe and unerring guide—man can step forth and profitably revel in the dumb witnessing of the unearthed treasures in the Museum.

When a man is on a dangerous downward course don't push him, but lay hold of him and pull him back. Like an intoxicated man he may perchance use wrathful language, and shake you off, but let not this deter you from trying, if possible, to save him. Brethren who occupy positions as teachers should remember this. Not every brother who is sliding on sin's incline is bound to reach the fatal bottom. With God wonderful things are possible. His eyes are on all "slippers," and there are different kinds of slippers—to some He comes to the rescue, and provides a way of escape. You and I may be used by God to save some such erring brothers. If so, it will not be done by our judging and condemning, but by modestly and

381—Berean 2014

lovingly speaking words of kindly counsel and warning. Tears of pity are more effective than tears of righteous indignation. Let us learn to suffer long. Let us shoulder one another's burdens, and so fulfil the law of Christ (Gal. 6:1-2).

—*Bro. A.T. Jannaway—1901*

A Christadelphian on the Land of Israel Sixth Visit to the Holy Land

AT MALTA (Melita).

Here was yet another inducement for us to make this cruise; for we had often longed to visit the island where Paul had such exciting adventures when being conveyed, with other prisoners, from Caesarea to Rome, to which city he had appealed to be tried by Caesar.

That "Malta" in the Mediterranean is the "Melita" of Acts xxviii, there can be little, if any, doubt, although there has been an attempt to associate Paul's shipwreck with the little island of a similar name in the Gulf of Venice. Those of our leaders who are disposed to see the evidence in detail we would refer to what Dr. J. S. Howson has written (Smith's Dictionary of the Bible, 2nd Edition, Vol. II., p. 315-317). We would however lay emphasis on the fact, that, after staying for three months Paul embarked in a ship of Alexandria and bound for Rome. A ship chartered from Egypt to Italy would naturally pass this Mediterranean Island of Malta, en route, whereas the little island of Meleda, in the Gulf of Venice would be quite out of the track (Acts xxviii. 11). The erroneous conclusion seems to have arisen, or may be partly accounted for, by the ancient practice of employing the term *Adria* (Acts xxvii. 27) to include both the Ionian and Sicilian Seas. The little island Meleda is off the east coast of the Adriatic. At any rate all competent authorities (including experienced seaman having full knowledge of the effects, on sailing vessels, of the winds so fully detailed in Acts xxvii), are agreed that they have no doubt of Malta being the Melita of Acts xxviii.

Our sail to Melita—what a contrast to that of the great Apostle. True we have our Ecclesial and other troubles—but this cruise, like all others we have had, has been one of choice—one of the many good gifts of the Giver of every good and perfect gift; whereas when Paul landed at Melita, it was a compulsory landing, just as the sailing in which the landing occurred was a compulsory cruise so far as the Apostle was concerned. He was one of many prisoners on their way to Rome to be tried by Caesar. It was a terrible journey in more ways than one, and added yet another chapter to the long list of sufferings enumerated by the Apostle in his second letter to the Corinthians some years previously: what a list it was:

In labours abundant; In stripes above measure; In prisons frequent; in deaths oft; Five times flogged; Three times beaten with rods; Once stoned;

Three times shipwrecked; A night and a day in the deep. Often in Perils:—Perils of waters; Perils of robbers; Perils of his “neighbours”; Perils of strangers; Perils in the city; Perils in the wilderness; Perils in the sea; Perils in the “household”; In Weariness often; In painfulness often; In hunger and thirst often; In fastings often; In cold and nakedness. And, too, when humanly speaking, he had the care of all the ecclesias on his shoulders. Doubtless in between the events enumerated by Paul in the eleventh chapter of this letter to the Corinthians, and this Mediterranean journey, there were many other things suffered for the Cross of Christ, but this is the last recorded, and what a chapter it is—I mean the xxvii. chapter of Acts—“the sailor’s chapter” as it has been fittingly termed. It is on record that Admiral Nelson read and studied it on his flagship, the Victory, on the morning of the Trafalgar conflict, October 21st, 1805.

As before remarked, what a contrast our sail to Melita compared with that of Paul, what experiences his! A euroclydon—not a glance of either sun or stars day after day—compulsory throwing overboard of the ship’s cargo and stores to avoid sinking—the ship about to fall to pieces—nothing to eat for a fortnight—all hope of survival taken away—when, by taking soundings it became evident they were approaching land; but even so the outlook was pitiable, for being driven into a place where two seas met, the vessel broke in two, and only by clinging to the boards and broken pieces of the ship and by swimming did the two hundred and sixty six passengers, prisoners and sailors manage to get ashore.

Not until they landed did they discover what the island was; and what a day it was when they did reach terra firma: pouring with rain and bitterly cold—and homeless! How cheering, however, to find themselves so kindly greeted by the natives who no doubt had long been on the look-out for the landing of the shipwrecked ones. The Authorised Version in Acts xxviii. refers to the natives as “barbarous people”, but no doubt that is a misnomer; and we should read such description in the light of Rom. i. 14, and 1 Cor. xiv. 11—foreigners, or people of another tongue. We can picture the hospitality of those Maltese—the big and welcome bonfire and all that is symbolized. But just as they bought up their opportunity of doing good to the stranded invaders, so the most notable of the latter was enabled to repay the kindness by curing the chief man of the island of a terrible malady to the great joy of the natives who had already been led to look upon Paul as a god for having survived the attack of a snake whose bite was known to be fatal to the ordinary man.

According to what we were informed the foregoing incidents took place not so very far away from where we landed—in the harbour of the capital city of the island known as Valetta. Of this place the late Lord Beaconsfield wrote: “Valetta equals in its noble architecture, if it does not even excel, any capital in Europe. If that fair city, with its streets of palaces, its picturesque forts, and magnificent church, only crowned some green and azure island of the Sea, Corfu for instance, I really think that the ideal of landscape would be realized”. Among the first things to attract our attention were the black dresses and strange-looking black hoods worn by

383—Berean 2014

the women-folk. The reason for their being so attired was a united vow so to do in memory of the diabolical outrages of Napoleon and his soldiers during the French invasion in 1798. The hood is called faldetta, and is known also as the “hood of shame”.

Paul spent the winter on this island which is about 60 miles in circumference and contains about 95 square miles of land, with a present population of about 200,000. Another thing that struck us was the enormous number of the votaries of what our Lord terms the Mother of harlots, and the frequency of religious processions. Of course we visited the church of the island—that called St. John’s Cathedral, in which are so many works of what are deemed Grand Masters. The building is not very imposing viewed from outside, but inside the furnishings and decorations are magnificent; for notwithstanding the vandalism and pillage by the French in 1798, the cathedral can still boast of an invaluable collection of gold and silver altar plate, crucifixes and the like. The fine tapestries and exquisite mosaic pavements were also equally noticeable. By the way, I must not omit recording that this “Cathedral of St. John” is reputed to have been built on the ground occupied by Publius of whom we read in Acts xxviii. 7.

After leaving Malta our next call was to be at Naples. A lecture was advertised entitled “The Holy Land”, to be given by one of the “Rev.” pilgrims, but at the time arranged the vessel was passing through the Straits of Messina, always an attraction, especially at night time with the towns and cities on either side beautifully lit up; the result was there was no lecture because there was no audience!

With the visit to Melita our pilgrimage to the scenes of the labours of our Lord, and of his specially chosen apostle Paul, to all intents and purposes came to an end. After a brief stay at Naples, we were soon in full steam to Marseilles, whence we trained through France to Calais and from there crossed the Channel to Dover, on arriving at which town we sent the proverbial wire announcing our whereabouts to those at home, and in the course of two or three hours we—and now I am copying from the diary of my Beloved—“soon after sighted dear old “99” with feelings of gratitude to the Giver of every good and perfect gift, that we were once again permitted to reach home in safety and in such good health, after another of the many delightful visits to the Holy Land—Praise ye the Lord!” The last six lines of sis. Jannaway’s diary are characteristic of my partner, they run:

—
“Oh, Give thanks to Him who made
Morning light and evening shade.
Source and giver of all good,
Nightly sleep and daily food;
Quickener of our wearied powers,
Guard of our unconscious hours”.

—*Bro. F. G. Jannaway—1926*

Being Put To the Test

“ALL *things* (good things and evil things) work together for good to them who love God; who are the called according to His purpose.” God knows when the good things are safe and when the evil things are needed; and the scriptural attitude is to accept, with a reverential submission, whatever comes; if good, with thanksgiving; if evil, with resignation. It would be altogether a mistake to assume that goodness only will be our lot, or that God regards us not if He suffer evil to happen.

Job is ever a helpful illustration on this point. A man of the thoroughly approved stamp, God overthrew him in all his affairs without letting him know that he was being subjected to a test. Job, while asserting his integrity, took it all in submission, on the ground that God was supreme and did as He willed, and that man, as a created being, had no room to murmur if evil as well as good were his lot. In this Job took the right ground; for his judgment of the case was divinely endorsed as against that of his three friends, who argued that because Job had fallen into evil, therefore, he must have been unrighteous. Now, why was Job’s case recorded? Like all the other ancient examples, it was “written for our instruction; “it happened to them for ensamples (to us.)”— (1 Cor. 10:11.) If so, it follows that we may sometimes be put to a similar proof if we are worthy of the test. Consequently, we shall argue wrongly if we say God has forsaken us when something has gone wrong, or that things will always and necessarily go well with us. Can we expect to be better off in these things than the servants of God who have gone before? And what is their history? One and all, they came through sore trouble. The Lord himself was the greatest sufferer of all, and is it not written, “We must suffer with him?” Nay is it not the very characteristic of the great assembly of which we hope to form a part that they came out of “great tribulation?” Paul told the disciples that “we must through much tribulation enter into the kingdom of God.” We do not live in the days of their tribulation, but we must not marvel if we have our share, peculiar to our own times. It is a necessity if we are ever to be worth anything in the Master’s service. What preparation is a bed of roses for the great muster of those who have been tried and purified and made white?

—*Bro. Roberts 1876*

Decency and Order

One of the characteristics of true brethren and sisters is zeal, and if we have zeal we shall want “ecclesial perfection.” We shall strive to be in a condition that, if Christ or Paul were to write to us, there would be no necessity for rebuke. How can we attain to “ecclesial perfection”? The ecclesia is made up of units, and the blamelessness of an ecclesia depends upon the units. We are the units of our respective ecclesias, and their perfection depends upon us. As a brother recently remarked, let us ask ourselves the question, If I were multiplied, what sort of an ecclesia should I make?

We may be sound in doctrine, faithful in exhortation, and our alms may be acceptable before God, yet there may be something against us. There may be something in the conduct of our meetings which would call forth rebuke. “Let all things,” said Paul, “be done decently and in order.” Decently means becomingly. Are all our arrangements as becoming as they might be? When the presiding brother takes his seat, and gives out the hymn, it is not becoming for little groups to remain standing and then to rush, “hurry scurry,” into their places. It has the appearance of staying out of God’s presence till the last moment. It is doubtless the result of want of thought, but if every brother should do this what would be the effect? There would be confusion. It would be well for each one to be in his seat five minutes before the time, and to meditate on the object of the meeting before it begins, for we meet to praise God and to remember Christ.

We ought also to be more careful in the evening. Strangers are in the habit, in what they call the house of God, of engaging in prayer when they take their seats. We seem at times to have swung to the opposite extreme.

There are other matters in which we should aim at becoming behaviour. There are those in the ecclesia who are old in the truth, and there are those who are young in the truth, and the apostle inculcates different attitudes towards these (1 Tim. 5:1, 17). Let us take heed to this, and there will be no evil speaking against those who are leaders in the ecclesia.

We are engaged in God’s work, and our methods must be God’s. If we look at the heavens, what order prevails there. God is not the author of confusion, and there should be none in our meetings. We appoint our presiding brethren and Sunday School teachers, otherwise there would be confusion. We should strive to fulfil our allotted parts and that to the best of our ability. When we approach God, let us pray and not preach. God knows the truth and needs no instruction on that head. Again, let our prayers be appropriate to the occasion. If we are called on to give thanks for the bread and wine let us do so and not indulge in a general ramble. Let us remember the words of the wise man: “Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth and let not thine heart be hasty to utter anything before God: for God is in heaven and thou upon earth: therefore let thy words be few.”

—*Bro. W. White 1904*

Letter From Dr. Thomas

WEST HOBOKEN, N.J., January 15, 1869—Dear brother Roberts,—I despair of doing anything grandly effectual with the “wicked and adulterous generation” inhabiting this “New World.” While I was writing EUREKA, I was, as it were, “within the Veil,” listening to the words of the Holy One of Israel concerning “the things that are, and the things that shall be after these,” so necessary to be developed in the preparation of that place of reception he told the apostles He was going down to make ready.—(John 14:2, 3.) But since that work, by the liberal aid of a few, has issued from the press and gone forth upon its travels to the ends of the earth, the discourse within the veil being finished, and “full assurance of understanding” thereof attained, I have, as it were, returned into this nether and outer “evil world,” in contemplation and practical manipulation of which I find myself a solitaire, “cabin’d, cribb’d, confined,” a “prisoner of hope,” in a pit wherein no water is. It is a dry and thirsty land, whereof the heaven is brass and the earth iron.

When a man is deeply and continuously engaged in an atmosphere of divine thoughts, he has neither time nor inclination to plot mischief and play the fool. This is the vocation of vacant minds and idle hands, who know not what it is to enter within the veil. It is essential to a man’s contentment, if not to his happiness, to be engaged in something, either for himself or for an object dearer than self. When he works for himself, he works according to the flesh and is found in harmony with its principles, and in sympathy with falsehood and the enemies, or lukewarm professors of the gospel. Among these he preaches “union and peace,” irrespective of purity of faith and practice, and has a good word and fair speech for all save the uncompromising adherents, tried friends and advocates of the truth. He looks at these with an evil eye, and hypocritically and maliciously curses them with “faint praise;” and with pious grimace, deplores their exclusiveness and want of “charity and love.” Such capital is more productive than type setting in an obscure village at the end of the earth, where lying and covetousness, which is idolatry, have made even the corruption there ashamed of their associate! “Ye shall know them by their fruits;” and the fruits of such an one are only evil, and that continually.

Having completed my work of faith and labour of love in the publication of my exposition of that incomparable book, the Apocalypse, I once more have leisure to look the world in the face, and to say, “Come, let us reason together!” But the difficulty is to get the world’s ear; and without its attention, the reasoning of Christ himself would only be “beating the air.” How are we who are in direct antagonism to the world’s own, which it dearly loves (John 15:19)—to the principles, views, and aspirations of its statesmen, politicians, clergy, editors, and peoples—how are we, few and feeble as we are, so to interest it as to gain its attention to what we have to say? In all the departments of its social, civil, and ecclesiastical life, its

devotion is exercised upon “trifles light as air;” and nothing but “sentimental and comic trash” is the pabulum of its existence. Must we condescend to the buffoonery in which it delights? Must we play off the arts of politicians and parsons who speak to its ear only what they are assured will be agreeable to its prejudices? How could we possibly interest it in the truth, the unworldly and unfleshy truth, by such a course? Between flesh and spirit, there is no harmony. The thinking peculiar to each has no oneness. The ideas of flesh and the ideas of spirit are wide as the poles asunder, and the latter loftier than the former as the heavens are high above the earth. This is the great difficulty—to interest this frivolous and intoxicated world in things which belong to faith, not to sight—to the past and future, not alone to the transient and fleeting present.

I have tried smooth things as well as rough with equal success. We have “cried aloud, and spared not,” as the Spirit of Christ commanded Isaiah to do. But what doth it signify how loud you cry in the ears of one deaf as a post? The world hath no ear to hear what the Spirit saith; and nothing will make it hear short of *a heavenly proclamation confirmed by the supernatural, and enforced by the sword*. “When the judgments of Jehovah are abroad in the earth,” then the inhabitants of the world will learn righteousness, and not before.

I am satisfied that nothing can be done for the people in the way of their Scriptural evangelization so long as their veneration for the clergy is unimpaired. It is “the leaders of the people that cause them to err.” Attack the clergy, then, and spare them not. They are a cowardly crew when encountered with the Spirit’s sword, and brought to bay before the people. The following advertisements will illustrate our campaign against them in past years:—

(1.)

“ANTIPAS” VERSUS “THE SATAN”—(See Rev. 2:13).—Apocalyptically, “Antipas,” which signifies “Against all,” typifies the faithful witnesses to the name and the faith of Jesus anointed; and “the Satan,” which signifies “the adversary,” represents the clergy with all the names and denominations whose hirelings they are, one and all adverse to the gospel of the kingdom and the obedience it enjoins. Now this is to give notice that the Antipas holds its meeting for the public on Sunday, at 187, Bowery, at 10.30 a.m.

(2.)

O FOOLS, AND SLOW OF HEART, said Jesus, to believe all that the Prophets have spoken! Were his contemporaries greater fools than ours? The editor of the *Herald of the Kingdom* (who has returned from Canada), believes not: yet, that there are a few, even now, who would embrace the truth, if they could find it. Let such, then, renounce the clergy and all their

gospel-nullifying traditions, and attend, next Lord's Day, at No. 187, Bowery, 10½ a.m., where they may hear the truth, without money and without price.

(3.)

DEFIANCE.—The immersed believers of the gospel of the kingdom of God, meeting every Lord's day morning at the Jefferson Assembly Rooms, corner of 6th and Greenwich avs., defy the clergy, both of the Old Roman Harlot and of her sectarian daughters, of whatever name and denomination, to prove from the writings of the Prophets and the Apostles that the contradictory faiths they preach are part or parcel in any degree of the gospel of the glory of Christ, through which alone salvation is offered to the world. Seats free. Entrance off Greenwich av.

(4.)

THE PURPLE AND FINE-LINEN GENTRY are not invited to room No.5, on the second floor of Clinton Hall, for they have received their consolation (Luke 6:24); neither are the swinish and doggish multitude, for we are commanded not to cast pearls before swine, nor to give things holy unto dogs (Matt. 8:6); nor are the Pharisees, lay and reverend, who outwardly appear to men to be righteous (Matt. 23:28); but we do invite, most cordially and respectfully, all honest and good-hearted sinners of all classes to meet us there at 10.30 a.m., every Sunday—all who desire to understand the Scriptures of the Old and New Testaments, which can alone make a man wise unto salvation—(1 Tim. 3:15, 17). The seats all free, and the teaching without money or price—(Isaiah 54:1, 4).

(5.)

THE CLERGY OF ALL ORDERS ARE CHARLATANS, the "ministers of Satan," who hypocritically assume a character to which they have no scriptural claim. They pretend to preach the gospel, of which they are utterly ignorant, and to cure souls without knowing what a soul is, and in lack of any remedy other than their own effete gospel-nullifying traditions. Happily, however, the day of their capture and destruction is at hand; for the coming of the Lord draweth nigh, as indicated by the tottering of the Ottoman throne, the pending ruin of the Papacy, the increase of secular knowledge, the improved and improving fortunes and prospects of the Jews, the gross spiritual darkness of all peoples, and the fact that the 1,260 years of the down treading of the truth by the clergy and their adherents of all "names and denominations" of the Court of the Gentiles, miscalled "Christendom," is almost expired. Impostors, who style themselves the "Ambassadors of Jesus Christ," without credentials, and "Ministers of Righteousness," while ignorant of "the righteousness of God," will then be exposed to the contempt of men and angels, who will

come and rejoice that their craft is destroyed and their occupation gone.—
THE AUTHOR OF *ELPIS ISRAEL*.

(6.)

“THE CHRISTADE UPHIAN ASSOCIATION, or BRETHREN OF CHRIST, “ meet at 10½ a.m., Sundays, to hear the Scriptures expounded as all-sufficient for teaching the way of salvation. The Odd Fellows’ Hall, Washington Street, between Fourth and Fifth, Hoboken, N.J., is occupied at said time for the purpose. All really interested in this important matter are respectfully invited. No sympathy with the ‘old wives’ fables’ of the clergy, who ‘with good words and fair speeches, deceive the hearts of the simple.’”

We offered advertisement No. 5, to the *New York Times*, but insertion was refused. The *New York Herald* published it; but charged the extortionate price of thirteen dollars for one insertion. You will perceive that they spoiled the advertisement by substituting the ridiculous and unmeaning phrase, “*Christade Uphian*,” for *Christadelphian*. No one’s curiosity was excited to inquire what testimony they had to offer who repudiated the charlatanry of the clerical leaders of the blind into the last ditch. Don’t they hire the parsons to cure their immortal souls; why need they, therefore, trouble themselves about that business? Then, how can they tell which is right, the clergy or the author of *Elpis Israel*? Is it reasonable to suppose that he is right, and all the gentlemen in “Holy Orders,” ordained to administer ordinances, wrong? Is not the supposition monstrous? Have these learned and reverend pundits devoted their youthful days to the study of apologetical literature, analytic and synthetic theology, the mythologies of the heathen, and the classical works of the pagan orators and poets; and is it to be supposed that being thus crammed with collegiate lore, they are still ignorant of the gospel and incapable of Scripturally guiding their disciples in the way of salvation? This, the outward show of things, by which the world judges, is against us. The apostasy of fifteen hundred years, in the absence of our Elder Brother and Lord, is too strong for us. The clergy have the ear of the world, and put into it what, from the experience of ages, they know it will approve. They are the world’s priests, who minister to its propensities and lusts which war against the soul. Wolves in the clothing of sheep, they raven and fatten upon the delusions of mankind. Can we snatch the prey from their iron teeth and brazen claws? Their victims do not wish to be delivered if we could. While Dr. Livingstone, the African traveller, was lying with a broken arm under the paw of a lion, expecting to be devoured, he says he experienced “a sort of dreariness, in which there was no sense of pain nor feeling of terror.” This is the condition of the people under the brazen claws of the clerical beast. They are in a state of stupor from which nothing can arouse them but the seven thunders soon to issue from the throne. What then are we to do in the prospect of certain failure? Fold our

arms, and exclaim “it is no use to try; let us take it easy; and if the world is determined to perish, bid it good speed and away?” By no means. If the world is bent upon suicide we have, meanwhile, a duty to perform, that we may, perchance, save some. Our order is to “contend earnestly for the faith once for all delivered to the saints.” This is entirely opposed to doing nothingism. There can be no success without effort, though there may be much effort without success. The world worships success, which is the passport to its favour and admiration. Not so with him, whose servants we claim to be. He commends and rewards the merits of his brethren, although they may not have been attended with success. He does not forget his own failure when he “laboured in vain and spent his strength for nought, and in vain” in the work of “bringing Jacob again to Jehovah.”—(Isaiah 49:4, 6) We prove and brighten our own faith in labouring under difficulties and discouragements to develop faith and good conduct in our contemporaries. Let us then, be of good courage, and, nothing daunted, though the clerical and editorial “spirituals of the wickedness in high places” be as thick or multitudinous as the tiles upon the houses of Birmingham, or the shingles upon those of New York.

“Repudiation and War”

On the principle, then, of doing the best we know how to do in “the development of the good fight” and the promotion of the truth, we issued the enclosed handbill announcing our present place of meeting. We headed it “*Repudiation and War*,” as there was a good deal of speculation afloat in the political world upon these topics. We proposed the substitution of the “monstrous traditions” of the clergy, and the Atheists for repudiation, rather than the bonds of the United States, and war upon their vain imaginations in defence and advocacy of the gospel of the kingdom, rather than a renewal of civil war for the triumph of faction and the plunder of the people. We printed it on bright red paper, signifying no peace with the enemy till he or we are conquered.

“The Clergy and the Atheists”

This is a conspicuous line in the handbill. But why class the clergy with the Atheists? Because they are Atheists in Paul’s sense of the word. An Atheist, in the vulgar use of the word is one who says “there is no God.” Such an one, Scripture pronounces to be a “fool.” But, even in this sense, the clergy are Atheists; for they define God to be something “without body or parts,” in heaven, “beyond the bounds of time and space!” This is equal to *nothing or nowhere!* This is the *ne plus ultra* of Atheism. Are we not justified therefore, in proclaiming to the world, that its spirituals are atheists; and their piety a mere “form of godliness” in which there is no power?

But they are also Atheists in the sense of the original; and in Paul’s doctrinal use of the Greek word. It is used only once in the New

Testament, and that in Eph. 2:12. It is here used in the plural and applied to the Ephesians as worshippers of Diana and the gods of Greece. They believed in the existence of gods and goddesses, and of One greater than these, with whose character and attributes they did not profess to be acquainted; therefore, they “ignorantly worshipped” Him in common with the rest of the Greeks, under the style of “*The Unknown God.*” The Greeks knew as much about this God as the clergy know about the pure God. Greeks, Latins, Mohammedans, Protestants, and clergy, all profess to believe in this God, who must be equally unknown to them all, if He is “without body and parts.” Notwithstanding their belief in the existence of a supreme God, Paul tells them that they were *atheoi*, or Atheists—they were a “without,” *theos*, “God.” So far, the cases of the Greek Atheists and our modern clerical Atheists are parallel.

But, there is a further striking resemblance. This will be seen in considering what it is to be *with God*, in contrast to being “*without God.*” We have seen that it is something more than believing in His existence. Paul’s twelfth verse shews that to be an Atheist is to be “without Christ, an alien from the commonwealth of Israel, strangers from the covenants of the promise. and not having hope.” Let the clergy answer this question Scripturally: Are ye citizens of the commonwealth of Israel? If ye say we are, then we ask, when were ye adopted into that polity, and by what means? We are all born citizens or subjects of the world’s commonwealths; how came ye to be citizens of Israel’s commonwealth? If ye are indeed Jews, ye will be able to prove it to the satisfaction of all Jews intelligent in the law of Christ; for it is as easy for a Gentile to prove to all such his citizenship in Israel, as it is for an Englishman to prove to the satisfaction of all Americans that he is a citizen of the United States. But the clergy do not claim to be Jews. There is nothing they would hate so much as to be seriously regarded as Jews. But, if not Jews, or citizens of the commonwealth of Israel, which citizenship begins in heaven, where Christ is (Phil. 3:20), then are they “without Christ, not having hope, and Atheists in the world.”

While in their Gentilism, the Ephesian worshippers of the great goddess Diana, were citizens of the commonwealth of Greece; what happened to them to make them citizens of the commonwealth of Israel? Paul appeared among them “disputing and persuading the things concerning the kingdom of God,” or commonwealth of Israel. He continued his labours there for two years, teaching publicly and from house to house, “declaring all the counsel of God.” The result was that “*many believed and confessed;*” and became “fellow citizens with the saints, and of the household of God,” being “cleansed in the laver of the water (immersion) by the word.”—(Acts 19:8, 18; 20:20, 27; Eph. 2:19; 5:26. When this operation was complete, they were regarded as no longer Greeks and Atheists, or “strangers and foreigners,” but as being with Christ, citizens of the

commonwealth of Israel, not strangers from the covenants of promise, but having hope and *theisto* in the world. Have the state clergy and dissenting ministers of Britain and America been put through this apostolic operation? Nothing like it. Oxford, Cambridge, Highbury, Trinity, Edinburgh, St. Andrew, and so forth, where are prepared—

“The things that mount the rostrum with a skip,
And then skip down again; pronounce a text;
Cry ‘hem! and reading what they never wrote,
Just thirty minutes, huddle up their work,
And with a well-bred whisper close the scene.”—*Cowper*.

Are the last places upon earth, whence issue forth “the saints and faithful in Christ Jesus,” able to guide the blind, enlighten them that are in darkness, instruct the foolish, and teach babes? Ignorant of the gospel, it is impossible for them to “put on Christ,” if they were passed through “the laver of the water” a thousand times; and not having put on Christ, they are without him, and, therefore, “without God;” and not being “in God the Father and in the Lord Jesus Christ,” are “Atheists in the world.”

“The Devil and His Angels”

Another striking feature of our bill is the exposition of the line “*Clergy and the Atheists*,” by the sentence, or, in the words of Jesus Christ, “the Devil and his angels.” This would naturally cause a reasonable being to enquire into the meaning of the phrase; and in what view of the matter the learned, pious, eloquent, sleek, and holytoned gentlemen in black could be identical with the “Devil and his angels.” This would be as puzzling to his reasoning but vacant mind as their classification with the Atheists. The phrase occurs in one of the discourses of Christ, in which he assigns all the resurrected and some of the living whom he repudiates in judgment, to a common fate with “the Devil and his angels.”—(Matt. 25:41.) The devil, Christ referred to, is imperial human power, symbolized by a dragon with seven heads and ten horns, “surnamed the devil and the Satan.” His angels, or agents, are the officials of the power, doing its behests. Paul styles those of his day “the world-rulers of the darkness of this course (of things), the spirituals of the wickedness in the heavenlies.” In our time, this wickedness has changed its form, and its world-ruling spirituals their names—Paganism has been transformed into Catholicism and Protest. antism; and the priests of Dagon, Baal, Moloch, Jupiter, and company, now report themselves as “divines of state and nonconformist churches.” The dragon—devil and Satan—is sin’s flesh in civil and *ecclesiastical* organization, and in powerful manifestation in all “Christendom” so called. The clerical orders are the false prophet element, having two horns, like to a lamb, but speaking as a dragon. Wherever the devil power is, there are the clergy and parsons to uphold it, promote it, and do its will; for they minister to the flesh, are salaried and endowed by the flesh, are established

by the flesh; and in all the earth, or under the earth, there is nothing more devilish and satanic than flesh and blood. Are we not correct, then, in associating the clergy with that wide-spread or world-wide establishment “the Devil and his angels?” Is there any body of human officials more highly honoured, more abundantly enriched, more abjectly revered, or more highly esteemed by men, than the clergy? Nothing can be truer. It is a truth indisputable and patent to all the world. This alone condemns them as an immense abomination; for the Lord Jesus declares “that which is highly esteemed among men is abomination in the sight of God.”—(Luke 16:15.)

The old pagan devil and his angels were cast out of the Roman heaven in the fourth century; but they did not long remain out shivering in the cold. Like their brethren in the days of the eighth Henry, the Defender of the faith (! !), when they thought that place, power, and official plunder, had finally departed from the old system of iniquity, they readily embraced the new. The virtue of no *femme de pave* is easier than that of the clergy, who are all things to all men for the loaves and fishes. They are the persistent enemies of the truth, which can never prevail till they are removed out of the way; and this will certainly come to pass before long; for the mission of Christ at his appearing in his kingdom, is to destroy the devil and the works of the devil, which cannot possibly be consummated without making a clean sweep of the clergy and all their institutions.

“Christadelphos, the Symbolic Soldier of the Faith”

Who is Christadelphos? This may be illustrated by inquiring who is John Bull? or who is brother Jonathan? or Monsieur Johnny Crapaud? or, Scripturally, who is the Rainbow Angel? They are all of them symbolic, not individual, personages. They represent nations of men in political organization. Christadelphos and the Rainbow Angel are the “Holy Nation” in the present and future state. Christadelphos is Christ’s brother, constituted of many individual brethren, whose function it is to “fight the good fight,” and to contend earnestly for the faith once for all delivered to the saints.” It was that section of them meeting in Hoboken that published the handbill. They sent it in white envelopes, sealed and prepaid, to a hundred and twenty clergymen, in New York City, besides others in the Hobokens. But not a whisper has been heard concerning it.

“Hispania Infelix”

The devil and his angels hate the light, neither come to the light, lest their doings should be discovered. Our policy is to disturb the stagnant quietude of the apostasy by assaulting it. The devil and his clergy love peace and “charity” at any price; but their great enemy, Christ, said he did not come to bring or send peace, but a sword and fire. Peace with the devil and his clergy is fatal to the truth. We are determined not to be silenced by their silence. If they will not defend themselves, we will attack them; but the difficulty is to get a hearing in the audience of their strongly-deluded

votaries. We concluded to try the newspapers in our character of citizens of the commonwealth of Israel, or Jews. Would the editors not allow the despised Jews to attack the Gentiles? Are the clergy afraid of the Jews? Dare they not meet the Jews in discussion? And then what a fright the unbelieving Jews would be in, that Jews should stand up and advocate the claims of Jesus as King of Israel, and destroyer of the kingdom of the clergy! But what a glorious comparison for us who know the truth: few and feeble, but confident as David, with the faint-hearted rabbinites on the one hand, and the clerical Philistines, all froth and fury, on the other! Would it be possible to develop such a situation?

What could we do more than try? To give our attack as much a Jewish aspect as possible, we interjected our editorial circular with Hebrew words and sentences, as is customary in Jewish publications. Before the Jewish question assumed its present form, “unhappy Spain” was the cynosure of the public eye. The editorial spirits, who guard the Devil’s “*Fourth Estate*,” “from the intrusion of Christ’s truth, were prophesying the certain transformation of Spain into a republic after the model, of course, of “the purest and best government the sun ever shone upon!” If you don’t know which of the devil’s dominions that is, you can never have heard of the United States! “One of themselves, a prophet of their own,” named Victor Hugo, prophesied, in 1848, that all Europe was about to become a democratic and social republic; when “Christendom” would consist of two grand popular sovereignties, the United States of Europe, and its sister republic, the United States of America! I then shewed in my lectures that this was bald nonsense; and affirmed that the then tottering monarchies would stand and prevail till Christ came and conquered them in battle. In our circular to the newspapers, written on the back of our scarlet handbill, and sent to twenty of them in New York, Brooklyn, and Newark, we revived this testimony in relation to Rome and Spain. You and your readers will see that this is not assertion without Scriptural proof. But there is the sting and poison of the document. While the devil and his angel-clergy can quote Scripture and use “holy water” for their own abominations, they regard both as “*detestable*” when legitimately and logically directed against the “strong delusion,” or “craft by which they have their wealth.” Do you think that it elicited even a penny-a-line notice? If it had been a play-bill, announcing some theatrical novelty, or report of some revival saturnalia, full of clerical blasphemy, and comical doings and outcries of their ignorant proselytes; the details of a divorce case, or any other thing of “the pleasures of sin” in which the devil-nature delights to revel, our circular would have elicited marked attention. The propositions it contains cannot be exceeded in importance. Wise men would consider them; but, though shrewd, crafty, and subtle, the devil and his angels are not wise; for “a wise man will hear and will increase learning, but fools despise wisdom and instruction.”

—Bro. John Thomas 1869

Hints For Bible Markers

The Psalms

Psalm 3:3

But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

My glory

“And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.” (Exodus 29:43)

This verse and Exodus shows us the tabernacle in the midst of Israel was God in Israel, demonstrating to Israel that God was the center of Israel’s national life, the center of all other operations both public and private. And it is obvious to any who read the New Testament that God was the center of the life of Jesus both public and private. Worship of Yahweh is the highest act man can do. *“The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.”* (Proverbs 9:10) Contrary to the doctrine of men, especially those of science, nothing, ABSOLUTELY NOTHING, exists by itself or for its self! Everything exists in God, all power, strength, wisdom, beauty, wealth, knowledge of good and evil, from Him. Nothing can be without God and there is no purpose for the Earth except the one Yahweh desires. The Deity had a purpose for Christ, the glory the Father purposed for him before the world began, the glorification of the mortal body of the Son of God.

“Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God.” (Psalms 50:23)

The lifter up of mine head

The Hebrew word used for lifter in this Psalm needs to be high or exalted. This phrase suggests the ideas of marking with distinction, giving honor to, or placing in a position of strength. Again we can picture Christ being lifted up to glory for honoring his father, being obedient in all things.

Bro. Beryl V. Snyder

Continued next month should the Lord will.