

Circular Letter No. 310. Apr/May/June 2025

In this Circular Letter

Page	1. Editorial	Brother Ernest Brady
Page	6. <u>Life Through Christ Alone.</u>	Brother Andrew Wilson
Page	7. Worthy Brief June 4 th 2025	
Page	9, Young Peoples Pages	Sister Dawn So
Page	13 Open Miracles, Living Prophecy – The Night That Shook The World -	A Report from Israel
Page	16 Still On Thy Loving Heart	Poem
Page	17 Missing the Point	Brother Edward Turney
Page	19 There is a Louder Shout to Come.	Matt Redman

Dear Brethren and Sisters, I wish to send Loving Greetings in Jesus Name and best wishes to all our readers. Once again I have not felt able to write an editorial but am pleased to copy one from our late brother Ernest Brady who could write so well. I hope you find his writing interesting and enlightening,

Blessings to all as we enter dramatic times leading up to the coming of Jesus to reign over the whole earth

Russell Gregory.

Genesis 12:1-3

Now Yahweh had said to Abram, "Get Yourself out from your country and from your relatives, and from your father's house, to a land that I will show you. And I will and make you a mighty people and I will bless you and make your name mighty, and you will be a blessing. And I will bless those who bless you and, and I will curse those who despise you, and in you shall all families of the Earth be blessed."

EDITORIAL

By Earnest Brady

For the year just begun; judging from the state of things in the world, the trouble, the misery of so many and the suffering, it could be the year which will see the return of Jesus Christ. The conditions which have been long foreseen by those who have studied Bible prophecy are being realised before our eyes in the news we see and read daily. Distress of nations with perplexity indeed. Often in ways altogether unforeseen the stage is setting for the conflicts centred on the Middle 'East which will make the survival of Israel as a people and a nation wholly dependent upon intervention on a scale and with a power which no nation on earth has, for all the wealth and weapons they have in store.

Israel is now surrounded by hostile Arab nations and the help she has had hitherto from America is now largely nullified by the Atomic power of Russia and the stranglehold which they now have by their control of oil supplies to the west. Europe, which formerly defended her right to exist is now too preoccupied with its own troubles, while Britain, for centuries the friend of the Jews and traditionally the defender of the weak and oppressed has in these few years last year been reduced to impotence by the unprincipled greed and self-seeking of the politicians and unions of workers and idlers. The role Dr Thomas saw for our nation and which was unquestionably initiated in the Balfour Declaration seems to have vanished and to that extent its part in the unfolding purpose of God is finished and the interpretations of the Christadelphians as to the standing of the British at the advent of Christ are probably mistaken. Nevertheless, on the broad lines of fulfilling prophecy which members of many sects have been looking for there can be little doubt that we are approaching the end of Gentile times.

No one could have imagined a year or so ago, the extent of the social and economic earthquake which has taken place since the ending of the six-day war in Palestine and the more recent action of the Arab oil states in banding together against the West, and the students of prophecy will be busily at work to see where it fits in the symbology and decide why they never foresaw it. The collapse of

money values and the market in the food and commodities with which the producer nations now intend to get back some of the wealth of which they have been robbed by industrialised nations, added to many unparalleled natural catastrophes have brought untold suffering and may yet bring starvation and famine to the fat and hitherto too well fed. Ordinary people can do little or nothing except watch and marvel at the mess which men have made of a world which could be plentiful and prosperous if its resources were used wisely and fairly. All we can do is hope and pray and give a little comfort and relief where we can - let them know - those who care, what the Bible tells is the solution, the coming of the King who will rule in righteousness and bring peace and healing to the troubled world.

It has been some months since I sent out the last Circular Letter as I felt the time had come to try once again to awaken some of our former brethren to the reality of what their doctrine of defiled nature implies and so in the interval I have printed and distributed the pamphlet "Doctored Christadelphianism." Some 3,000 have been sent out and being as intended a forthright exposure of what one highly respected member of that community wrote recently defining what they are supposed to believe, I naturally expected some vigorous reactions. Leaving aside a few returned anonymously without comment or perhaps defaced with scribble, there have been about a dozen responses. Possibly the other 2,990 are still thinking it over or have nothing to say."

One of them said they agreed with me. One said she could not agree with me or Norris. None said they agreed with Norris. It proves nothing but it's interesting. Several said they did not agree with Norris but they also regarded the pamphlet as a personal attack upon an esteemed brother or were hurt and indignant because it was a criticism of their own beliefs - an odd contradiction which I could not understand.

About an equal number expressed more or less approval, or asked for further copies and information about the Nazarene Fellowship and several sent generous contributions toward the cost. One expressed incredulity that there were Christadelphians who believed what A. D. Norris wrote about Jesus dying for the betterment of His body, while

another said he had found in the pamphlet the answer to a problem which had long bothered him - though he did not say what it was!

The truly amazing thing is that there has not been one single attempt either to justify what they believe or to defend the teaching put forward in "The Believer," nor the least attempt to show that our explanation of the Atonement is unscriptural! I think that does prove something! Only one took the trouble to offer his own view of the reason for the Crucifixion and I will mention this with one or two more later.

Brother Philip Parry has passed on the comment he has received from some young Christadelphian relative - they said they did not like my attitude and would rather have a booklet stating what we believe than the controversial matter we send out. As this is a complaint which has been made before and one felt by other members too, I will deal with it first.

My own experience goes back 30 years and during that time the literature sent out by our Fellowship has not always been the critical attack of the last few years. It has been forced upon us by the obstructionist tactics and misrepresentation of their writers and speakers. For years and years they said we believed that Jesus had different nature from other men and because we said we did not believe there was sin in the flesh they said we thought we were the perfect people and until we went on the offensive no one really knew what we believed because those who knew lied about us. But in the early fifties both Fred Pearce and I wrote a lot which was uncontroversial. Also, I recall the very good set of Bible Essays got out by Brother Lea which was absolutely inoffensive and going back to the time of Edward Turney and followers of Andrew Wilson, I can testify that there have been many irreproachable and courteous efforts to bring the truth to both Christadelphians and others. Unfortunately the former have such deep-rooted pride in their status - which is understandable but wrong - that the mildest suggestion that they might be wrong in any particular is an almost unforgivable insult. It is evident that many prefer us to be content to send out nothing more than general uncritical propaganda for our own teaching, but this I suggest is not because they want to study it or would be any more likely to

read it, but because it would be easier for them to ignore it. What maddens them is the exposure of the errors of Christadelphianism and the fear that our writings may fall into the hands of strangers.

Some may do us the favour of reading a bland outline of our beliefs, but even if they could find no fault with it on scriptural grounds they would inevitably be shown that it contradicts Roberts or some other brother and they would put it aside and forget it and leave no lasting impression because they are really more concerned with their membership of a community than with the truth itself. I have had the experience of telling people in friendly uncontroversial terms what we believe and they have said "That is exactly what I have always believed," yet I have know perfectly well that they believe something quite different and it only needs that one asks them a question or two for them to conclude that one is being nasty and aggressive. When you are dealing, as we are, with a body of people who are so deeply indoctrinated that their minds will hardly function outside the lines of traditional phraseology and to whom even the thought that their leaders might be mistaken is a kind of disloyalty, one can write amiably and in general until the cows come home and make no real impact!

If anyone wants an uncontroversial exposition of our beliefs, we have published "The Two Sons of God" by Edward Turney. It is splendid writing and covers the whole field without a word of controversy or debate. I could certainly write nothing to touch it. But try getting one of these superior young Christadelphians to read it! They will soon tell you that they prefer what they call the literature of the truth - meaning Dr. Thomas or one of the magazines, or they have an address to prepare or a meeting to attend.

We send our love and greetings in the name of Jesus to all, especially those who are sick and troubled. Our sis. Joan Edgar is very poorly and in hospital and needs our prayers; also sis Lea and bro Allen.

May the Lord bless and keep you.

Yours sincerely, Ernest Brady.

* * *

Please note :

"The Two Sons of God" was published in 14 monthly instalments in Edward Turney's Magazine, "The Christian Lamp" from March 1874 to April 1875. This is available on our website and can be found in our reproduction of the original magazines edited by Edward Turney.

Correspondence may be sent to our e-mail address at
bygrace@nazarenes.org.uk

Also we have a website at www.thenazarenefellowship.co.uk which contains hundreds of articles of interest to the Bible student.

Life Through Christ Alone.

On the authority of Scripture, the penalty incurred by Adam was death by execution, and his redemption was imperative to the continuation of the Human Race. Had Sin been pardoned, and its guilt cancelled by the exercise of Sovereign will, or by an act of mere power, it might have been doubted whether the Almighty were indeed infinite in moral rectitude, or whether He would not, at some future time, re-impose the Doom. But no such injurious apprehension can be entertained, He changes not.

The first man, having sinned, could not, according to God's Oath, have had any posterity, had not the penalty, or Price of Violated Law, been arrested by the Divine Promise; "The Seed of the Woman shall bruise the Serpent's Head."

God requires no extraneous motive to induce Him to pity: it is a question of "Law" and "Divine Love" in the Sinner's redemption. The Love of God began in the very Garden of Eden: He did not allow the execution of the Law to overtake Adam, and consequently "blot out" the Human Race. He provided a Ransom or Substitute for Adam (1 Peter 1:20; Job 3:16; Revelation 13:8; John 3:16).

Hence the slaying of Animals at once becomes significant. Thus the Sacrifice of Christ, though central in Human History, had its effect (though obscure) as really upon preceding ages as it has its effect upon succeeding ages. He was fore-ordained by the God of Love to be the “Human Ransom,” by which alone man was spared his natural existence and is invited to return to the “Loving Father” and live triumphantly in the untold ages beyond.

“I thank Thee, Father, Thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes.” No Son of God, i.e. Son by birth, as was Jesus, can possibly come under condemnation, unless He individually sin. Jesus was the Christ, the “Son” of the Living God. Jesus did no sin, nor was guile found in His mouth. Therefore Jesus was free from condemnation.

No adopted Son of God can be under condemnation if he walk not after the flesh, but after the Spirit, because the Law of the Spirit of Life in Christ Jesus hath made him free from the Law of Sin and Death.

“The Soul that sinneth shall die.” “Without shedding of blood there is no remission.” Could the shed blood of the sinner redeem himself? Could you point out from Scripture where it says Yes? “What then, shall it profit a man, though he gain the whole world, and forfeit his life? Or what shall a man give in exchange (*en antallagna*) for his life?

Andrew Wilson.

Worthy Brief - June 4th 2025

The King is coming: will you bow or be broken?

Psalms 2:1-2,7-8,11-12 Why do the nations rage and the peoples plot in vain? 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed [Meshiach], saying, 7 I will tell of the decree: The LORD said to me, “You are my Son; today I have begotten you. 8 Ask of me, and I will make the nations your heritage, and the ends of the earth your

possession. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him. Psalm 2 is a divine announcement -- a heavenly decree that demands the world's attention. It begins with a question: "Why do the nations rage, and the peoples plot in vain?" (Ps. 2:1). The nations rise up, not against injustice or tyranny, but against the rule of God's Meshiach (Messiah). That Anointed is Yeshua -- the Son whom the Father has set on His holy hill in Zion (Ps. 2:6). The psalm strips away all pretence and exposes the heart of human rebellion: it is a refusal to be ruled by His Messiah.

In this psalm, the Father proclaims that Yeshua has been given the nations as His inheritance and the ends of the earth as His possession (Ps. 2:8). This is not poetic symbolism -- it is a declaration of destiny. Yeshua is not merely Savior -- He is King. He will not rule by diplomacy but with a rod of iron (Ps. 2:9). His authority is final, His dominion unstoppable. Though the kings of the earth conspire, their defiance is met with divine derision—God laughs from heaven (Ps. 2:4), because no scheme can overturn His decree. And when grace is ignored, wrath is awakened.

Yet even in the face of judgment, Psalm 2 is laced with mercy. The Father offers a clear warning: "Now therefore, O kings, be wise; be warned, O judges of the earth" (Ps. 2:10). This is not the cold judgment of a distant God -- it is the loving rebuke of a holy God who desires repentance. The call is urgent: "Serve the Lord with fear, and rejoice with trembling" (Ps. 2:11). There is joy in submission, but only when it is coupled with reverence.

Then comes the command that pierces every heart: "Kiss the Son, lest He be angry, and you perish in the way" (Ps. 2:12). To kiss the Son is to surrender, to lay down arms, to recognize that Yeshua is Lord. The picture is one of homage and honour. This is not the kiss of affection but of allegiance. It is the line in the sand. We either bend the knee to Yeshua willingly, or we face His righteous anger.

This psalm reminds us that God's love and wrath are not opposites -- they are expressions of the same holy nature. He is patient, but He is not passive. He warns not because He enjoys judgment, but because He longs to show mercy. But mercy must be received. The alternative is to "perish in the way," because the way of rebellion always leads to ruin.

Blessed are all who take refuge in Him ([Ps. 2:12](#)). That is the final word of Psalm 2, and it is the heartbeat of the gospel. Refuge is available -- not in defiance, but in surrender. Yeshua is the Son whom the Father has exalted. He is the rightful King. The question is not whether He will reign -- the question is will we bow, or be broken? Kiss the Son while there's still time. Surrender in faith, and find life, joy, and mercy in Him -- for the Kingdom of God is at hand.

Your family in the Lord with much agape love,
George, Baht Rivka, Elianna and Obadiah George, Baht Rivka & Obi
- Baltimore, Maryland | Elianna - Married living in Missouri

Young Peoples Pages

Dear friends,

I hope you are all well, and safe. You will have a blessed life, if you put the God of Abraham, Isaac, Jacob - and Jesus, first in your life, and do your best to live life by His instructions. That is what Jesus did - and look how he has been rewarded! Yahweh rewards those who reach out for a relationship with Him as their Heavenly Father and submit to His authority. Yahweh is our creator, and He knows what is best for us - but just like Adam and Eve, we can choose whether to go His way, or our own way. But if we go our own way, there will be a price to pay! There are plenty of examples in the Bible of people who made these two different choices, and how that affected their lives - and how it will affect their future at the judgement!

Anyway, last time, we looked at how the descendants of Jacob (also called "the children of Israel" or "Israelites") came to be living

in Egypt instead of Canaan - the land Yahweh had promised them. Jacob was now an old man, and getting near the end of his life. His family had become large - all his sons having married and had children and grandchildren! One day, after the Israelites had been in Egypt for 17 years, and the famine was becoming just a distant memory, Jacob was now 147 years old - he felt that he wouldn't live much longer, so he made his son Joseph swear that after he died, his body would be taken back to Canaan and buried with his ancestors (Abraham, Isaac, etc). "Please do not bury me in Egypt" Jacob said, and Joseph agreed. Because of Yahweh's promise, Jacob knew that Egypt was not to be their home for ever.

Not long after this (Genesis 48) Joseph was told that his father was sick. So Joseph went to see Jacob, taking his two sons Ephraim and Manasseh with him. Jacob was lying in bed, very weak, but when he realised that Joseph had come, he made a big effort, and sat up in his bed. Jacob was also going blind so all he could see were shapes. He spoke to Joseph, reminding him of Yahweh's blessings on his life, and then he saw that Joseph was not alone. "Who are these?" he asked. "They're my two sons that Yahweh gave me in this country" said Joseph. Joseph brought them near to Jacob and Jacob put his hands on them. "I've been so blessed!" Jacob said. "Once, I never thought I'd see you again, and now I have - and I've even seen your sons!" Jacob stated that he had decided to consider Ephraim and Manasseh to be HIS sons - so he not only spoke a blessing over Joseph, but also over each of his sons!

It was the custom of that time, for a father to bless each of his sons, before he died. Blessing Ephraim and Manasseh, led the way for two of the twelve tribes of Israel being named after Ephraim and Manasseh, instead having one tribe called Joseph! It was also the custom of those days, for a father to give the firstborn son a double blessing, so by blessing Joseph's two sons, Jacob was giving Joseph a double blessing, and making it clear that Joseph had taken the place of Reuben as his actual firstborn! Remember though, that Joseph had been the firstborn of Jacobs favourite wife, Rachel, and that Joseph had always been his favourite son! Jacob ended by saying to Joseph that he was certain that Yahweh would be with him - and take him back to the land of their fathers - Canaan - in line with His promise.

After this, Jacob called all of his other sons, and gave them each a blessing, each one of which was like a miniature prophecy. These can be found in Genesis 49. The blessing given to Judah for example, had details in it which referred to Jesus - and Jesus was directly descended from Judah!

Jacob made all his sons promise that they would bury him with his fathers in the cave that was in the field of Ephron the Hittite, which Abraham bought as a burial ground, where Sarah and Rebekah were also buried, back in the land of Canaan.

Jacob had used up his last bit of strength, and with a sigh, he drew his feet up into the bed, and breathed his last.

Joseph kissed his father, and wept over him. Then Joseph gave orders that Jacobs body should be embalmed in the Egyptian manner - a process which took 40 days. This would make sure that Jacobs body would be preserved for a long time! And all the Egyptians mourned for Jacob for 70 days.

After this period, Joseph told Pharaoh that Jacob had made him promise to bury him in Canaan, and so he asked Pharaohs permission to make the journey to do this, along with other family members, which would mean all them being gone for a little while. And Pharaoh said, "Go up, and bury your father, as he made you swear." So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, as well as all the house of Joseph, his brothers, and his father's house. Only their little ones, their flocks and their herds they left in the land of Goshen. There went up also both chariots and horsemen. It was a very great gathering!

When the people of Canaan saw them, they were amazed at the sight of all those Egyptians - all mourning over one man, whom they had brought so far to bury! Then Joseph and all those with him, returned to Egypt.

But the death of their father, had made Joseph's brother's feel a little nervous. They were not certain that Joseph had completely forgiven them for all that they had done to him in the past, and they began to fear that Joseph might now repay them for the evil they had done! So they sent messengers to Joseph to tell him that one of their fathers last wishes was that Joseph would forgive his brothers - and they asked that he would indeed do this. Joseph was shocked to realise that they still didn't believe that he HAD forgiven them! Ages ago! It made him so sad, that he wept! Then the brothers came and fell down in front of him, telling him that they would be his servants. Joseph strongly reassured them. He comforted them and spoke kindly to them - he told them that behind all their evil plans, Yahweh had used everything that had happened for his benefit, and the benefit of many people, to save many lives - so they should feel better about it all - as he did, now that he could see this! He told them "Do not be afraid! I will continue to provide you and your families with everything you need!

What a kind and forgiving person Joseph was!

Joseph lived to be 110 years old and had taken an active part in his sons children, and their children..... He was near the end of his life, and he assured them all, that Yahweh would visit them and lead them all out of Egypt - back to their own land - Canaan. Just like Jacob had done, he made his family promise to take his body to Canaan with them, when that time came, and bury him in the same place! So Joseph died. He too was embalmed and his body put in a coffin in Egypt, awaiting the time the Israelites would take him back to Canaan with them - the land that Yahweh had promised to the descendants of Abraham, Isaac, and Jacob, as an everlasting inheritance!

This brings us to the end of the book of Genesis. In the next book - Exodus - we can see how Yahweh did indeed visit His people Israel in Egypt, and lead them out, towards Canaan!

May Yahweh bless you too!

Dawn

Open Miracles, Living Prophecy – the Night That Shook the World!!!

As Jews around the world celebrate Shabbat and read Parshat Beha'alotcha, we do so with a deep sense of awe and gratitude.

This has been a night of open miracles, the kind our ancestors would speak about for generations — and now, we are the generation living them. And we must be so grateful to Hashem!!!

3am we were woken up to run to our safe rooms, as over 200 Israeli pilots and planes flew and returned safely from one of the most daring pre-emptive strikes in our nation's history — deep inside Iran, the very heart of the regime that has vowed to annihilate us and already launched two missile attacks on us since Oct. 7th. 2023

In five coordinated waves, the Israeli Air Force:
Eliminated senior Iranian regime officials
Took out top nuclear scientists
Struck the Natanz nuclear facility and missile systems in Tehran
Destroyed missile infrastructure in western Iran
Followed up with another wave of precise strikes

And then, not one of the Iranian drones sent in retaliation entered Israeli airspace. Our air force successfully shot down all of them before they could do harm. Every single pilot came home. The scale of this success is not just military — it is miraculous!

And it didn't happen in a vacuum. This miracle was built on months, and years, of courageous, strategic decisions:

- We destroyed Hezbollah's terror infrastructure in Lebanon...
- Which led to the collapse of the Assad regime in Syria, ending Iran's land bridge to Israel, and allowing open skies for the Israeli Air Force
- We took out Iran's missile defence systems in earlier retaliatory strikes
- And heroic covert missions inside Iran, the stuff of future films, neutralized threats before they could emerge.

While still hard to truly internalize, all of this only became possible because of the horror of October 7th.

The major miracle of Oct. 7th is that Hamas launched its attack early, without coordination with Iran — exposing Iran's grand plan for a multi-front war of destruction of Israel, from Iran, Lebanon, Gaza, Syria, Iraq etc. That plan was thwarted!!!

Yes, we experienced a horrific tragedy, but a much greater disaster was planned. That brutal day shattered illusions. But it also awakened something in us: a fire of truth, strength, and national unity. And from that fire, this week's victory emerged.

The Fiery Light of Parshat Beha'alotcha

It is no coincidence that all of this happened in the week of Beha'alotcha, a parsha filled with divine messages for our time. God commands Aaron the High Priest to light the Menorah — “beha'alotcha,” to raise the flame, until it rises on its own. This isn't just about lighting candles. It's about igniting a nation, elevating the soul of Israel until we stand tall, proud, and unstoppable — radiating light to the world from our own eternal source.

Beha'alotcha also recounts how the Jewish people begin to move forward in formation, with the Ark of the Covenant leading them. The cloud of God rests above them by day, and fire guides them by night. It's a parsha of motion, purpose, and divine protection, exactly what we are witnessing now, as the people of Israel move with determination and clarity through the greatest threats of our time.

And then — there are the prophetic, spine-tingling words of Rabbi Tzvi Yehuda HaKohen Kook, who, during this very parsha in 1981, addressed the destruction of Saddam Hussein's nuclear reactor in Iraq — also carried out by the Israeli Air Force in a bold pre-emptive strike.

With holy conviction, Rabbi Tzvi Yehuda declared: -

“This operation is a sanctification of God's name in the world. Just as the lighting of the Menorah in the Mishkan represented the spreading

of divine light and truth, so too the act of protecting Jewish life in Eretz Yisrael — with clarity, with courage, with divine purpose — is itself a form of light. It is our sacred duty. This is not politics. This is prophecy unfolding.”

And he ends with “And remember that it is He (God) who gives you the strength to wage war.” Those words were true then. They are even more true now.

We are not simply reading about our ancestors this week, we are walking in their footsteps. We are seeing the Menorah lit anew in our generation — the eternal flame of Jewish destiny, burning bright through the darkness.

May we never take for granted the privilege of living in this time.

May we continue to rise, to shine, and to stand as proud guardians of our land, our people, and our truth.

With awe, with pride, and with unshakable faith: =Am Yisrael Chai.

More and more reminders to all Jews to come home.

Thank you Hashem, for everything!!!

Shabbat Shalom!!!

John 4, verses 23 & 24,
Jesus said to the Samaritan woman at the well,

“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.”

STILL ON THY LOVING HEART

STILL on thy loving heart let me repose,
Jesus, sweet Author of my joy and rest;
O let me pour my sorrows, cares, and woes
Into Thy true and sympathising breast!
Thy love grows never cold, but its pure flame
Seems every day more strong and bright to glow:
Thy truth remains eternally the same,
Pure and unsullied as the mountain snow.

O what is other love compared with Thine!
Of such high value, such eternal worth!
What is man's love compared with love divine,
Which never changes in this changing earth,
Love, which in this cold world grows never cold;
Love, which decays not with the world's decay;
Love, which is young when all things else grow old,
Which lives when heaven and earth shall pass away?

How little love unchangeable and fixed
In this dark valley doth to man remain!
With what unworthy motive is it mixed!
How full of grief, uncertainty, and pain!
Love is the object which attracts all eyes:
We win it, and already fear to part;
A thousand rivals watch to seize the prize,
And tear the precious idol from our heart.

But Thou, in spite of our offences past,
And those, alas! which still in us are found,
Hast loved us, Jesus, with a love so vast,
No span can reach it, and no plummet sound.
Though the poor love we give Thee in return
Should be extinguished, Thine is ever true;
Its vestal fire eternally doth burn,
Though everlasting, always fresh and new.

Thou, who art ever ready to embrace
All those who truly after Thee inquire;
Thou, who hast promised in Thy heart a place
To all who love Thee, and a place desire,
O Lord, when I am anxious and depressed,
And dim with tears, mine eyes can hardly see,
O let me lean upon Thy faithful breast,
Rejoicing that e'en I am loved by Thee!

Missing The Point.

In the Christadelphian for November 1873, page 520, is a notice headed "To the Point." It may be judged from the style of this piece that the author thought it to be of the weighty and conclusive order. "Who will contradict it?" he cries, like Goliath of Gath. We answer, that it is already contradicted by the word of God.

The Editor, Robert Roberts, affirms that "when the apostles spoke of the flesh they meant mortal flesh of men." We must pause to consider.

If we too hastily admit Bro. Roberts's proposition, we shall perhaps be led to his conclusion. Is it true, then, that when the apostles spoke of the flesh, they always meant the mortal flesh of men? We think every reader of "To the Point" will understand that, by this leading proposition, Bro. Roberts means to say that whenever the apostles speak of human flesh they mean flesh under sentence of death, or, as he phrases it elsewhere in contradiction to his own teaching on the subject, 'flesh full of sin'.

It is in this sense of his question, we say, first the scriptures contradict it. The piece before us is not concerned with every passage in which the apostles speak of the flesh; it is concerned with certain verses in John's epistles. In these John does not use the word 'the' before the word 'flesh'. Both in his first and second epistles he omits the article, and says, 'in flesh.' John did not do this by accident. Three times over he employs this form of words. True, the authorised English version reads "in the flesh." Perhaps Bro. Roberts will discover that here, as in Romans 8:3, it is a question of idiom!

An idiom is a particular mode of speech; a form of words in one language which will not make sense, if translated by the same words into another language. But it is not so either with Romans 8:3, or with the verses in John. In order to understand a particular phrase, regard must be had to the context, and the subject against or in favour of which the phrase is used. In Romans 7:5; 8:8 & 9, Paul, speaking of the lusts of the flesh, and of the law of Moses which was "a carnal ordinance," employs the words "in the flesh" and "in flesh"; but anyone may see that he is not speaking of literal "mortal flesh;" for

how could he say to the Roman believers “when we were in the flesh”? And again, “But ye are not “in flesh”? Well, then, here in the second place are several texts in which the apostle spoke of “the flesh” and of “flesh,” when nothing, we think, is plainer than that he did not mean “mortal flesh of men.”

When it is desired to investigate a subject by the process of question and answer, all the questions must be fair and pointed. They must not include what is not needful, nor must they omit what is. A judge sometimes reminds counsel that his question is unfair; sometimes he will say, I think you ought not to put your question in that form. A competent judge would do likewise with respect to Bro. Roberts’s proposition that “the flesh” always means “mortal flesh of men.” It is clear from what goes before, that such is not always its meaning, and it is also clear that John did not use the words “the flesh,” or “in the flesh,” but “in flesh.” Bro Roberts has great faith in “the Socratic method.” There is no reason to dislike it when properly employed; but from what we know of Socrates, we do not think he would have been so mean and unstraightforward as to ask a grossly unfair question, or to put forward a misleading proposition. The beloved apostle’s denunciation of certain antichrists, for there were divers sorts, can only be understood in a clear and critical manner through an acquaintance with the doctrines they held. A periodical, professing a rigid critical accuracy in regard to matters of faith “Eighteen hundred years ago,” ought certainly to have someone on its staff, either editor or contributor, sufficiently well-read to enable it to fulfil its high promise.

Standard works, on ecclesiastical history, bring us face to face with the antichrist protested against so forcibly by John. They make us acquainted with a powerful sect flourishing in John’s time and long afterwards, who denied absolutely that Christ came in flesh of any kind whatever. It was not with them a question at all of “mortal flesh of men,” or flesh of angels, or any other sort. Their belief was a denial of all flesh in the matter. They did not profess to define what the substance of the body of the Lord was; they denied that it was a substance at all.

The following citation, kindly sent to us some months ago by a friend of the truth, will help to make the subject plain and interesting: “The Docetes and Cerinthian heretics who lived in the time of John, maintained that the pure Word was the Christ, the Son of God, abstracted from and independent of all humanity. The Docetes maintained that the Sagas assumed the outward shape and visible appearance of a mortal, but they denied that He was clothed with a real body, or that He suffered really, believing that He was altogether an airy immaterial phantom, who, instead of issuing from the womb of the virgin, descended on the banks of the Jordan in the form of perfect manhood, and seemed to expire on the cross, and after three days to rise from the dead. Now as the man Jesus, and no other, was the Son which the Docetes and Cerinthians denied, the Docetes and Cerinthians denied the Son; and as God was the Father in respect to the Son, in no other way than in begetting the man Jesus, they denied the Father; and this was the spirit of antichrist, or the sort of doctrine antichrist was to teach” “The Theory of Prophecy”, by Alfred Addis, B.A.

We trust this will be sufficient to show to any person of sense and impartiality that the Editor of the Christadelphian did not understand his subject, and that if he had understood it, and honestly handled it, he would have directed his hot anathemas, not to those who with the apostle abhor the doctrine of Docetian and Cerinthian antichrists, but “to the point.”

Edward Turney, Editor of The Christian Lamp

'There is a louder shout to come

'There is a louder shout to come, there is a sweeter song to hear
 All the nations with one voice, all the people with one fear
 Bowing down before Your throne, every tribe and tongue will be
 All the nations with one voice, all the people with one King

And what a song we'll sing upon that day.
O what a song we'll sing and o what a tune we'll bear,
You deserve an anthem of the highest praise,
O what a joy will rise and o what a sound we'll make

You deserve an anthem of the highest praise,
You deserve it all, yes, Lord.
Now we see a part of this, one day we shall see in full
All the nations with one voice, all the people with one love

No one else will share Your praise, nothing else can take Your place
All the nations with one voice, all the people with one Lord
And what a song we'll sing upon that day.
O what a song we'll sing and o what a tune we'll bear,

You deserve an anthem of the highest praise,
O what a joy will rise and o what a sound we'll make
You deserve an anthem of the highest praise,
You deserve it all, yes, Lord.

Even now upon the earth there's a glimpse of all to come,
Many people with one voice, hear me oh Lord, harmony of many tongues,
We will all confess your name, You will be our only praise, we will be,
All the nations with one voice, we will be, all the people with one God,

And what a song we'll sing upon that day.
O what a song we'll sing and o what a tune we'll bear,
You deserve an anthem of the highest praise,
O what a joy will rise and o what a sound we'll make,

You deserve an anthem of the highest praise,
You deserve it all, yes, Lord.
You deserve the highest praise,
Every tribe and every tongue will come to you,

And every knee shall bow and the tongue confess,
Every knee shall bow, every tongue confess,
We say, "Yes Lord, yes Lord"
We will be there with you, yes Lord'.

(Matt Redman)