

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. XVIII (CIII) No. 3

March, 2015

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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

LAMPASAS, Texas

Dear Brothers and Sisters, Greetings from Lampasas ecclesia –

Since our last correspondence we have had numerous uplifting gatherings, especially with our younger generation taking a major role. The December youth gathering was so well attended we had to add chairs in the middle aisle to accommodate those from ecclesias worldwide. The study of “Building a Character Worthy of the Kingdom” included Building Blocks of Salvation, Humility Versus Self-Serving, Good People Versus God’s People, Life in the Days of Sodom and Gomorrah/Last Days Awaiting Christ’s Return, Wake Up and Be Aware and What Will Your Role Be, If Accepted? Although geared for the young people, everyone was built-up by these well prepared addresses. We express our thanks to Bro. Mike and Sis. Karen Neely and everyone else, who helped in this endeavor.

Our February Hye Quarterly was particularly enhanced by the efforts of Bro. Nathan and Sis. Joanne Phillips. They organized the entire weekend with talks on What Psalms Can Mean to Us and Preparing for Christ’s Return as a power point presentation, meals, games and other organized activities, all culminating with an exhortation entitled Our Words.

We also are happy to have Bro. Peter Gustavsson as a transfer from the Goldthwaite ecclesia. Besides those represented from nearly every ecclesia at the youth gathering – too numerous to list here; we have since been pleased to have Bro. Steve and Sis. Sharon Osborne, Bro. Dan and Sis. Sandra Jackson, Bro. Terry Readman and Bro. Clark Rafuse come visit and break bread with us.

This is being shared with love to all in the hope of Israel,
Rec. Bro. Jerry Connolly.

WORCESTER, Mass.

Dear Brothers and Sisters

Unfortunately, Sis. Jessie Prentice had a fall in January, resulting in having to go to the hospital. Fortunately, she had no broken bones, but needed to go into rehab to recover. Now Sis. Jessie is moving into an assisted living place. Her new address is: 10 Homestead Avenue, Worcester, MA 01610.

We have been greatly encouraged by the following visitors: Bro. Jim and Sis. Donna Snow; Bro. Jim and Sis. Kathy Sommerville and grandson, James; Sis. Cheryl Sargent and son, Andrew; and Bro. Harry

and Sis. Phyllis Phillips. We were very thankful for the exhortations given by Bro. Jim Snow, Bro. Jim Sommerville and Bro. Harry Phillips. We welcome anyone who can come to visit us.

We look forward to the soon return of Jesus to establish his righteous Kingdom here on earth.

Sending Love from Sis. Jessie and I,
Sis. Norma Rankin

GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

- HOUSTON FRATERNAL GATHERING**..... **April 3–5, 2015**
Bro. Bob Lorquet, boblorquet@hotmail.com
- LAMPASAS FRATERNAL GATHERING**.....**June 12–14, 2015**
Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX 76844, 325-451-4075
- RICHARD FRATERNAL GATHERING**.....**July 3–July 6, 2015**
Sis. Linda Jones, Box 48, Richard, Sask, S0M 2P0, Canada, gljon@yourlink.ca, 306-246-4628
- HYE FRATERNAL GATHERING**.....**July 19-26 2015**
Bro. Mark Braune, 209 Ranger Dr., Buda, TX, 78610, 512-577-1119,
markbraune@gmail.com Study, “Deuteronomy”
- CANTON FRATERNAL GATHERING**..... **Oct 31-Nov 1, 2015**
Bro. Don Miller, donaldg.miller@yahoo.com

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.

Resurrectional Responsibility – 4

ALL must give account to God, except those specifically excluded by ignorance.

This is the way the Scriptures present the matter—

“The hour is coming in which ALL that are in the graves shall hear his voice and shall come forth: they that have done good to the resurrection of life; and THEY THAT HAVE DONE EVIL UNTO THE RESURRECTION OF DAMNATION” (John 5:28-29).

Then this proves that *ALL* who have ever lived will be raised for judgment?

NO, because the Scriptures SPECIFICALLY EXCLUDE “*the man that wandereth out of the way of understanding*”— “*the man that understandeth not.*” Such “*perish without law.*”

Is this reasonable? It is *perfectly* reasonable, not to call a man to give account who never knew what God required him to do. No other course WOULD be reasonable. BUT—

* * *

Do the Scriptures ever hint at the exclusion of any OTHERS from the general judgment? NEVER.

We are not justified in excluding ANY from resurrectional judgment who fit perfectly into the description of those who are subject to that judgment.

The Scriptures NEVER exclude a man from resurrectional judgment on the ground that he had refused the command of God to be baptized and has completely rejected Christ.

On the contrary, such refusal and rejection clearly BRING HIM UNDER many of the descriptions of those who WILL have to give an account.

Is it reasonable to call a man forth and punish him who rendered a PARTIAL obedience, yet not to call a man to account who had exactly the same knowledge and opportunities (or even much more), but refused to render ANY obedience at all? Surely no one could consider such a course reasonable!

It may be replied: We are not to use our reason—we are to take what God says. A very true principle. The Word of God always takes precedence over what man thinks is reasonable. But God says, “Let us reason together.” We will find the Truth is always reasonable. It is so in this case.

Is there any Scripture that is contrary to the above appeal to reason? None. Does God ever say that He is going to exclude such from giving an account for their disobedience? Never. He nowhere gives us any grounds for believing that a man who knows His law can disobey it without having to answer for it.

Did God ask Adam if he would like to negotiate a contract with Him? Or did He, as supreme Creator and Possessor, GIVE ADAM A COMMAND? Did He call Adam to account for having broken that command?

We all know the answer. There was no inviting Adam to agree to accept a command from God, telling him that if he did not care to do so,

nothing would be done about it (or even, to go to Bro. Andrew's extreme, nothing COULD be done about it).

* * *

The expressions used by Scripture in describing the rejected at the judgment seat never give the slightest support or warrant for excluding any of the willfully and knowingly disobedient.

On the contrary, these expressions are such as to SPECIFICALLY INCLUDE and point directly at the willfully disobedient—

Rom. 2:5-16 – Those that do evil, do not obey the Truth, sin under law.

“But after thy hardness and impenitent heart treasurest up unto thyself wrath against the DAY OF WRATH and revelation of the righteous JUDGMENT of God; Who will render to EVERY MAN according to his deeds.”

“Unto them that are contentious and DO NOT OBEY THE TRUTH, but obey unrighteousness—indignation and wrath, tribulation and anguish upon EVERY SOUL of man that DOETH EVIL, of the Jew first and ALSO OF THE GENTILE ... for there is no respect of persons with God.”

“For as many as have sinned without law shall also perish without law; and as many as have sinned in (RV; under) law SHALL BE JUDGED by the law ... IN THE DAY when God shall judge the secrets of men by Jesus Christ, according to my Gospel.”

This passage alone is quite conclusive. It clearly states all the principles involved. It plainly declares this: God will, in the day of judgment punish EVERY ONE who, having had a law given to them (like Adam had), has not obeyed it but has done evil in God's sight. This is a general principle—it applies to all, Jew and Gentile—no respect of persons.

Do evil in ignorance—simply perish: do evil in the face of known law—be judged and punished in the day of judgment. Crystal-clear. Unmistakable. *“This is condemnation, that light is come”... “Times of ignorance God winked at.”*

If a man has received a command from God to do something, is he UNDER law, or WITHOUT law? Was Adam under law, or without law?

* * *

Acts 24:15 – The unjust.

“There shall be a resurrection of the dead, both of the just and UNJUST.”

On what grounds, or according to what Scripture, can the willfully disobedient be excluded from this statement? Are they excluded from resurrection because of ignorance?

* * *

John 3:19-20 – Those that do evil, and prefer darkness to the light, and refuse to come to the light: those that hate the light.

“This is the condemnation (krisis—judgment), that LIGHT IS COME into the world, and men loved darkness rather than light because their deeds were evil. For everyone that doeth evil (same word as John 5:29, see below) hateth the light, NEITHER COMETH TO THE LIGHT.”

How could ANY words MORE specifically define the willful rejecter and link him to judgment? Again, this seems so final and conclusive that if it does not convince, what could?

John 5:28-29 – Those that have done evil (same word as John 3:20 just considered—the haters of light).

“All that are in the graves shall hear his voice and come forth ... THEY THAT HAVE DONE EVIL unto the resurrection of damnation.”

Can any sincerely convince themselves that willful rejecters do not do evil, or that a man must be justified by the blood of Christ in order to be in the resurrection of damnation?

“Fear God, and keep His commandments ... for God shall bring EVERY WORK into JUDGMENT, whether it be good, or whether it be EVIL” (Eccl. 12:13).

Is repentance a commandment? Is baptism a commandment?

Mark 16:16 – Those who refuse to believe when the Gospel is preached to them.

(This is restricted by Scripture itself to those that UNDERSTAND, for the Scriptures specifically exclude those that ‘understand not’—but NEVER those that understand, but OBEY not).

“Go into all the world and preach the Gospel to EVERY creature. He that BELIEVETH NOT shall be damned (condemned).”

Brother Andrew, faced with this (Debate, ques. 616), said it DID NOT APPLY TO GENTILES, only to Jews. He was forced to this by his own theories. Does not this clearly demonstrate the unsoundness of those theories? Can you convince yourself that it is only the Jews who will be raised and condemned for refusing to believe, when God in Rom. 2:9-11 plainly said—as we have seen—that there is no respect of persons between Jew and Gentile in this

matter? If they ‘obey not the Truth’ (Rom. 2:8), they will be judged, both Jew and Gentile.

* * *

Job 21:30 – The wicked.

“The wicked is reserved to the day of destruction: they shall be BROUGHT FORTH to the DAY OF WRATH.”

This chapter deals at length with the present prosperity of the wicked in this life.

“God SHALL JUDGE the righteous and the wicked, for THERE IS A TIME for every purpose and for every work.”

This too MUST be resurrectional, for chapters 7 and 8 refer to the present prosperity of the wicked.

No one will deny that the rejecters of God’s known commands are willfully wicked. On what grounds of either Scripture or justice can they be excluded from the judgment in store for the wicked, when God will bring EVERY WORK into judgment? The Scriptures tell us, and we know from experience, that they are not uniformly punished in this life. If they were, the trial of the faith of the righteous would be imperfect.

(To be continued, God willing)

—Bro. G.V.Growcott

More Earnest Heed

“Let us labour to enter into that rest”—Hebrews 4:11

Isaiah 11 is one of those many delightful portions of the Scriptures of Truth that are especially outstanding for such vivid qualities of beauty and glory that they produce in us an emotional wave of joy and thanksgiving each time we read them. This chapter relates to the time when the Kingdom of God will be fully established, and (v.9)—

“The earth shall be full of the knowledge of the Lord as the waters cover the sea.”

How many times have we read this transcendent and comprehensive statement. In some of our cases, it has been a great many times. It has also been often used to prove a point in a lecture in which all our resources were employed to convince the stranger that God has a wonderful and enduring purpose with the planet on which we live.

But do we sufficiently meditate upon it, and get its comforting & mind-transforming value in this present dark probation of flesh and distress? Do we strive to realize the *magnitude and beauty of this Divine plan*, and the wondrous effect it will have upon the earth and its

inhabitants? This is far more marvelous than anything science-fiction has ever dreamed of, and this is REAL AND TRUE: *the earth FILLED with the knowledge and glory of God*

(Numbers 14:21; Psalm 72:19; Habakkuk 2:14).

It would be well in the midst of present, passing things to often let our minds dwell refreshingly upon the profound tranquility & peace that will then permeate every phase of social and religious activity.

Let us focus our thoughts upon the specific similitude employed by the prophet, or rather, the Spirit thru the prophet. If the reader has not had the opportunity of observing the mighty ocean—from a boat or, even more strikingly, from an airplane—far from any sight of land in any direction, then we suggest they exercise their mental vision by examining a map of the world. Ponder well the scene before us, and then reflect upon the words of the prophet. When we visualize the even, level, seemingly boundless vastness of these bodies of water, we are better able to comprehend the mental picture, and grasp the deep significance of this prophetic assurance Isaiah has given us.

In these days, when the tragic effects of sin fill the earth with corruption, violence, turmoil and sorrow in ever increasing hopelessness, only a few have an ardent desire for an intimate knowledge of the purpose of God. And even fewer are willing to walk steadfastly in the self-disciplining Way of Righteousness. But in that glorious day, says Paul, quoting God’s declaration from the prophet Jeremiah—

“They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord. For ALL SHALL KNOW ME, from the least to the greatest” (Heb.8: 11).

In the preceding verses, it will be noted that the apostle is dealing with the future work of Jesus as the Mediator of a better Covenant, which was established upon better Promises. This Covenant is to be made with ‘the house of Israel and the house of Judah’ (Jer. 31:31), or as elsewhere expressed, ‘the whole house of Israel’ (Ezek.45:6), or ‘all the house of Israel’ (Ezek. 20:40). Unlike the Mosaic Covenant made with them at Sinai, which was graven on tablets of stone, this one will be ‘*put into their minds*’ and be ‘*written in their heart*’ (Heb.8:10; Jer.31:33).

It may seem strange to some that there is any connection between the earth being filled with the knowledge of the Lord, and a New Covenant being made with the house of Israel. But a biblical understanding of the Gospel of the Kingdom soon reveals that *the former is the result of the latter*. This fact is well established by Isaiah’s declaration in v. 10:

“In that day there shall be a Root of Jesse, which shall stand for an ensign of the people. To it shall the Gentiles seek: and his rest shall be glorious.”

The ‘Root of Jesse’ is a title Jesus applies to himself in the Apocalypse. And Paul, to the Romans (15:12), quotes the verse from Isaiah, and applies it to Christ. The AV, as above, states that—

“He shall stand for an ensign of the people.”

But the LXX renders it: “He that shall arise to rule over the Gentiles.”

And that is identical with Paul’s rendering—

“There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust” (Rom. 15:12).

But the prophet adds a phrase of deep meaning that Paul does not mention in this particular place—

“His rest shall be glorious.”

Writing to the Hebrews, the apostle says considerable about this subject, and uses a word that signifies ‘a place of resting down, abiding, settling.’ Rest may occur because of weariness, or simply on account of cessation of work and *accomplishment of purpose*, and it was in the latter sense that—

“God rested on the 7th day” (Gen.2:1).

The import of Paul’s teaching is the same. He speaks of the Rest promised to Israel, of which Moses said—

“For ye are not as yet come to the Rest and to the Inheritance, which the Lord your God giveth you” (Deut. 12:9).

But the Israel that came out of Egypt failed to enter into that Rest ‘because of unbelief’—which came upon them owing to lack of faith. In addition to that, they ‘walked in their own counsels,’ as David testifies (Psa. 81:12). Continuous rebellion developed among them, and on that account they perished in the wilderness. Their children entered the Land of Promise under Joshua, but that was only a shadowy, temporary type of the true millennial Rest of Jesus. For, says Paul—

“If Jesus (Joshua) had given them rest, then should He not afterward have spoken of another Day. There remaineth therefore a Rest to the people of God” (Heb.4:8-9).

The lesson Paul dwells on is that we are in a similar position to Israel, and we can enter into the promised Rest only if we are faithful and diligently *obedient* to ALL the commands of God. Therefore, as he says in v. 11—

“Let us labour therefore to enter into that Rest, lest any man fall after the same example of unbelief” —rather, ‘disobedience,’ *apeitheia*, as RV & AV margin.

Let us ‘labour,’ says the apostle. The word literally means ‘make haste,’ use speed, and its various forms are translated ‘diligent, instant, earnest, haste!’ It implies prompt and eager effort to attain a purpose and reach a goal. *Ponder this well.* We shall never drift comfortably into God’s glorious Kingdom, idly amusing ourselves with worldly activities along the pleasant way. How many think they can do this, and then find Christ waiting at the end of the way to eagerly welcome them with open arms. What folly! It is only for those who give their whole life and heart earnestly to the quest, straining every effort to please God and overcome the flesh: who, like Paul—

“Press—strain, agonize—toward the mark of the high calling” (Phil. 3:14).

There must be continuous, energetic, whole-hearted action on our part in the Way of Life, not just a pleasant drifting. And the reason is given in the next 2 verses in Heb. 4. Then he concludes with the solemn reminder that:

“All things are naked and opened unto the eyes of Him with Whom we have to do” (v. 13).

We are not deceiving anyone except ourselves. God knows where our heart and interests lie: and if He is not first and foremost every moment of our lives, we are not His. That is why Paul is so persistent in his urgent warnings: *“We ought to give the more earnest heed . . .”*

“How shall we escape, if we neglect so great salvation?”

—and many other such forms of admonition. Therefore he pleads—

“Exhort one another DAILY, while it is called Today, lest any of you be hardened through the deceitfulness of sin” (Heb. 3:13).

That is what we are doing now. Over and over the Scriptures tell us of the intensity of the devotion and effort required. They leave no doubt, no excuse for missing the warning. Daily mutual exhortation is necessary, as Paul so well knew. The flesh is very deceptive. It deceives so many who start the race well. They feel they have safe leeway to indulge in the things of this life, and still win the race. So few realize the complete dedication and intense effort required. These are the truly wise. May we be found among them at that Day!

Paul gives sober warning against those things that would lure us from the narrow path of duty and righteousness, and thereby prevent us from entering that glorious Rest that remains to the people of God.

None will be able to say in that Day that the divine warning was not clear, constant, and consistent. Strong, active, living faith and abiding confidence in God, and complete dedication of the life to His service, comes only with continual study and prayer. Dare we ‘neglect so great salvation’ by wasting time on worldly things? Keep bringing back before your minds the joyful, *eternal* Rest that awaits those who love and serve God with all their strength. Cannot we summon the wisdom to give up the brief present for that eternal reward? Not only will the knowledge and glory of God fill the redeemed earth, but—

“God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain” (Rev. 21:4).

Beloved, the time is short. Let us put aside all else, and joyfully renew our efforts to gain that glorious prize.

—*Bro. G.A.Gibson*

Meditations—Deity’s Ways No. 66

HOW great God is! Not only has He a purpose in the earth, but He is utilising all things to fulfil it. In this scheme He uses the bad as well as the good. No man and no thing is beyond His vision, control, and employment. The Scriptures contain many illustrations of this cheering truth. Here are three: (1) A posterity to Abraham was needed to be preserved in the earth. Good Joseph and his bad brethren were laid hold of by God, and their respective aims and doings mysteriously blended and guided to accomplish the work (Gen. 37:27–28; 45:7–8). (2) The death of Christ was required for the salvation of man. In this, too, God employs and miraculously intertwines the righteousness of His Son with the wickedness of his contemporaries, in order to bring the event to pass (Acts. 2:23; Phil. 2:8). (3) The glad tidings of salvation had to be sounded by Paul in the ears of Gentiles, small and great. To accomplish it, God again providentially manipulates the love and hatred of faithful and unfaithful (Acts 9:15; 13:50; 14:6–7). We again say—How great God is. With such a God, let us be trustful—content to follow His light and leading. Events may, at times, look altogether out of their bearing. But not so to God. His glorious purpose is being evolved in the midst of it all, and this purpose requires His care for us. It is not an aimless confusion with Him. He is in touch with all things. He is everywhere at work for the good of those who commit their way in well-doing unto Him (Rom. 8:28; 1 Pet. 4:19).

Brethren are very unwise who neglect or treat lightly the meeting for breaking of bread. Such conduct is suicidal. The institution is of

Christ—it has been arranged as a restorative—a divine tonic for the jaded spiritual man after six days' battling with an evil world. Who does not feel himself run down on the Saturday night, and, as the result of Sunday's exercises, refreshed and invigorated on the Monday morning? Is it rash to say that without this weekly reminder of Christ many of us would long since have slipped away from the truth? Truly, it is a merciful ordinance, and one for which we should be devoutly thankful. Let us not despise it. Let each one who attends to it see that he does not mar the good which Christ intended this institution to yield. It is very easy to do this. Here are a few ways in which it can be done: Come in late, and chatter after the service has commenced. Show ourselves inattentive to the ministrations of the presiding and exhorting brethren (this may be done by yawning, giggling, talking, taking out the watch every few minutes, etc.). Find fault after the meeting is over with everything that has been done. Send all with whom we come in contact home with their minds full of irritating, absorbing, superfluous items best unknown. On the other hand, if we would co-operate with Christ in making the meeting pleasurable and edifying, then let us shun these things, and show ourselves true worshippers—earnest, zealous, reverential, grateful, loving, anxious to make the meeting to all a source of comfort and upbuilding.

To be off one's food is a bad sign. It shows that something is wrong. A person in health has an appetite—he has regard for his meals, and eats them with a relish. This applies alike to babes and adults—to the contents of the feeding bottle and to the solid food on the plate. To turn from the natural to the spiritual. There is an edifying analogy. Healthy creatures in Christ Jesus want their food—their spiritual food—and they enjoy it when they get it. With them it is not a mere “doing” of their daily readings, but an exercise which gives positive delight. Without a doubt the extent of our appreciation of the appointed readings is an index to our soundness and robustness in the truth. The proper—the ideal—state of mind is that of Jeremiah: “Thy words were found, and I did eat them, and thy word was with me the joy and rejoicing of my heart” (15:16). Or that of the Psalmist: “How sweet are thy words unto my taste? Yea, sweeter than honey to my mouth.” “I opened my mouth and panted: for I longed for thy commandments” (119:103, 131). But let us not be downcast, if our health is feeble, and our appetite capricious—if we fall greatly short of this lofty standard. Our condition will improve with patience and right treatment. Let us not cease eating. Let us keep up our daily reading. Let us read as a cold matter of duty rather than not read at all.

“Worthy people but bad citizens.” This is a newspaper description of men who conscientiously refuse to bear arms for king and country.

As we (Christadelphians) are among the ones against whom this indictment is laid, what is our answer to it? The advantages of war, under certain circumstances, must not be ignored. The sword is the terror of the evil doer. Neither must we overlook in our reply that God in time past sanctioned and commanded war. War is cruel; it is dreadful, but it is not always wrong. Some of the most illustrious of the Bible worthies have been warriors—righteous warriors. Christ has yet to show himself as a man of war. Why then should we, in this age, stand aside from a soldier life? Our reply can be put in few words. War means avenging—killing—and God has said: “Avenge not,” “Thou shalt not kill” (Lev. 19:18; Rom. 12:19; Exod. 20:13; Rom. 13:9). To go in opposition to these commandments, without having been authorised by God, is disobedience. In this age, none of His children have been so authorised. This is our stand, and no amount of taunting plausibility of Gentile war patronisers can upset it. When God wishes us to slay, He will plainly tell us to. Until He does, we will abide by the New Testament precepts, inculcating non-resistance, non-retaliation, non-avenging, and follow the examples of Christ and his apostles, and the example likewise of those early Christians, who, as Gibbon records, steadfastly refused “to shed the blood of their fellow-Christians, either by the sword of justice or that of war.”

—Bro. A.T. Jannaway— 1901

Signs of the Times – Return O Israel

“Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.” Jeremiah 31:10

Israel’s Prime Minister Benjamin Netanyahu has made an extraordinary plea for Jews to leave Europe and migrate to Israel to avoid being murdered in the rising tide of anti-Semitism sweeping the continent.

Netanyahu said that Europe was no longer a safe haven for Jews following terror attacks in Paris and Copenhagen, adding that Israel is now the only country in the world where Jews can feel safe.

Netanyahu issued his call during the weekly meeting of his Cabinet, which approved a previously scheduled \$46 million plan to encourage Jewish immigration from France, Belgium and Ukraine - countries where large numbers of Jews have expressed interest in moving to Israel.

‘This wave of attacks is expected to continue,’ Netanyahu told his Cabinet. ‘Jews deserve security in every country, but we say to our Jewish brothers and sisters, Israel is your home.’

Netanyahu spoke at a time of rising tensions with European countries over Israeli settlement activity in the West Bank and east Jerusalem, captured territories claimed by the Palestinians. Some Israelis believe such criticism has helped fuel anti-Semitism.

European leaders, however, have insisted that their criticism has no bearing on the treatment of their own Jewish communities.

Netanyahu rushed to France following the Jan. 7-9 killings at the satirical newspaper Charlie Hebdo and a kosher supermarket, urging the country's Jews to move to Israel.

French Jews have been increasingly migrating to Israel, a pattern that dismayed the French government well before the attacks at the kosher supermarket and since has left top officials pleading for them to stay.

In 2014, more than 7,000 French Jews left, more than double the number for 2013.

'To the Jews of Europe and to the Jews of the world I say that Israel is waiting for you with open arms,' he said.

Those attacks left 17 people dead, including four Jewish men who were taken hostage by an Islamist gunman at a kosher supermarket. Their bodies were repatriated to Israel for burial.

A Trip To America

Early Saturday morning, July 9th, (1927) we set off from Tilbury, London, on a tender to board the "S.S. Minnekahda" in the Thames. One call—at Boulogne—and the journey to New York was commenced. Here is a well-ordered community of some 700 souls in a comfortable floating home. The usual average of human life is quickly struck. Some are intellectual: some are dull and heavy. Properly represented are all the various types according to the usual percentages. Human nature is a peculiar study. Never designed to control itself, but to attain its highest by submission to the Divine will, it has nevertheless, impatient of control, determined, as far as its majority is concerned, to set its faith in itself and carve out its own destiny.

Picking up a paper on board we read that the Bishop of London has been condemning Millenarianism as "pernicious" and mischievous, thus deliberately setting forth our Lord Jesus as a liar when he gave John the message of Revelation xx. He does but interpret man's mind, and quite correctly. Man's pride is in himself. Why should Jesus or God interfere? He will work out his own salvation when he has found out what particular kind of salvation he favours. Yet the greatest of all men found it his "meat and drink" —

his whole life's work—to submit to the Divine commands and do" not my own will but the will of Him who sent me thus subordinating self to the Creator's direction. Thus did Jesus attain the highest, and so may we. Just as we defer to God, so shall we rise. The Divine nature is destined to be given to those who serve best. We "stoop to conquer."

The decadent tribes of mankind used to make idols of wood and stone and occasionally destroyed them in vagaries of fashion and imagination: then making others to please them better. The modern way is to reject the Bible and to fashion Christ and God in the habiliments of modern thought. Hence, while keeping the names of the Father and the Son before men, the ideas thus covered, change continually, and men still make and serve their own gods.

There is no resemblance whatever between the Christ now presented by leading religious teachers and the Carpenter's Son who walked the roads of Galilee and quelled the storms on the Lake of Gennesaret.

We stand by the Jesus who came as the Lamb of God, and the destined world's King by conquest, and in his Kingdom is our citizenship. Blessed be the God and Father of our Lord and Saviour Jesus Christ who has opened our eyes to the light of His glorious Truth. Let the heathen rage and the nations enjoy their vain things.

We had two lectures this week, one by a Professor from a university in California, and one from a missionary returning home from China. Neither had much backbone in him. The Professor spoke on "How we Talk," and the Missionary on "The Present State of China". Both were conspicuous more for what was *not* said than for the information given. Many conversations have we had with various people aboard. The authority of the Scripture is the foundation matter. I believe I am the only man of all this number who holds to the great foundation truth—an Inspired and Infallible Bible—God's Holy Word, and the *only* guide to Salvation. Hence every talk we had resolved itself into an argument about the authority of the Scriptures. It is interesting to observe that it is now commonly granted that the Bible teaches what we believe. The world's thought has, however, advanced beyond such crudities, and we are left behind. One of my critics, a very eminent professional musician, pointed to progress in music, literature, etc., and contended for the same progress in religion. Why should we be tied to the ideas and ideals of two thousand years ago? This argument found great favour with all who were listening. One man called it a "knock-down" blow. My reply was the very simple one that God had *once for all* delivered to us the

Word of His Truth which was neither true or necessary of music and other realms of human knowledge and attainment.

Well, July 18th, here we are running smoothly along into New York harbour, and we post this to show our safe arrival at the entrance to the great American Continent. —*Bro. G.H. Denney 1927*

Rachel Weeping For Her Children

DEAR SIR:—I would like to see an exposition and harmony of Jer. 31:15–17, with Mat. 2:17, 18. I remain yours in the hope of the Kingdom of Christ Jesus, Z. W. LAMPORT. Aurora, Kane, Illinois, Nov. 17, 1853.

The passage referred to in Jeremiah reads thus—”Thus said the Lord: A voice was heard in Ramah, lamentation, bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for there is a reward for thy work, saith the Lord; and *they shall return from the land of the enemy*. And there is hope for *thine end*, saith the Lord, and *thy children shall return to their own boundary*.”

A voice was heard in Ramah.

Ramah was one of those cities which were allotted by Joshua to the tribe of Benjamin on the frontier of this canton, and that of Ephraim. The word signifies *an eminence*. Sometimes it is put simply for *a high place*, and then signifies neither a city nor a village. In Ramah, or on the high places of Benjamin and Ephraim, was a voice to be heard—in the city of that name, and in all the region round about. This voice or cry was foretold by Isaiah as well as by Jeremiah. “Ramah,” says he, “is afraid, Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.” (Isaiah, 10:29, 30). Gallim and Anathoth, the latter the birthplace of Jeremiah, were cities of Benjamin. Referring to the same event, Hosea says, “Blow ye the cornet in Gibeah, the trumpet in Ramah; cry aloud Bethaven after thee, O Benjamin. Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be. The princes of Judah were like them that remove the bound; therefore I will pour out my wrath upon them like water.” (Hosea 5:8–10). Hence, the voice to be heard was lamentation and bitter weeping on account of the desolation and slaughter, of Benjamin and Ephraim, by the enemy, and their deportation into their destroyer’s land. The contexts of these references show that the predictions relate to the removal of the whole twelve tribes from their land by the

Assyrian power. Benjamin stands for Judah and Jerusalem as well as for its own particular canton; for the kingdom of Judah included Benjamin, and Jerusalem was one of the cities that fell by lot to it when Joshua subdued the country. Ephraim represents the rest of the tribes, or kingdom of Israel as distinguished from that of Judah, inasmuch as Samaria, the seat of government, belonged to Ephraim and Manasseh.

The prophecy of this voice of lamentation in Ramah found its *initiatory* accomplishment when the overthrow of the twelve tribes was consummated by Nebuchadnezzar, the Chaldean head of Assyria. Then captives of Judah's kingdom were gathered together in Ramah, and with them Jeremiah the prophet, at the disposal of Nebuzaradan, the captain of the guard. (Jeremiah 40:1) The voice of lamentation ascending from these prisoners, can better be conceived than described. The tender and delicate of the upper and wealthy classes of the state, whose children and relatives had been slain by the sword, and their palaces and mansions burned with fire, were there assembled to be marched off by a barbarian soldiery into their enemy's land. The cry of that day was a loud, shrill, and bitter lamentation, not confined to Ramah, but extending throughout the land from Beersheba to Laish or Dan. Jeremiah, though especially protected by the favor of God and the king his servant, mingled in that lament for his country's ruin. "How doth the city sit solitary," he exclaims, "that once was full of people! As a widow is she become! She that was great among the nations, and princess among the provinces, tributary is she become! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the nations, she findeth no rest: all her pursuers overlook her between the straits. The ways of Zion do mourn because none come to the solemn feasts: all her gates are desolate: her priests sigh; her virgins are afflicted, and *she is in bitterness*. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: *her children are gone into captivity before the enemy*" (Lamentations 1:1-5)—that is, "they are not." But, notwithstanding all that calamity, "there is hope for thine end: they shall come again from the land of the enemy—they shall return to their own border."

And they did return *in part* as an earnest, so to speak, of the great restoration in Israel's "*latter end*." (Deuteronomy 32:29). Benjamin, the son of Rachel's sorrow, and the son of Jacob's right hand, returned with Judah, his fraternal ally, from the land of the enemy to his own border, seventy years after his deportation. This was the first and only restoration of the Hebrew commonwealth. But there was little comfort

in it. Ephraim and Manasseh “were not,” being still exiles beyond Bashan. These were Rachel’s children as well as Benjamin, being the descendants of Joseph her first born. They have never yet returned from the land of the enemy to their own border. The time for this is not arrived; but of its certainty there can be no doubt in the mind of him who is intelligent in the faith, believing the words of Moses and the prophets.

“Refrain thy voice from weeping, and thine eyes from tears.”

But the voice of lamentation and bitter weeping was not stifled by Benjamin’s return. There was another crisis in Hebrew affairs to be encountered, which would cause that voice to rend the air with piercing cries of lamentation and woe. Its echoes would sound from one end of the Roman world to the other, and be hushed only by a second deportation of Benjamin into the land of the enemy. After this the cry would be heard no more in Ramah, or on the high places of the land of Israel. “Refrain thy voice from weeping, and thine eyes from tears.” This “refrain” hath continued hitherto. Since the destruction of Benjamin’s city, the metropolis of Judah’s kingdom, the tribe’s lament has no more been heard in Ramah; for Rachel’s weeping and tears can only result from the eyes and voice of her descendants in the land.

The reason why the voice of weeping no more ascends is because there is hope for Benjamin, Ephraim, and their companions; and this hope is, that they will return from the land of the enemy to their own border. This restoration is the subject of Jeremiah’s prophecy found in his thirtieth and thirty-first chapters. Let the reader peruse them in connection. They contain the gospel of the kingdom with *its mystery unexplained*. The following are a few quotations from them. “The days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.” (Jeremiah 30:3). Speaking of the day of Israel’s future engraftment into their own olive, he saith, “Alas! for that day is great, so that none is like it: it is even *the time of Jacob’s trouble*; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of armies, I will break his (Gog, the Russo-Assyrian) yoke from off thy neck, and will burst thy bonds, and strangers shall *no more* serve themselves of him. But they shall serve the Lord their God, and David (the beloved) their king, whom I will *raise up* unto them.” “I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.” “Behold I will bring again the captivity of Jacob’s tents, and have mercy on his dwelling-places; and the city (Jerusalem) shall be builded upon her own heap, and the

palace shall remain after the manner thereof.” “Their children also shall be as aforetime, and their congregation shall be established before me, and *I will punish all that oppress them*. And their nobles (the saints) shall be of themselves, and their Governor (Christ) shall proceed from the midst of them: and I will cause him to draw near, and *He shall approach unto me*”—or be High Priest. “*In the latter days ye shall consider it.*”

And there is hope for thine end, saith the Lord, and thy children shall return to their own boundary.

In reference to these “latter days,” the Lord saith, again, “I will build thee, and thou shalt be built, O virgin of Israel: thou shalt be adorned again with thy tabrets, and shall go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things. For there shall be a day that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, and praise ye, and say, O Lord, save thy people the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth,” the land of the enemy; “for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord redeems Jacob, and ransoms him from the hand of the stronger than he”—“and they shall not sorrow *any more at all.*” Then comes the passage about Rachel in Ramah.

These quotations show what the hope is for Rachel’s end; and what is meant by the return of her children from the land of the enemy to their own border. There is a mystery, however, connected with this the obvious import of the prophecy, which I shall explain presently. But before proceeding to this I would remark, that Rachel is representative of the polity of which Benjamin, Ephraim, and Manasseh, were important constituents. Rachel was the mother of Joseph and Benjamin; and *literally*, or in fact, never wept for her children “because they were not,” inasmuch as she died long before them. The voice of lamentation is therefore affirmed of *her* in a figurative sense. The voice was a real voice of woe, and declared of Rachel in the case of her descendants. The appointment of Joseph’s two sons, Ephraim and Manasseh, as patriarchs of tribes with Benjamin, made her the mother, or matriarch, of a fourth part of Israel; and by their political relations to the other tribes, the chief mother of the flock. Hence, the inheritor of Joseph’s preeminence is styled “Ephraim my firstborn.” Laban would have had Leah for the matriarch of Jacob’s posterity; but God, who establishes

all things by an election, chose Rachel, as he had done Isaac and Jacob in preference to Ishmael and Esau, the beloved of their fathers, to be with Sarah and Rebekah, the matriarchs of Israel.

Rachel's children, then, are constitutionally the whole twelve tribes. She died and was buried near to Bethlehem-Ephrata, afterwards rendered famous as the birthplace of David, and his son Jesus Christ. Sleeping in the dust of Judea, she is personified as weeping in bitterness of soul for the cruelty inflicted upon her sons in the land of the living. *Her* tears fall from their eyes when Nebuzaradan, Herod, or Titus, become a sword in the hearts of their children and friends; and as Israel's mother she refuses to be comforted so long as they are in the land of the enemy, exiles from home.

But there is a mystery, or hidden meaning, to this prophecy, which doth not appear to the careless reader. Hosea, referring to the restoration of Israel, says to Rachel's son, thus saith the Lord, "O Israel, thou hast destroyed thyself: but in me is thine help. *I will be thy king.*" "The iniquity of Ephraim is bound up: his sin is hid." "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from my eyes." Ephraim is politically dead, and buried; so also is "the whole house of Israel;" for, say they, "Our bones are dried, and our hope is lost: we are cut off from our parts," or native homes. But, saith the Lord God, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and *bring you into the land of Israel.*" The bringing them *into* the land of Israel is national restoration. The nations are the graves in which Israel is nationally entombed; but the time is at hand when their king shall say "to the north, give up; and to the south, keep not back." He will be the plagues of these death-dealing and destroying powers; and until this come to pass, Rachel will not be comforted, individually nor matriarchally; for till then she will not be raised from the dead to see her beloved Joseph and Benjamin, and her children the whole house of Israel, rejoicing within their own border under their glorious Shepherd, "the Stone of Israel," wearing Joseph's crown as the one like him who was "separate from his brethren."

Rachel being the constitutional matriarch of Israel, is the mother of the tribes according to "the adoption which pertains to Israel;" for all Israel not being her natural descendants, they become her sons by a constitutional provision. At present "*they are not;*" but when God shall graft them into their own olive upon a principle of faith, with believers of all other nations of past generations, she will no longer "refuse to be comforted." She will rejoice because "*they are*"—because they are

children returned from the land of the enemy to live in their own border, and a multitude of them *for evermore*.

But saith the inquirer, if this exposition be admitted, what does Matthew mean by saying that Herod's slaughter of "all the children that were in Bethlehem, and in all the coasts thereof," was the fulfilment of this prophecy of Jeremiah about Rachel? Matthew does not say that that event fulfilled Jeremiah's *prophecy*, but the $\tau\omicron\rho\eta\gamma\epsilon\nu$, to reethen, *the saying*. The saying was fulfilled in *an* appropriate sense; for Bethlehem and the limits thereof were the resting-place of Rachel's dust, which might be figuratively said, in the words of the prophet, to utter a voice of lamentation and bitter weeping, when the cry of her daughters rent the air for their bereavement. On that occasion "a voice was heard, lamentation, and weeping, and great mourning." This was a fact. The mothers of the murdered infants would not be comforted, because they were dead. This was another fact. It was also a fact, that the mothers were Rachel's people; but it was figurative to say that Rachel wept. Taken altogether, the saying of Jeremiah was very applicable; especially as it was the earnest of a lamentation which would be the accomplishment of his prophecy in full—an accomplishment to which Jesus alluded when he said to the women who bewailed and lamented him, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?"

In the fifteenth verse of Matt. 2. there is another example of a prophet's *saying* being fulfilled, or rather applied to an incident to be taken as an earnest of the fulfilment of the thing predicted. "When Israel was a child," saith Jehovah, "then I loved him, and called my son out of Egypt." (Hosea 11:1). This is an historical fact. But Matthew intimates that it is more than history; that it is a prophecy also: and this intimation is found in the saying that the exodus of the child Jesus from Egypt, was the calling of God's Son out of Egypt in *a sense* of the prophet's saying. Christ is called Israel in Isaiah 49:4. He bears Jacob's new name, and the name of the nation of which he is king. God loved his people Israel in childhood, and Jesus too. He called them both out of Egypt, where *pneumatically* the tribes are to this day. But "out of Egypt call I my Son." Their king's exodus is an earnest of theirs. Ephraim, God's firstborn of the nations, will come out of Egypt's antitype, to return again no more. Then will Hosea's saying find its accomplishment in full, when "the Lord shall set his hand again the

second time to recover the remnant of his people which shall be left, from Egypt.” Out of Egypt will Ephraim then be called.

(Herald of the Kingdom and Age to Come, Volume 3, 1853, Pages 145-148)

A Prophet’s Reward

“He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward ... whoso shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward”—Matthew 10:42.

SOME have concluded from these words that salvation will be ensured by mere acts of kindness, irrespective of that reception of and conformity to the Faith of Christ which the apostles preached as essential. This would be to put Christ in contradiction with himself, for he clearly taught what his apostles afterwards more abundantly made manifest: that none could be saved but those who believed in him and obeyed his commandments.

It is evident that Jesus means no mere philanthropy, but kindness arising from a full perception and hearty endorsement of the principles and aims identified with the apostolic work. His words assume the reception of the Faith of Christ on the part of those receiving and helping the apostles or their work.

Their special value lies in the intimation they give us that men may share in the apostolic blessedness to come, who have no opportunity of taking the direct and public part of the apostles themselves, if they so approve and appreciate their work as to help it by all the facilities in their power, even if amounting to nothing larger than the cup of cold water.

—Bro. Robert Roberts, 1887

Stating The Truth

A writer assails the Christadelphians—

“I charge them with not exhibiting the Spirit of Christ. They pronounce the world at the present time to be ‘in a state of complete and universal apostacy.’ With the exception of the few who belong to their own communion, they regard all other professors of religion to be deceived and deceivers. They declare the faith of Christendom to be ‘made up of fables,’ and to be ‘entirely subversive of the Faith once for all delivered to the saints.’ They slander the evangelical churches. According to Christadelphianism, there can be but few who are ultimately saved, for unless we embrace the faith of which they are the defenders, we must suffer the fate of apostates, and become at last annihilated.”

This is intended to be very severe, but is, from a scriptural point of view, truly complimentary. The Scriptures commend a faithful witness to the Truth. If it be true that the world is in a state of apostacy, it must be a meritorious thing to proclaim the fact. If it be true that the reception of the Truth is the first step in the process of salvation, and that the popular religious bodies reject that Truth, it must be true kindness to insist upon these truths.

It cannot be slander to state the truth. It is the truth or untruth of the statements that should be considered, and not the unpleasant bearing of the statements. But, says the writer, “By all the records of Christ’s life, such is not the spirit of the Savior.”

He must have a very superficial knowledge of the records of Christ’s life. The most prominent feature in those records is his declaration of disagreeable truth. And he himself said, *‘THE world hateth me because I testify of it that the works thereof are evil’* (Jn. 7:7).

The writer says: “Did not Jesus lovingly welcome all who came to him?” The answer is No. It all depended on who came. He rebuffed the Scribes and Pharisees, while he was prepared to receive all who humbled themselves to the reception and obedience of the Truth, If the writer would make himself more familiar with the records of Christ’s life, and less with elegant and popular glosses of that life, he would see that there is much more analogy between the attitude of the Christadelphians and the attitude of Christ than he dreams.

—Bro. Robert Roberts, 1888

Strong Language in Lectures

Some complain of what they conceive of as a growing emasculation in the style of advocating the Truth. They would like the clergy denounced more vigorously, ‘as at the beginning,’ they say. One actually interrupted a lecture recently to tell the lecturer to ‘wire into the parsons’ a little more decidedly.

Different people will take this differently. The man who aims only to make the Bible influential has no relish for the pugilism that delights in tearing and rending and scorning. *‘Railers shall not inherit the Kingdom of God’* (1 Cor. 5:11; 6:10—same word), and the thing that delights the dogs of an audience comes very near the crime of railing.

Let us be as firm as possible in contending for the Faith delivered to the saints. But if, with no diminution of strong principle, there has been a softening down of strong language, it is a change that will be welcomed by good men.

—Bro. Robert Roberts, 1887

Suffering Wrong

It is hard measure to have to submit to wrong; but it is not possible to discover any other course in the commandments of Christ. These commandments are given for spiritual circumcision, and proof of obedience. They are therefore purposely made difficult.

We are at liberty to accept the protection of the law, but not to put it into force for the punishment of offenders. This is the joint teaching of the following: Rm. 13:3-5; 1 Pt. 2:13-14; Acts 22:25; Mt. 5:38-42; Lk. 6:27-30.

—*Bro. Robert Roberts, 1888*

Teach Us to Pray

Let us be short in our prayers; there should be no prolixity; brevity and intensity should be their characteristics.

It is no prayer at all if you merely say words. Prayer is a **concentration of the mind** upon the Deity in adoration, gratitude, or entreaty. This cannot be attained without words; but you may use words without the act of true devotion.

Neither can it be attained without understanding. Understanding is the basis of our relations with men; much more is it so with God.

We must become enlightened with regard to the fact that He is, and that He is everywhere—that no distance is any barrier to the divine ear. Wherever we pray, we ought to feel that God is there, knowing that—

“He is not far from every one of us” (Acts 17:27). But—*“Besets us behind and before”* (Psa. 139:5).

If a man fail to realize this, he fails in the first qualification of acceptable and profitable prayer. God is a Spirit (John 4:24), and fills heaven and earth (Jer. 23:24), although personally in light that no man can approach (1 Tim. 6:16).

His mind is so unlimited in grasp, that it matters not that ten thousands pray to Him at the same time; He can notice them all.

You cannot get away from His presence. To communicate with Him, you have only to turn your thoughts to Him. Realize that you are speaking to God, and that He hears you. You will then, if you are righteous, pray the *“effectual, fervent prayer”* that *“availeth much”* (James 5:16).

* * *

As to the subject of prayer, about which some people are at a loss sometimes, Jesus has told us all we need to know, in the model prayer given to his disciples. You will find it contains everything about which we may or can pray. It is addressed to—

“Our Father, Who art in heaven” (Matt. 6:9).

This address does not occur again in the prayer. Jesus fixes our attention on the fact of the Father being in heaven as the basis of all prayer. Though He is everywhere present, the center of His presence and power is away from the earth in the starry vastitude around us.

Thither our minds should rise in prayer. Do not, as it were, pray to anyone in the room in which you kneel—let your thoughts mount to heaven. Remember that there is something in you and about you which connects with the Father; far off as He personally is, and that something is what the Scriptures describe as His Spirit.

But remember also this, that God hears only the prayers of those who are pleasing in His sight. *“The prayers of the wicked are an abomination”* (Prov. 28:9), and there are wicked people who have the Name of Christ upon them. God only hears those who honor Him (Psa. 18:25-26)—

“To the pure Thou wilt show Thyself pure; to the merciful man Thou wilt show Thyself merciful; to the froward Thou wilt show Thyself froward.”

God heareth the righteous—*“His ear is open to their cry”* (Psa. 34:15).

But it is shut to those who are displeasing to Him. They may pray, but He takes no notice, though He knows their words, of course, as He knows of the sparrow’s fall. People who choose to walk according to their own devices, He leaves to their own devices—

“Commit thy way unto the Lord, and He shall direct thy steps.”

If YOU do not, HE will not. How important, then, to know you are walking in the course that is well pleasing to God!

But it may be said, How can we tell when this is the case?

God has done all that is necessary to enable us to know, and if we have not the answer of a good conscience, it is our own fault. All we have to do is to make ourselves familiar with what He has said—DAILY waiting at Wisdom’s gates, watching at the posts of her doors.

If we are living in neglect of His Word and allowing the things of this life to drive it into a corner, our ignorance, uncertain conscience, and unanswered prayers are the due reward of our folly.

But if we are like the man spoken of by David, whose **delight** is in the law of the Lord, and in His law doth he meditate DAY AND NIGHT, and whose steps are conformed thereto, we may know that the Father is well pleased with us, and that He will listen to our prayers and do what we require of Him.

* * *

Another point of importance not especially brought out in the Lord's Prayer is that we ought to pray often. Our minds are so feeble that we are apt to forget the things that are out of sight. We remember best the things that we have always to do with. Things out of sight die out of memory.

Now, God is out of sight. In prayer, we keep Him in sight, and are enabled to "*endure as seeing Him Who is invisible.*" We must therefore "*pray without ceasing*" (1 Thess. 5:17). It must be a matter of continual practice, always attended to, as the reading of the Word.

Daniel is an example of acceptable practice in the matter of prayer. He was "*a man greatly beloved,*" and—

"He kneeled upon his knees three times a day, and prayed and gave thanks before his God" (Dan. 6:10).

David, "*the man after God's own heart,*" says of himself (Psa. 119:164)—

"Seven times a day do I praise Thee, because of Thy righteous judgments."

We find that Jesus himself frequently withdrew himself from both the people and his own disciples, and spent all night in prayer (Luke 6:12).

Let us then "*continue instant in prayer.*" The practice will make us feel acquainted with God, and greatly assist us in ordering our conversation aright before Him.

It will build up a divinely approved character upon the foundation laid by the Word, and qualify us for the inheritances of the saints in light, in which God will be over all and in all—blessed forevermore.

—*Bro. Robert Roberts, 1870*

The Mystery of Godliness - 4

BY BROTHER JOHN THOMAS

“Great is the Mystery of Godliness”—1 Timothy 3:16

“BEFORE ABRAHAM WAS I AM”

JACOB was the wall of Israel, and his sons his *12 gates*, in the beginnings of things. Jesus and the Apostles emerged from Jacob through these gates, being descended from Jacob in their line. But, saith the Spirit in Jesus—

“Before Abraham was, I am” (John 2:58).

He was the ‘Root’ of Abraham, Isaac, Jacob and David; and when He came to be manifested in Jesus, in this combination of flesh and spirit, he was the ‘Offspring’ of those patriarchs. While, therefore, Jacob was a wall enclosing the whole future nation in his loins, the ‘Root and Offspring of David’—Rev.5:5; 22:16 (and therefore of Jacob) is the *Jasper Wall, great and high*—Rev. 21:12,18 ‘in whom’ is contained all the ‘Israel of Deity.’
—Eureka 11:303

“THE ALPHA & THE OMEGA” and “THE AMEN”

THE Son of Man, then, whom John of Patmos beheld in vision, was the Michael of Dan.12: 1, the—

“Alpha (or Eternal Spirit) and the Omega (Jesus and the saints), the Beginning and the Ending, the ONE YAHWEH, Who is, and Who was, and Who is coming, the Almighty” (Rev. 1:8). —Phanerosis 124

* * *

“*I am the First and the Last, and the Living One; and I was dead, and behold, I am living for the Aions of the Aions; Amen*”—Rev. 1:17-18.

THE Apocalypse being a revelation of the mystery hidden in the prophetic writings, it is to be presumed that it would certainly not omit to exhibit that cardinal element thereof styled by Paul “*the mystery of godliness*” which he says is “*great*”—1 Tim.3: 16. We find it therefore introduced to the attention of the reader in such terms and phrases as—

“*God*”

“*Jesus Christ*”

“*He Who is, and Who was, and Who is coming*”

“*The Seven Spirits which is before His throne*”

“*The Father of Jesus Christ*”

“The Alpha and Omega, the Beginning and Ending, the Lord, Who is, and Who was, and Who is coming, the Almighty”

“I am the First and the Last, and the Living One; and was dead, and behold I am living for the Aions of the Aions”

These are very remarkable, and apart from revelation, very mysterious and impenetrable sayings. There is One Who speaks of Himself as ‘I’; and He saith of this ‘I’ that He was ‘the First,’ ‘the Alpha,’ ‘the Beginning,’ ‘the Lord the Almighty.’

This is intelligible enough, and we readily comprehend that the Deity, the Self-Existing, and First Cause of all things, is meant. We also recognize in the terms the epithets bestowed by the Deity on Himself in the prophets, and with a claim to them as *His exclusively*.

But when we come to read the Apocalypse, we find the same terms applied to one who said—

“I am the First, *who was dead*” (2:8).

This would very naturally suggest the enquiries—

“Did the Deity, Who is the Creator and Upholder of the universe, ever die? And while He was dead, how was that universe sustained? And, seeing that death is an utter destitution of all power, how was life restored to the dead Creator of all things?”

These are questions which obtrude themselves upon the thoughtful in view of these apocalyptic sayings. Apart from revelation, they are unanswerable, for—

“The world by wisdom knows not the Deity” (1 Cor. 1:21).

—and none by searching can find Him out . . .

There is then a mystery in the premises which, as the apostle saith, ‘without controversy is great’—1 Tim.3: 16. By ‘mystery’ is meant a *secret*—a secret which the Deity only could reveal. He *has* made it known, yet the revealed secret continues to be styled a mystery in reference to what it was originally. Paul terms it ‘the Mystery of Godliness.’ In particularizing it, he shows that by ‘Godliness’ he means *a visible manifestation of Deity, testified and believed by men*. In specifying it, he saith of the Mystery that it consisted, when revealed, of—

“Deity manifested in flesh, perfected in spirit, seen of messengers, preached unto the nations, believed on in the world, received up in glory” (1 Tim. 3:16).

Here is Deity set forth by implication in 2 states—Deity *before* manifestation, and Deity *in* manifestation. Does the fact of manifestation transform Deity into that which is not Deity? Certainly not. Or, is not Deity in manifestation as much Deity as before He made

Himself visible? Certainly He is. The nature of the medium thru which the manifestation is made does not change the nature of that which is manifested. Deity is Deity though He manifest His wisdom and power through mortal flesh. The mortality of the flesh does not necessitate nor imply the mortality of the Deity.

Nevertheless, Deity becoming flesh and constituting a manifested individual—if that individual die and be raised again to life and Deity again enter into combination with the resurrected body so as to transform it into substance like the divine essence (in other words, to make that spirit which was before flesh, and so exalt it to the Father)—Deity may say, with the strictest propriety—

“I am the First Who was dead.”

—and yet, abstractly from the medium of manifestation, did never die.

—Eureka 1:87

* * *

“These things saith the First and the Last, Who was dead, and lived” (Rev. 2:8).

Jesus, when anointed with holy spirit and power, after resurrection, is styled by Paul—

“The Lord the Spirit. . . The Last Adam made into a Life-imparting Spirit” (2 Cor.3:18; 1 Cor. 15:45).

For, as Jesus said when in the flesh—

“That which has been begotten out of the Spirit is spirit” (John 3:6).

Upon this principle the Spirit says, “*I was dead.*” That element of the Spirit-speaker who had *become* spirit, died; therefore the *become-Spirit* could say, “I was dead” Thus, the “First” was dead, and lived by resurrection. And when all the Saints shall have been begotten out of the same Spirit, and so also have become spirit, the Spirit-speaker will have a still larger element of the *once-dead* and lived, constituting him who spake to John in Patmos, the “Last,” or the “Last Ones,” according to Isaiah 41:4.

—Eureka 1:221

“I was dead, and behold I am living for the Aions of the Aions, Amen” (Rev. 1:18).

‘Amen’ is from the Hebrew *ahmain*, ‘faithfulness.’ The Eternal Spirit, both absolute and incarnate, is ‘the Amen.’ In the letter to Laodicea the Spirit speaks—Rev 3: 22, and in speaking, says—

“These things saith THE AMEN” (v. 14).

And in this first chapter the Amen says, “I was dead.” But the Spirit never died. Therefore here it must be understood of the Logos speaking from a Body, personal and corporate, with whom He has

united in a resurrection thereof from the dead. All the elements of this Body are faithful and true witnesses, and believers of—

“The promises of Deity (which) in Christ are Yea, and in him Amen, unto the glory of the Deity by us” —(2 Cor. 1:20).

The Son of Man, being constituted of firm believers of the Promises, is styled ‘the Amen,’ *the Faithful One*. Hence all his constituents are *Elohai Amen*—Isa. 65:16, Mighty Ones of Faithfulness, being all of that principle, Faith, without which—

“It is impossible to please the Deity” (Heb. 11:6).

—Eureka 1:187

* * *

AS the brain in the head has property in the body, and calls it his; so the Logos in Jesus has property in him and his brethren, and styles them ‘members of His body, of His flesh, and of His bones’; so that they all become one flesh; “which is a great mystery,” says Paul—

“...but I speak concerning the Anointed One and the Ecclesia”
(Eph. 5:22-32).

When this great mystery shall be consummated in the resurrection and the subsequent anointing of the One Body, then “the Omega,” “the Ending,” and “the Who is coming” will be manifested. The whole multitude will be “DEITY MANIFESTED IN FLESH”—glorified flesh, which is Holy Spirit, the ‘divine nature’ at present common to Jesus and the angels; and then participated in by all the Saints—all of which is the development of the principle affirmed by him to Nicodemus—

“That which has been born of the Spirit *is Spirit*” (John 3:6).

Here, then, is a ‘multitude which no man can number,’ every individual of which is Holy Spirit Flesh, glorified substance, ‘equal to the angels: the ONE YAHWEH and the ONE NAME. When they all attain to this Omega state, there will be nothing lacking: the ‘Ending’ will be manifest.

—Eureka 1:152

THE SON OF MAN ON THE CROSS AND IN DEATH

BETWEEN the 2 living manifestations was interposed the *dead-state*. In this state the Cherubic Flesh was deserted by the effluence of the Eternal Substance. The effluent spirit forsook Jesus when he exclaimed upon the cross—

“My AIL, my AIL, why hast Thou forsaken me?”

The effluent power by which he had taught and worked was withdrawn from him *for some time before he died*. The Spirit no longer rested upon the Cherub, yet that Cherub *continued to live* as other men.

In process of time he expired. He was now, like the Cherubic Veil of the Temple, ‘rent *in twain*’ It was no longer affirmable that ‘I and the Father are one,’ but that ‘I and the Father are twain,’ for the Father was no longer in him, nor he in the Father. In the tomb of Joseph of Arimathea, the body was in the condition predicted in Psa. 38:2-11:

“Yahweh’s arrows stuck fast in it, and His hand pressed it sore. There was no soundness in the flesh; its wounds stank; and its loins were filled with a loathsome disease; feeble and sore broken, his lovers and friends stood aloof from his stroke, which had consumed him, and laid him low in a horrible pit.”

This was the death state of the Cherub. Will any one affirm that the dead body was the Father? That it had lived in the world before the world was? That it was the Creator of all things? Nay, it was the flesh only in which sin was condemned; and had it been left there, it would have crumbled into unprofitable dust—Psa. 30: 9.

But, in the wisdom of the Eternal Substance, this could not be permitted. This flesh must be born again, and its ears must be opened—Psa. 40:6; Heb. 10:5. The Eternal sent forth His spirit, and “healed his soul” of that “evil disease” which his enemies said (Ps. 41:4,8)—

“... cleaved fast unto him, that lying down *he should rise up no more.*”

But the Eternal Power defeated their machinations, and proved them to be liars; for He turned the body into Spirit, and made it ONE IN NATURE with Himself—the Spirit-Son of the Eternal Spirit.

—Phanerosis 86

* * *

“MESSIAH the Prince” or High Priest was “cut off” or covenanted, as the Spirit had revealed to Daniel 9: 25-26. But before he died, he cried with a loud voice, in the words of Psa. 22:1, saying—

“*Aili, Aili* (My Strength, my Strength), why hast Thou forsaken me?”

Before he had uttered this exclamation, the Holy Spirit, which had descended upon him from the Habitation of Light and Power, in the form of a dove, and rested upon him from the time of his immersion in the Jordan, had been withdrawn. The Father-Spirit had evacuated the son of David’s daughter, who is styled in the Songs of Zion, ‘the Handmaid of Yahweh’—Psa. 116:16. The Son was, therefore, left without strength or power, and consequently without God. Still he was suspended to the tree a living man; a man crucified through weakness—2 Cor. 13:4; and dying of his own volition in obedience to God . . .

But things were only to remain thus for a short space. The man Jesus, who had left behind him a character which the Father-Spirit acknowledged as His Own, had been too excellent and admirable a person to be abandoned to the power of the enemy. The corpse rested, waiting to become the basis, or *hypostasis*, of a new revelation—a new, or further, revelation of Spirit.

The Father-Spirit had been manifesting Himself for 3½ years, terminating at the crucifixion, in word and deed; teaching great truths, and working mighty wonders and signs which Omnipotence alone could operate. This was Spirit-revelation through Mary's Son—*“Power manifested in flesh.”* —Eureka 1:13

* * *

HE “rose and revived” on the 3rd day—Rom. 14: 9. He not only rose on the 3rd day, but he *revived* on the same day. *Rising* is one thing, *reviving* is another; and 2 different words are used by the apostle to express the different ideas. The Father Who is spirit had forsaken Jesus on the cross, and left him to die there. Having become a corpse and been laid in a tomb, that corpse was like all other corpses, utterly without intelligence and power, for—

“The dead know not anything” (Eccl. 9: 5,10).

And—

“The Lord (YAHWEH) is not the Deity (AIL, or *Power*) of dead, but of living ones, for they all live by Him” — (Luke 20:38).

When this corpse, named Jesus, opened its eyes, stood upon its feet, and came forth from the tomb—it ‘rose.’ At this point of time it was neither Lord nor Christ. The Father, Who had forsaken him and left him to die, had not yet returned to him; for if He had returned to the corpse while in the tomb in causing it to stand and walk, that risen body after coming forth would not have said—

“I have not yet ascended to my Father” (John 20:17).

This was equivalent to saying—

“I am an earthy, or natural body, just come forth from the unclean place; and have not yet been ‘made perfect,’ ‘justified by the spirit,’ or ‘made a quickening spirit.’

“The Father hath not yet clothed me with my ‘house which is from heaven,’ so that which constitutes me earthy and mortal is not yet ‘swallowed up of life.’

“Therefore ‘Touch me not’ until I have been ‘constituted Son of Deity in power, through spirit of holiness, out of a resurrection of dead ones.

“I am now simply Jesus born of the tomb, ‘of the earth earthy’; but when my earthiness of body is instantaneously ‘swallowed up of life’ I shall be spirit. I shall be of equal and identical substance with the Father, and by this anointing, I shall become ‘Christ’ or the Anointed One, and ‘the Lord from heaven’.” — (Rom. 1:4; 1 Cor. 15:4, 7).

This anointing with spirit and power was the *revival* in a greater degree of the former relations subsisting between the Father and the Son. He had been—

“Anointed with holy spirit and power” (Acts 10:38).

—after he had been born of water. This did not change his body into spirit. It only invested the body born of unclean flesh (or “made of a woman”) with the wisdom and power of the Father in heaven, Who discoursed and Worked through it—John 5:19, 30; 6: 38, 63; 8: 42; 10:30; 14:10, 28.

But when the body was anointed again with holy spirit and power, or ‘spirit of holiness’ after it was born of the *second* unclean place, the tomb, it was not only endued and imbued with wisdom and power as before, but it was itself transformed into an *embodiment of eternal power* in which there is no weakness, corruption, or principle of death at all.

It was then ‘revived, ‘*anezese*, as well as ‘risen again,’ *aneste*. It became ‘the body of his glory’—Phil. 3: 21; ‘raised in glory’ from the earthy body which is ‘without honour’—1 Cor. 15:43; and, 40 days after, ‘taken up in glory’—1 Tim.3:16.

Such was the model, or ‘Heavenly Man,’ whose image—intellectual, moral and material—all must bear who may become the future constituents of the Perfect Man who comes on the world as a thief.—Eureka 111:587

* * *

PAUL styles Jesus (‘made Lord and Christ’—Acts 2:36) the ‘Last Adam’; and says that as the saints have borne the image of the *first* Adam, so shall they bear the image of the Last—1 Cor. 15:45-49. They shall be in nature like what he is now. but, in a *moral* sense they are required to be *now* like to what he was while on earth—

“Learning obedience by the things which he suffered” (Heb.5:8).

This tuition developed the moral image of Deity, as the creative energy of the Spirit did the material image after his resurrection. It is divinely ‘predestined,’ therefore (and the predestination is a necessity that cannot be dispensed with), that all who shall inherit salvation in the Kingdom of the Deity shall be—

“ . . . conformed to the image of His Son, that he might be the Firstborn (or Chief) among many brethren” (Rom. 8:29).

—Eureka 11:146

JESUS ANOINTED CAME IN THE FLESH

IN John’s day there existed ‘many antichrists’ who denied that Jesus Anointed came in ‘the flesh’—2 John 7. They affirmed that he came in another sort of flesh than that which is common to all men—in a holier nature that was immaculate, or pure and undefiled.

This dogma, of course, rendered null and void the teaching of the Word which declares the *condemnation of sin in the flesh*, in the bearing *in his own body* the sins of believers to the tree, when nailed thereon by the predetermination of Deity.

This, says John, was that of the Antichrist that should come. It was a dogma that had many advocates so early as apostolic times. Its teachers repudiated the fellowship of the apostles, and—

“Went out from them because they were not of them” (1 John 2:19).

In denying the true nature of Jesus, they preached ‘another Jesus’ and in so doing denied that the Jesus whom Paul preached was the Christ. And in denying this, they denied that the Father was manifested in common human flesh; and therefore denied the Father and the Son, for (1 John 2:23, 22; 2 John 7-9)—

“Whosoever denieth the Son, the same hath not the Father . . . He is the antichrist (saith John) that denieth the Father and the Son . . . This is the Deceiver and the Antichrist . . . He that abideth not in the doctrine of Christ hath not God.”

—of the true teachings of God-manifestation he is wholly and necessarily ignorant. —Eureka 11:76

BELIEVING ON THE CHRIST

JUSTIFICATION unto life and glory in the Kingdom of God is predicated upon three things—

1. Upon believing the testimony concerning Jesus Christ.
2. Upon receiving the doctrine of the Eternal Spirit he delivered to the world.
3. Upon one so believing, yielding an assured and affectionate obedience to the precepts he enjoins.

“Thou hast [said Peter to him] the words of eternal life; and we believe and are sure that thou art the Christ, the Son of the living God” (John 6:68).

In this, Peter connects the words and the *personality* of Jesus as the subject-matter of faith. This is to “*believe on Jesus*”—to accept him according to his claims; and to *receive his words* as reported by them whom he commissioned to preach them. And (John 6:29)—

“This is the work (ordained) of God, that ye believe *into him* whom He hath apostolized, or sent forth.”

“As my Father hath taught me,” continues Jesus—

“. . . I speak these things . . . If ye continue in *my word*, ye are my disciples indeed; and ye shall know the truth *which I have heard of God*, and THE TRUTH shall make you free” (John 8:28, 31, 32, 40).

Hear also what he said on another occasion in regard to this matter—

“He that believeth on me, believeth not on me, but on Him that sent me.”

—which is equivalent to saying—

“*He believes the doctrine I am sent to teach—doctrine which originates not from me as Son of Mary; but from the Eternal Spirit Who sent me and, by His effluence, dwells in me, speaking through me and working by me.*”

Therefore he said—

“If any man hear my words, and *believe not* (those words), I (the son of Mary) judge him not” (John 12:47).

Who shall judge him then? God, certainly—and because God’s *doctrine* is not believed. For, says Jesus—

“He that rejecteth me, AND *receiveth not my words*, hath that which judgeth him. THE WORD WHICH I SPEAK, that shall judge him in the last day. For I have not spoken of myself; but the Father Who sent me.

“He gave me a commandment what I should make known, and what I should treat of” (vs. 48-49).

Nothing can be plainer, more intelligible, or emphatic, than this. We may confess that Jesus is the Christ, the Son of God . . . but we must not only believe this: we must also intelligently believe the *doctrine* which that Son was sent to teach the Jews. —Phanerosis 78

The Berean Christadelphian Ecclesial News is published as a service of love to the Berean Christadelphian Brotherhood. Through contributions from Ecclesias and individuals we have been able to publish each month without the added cost of subscriptions. With the change to emailing 2/3 of the magazines the monthly cost has greatly decreased. We appreciate the continued support of individuals and from ecclesias. We are currently covered for about 6 months.

Hints For Bible Markers

The Psalms - Psalm 4

Here again as we look at this Psalm we find it may be difficult to decide whether we are looking at a Psalm of David or the mind of Christ. As we put our minds to the study of God's word and the Scriptures become clearer and clearer, we will see that although David is writing about his experiences, the spirit of God has influenced him to create a comprehensive reference to the mind of Christ in the Psalms.

Psalm 4:1

“Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.”

The opening verse of this Psalm shows us the Godly mind is at all times instant and ready with prayer. The secret of true prayer is in the knowledge and understanding of our Heavenly Father. In this era of godlessness there is only one way to gain that very necessary understanding and knowledge. This is by daily study of the holy written word. The reading of the Scriptures will teach us how to pray and impart a reverence and grace to our words. To be sure many prayers are offered that must be as offensive to God as he declares the prayers of Israel to have been. Many prayers are not prayers at all, but a mere recital of words. God will take no notice, although He knows their words, just as He knows of a sparrow falling to the ground (Matthew 10:29). Prayer is a concentration of the mind upon the Deity in love, thankfulness, and supplication.

On the subject of prayer brother Roberts once wrote, “You will recollect that, on one occasion, the disciples asked Jesus to teach them how to pray, as if they felt their incapacity or ignorance of how to approach God. Jesus, in answer to their request, said “When ye pray, use not vain repetitions, as the heathen do, for they think they shall be heard for their much speaking; but when ye pray, say after this manner;” and he gave them the brief form of prayer which is called “The Lord's Prayer.” The first feature, then, of acceptable prayer is brevity. Prolixity of petition is the very opposite of real prayer; **for what is prayer? It is the request of limited intelligence to infinite intelligence,**—the address of a feeble creature to One who does not require to be talked aloud to in order to hear, and who does not require to be importuned with many words in order to be moved.”

Continued next month should the Lord will

Bro. Beryl Snyder.