

# The Berean Christadelphian

*A monthly magazine devoted wholly to the exposition and defense of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teaching of the papal and protestant churches of the world.*

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*"They received the Word with all readiness of mind and searched the Scriptures daily, whether those things were so.  
Therefore many believed" – Acts 17:11*

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**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

## Spiritual Development

The reading of the Word stands first in the process of spiritual horticulture. We must—*“Desire the sincere milk of the Word, that we may GROW thereby.”* Apart from the Word, there will be no growth. We shall soon absorb what little moisture we have in ourselves; and soon wither and decay. *“Let my Word abide in you.”* This is Christ’s prescription for continuing healthy branches of the vine. Then—*“Let us not forsake the assembling of ourselves together, as the manner of some is.”* The neglect of this item of husbandry will enfeeble the spiritual plant. A fact to be profitably noted is that growth, though certain under right conditions, is slow and imperceptible. You cannot see a tree grow while you stand and look at it, nor during many visits. Would a gardener be wise in stopping the cultivation because of this?

After a long time, you see the great progress made. This progress would not have been realised if the daily process had been interrupted. So in the spiritual, you may not be conscious of any advance in a week, or in a month. But persevere. If you only take care to keep yourself subject to the fertilising influences of spiritual horticulture, you ensure progress, which by-and-by will begin to be visible to your own consciousness. You will find yourself changing in a spiritual direction. In the course of years you will become a different person from what you would be if the natural mind were left to itself.

The direction of the vessel determines the course of the voyage. Her progress may be slow, but if she is always going one way, she will be a long way on at last. The present drift is the thing to watch. These things have to be considered by wise men, and applied in the great undertaking the Gospel puts in their hands. Vigilance and perseverance will be rewarded in the day when—*“The wise shall inherit glory, but shame shall be the promotion of fools.”—R.R.*

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### FRATERNAL GATHERINGS *(If The Lord Will)*

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# Studies and Thoughts

BY BROTHER JOHN THOMAS

## A DISCUSSION WITH A JEW ABOUT JESUS

We remarked that we could easily understand why the 42nd generation in the which he appeared should have been so hostile to Jesus. The leaders of the people perceived that if he substantiated his claims to the throne, and gained the ascendancy, they would lose all power and standing in society and the government, seeing that he intended to promote to honor those only whose characters should be approved by him for integrity, righteousness and truth. And they were, as he told them, the very reverse.

But we could not perceive why candid Jews of our time should speak of him with bitterness and indignity. He had done no evil to them. And viewing him simply as a man, he was the finest character that ever lived, Moses not excepted.

Our friend replied that they did not feel bitter against him. He was a good man and a great reformer. He had made a great revolution in the world. But his religion was opposed to the great principle of the Law, which was dear to Israel, and identified with them as the witnesses for its truth, namely, *Shemang Yisrael, yeyah Elohainuyeyah echahd*: 'Hear, O Israel! The Lord our God, the Lord is One!' Israel believed in one God, not in three, as taught by Christians.

We replied that he was mistaken in supposing that Jesus or the New Testament inculcated any such thing. We admitted that the Gentiles taught three gods in one, and one in three, the same in substance, duration, equality and power. Multitudes of them also worshiped angels, ghosts of dead men, and the Virgin Mary as 'Queen of Heaven.'

But this was all Gentilism, and not Christianity, and ought not to be confounded with it. The Jews make a great mistake in judging of the character, claims and doctrine of Jesus from the caricatures of them in the Gentile theologies and pulpit declamations. Jesus was to be tried by the Jews as Moses was by intelligent Gentiles: by testimony and reason, not by common report and prejudice.

The candid and intelligent of Israel admit that Jesus once lived, and that Matthew, Mark, Luke and John wrote what may be fairly regarded as his history or biography. In fact, there is no room for doubt in this matter, for Jesus left his mark so indelibly on his generation that to question the apostolic account of him

would be to manifest symptoms of incipient insanity.

Now, justice and impartiality require that Jesus should be considered according to the testimony of his personal acquaintances and biographers in relation to what he said and what he did; and not according to the interpretations of men living 100s of years remote.

He did not teach that he was the Father, nor that he was the Holy Spirit. He expressly declared that no man had seen the Father (Jn. 6:46) though a multitude had seen him. It is true indeed that he said in another place, 'He that hath seen me hath seen the Father also' (Jn. 14:9). But then he explains in what sense the Father was seen: in seeing him, the Father was reflected from him to the beholder as the image of a man is reflected from a mirror. Jesus was the 'image of the invisible God' (Col. 1:15), for he was 'in the Father': living, moving, and existing in Him. And the Father was in him: dwelling in him by His Spirit, suggesting the words of his discourses, and doing the miracles he performed (Jn. 14:8).

The doctrine of the apostles harmonizes with this. John says 'No man hath seen God at any time' (Jn. 1:18; 1 Jn. 4:12). God is not visible, but is declared, to all His creatures.

Paul says: "God only hath deathlessness, dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see" (1 Tim. 6:16). It is true that Jesus 'thought it not robbery to be equal with God' (Ph. 2:6), in the sense of claiming to be His Son. But he never set himself forth as the deathless, self-existent First Cause of all things; but as His obedient Son and Servant, to do HIS will, and to establish it, and to cause it to be respected in all the earth, as it is in heaven. Thus we see the doctrine of the New Testament harmonizes with the principle of Israel's faith that *'The Lord is One.'*

The next point on which we conversed was the paternity of Jesus. We undertook to show him from the prophets that—be he whom he might—the Messiah promised to Israel *must* be both Son of David AND Son of God; and that consequently the same circumstances of birth would attach to him as are testified of Jesus.

In the Everlasting Covenant made with David, concerning his family being the royal family, or house, of God's Kingdom of Israel, He promised him he should have a son, the throne of whose Kingdom He would establish for ever. Now of this son, He

said: "*I will be his Father, and he shall be My Son*" (2 Sam. 7:14). So this son of David was to be both son of David and son of God. He was to be son in a sense in which no other descendant of David could be said to be son of God. And this Son, when he sits upon David's throne, is to maintain peace 'as long as the moon endureth' (Psa. 72:7). Consequently, he must be immortal.

And that he was intended to be David's superior, though David's Son, is proved by David calling him his 'Lord,' saying: "Yahweh said to *my* Lord (*Adoni*), Sit thou on My right hand till I make thy foes thy footstool" (Psa. 110).

Now David did not style Solomon his 'Lord,' nor would he have called any of the kings descended from him his 'Lord' if he had been contemporary with them. But a Son was promised whom he recognized as his Lord as well as Yahweh, which could only be on the principle of his being Yahweh's Son as well as David's own descendant; and therefore entitled to pre-eminence in his own—David's — Kingdom and throne.

Now, granting that the Messiah promised to Israel was to be Son of David *and* Son of God, it is evident that his generation must be divided between flesh and spirit. In other words, his mother must be a descendant of David, and his father, or begetter, the Spirit or power of God. After a similar type, Luke styles Adam 'Son of God' (Lk. 3:38). Adam's mother was the ground out of which he was taken; but his Father was the Lord God. The *primary* difference between Adam and Jesus in formation, was their *maternity*, not in their *paternity*. Jesus was born of flesh, Adam of the ground: but both of God. Hence they are styled the First and Second Adams (1 Cor. 15:45), and Sons of God.

God therefore having to produce a Son from a daughter of Abraham and David which should be His, must have selected a virgin, or a married woman. Now, in the fitness of things, viewed in relation to God, which was the most appropriate?

Unquestionably the former. If a married woman had been chosen, there might have been ground for suspecting that the child was her husband's, and not the Son of God. But by selecting a virtuous maiden, suspicion was precluded.

Now, the alternative here supposed *was* the one predetermined of God, in the sign given to the House of David: "*Hah-almah* (the Virgin) shall conceive and bear a son, and she shall call his name Immanuel" (Isa. 7:14).

Before any dispute arose between Jews and Gentiles about the

meaning of *almah*, the Septuagint, upwards of 200 years before Jesus, rendered it into Greek by *hee parthenos*: 'one who is chaste, pure, and uncontaminated.' She is styled in the Psalms Yahweh's 'handmaid,' and her son, 'the son of His handmaid' (86:16; 116:16).

Whenever, therefore, Israel's Messiah shall appear, the same adjuncts *must* attach to *his* generation as are affirmed of Jesus.

—*Herald*, April, 1851

## PURIFYING THE HEART

*Thoughts during a crowded night trip on a train through the embattled South during the American Civil War.*

Nothing will effectually purify the heart, nor soften the manners, but the Truth intelligently and heartily believed. The 'liberal arts' are thought to have a particularly mollifying influence upon the inner man. But science, literature, and the arts when devotedly pursued, only act by developing the intellect, and—in proportion to its activity in this direction—*holding in* the lower faculties of the man.

If the literature be 'classical,' it paganizes the student, and makes him a polished heathen. If it be theological and ethical—in other words, such as emanates from the clergy and the gods of their several names—it makes him a pious heathen, with a conscience more or less sensitive to questions of right and wrong. It thus subdues or softens the manners in *appearance*, but not really.

The roughness is toned down by the slavishness induced by superstition. Yet how often does the pious heathen of anti-christendom break through this restraint, and display himself in his native and latent ferocity!—a ferocity that all that the world calls 'respectable' is unable to control.

But a polished heathen is certainly infinitely more agreeable to be shut up with night and day than an unpolished and impious one—though heathen of all types are to be guarded against by the man in Christ. It was with a car-load of unpolished and impious heathen we were condemned to pass the night with from Chattanooga.—*Herald*, September, 1861

## DIVIDER OF THE FLOCK

*"I have just been to the 'Michigan Yearly Conference' held near Homer. It was a great sham. No two seemed to have the like faith. There were Campbellites, Adventists, Marshites, and a long train of such. You were somewhat roughly handled in private conversa-*



*tion among the Brotherhood. Your great sin, of course, was that you are such an 'exclusionist' and 'divider of the flock.' There was much talk of 'Christian unity' among them. Genuine believers are as scarce as gold dust in this part of the country. Do not be discouraged. Go on in the good cause. You are contending for the 'Truth as it is in Jesus'.*"—Henry Hudson, Michigan.

We beg leave to say that we 'exclude' no one: not even a Jew, Mohamedan or Pagan. It is not *we* that excludes, for it is not our prerogative to do so. We learn from the Bible that there is a certain thing called the 'Word.' We did not invent this, and therefore we are not responsible for its definitions and testimonies. We believe that the Deity is its Author, and that therefore *He* is responsible for all its hard and crucifying sayings, and the 'exclusion' of all from His salvation except the few whom *He* condescends to choose. He says—"Many are called, but FEW are chosen . . . Many shall seek to enter in, but shall NOT be able . . . Strait is the gate, and narrow is the way, that leadeth unto life, and FEW there be that find it" (Matt. 22:14; Lk. 13:24; Matt. 7:14).

All this is very 'exclusive.' But this is not *our* 'great sin'—if sin it be at all. If the Deity had waited until He had consulted the Michigan Conference, and had deferred to its advice, He would have reversed this arrangement, which provides only for the salvation of the 'few.' But He did not wait to consult it, nor any of His creatures. This plainly indicates to our mind that He had no respect for any of their opinions or views in the premise. What He hath purposed, He hath *purposed in Himself for His OWN good pleasure* (Eph. 1:9; Rev. 4:11). In this we acquiesce with perfect and entire satisfaction.

All, then, that we have to do is to study this Word, and to find out what it teaches for faith and obedience. We endeavor to discover how the Word defines the few that shall be saved, and what it says of the 'gate' and the 'way which leadeth into life.' We believe that we understand what the Word teaches upon these important subjects, and we tell an unthankful and perverse generation what it says.

We show its 'wise and prudent' whom the Word excludes, and whom it does not. And because it excludes them, and theirs that 'wonder after' them, they hate it. But to conceal their hatred of the Word, they 'handle roughly' in their talk all who show the condemnation which that Word fulminates against them. Thus

while they hate God, as evinced in their 'casting His words behind them,' they transfer their attacks to them who are more accessible, for He is in the heaven but we on the earth. But never mind: their tongues may prevail against us now, till the Ancient of Days shall come.

Doubtless it gratifies them; for it is so fine a thing to be thought 'liberal and charitable.' It makes us so popular with the Old Adam. And who can doubt our charitableness, when we denounce 'exclusionists,' and proclaim the salvation of all who merely believe a negative?

As to being a 'divider of the flock': in the name of Scripture and reason, *what* 'flock' is that? Is it a flock identical with the Michigan Conference? When was it ever *united*? Who can 'divide' a heterogeneous flock of Campbellites, Adventists, Marshites, etc.? Division is the essence of such a flock, whose falling asunder is a matter of no concern in heaven above nor in earth beneath, save to those whose craft it is to feed it with traditions palatable to the flesh.

Introduce the Truth among them, and it will throw them into an uproar. And if there be any honest and good hearts among them, it will cause them to evacuate the house of Jezebel with all promptitude and dispatch, lest partaking in her sins they become obnoxious to the ruin which impends.

We glory indeed in being a 'divider' of all such from so goatish a community. Christ's sheep are a flock who know the Shepherd's voice, *which is THE TRUTH*.

This never divides them, and they make no outcry against EXCLUDING WOLVES AND GOATS from their fold. They are particularly anxious that they should *not be permitted to creep in*.

They have no more tolerance for a great goat or a big wolf in their fold than little ones. The greater the goat and the bigger the wolf, the more careful they are to make all the sheep see that, though coated with much wool, they are but goats and wolves after all. And we never yet heard a *real* sheep say, 'This is very offensive to us!'—*Herald, Sep., '61*

## PLATO

Plato's fame is considered by all Laodicean authorities as transcending that of all other philosophers in the department of theology and morals. He taught that—"The universe is governed by a Being of glorious power and wisdom, possessed of perfect liberty and independence . . . There is a certain invincible malignity



and corruption in matter . . . The human soul is an emanation from God, and therefore necessarily immortal: evil must necessarily exist from the union of matter and mind in the human person . . . Demons are an order of beings inferior to the Deity, but superior to men; and they govern the world. Consequently, they should be worshiped because of their agency in human affairs. Some of them are mediators, carrying men's prayers to God, and His answers to men."

Dr. Taylor Lewis, of the University in New York City, says—"We believe that in this age there is a peculiar call for a deeper knowledge of Plato. We want the clear, simple, common-sense philosophy of Plato, commending itself to all the universal ideas of the race . . . a philosophy most religious, most speculative and yet most practical; most childlike in its primitive simplicity, and yet most profound. Our main object in publishing this translation of Plato is to recommend this noble philosopher to the present generation of educated young men, *especially theologians*."

This 'noble philosopher' is also styled by 'Christians' of Dr. Lewis' type, 'the divine Plato.' He was a great authority with those who Laodiceanized the Ecclesia of Christ into the Synagog of Satan, and made it what it is at this day.

He is likewise now a great authority with our contemporary representatives of the original Laodiceanism, as evinced in the case of Dr. Lewis himself, and the clergy at large. The Platonic Theology was the current and most respectable 'wisdom' in the days of Jesus and the apostles. It was as popular with the old heathens as with the heathen of modern times; and all that would be necessary to constitute its author and its illustrator, Socrates and Plato, 'reverend' divines would be to say they believed in Jesus. Being already 'divines' and pious, to say this would convert them into as good 'Christians' as Dr. Lewis.

But Paul had not the same admiration for the philosophy of this 'noble divine.' He treated it very uncereemoniously, and warned his brethren to beware lest they should be spoiled by it (Col. 2:8). It was in his estimation a 'spoiling' thing: something that would spoil a Christian if he entertained it. It was that 'wisdom of the wise' that he heartily despised, and incessantly preached and wrote against. He despised it because God despised it, and denounced it as foolishness, saying—"I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (1 Cor. 1:19; Isa. 29:14).

And Paul says: "Hath not God made foolish the wisdom of the world?" (1 Cor. 1:20). This is equivalent to saying, '*Hath not God made foolish the philosophy of Socrates and Plato?*' Hath He not, by the revelation of the Mystery as exhibited in our preaching, proved the folly of the heathen philosophy concerning God, concerning 'the invincible malignity and corruption in matter,' the immortality of the soul, etc.? In condemning the wisdom of the wise to destruction because it is folly, God condemned these things also, which are elements thereof.

Here, then, is a direct issue between God and the world. The world hath its wisdom, and its wise ones. The system they glorify is the *thinking of the flesh*, to which the thinking of the Deity is opposed in all its particulars. Plato's philosophy was nothing else than the thinking of the flesh. This was its alpha and omega, its beginning and ending. And therefore in its conceptions it could never range beyond the imagination of the evil heart of man.

Paul condemned it, and predicted that a time would come when it would be abolished. That time has not quite arrived yet, for the 'folly' is still cherished as wisdom by an insensate and besotted world which calls darkness light, and evil good. But we wait for that time; and in praying 'Thy Kingdom come,' we petition the Lord to come quickly, and destroy the folly, and establish that—"Wisdom from above which is **FIRST** pure, and then *peaceable*: gentle and easy to be entreated, full of mercy and good works, without partiality and without hypocrisy" (James 3:17). "*Even so come. Lord Jesus. Come quickly! Amen.*"

—Herald, August, 1861

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## Voyage To Australia And New Zealand

### And Other Lands

(Continued)

*Saturday, February 8th*—Having devoted the morning to writing, I went in the afternoon a long drive with brother Carter, sister Lesueur and sister Fox. The route lay along the shore of the bay for some miles, and then through what can only be described as a prolonged serpentine gorge—a road turning in and out among high hills, whose sides were often sheer on the right and left of the carriage road. It was both picturesque and grand.

New Zealand is remarkable for such features, many small

detached, troubled-looking hills; and large ones, too, looking as if they had been violently contorted into their present shapes long, long, ago. No doubt: they were formed in scenes of volcanic tumult, similar to those which recently destroyed the terraced falls of Tarawera.

The earth is great, and has to be hammered on big anvils: but both hammers and glow-furnaces are under guidance, or our poor earth would become a tenantless mass of slag.

We ended our journey at brother Lesueur's happy home, where a number of brethren and sisters had assembled for tea. I had an unusually cordial reception from the little daughter, Eunice, whose ways exemplified those traits of childhood which led Jesus more than once to make children prominent in his proceedings, and to employ them as standards of character on some points—

*"He took them up in his arms and blessed them."*

Brother and sister Lesueur are educated people. The history of their contact with the Truth is interesting. Compelled, for health's sake, to come to New Zealand 13 years ago, sister Lesueur brought with her, in her luggage, as the gift of a friend, a copy of *Christendom Astray*, without knowing what she was bringing.

Happening to look at it in due course of time, she came to the conclusion, before going far, that something was radically wrong with popular systems of religion. Further reading, strengthened by intercourse with some friends of the Truth, brought her to the point of complete conviction and obedience.

Her decision was a great distress to her husband, who was a devout and fervent adherent of Anglicanism. Persuaded that the church was Divine, he would not put himself in the way of temptation by reading.

But his equally devout and fervent wife left reading matter in his way—particularly on the hat-stand. Here, one day, he picked up a *Finger Post*: "Have I an immortal soul?" Perceiving it was all Bible quotation, he read: he was shaken. On his return from his business, he said: "My dear, I have been reading that tract: I think there is something in it."

"Oh," she said, "I do wish you would read."

He did. He then had recourse to his clergyman, with an earnest desire that the clergyman would dispose of the argu-

ment. But all the efforts of the clergyman only confirmed him the other way, and the result was the final acceptance of the Truth: to the great joy of husband and wife.

This evening, we spent in conversation, the singing of hymns, and then in an informal address, which sister Lesueur asked me to give on "The Signs of the Times." The evening concluded with prayer.

\* \* \*

*Sunday, February 9th*—Breaking of bread in Alhambra Hall. Thirty-three brethren and sisters present. I spoke of God as light and love—the one essential to the free action of the other—light as the basis of love, and love as the indispensable complement of light.

What is knowledge without love? A blinding glare. What is love without light? A mere sickly fondness. Both together are as the glorious life-blend we see in the harmonious conditions of nature.

In the evening, there was again a large audience: subject of lecture, "Salvation." One of the audience called the lecture the worst piece of blasphemy it had ever been his pain to listen to. He wanted to argue, but the opportunity was not afforded. There is a time for everything. The gentleman had been invited to hear a lecture, and he was out of order in attempting to force a debate.

\* \* \*

*Monday, February 10th*—Took tea at brother Parton's house, where there is a large and interesting family—some of whom are in the Truth. Brother Parton was originally from Birmingham, but had to come to New Zealand to find the Truth—and a wife.

At their house, by special arrangement, I had an interview with a refreshingly earnest, honest man, from Edinburgh, associated with the brethren years ago in the States, but who, in the changes of employment, had drifted out of touch with the brotherhood and was painfully anxious to get into connection with them again.

He had been in New Zealand for sometime, but did not know and did not suppose there were Christadelphians in the country. In conversation with a Salvation Army captain, he ascertained there were some in Wellington. Being told where they met, he went, but found the place empty. His friend then

told him of a house where one lived. He went, but there was no one in. He then set himself to watch the house, and finding some people enter at last, he made himself known.

He found out, to his astonishment, that I was expected in Wellington in two weeks time; he determined to wait till he could see me. He was distressed as to his first immersion: whether he knew enough to make it valid; he was distressed also as to his life since.

On both hands I was able to give him some ease. He left, earnestly thanking me, and intimating his intention to apply for admission among the brethren.

After tea, we repaired to a small hall (opposite the Alhambra) where a private meeting of the brethren and sisters took place for conference on various questions that had engaged the brethren. I delivered a brief address, and then answered a number of questions.

\* \* \*

*Tuesday, February 11th*—Wet day: kept appointments in the town, in the course of which, met a worthy gentleman who had been to the lecture, who believed in the Kingdom, but thought it was not an essential matter of faith.

I asked him whether he did not recognise that the Gospel was the Gospel of the Kingdom.

He said, Yes.

I then asked if it had not pleased God to appoint the belief of the Gospel as the condition of salvation.

He could but say yes.

Then I asked if the Gospel was the Gospel of the Kingdom, how could it be the Gospel with the Kingdom left out?

He could but smile. He justified his position by quoting Paul's answers to the Philippian jailor—

“Believe on the Lord Jesus Christ.”

I asked whether Paul meant the jailor was to believe only part of the Truth about the Lord Jesus or the whole?

He did not quite understand.

Well, I said, it was part of the Truth that Christ was born in Bethlehem: would that be enough to believe?

Certainly not.

It was part of the Truth that he was crucified: would that be enough?

No: we must believe in his resurrection.

*But was it not part of the preached Truth also, that he was judge, and that he was the king—the Christ—the Messiah? Why were we to leave these out?*

Mr. Brown thought perhaps he might grow in his views of things. I recommended the close study of the Scriptures.

The steamer for Christchurch (my next appointment) was to sail at four o'clock. My various preparations complete, I was driven down to the wharf along with sister McKinlay and sister Fox.

At the wharf and on the steamer, I found the other brethren and sisters, from whom I had a most affectionate leave-taking—the cordiality of which excited the notice of officers, fellow-passengers, and by-standing.

You see, out of the Truth, there is nothing to kindle warmth. When the inevitable disillusion of experience cool down the ardours of young blood, there is nothing left but the sinister grimaces of nature.

*In Christ, the future is aglow with the brightness of the glory of God, and the present (where the Truth truly reigns and not one's own importance) is warmed by the love of the Father and Son and all who love them: for—*

“He that loveth Him that begat loveth him also that is begotten of him.”

At 4:30, the vessel slowly left the wharf, and on getting clear of the shipping, turned on full steam, and got rapidly down the bay, clearing “the heads” in about half-an-hour, and getting out into the rough open; where setting her head in a straight line, s.s.w., she earnestly clove the mounting waves on her way to Port Lyttleton—the seaport for Christchurch.

Reading, dinner, and writing soon brought bed, but not much sleep. *(To be continued, God Willing)*

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### **God Is Love; He That Dwelleth In Love Dwelleth In God (1 John 4:16)**

*To love God and to be loved of God is the only peace, joy, happiness and satisfaction in this life. Secure that, and you have everything. And it must not just be first in our lives. It must be everything. It does not eliminate many other loves. Rather it totally absorbs and directs and empowers them: unites and fortifies them in every darkness and disappointment: sustaining when every human aspect fails.—G.V.G.*



# The Man After God's Own Heart

By BRO. G. V. GROWCOTT

(Continued)

David's sin changed the whole course and pattern of his subsequent life, both internally within himself and externally in his experiences and circumstances—

*"My sin is ever before me"* (Psa. 51:3).

*"The sword shall never depart from thine house"* (2 Sam. 12:10).

The point is not, how could such a man do such a thing? The point is: *If* such a man *could* do such a thing, how vigilant must *we* be to constantly strengthen our defenses against the deceptiveness of sin. Jesus said to Peter—

"Watch and pray lest ye enter into temptation," and Jesus himself, strong as he was, constantly followed this course. But Peter did not see the urgent need. He overestimated himself. "I could never do that!" David may have done the same.

Contemplation of the sin of David should carry us deeper and deeper into a comprehension of the hopeless sinfulness of all mankind and the wonderful wisdom and love of God in the plan of redemption whereby man is, all at the same time, purified, humbled, glorified, and filled with the effulgence of thanksgiving and reciprocal love. That love is in proportion to our recognition of forgiveness—

*"He to whom much is forgiven, the same loveth much."*

We shall then more and more understand how it could happen to such a man, and we shall feel a deep fellow feeling with him in it all, and we shall be increasingly kind and compassionate and understanding to the sins and failures and weaknesses of all.

We shall not increase our tolerance toward sin. Much, much the reverse. We shall more and more realize its terrible, destructive evil; we shall recognize it more and more as the great common, implacable enemy of us all, and shall perceive that if a man is sincerely struggling against it, only God can judge the seriousness of his failures, and the extent of his successes, and the more concerned and anxious we shall be, by prayer and study, to fortify *ourselves* against sin—

*"Watch and pray, lest ye enter into temptation"* (Mk. 14:38).

We say this was a terrible sin—a major sin. When is a sin large or small? Who is to say? Any sin is sin. Any conscious,

deliberate sin, even the most trivial is a complete break in our lifeline of love that unites us to God.

The depth of a sin is no direct measure of the heart, or of a man's relative wickedness. A small, mean sin, done consciously and deliberately, and brushed off with a belittling of its seriousness, and excuses, and self-justification, when pointed out, can reveal a far more sordid and poverty-stricken state of heart than a great failure—stumbled into, or committed under pressure—that is sincerely and bitterly and openly repented of.

We cannot judge degrees of guilt, or magnitudes of sin. We do not know how severely God is testing a man, or what great work God is preparing him for.

We can, and must, determine between factual right and wrong, and we must follow the scripturally required course in relation to it. But we cannot judge, we cannot condemn, we cannot discern motives or relative degrees of guilt. That is God's prerogative.

It is quite likely, and far more in keeping with his character, that David had no intent of going as far as adultery when he first sent for Bathsheba to visit him. The deadly downward course had begun, and God was watching and controlling, but David, presuming on his own strength and goodness, *may* have intended to go only so far.

There is much greater pertinence and significance in the lesson for us if it were a matter of presumption on his strength, and a foolish playing with fire, rather than the deliberate premeditated commission of a vile sin.

Surely few—if any—claiming to be Christ's brethren would deliberately set out to commit a deadly sin. But any could very easily be trapped in a self-made net that began with a very small act of folly.

David doubtless repented, or thought he repented, of the adultery into which he had stumbled, but it is a self-justifying concept of the sordid sequence of events that followed, as he struggled to break out of the net that was tightening on him.

David's whole motive in the subsequent terrible chain of events *may* have sincerely been to save Bathsheba from shame and Uriah from sorrow—or he may have convinced himself that was his motive.

Or David may have, in his heart, excused himself by blaming Bathsheba, as Adam blamed Eve, and it is quite conceiv-

able that in the development of the events, there was some degree of justification for him so doing, though we have no specific reason to assume so. Clearly the *responsibility* was David's. He was the one exclusively called to account and judged.

David was not a deliberate hypocrite. This is the least possible thing we could believe. *Somehow* he was able to square his conscience. He had to have some way of living with himself for that long, dark year before he was exposed. It may have been a combination of self deception on his part with judicial blinding on God's part, and the more time passed without anything terrible happening, or any condemnation from God, the more his conscience would be lulled, and his self-justification confirmed. But the day of account, though long delayed, came unerringly at last, just as it always does and always will.

Whenever we consider David's sin, we must keep the whole picture of his life in true balance and perspective. It is a glorious picture of a "man after God's own heart."

David was a giant: one of the few really great men of all history. He was great in both strength and in sweetness: in physical courage, and in spiritual discernment, poetry, music and psalms.

David is the Psalms, and the Psalms are David. Truly they are prophetically and inspirationally the mind of the Spirit of Christ, but David's own heart and mind were the Spirit's chosen medium of their expression.

David is pre-eminentlly the "sweet psalmist of Israel"—Israel both natural and spiritual. Clearly the great love and ambition of David's life was the pure service and worship of God in Israel.

He found that worship broken down, scattered, almost non-existent: the neglected Tabernacle in one place, the forgotten Ark in another.

He left it firmly reestablished and thoroughly arranged in careful, organized depth and detail: with a numerous and orderly course of priests, singers and Levites, the Ark brought to Jerusalem, a magnificent Temple completely planned and designed, and a vast wealth of materials for it assembled. It would have been built if God had permitted him.

The spirit of David was the spirit of song: of praise, worship, thanksgiving, supplication, prayer, adoration. This was

his greatest gift to his own generation and to all subsequent generations of the sons of God.

The Psalms of David have been the cherished hymnal of God's people from that day to this, for 3,000 years, and they will doubtless accompany them into the endless future.

They express all the joys and sufferings, hopes and fears, praises and supplications of the children of God of all time.

The Psalms would lose much beauty and power and value for us without the deep spirit of repentance and supplications, and joy in forgiveness and reconciliation that David's bitter experiences added to them.

David gave life and power to the worship of God in Israel by giving it song. He gave Israel all the necessary exterior framework for faithfulness and inspiration and unity and holiness.

We cannot help but think of bro. Roberts' similar vast labours and accomplishments for the people of God in these last days. The preparation of our hymn book, containing fifty of the Psalms, is one of the most powerful works bro. Roberts did for the Truth and the Brotherhood.

The national provision David set up, the Temple and the worship and the service, failed for the majority, and failed soon and miserably, but this has not lessened its value and power for the remnant of grace that has always existed through the ages.

In the providence of God, no one can take from His children the great treasure of the Psalms of David.

If we would understand the sad sins of David, their bitter consequences and their glorious aftermath; if we would truly learn their deep lessons, let us read and read and reread the Psalms. We have no right to attempt any conclusions concerning David without taking his psalms fully into account. Here he states his case and bares his heart in terms that should put us all to shame. Let us get the spirit of David, which is the spirit of Christ—

*"My heart and my flesh cry out for the living God"* (Psa. 84:2).

*"My soul thirsteth for Thee: My flesh longeth for Thee"* (Psa. 63:1).

*"One thing have I desired, that I may behold the beauty of the Lord"* (Psa. 27:4).

David's sin manifests the wise and loving working of God—both in punishment and in mercy. For His people, God always combines punishment with hope and reconciliation. God loved Solomon. God called him Jedidiah, “Beloved of Yahweh”—same root as David, “Beloved.” Why did God make choice of Solomon for the direct line of Christ, for all succeeding generations to marvel at?

We would think it much more in keeping with the principles of holiness to carefully avoid any connection with this questionable union, rooted in sin and lust, and stained with adultery and murder, and rather, to choose the heir for the direct line of Christ from one of David's legitimate and faithfully-acquired wives.

Certainly God had a deep purpose and lesson for us in it. And certainly it was not to condone or belittle the dreadfulness of David's sin. Perhaps it was another beautiful illustration of the divine principle that if there is true repentance, God will bring good out of evil, after there has been appropriate punishment, faithfully submitted to. When God must punish heavily He compensates. Contrast the two children of David and Bathsheba, the first manifested his wrath. It must die, because of David's sin.

But Solomon it is especially recorded that God loved, and personally named him to commemorate that love—Jedidiah.

Would it not be to show the fulness of God's forgiveness—the fulness of the restored communion and fellowship? The fellowship of God was the most important thing in the world to David. It was life itself.

*“There is none upon earth that I desire beside Thee”* (Psa. 73:25).

The especial choice and favoring of Solomon would be a gracious and greatly needed gesture of love from God that reconciliation was complete. As the wise woman of Tekoah said to David, in words that—like those of Caiaphas—go far beyond the meaning and understanding of the original speaker—even to encompass the whole sweep of God's purpose.

*“Neither doth God respect any person yet doth He devise means that His banished be not expelled from Him”* (2 Sam. 14:14).

God hath, in His love, devised the means, and we meet this morning in commemoration of it. Let us ever thank Him for it—thank Him with the offering He asks—a living sacrifice.

# God Manifestation

By BROTHER B. J. DOWLING

*"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6).*

The Deity does not require mankind to believe that there is a God without furnishing them with ample evidence that "He is" and that He is the Supreme and All-wise designing and creating Power, by whom all things exist, and in whom we live, move and have our being.

Nature itself, in a unique and convincing manner renders the existence of just such a God essential and indispensable.

The lilies of the field and the birds of the air; the cedars of the mountain; and the fruit-bearing trees of the valley; the placid waters of the river, and the mighty ocean; the rainbowed snows of the north; and the thunderbolts of the south; the golden gates of an eastern dawn, and the gilded curtains of a western sunset; together with the spacious firmament all combine in forming a stupendous galaxy of nature's evidence, proving the existence of God and showing forth His skill, power and handiwork. None other than the fool can say *"in his heart, there is no God"* (Psa. 53:1).

God's book of nature furnishes an abundance of testimony to prove that God is, but the Bible does vastly more.

It supplies us with an infallible record of how God hath at sundry times and in divers manners manifested Himself to man in marvellous ways.

The Bible not only confirms the fact that *"He is"* but it makes known the precious truth that He is *"a rewarder of them that diligently seek Him."*

It enables us to look upward from nature's abounding evidences, to nature's personal God, who dwells in light unapproachable in heaven, whom no mortal man hath seen, nor can see and live.

Moreover, it reveals the sublime truth that to know Him, the only true God and Jesus Christ whom He hath sent, means eternal life (Jn. 17:3) to them that diligently seek Him. Furthermore, it reveals to mankind how this reward is to be obtained, and when and where it shall be bestowed.

God manifested His existence and power by His presence in the angel that went before Israel when they came out of Egypt.

Concerning this angel, the Deity said—



*"Provoke him not; for my Name is in him"* (Ex. 23:20-23).

A name represents the person bearing that name, therefore, when the Most High said, *"My Name is in him,"* it was equivalent to saying, My presence and power are in him by My Spirit; and the "marvellous things" (Mic. 7:15) which God did by the angel before Israel and the Egyptians, made the presence of God in their midst, manifest or apparent.

The Most High God also spake through the angel (v. 22); therefore, when Moses talked with the angel, the word of the Lord was fulfilled, as it is written—

*"With him I will speak mouth to mouth, even apparently"* (Num. 12:8).

In the closing days of Judah's Commonwealth, God *once* again manifested Himself: this time "in the flesh" of His beloved Son—our Lord Jesus.

By the "miracles and wonders and signs which God did by him," in the midst of the people, it was made manifest that God's Name or presence was in him (Acts 2:22).

Referring to these great works which God did by His Anointed, Jesus said to the Jews—

*"The works that I do in my Father's Name, they bear witness of me"* (Jn. 10:25).

These mighty works demonstrated the fact that *"God was in Christ,"* and that the words which he spake were *"the words of God."*

When Jesus had finished the work which the Father gave him to do, he addressed the Father in prayer, saying—

*"I have manifested THY NAME unto the men which thou gavest me . . ."*

*"I have given unto them the words thou gavest me, and they have received them and have known surely that I came out from thee"* (Jn. 17:6, 8).

Jesus manifested the Father's Name (the Name indicating the Father's presence in Him—the Yahweh Name—"I will be" (all and in all), by the wonderful works which God did by him among the people.

He made it plain and apparent to all, that the Spirit of the Lord rested upon him (Isa. 11:2), the Eternal Spirit of the Yahweh Name was in him, for no man could do the works which he did except God be with him.

Further testimony from Jesus reads—

*"If I had not done among them the works which none other*

*man did, they had not had sin: but now have they both seen and hated both me and my father*" (Jn. 15:24).

The words also that came out of the mouth of Jesus must be received as "the words of God" by the Eternal Spirit. This fact is placed beyond cavil by the following—

*"Verily, verily, I say unto thee, we speak that we do know and testify that we have seen: and ye receive not our witness"* (Jn. 3:11).

As Dr. Thomas wrote, "Here is plurality in unity." That is why Jesus said to the Jews—

*"I and my Father are one"*—one Yahweh.

Jesus made no mistakes, *"for he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him"* (Jn. 3:34).

### THE MEMORIAL NAME

Yahweh is the Memorial Name of the Most High God and a Name prophetic of manifestation (Ex. 3:14, 15; Psa. 83:18). It is declared to be a "memorial to all generations" (Ex. 3:15).

A Memorial Name is one designed to keep in memory certain essential facts. The facts in this case, briefly stated, are that—

*"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"* (Deut. 8:3; Matt. 4:4).

To live forever man must eat of that living bread which came down from heaven.

The word Yahweh is defined by Dr. Thomas as meaning "I will be"; or as expressed by Paul that *"God be all in all."*

There is no living forever unless we become partakers of the divine nature. The name of the Lord is a strong tower, into which the righteous run, neither is there salvation in any other. It is the Name by which we shall be saved, if we keep in memory the fact concerning it.

"Eternal life" without a knowledge of these facts is impossible (Jn. 17:3). *"Without me,"* saith the Spirit in Jesus, *"ye can do nothing"* (Jn. 15:5).

An esteemed brother writing from Canada, in referring to God-manifestation in flesh, described it as "mental and moral." Possibly there are some to whom these simple terms appear obscure, indefinite and lacking in demonstration to God-manifestation, but not so. The terms are simple yet profound.

The superior mentality of Jesus was especially manifest in the infinite presence of mind with which he asked and an-

swered questions. The history of mankind furnishes no parallel to the acumen, perception and penetration displayed by him in disputations and in his teaching and preaching.

The highest emotions of morality also, were openly manifest in all his teaching, and this furnished a convincing demonstration of the truth of his claim that the Father was in him by His Spirit. This feature of his life was absolutely essential to ensure his redemption from death (Psa. 16:10).

Furthermore, the perfection of the character of Jesus was a proof of his divine paternity. In this respect he stands alone among men, "*the chiefest among ten thousand*" and the one "*altogether lovely*." He stands out in peerless perfection upon the pages of the world's history, the only sinless man of the race.

"Which of you convinceth me of sin?" (Jn. 8:46).

Even his enemies have been forced to bear uniform testimony to his exceptional moral excellence while they have strenuously denied his claims to be the Son of God, and have sought to nullify and destroy his teaching, the unparalleled perfection of his character, has extorted from them the declaration of Pilate: "I find no fault in this man" (Lk. 23:4).

The Father also, as announced from heaven, was "well pleased" in him. Therefore, his Name has become the Saving Name, for—

"*There is none other name under heaven given among men whereby we must be saved*" (Acts 4:12).

While the moral grandeur of Christ's character is awe-inspiring and convincing, the works which God did by him, and the words which He spake through him—for "*never man spake like this man*"—gave the people a more lively apprehension of the fact that God was manifestly in him. These things make the manifestation more real and perceptible.

The words and the works together bore witness not only to the existence of the God and Father of our Lord Jesus, but also taught the people that He is a rewarder of them that diligently seek Him, and how the reward may be obtained.

We are also informed that the manifestation was for the purpose of destroying the *works* of the *diabolos* (1 Jn. 3:8).

This being so, we may rest assured that the time will come when every evil thing, from being and remembrance both, shall die and God be all in all.

God's purpose prophetically announced in His Memorial Name, to all generations; namely YAHWEH, "I will be," shall then have become an accomplished fact, and a great multitude which no man can number, out of every kindred, tongue and people shall have become partakers of the divine nature, and then, verily, God WILL BE all and in all.—*Berean, Nov. 1939*

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### ***PRINTING ANNOUNCEMENT***

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The fourth volume of exhortations and expositions on the Word of God, from the written works of bro. G. V. Growcott, is in the process of preparation. This new book will accompany "*Be Ye Transformed*," volumes 1-3, and will contain further words of Scriptural guidance and instruction, that will help towards the Kingdom of God. The first step of printing has been completed with just the binding to do. The cost of the new book will be **\$15.00 U.S.A. (*plus postage*)**. For all those interested please contact the—

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## **Current Events Fulfilling Prophecy**

TO BE CONTINUED NEXT MONTH, GOD WILLING

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## **As A Thief In The Night**

By BROTHER ROBERT ROBERTS

That which is good, everyone desires to obtain quickly. The second appearing of the Lord from heaven involves the coming of every good that it is possible for the heart of man to conceive, and good that it is not possible for the heart of man to conceive. Therefore those who are "*looking for him*" and "*love his appearing*," join naturally in the prayer of John, "Lord Jesus, come quickly!"

We have before us this morning a part of the letters of our beloved brother Paul, which brings this matter before us in a specially interesting and instructive form.

To the Thessalonians he had written concerning the dead brethren. The consolation was that the dead would lose nothing by falling asleep, but that on the contrary, they would be the first to be attended by the Lord at his coming, when together with the living, they would be glorified in his presence. "Wherefore," says he "comfort one another with these words." And comforting words they were.

But the question of the time for this glorious release naturally came up; as if the brethren had said, "We rejoice in the consolation—but oh! when will it come?" Paul's answer is—

*"But of the times and the seasons YE HAVE NO NEED that I write unto you."*

In this, there was probably a deeper meaning than Paul himself was aware, for as with the prophets (1 Pet. 1:11), so, doubtless, with the apostles, the Spirit gave them utterance of things of which they did not apprehend the full import.

There was a special sense in which the brethren had no need to be informed on the question of times and seasons. There was the sense expressed by Christ himself, when, on the same subject, he said to the apostles, "*It is not for you to know the times and the seasons which the Father hath put in his own heaven*" (Acts 1:7). It was not for them: it would have been of no use to them. It would have been worse than of no use; it would have burdened and perhaps discouraged them, to know, that nearly two thousand years lay between them and the glory to be revealed.

The reason, however, Paul gives for there being no need why he should write to them on the subject of times and seasons, is the state of their knowledge on certain features of the case—

*"Yourselves KNOW PERFECTLY that the day of the Lord so cometh as a thief in the night, for when they shall say, peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape."*

—that is, when the time should arrive for the coming of this day of the Lord, which should be characterised by the resurrection of the dead as well as judgment upon the ungodly, it would come unexpectedly; it would come as a thief comes—the very phrase used by Jesus himself concerning his coming under the sixth seal: "*Behold, I come as a thief*" (Rev. 16:15). To use another expression of his (Lk. 21:3), "as a snare," it would come.

A creature taken in a snare is taken unexpectedly: it is unaware of the very existence of the snare a moment before. One moment it is free, thinking only of the question of food: the next, it is in the meshes of a trap, from which there is no escape.

The idea of suddenness and unlooked-for-ness, is, therefore, associated with the arrival of the day of God. The same idea is conveyed by the phrase "as a thief." The thief steals into the house without notice; nothing is more foreign to the thoughts of the inmates. If they had any idea of a visit from a thief, they would be on the watch and not suffer the house to be broken into; but any symptom of his approach is the last thing a thief allows to transpire.

Upon whom, however, is it that the Day of the Lord so comes as a thief in the night? Is it upon the brethren of Christ? By no means. They are of those of whom Jesus, in connection with the very intimation of his thief-like coming, says—

*"Blessed is he that WATCHETH."*

Paul expressly says, in the chapter under consideration (1 Thess. 5:4), "*ye brethren are not in darkness, that that day should overtake you as a thief.*" It is to "them that look for him" that Jesus "appears the second time without sin unto salvation" (Heb. 9:28). Not upon the *brethren* of Christ, then, but upon the world at large, the day of the Lord will come as a thief in the night.

It is profitable for us to remember this. We see the world busy from year to year, with its public and private affairs, conducted with an air of vast importance. They follow pleasure and minister to their own glory, and neglect God, apparently with perfect impunity. The things of God figure very small in the presence of their pomp and their display.

Nothing appears so absolutely trashy as the hope of Israel, and nothing so ignoble as a sticking for the commandments and ordinances of God. In such a situation, we are apt to be victimised by the impressions of the moment. We are apt to doubt our own reading of the Word. We are liable, almost unconsciously, to feel as if there must be something wrong in an attitude which all the world despises; in a view of things which all the world repudiates with scorn: in expectations which even the learned, and the wise and renowned, dismiss as the raw conceptions of half-enlightenment, or something worse.



The slow, constant action on the mind, of this spectacle of unbelief or indifference on the part of society at large—rich and poor, great and small, learned and ignorant, cultivated and ill-bred—to the most glorious facts of the Gospel, is in danger of benumbing us, and making us feel, contrary to the facts and the evidence, that there is something wrong in our position.

It is profitable to remember that the spirit of God has forewarned us, that the approach of the day of the Lord would find the world in this state: that the day would come upon them as a thief, and would bring sudden destruction upon them.

It may be wondered how the day of the Lord can be said to come as a thief, seeing that its approach has been so long proclaimed beforehand, and seeing there are so many signs of it recognisable in the public affairs of the world.

The wonder will cease if it is remembered that it is only to those who are indifferent to that proclamation and ignorant of those signs, that it is said to come as a thief.

To those who believe and watch, we have already seen, it will not come as a thief, but rather as an expected and much desired friend.

Why cannot the world see the signs? Because those signs are communicated in a form that can only be apprehended by childlike and patient and persevering study. It was said to Daniel, concerning them—

*“The wise shall understand, but none of the wicked shall understand”* (Dan. 12:10).

The same idea was indicated to John, in the words—

*“Here is THE MIND THAT HATH WISDOM: let HIM THAT HATH UNDERSTANDING count the number of the beast”* (Rev. 13:18).

Now, the world lacks the very beginning of wisdom, *i.e.*, the fear of God; and, therefore, they can never obtain access to secrets accessible only to a state of mind of which that fear is the very first characteristic.

The world aims at its own gratification and glory; and, therefore, the secrets of God are hid from it. *“His secret is with the righteous.” “The scorner seeketh wisdom,”* we are told, *“and findeth it not, but knowledge is easy to him that understandeth”* (Prov. 14:6).

Another reason why the world cannot see the signs, or, rather,

another aspect of the same reason, is that the signs themselves, when understood, are so gradual in their development, that it requires the patience of a loving and affectionate watch, to be able to discern them.

They do not flash like a rocket before our vision: they are not like the flaming meteor, rushing across the sky, and dazzling all eyes by their brightness; they are not even like the slow-moving comet, spread out in the heavens in definite and luminous form. They rather resemble the stately and unsensational movements of the starry universe, from which the dates of eclipses are deduced.

They are movements in the political heavens correspondent with the indications of the Prophetic Word, telling us of the approach, not of an eclipse, but of a sunrising which is to bring healing to the world.

The scoffer cannot discern these movements, even though he may be acquainted with the facts of which they consist. He laughs at the expectation of the saint, and says—

*"Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."*

They join with the scoffers of ancient days in Israel (for such there were), who said, "Let him make speed and hasten his work, that we may see it, and let the counsel of the Holy One of Israel draw nigh and come, that we may know it." (Isaiah 5:19). The day that is coming will justify the faith and hope of the righteous, and overwhelm the despisers of the word with consternation.

Paul's words give us to understand that "peace and safety" will be the cry to the last, and that the actual arrival of the day of the Lord will find the people with these words in their mouth.

This is also very useful to know. It helps us to endure the placid indifference and absolute stolidity with which the whole subject of the purpose of God is regarded in the earth. The signs indicative of the approach of the day of the Lord are abroad. Yet the people say, "Oh, there have always been wars."

You point to the Eastern Question and its terrible complications; and they say, "Oh, it will all be settled by and bye. This Eastern Question: this Roman Question: all these questions will be arranged in due course of politics—without war perhaps—after war, certainly. They are mere matters of difference be-

tween nations, such as there have always been, which will be settled somehow, as time rolls on, without interfering greatly with the general stability of human affairs. Peace and safety are the rule: war the exception: and war only affects a few after all."

To have the Word of God smothered under bushels of easy-going unbelieving talk of this sort is trying in more ways than one; but it will be less trying if we remember that it is revealed that "peace and safety" is to be the pleasant speech which men will ring in each other's ears up to the very crisis of that appointed "sudden destruction" which will change the face of the world.

This "sudden destruction" comprehends a great deal. It comprises all the details of the terrible convulsion by which the present system of things is to be overthrown in judgment, and a new heaven and new earth established wherein dwelleth righteousness.

These details will be terrible beyond all human experience. The languid interest with which people regard the sure Word of Prophecy will undergo a wonderful change when they come to pass.

There will be a fearful anxiety to understand when the judgments of God begin to reverberate throughout the world. The cry of "peace and safety" will cease when destruction walks at noon-day, and myriads perish by the wrath of David's Son, which, kindled but a little, will be terrible to those who, with the Bible in their hands, know not God, and obey not the gospel of our Lord Jesus Christ.

We must remember that it is not war merely that will press home upon the world the fact that "the hour of His judgment is come." War is an element, but it is the war of the great day of God Almighty, who brings into play means and agencies of destruction unknown to what we may call merely providential wars—wars in which God makes use of one nation against another nation, in a perfectly natural way.

The power put forth in the deliverance of Israel from Egypt illustrates the nature of the judgments by which, in addition to war, the inhabitants of the earth will be taught righteousness. Egypt, destroyed by a succession of supernatural visitations, may be taken to represent the world in the crisis when it is to be "dashed to pieces like a potter's vessel." We are

justified in entertaining this view from the fact testified, that when the Lord goes forth to fight against those nations, He is to fight against them—

*"As when He fought in the day of battle" (Zech. 14:3).*

This historic allusion is identified with the Egyptian deliverance in the words of Micah—

*"According to the days of thy coming out of the land of Egypt will I shew unto him (Israel) marvellous things; and the nations shall see and be confounded at all their might."*

When we refer to the account of Israel's deliverance from Egypt, what do we find? We find that not only did Israel fight as an instrumental means in the case, but that God wrought visibly and powerfully with them—

*"The Lord cast down great stones from heaven upon them (the Amorites) unto Azekah, and they died. THERE WERE MORE WHICH DIED WITH HAILSTONES THAN THEY WHOM THE CHILDREN OF ISRAEL SLEW WITH THE SWORD" (Josh. 10:11).*

Can we forget, also, the dividing of the Red Sea to let Israel through, in which same divided sea, returning to her strength, the Egyptians found their grave?

Can we forget, the earth opening her mouth and engulfing the rebellious company of Korah? the flashing forth of fire in the consumption of their sympathisers in the congregation? or the attack on the camp by fiery serpents—the messengers of Jehovah's anger?

Can we forget the dividing of the Jordan, or the downfall of the walls of Jericho before the innocent blast of rams' horns?

No marvel that the nations of Canaan fainted in their hearts at the report of the onward march of this terribly formidable foe. These wonderful works are to be repeated in the earth on a larger scale. Israel is Jehovah's battleaxe and weapons of war with which He will break in pieces the nations and destroy kingdoms in the day of His anger (Jer. 50:20).

Their leader is Emmanuel—the child born, the Son given, the Wonderful, the Counsellor, the mighty God, the everlasting Father—because of which, the war waged by Israel against the nations, will be distinguished from all ordinary wars. So it is written—

*"Every battle of the warrior is with confused noise and garments rolled in blood, BUT THIS SHALL BE WITH*

*BURNING AND FUEL OF FIRE; for unto us a child is born,*" etc. (Isa. 9:5).

The angels, inferior to Jesus, were able to overwhelm Sodom and Gomorrah with fire and brimstone out of heaven. He is to be—

*"Revealed from heaven, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power when he shall come,"* etc. (2 Thess. 1:9).

The very first blow is marked by the employment of supernatural atmospheric means of destruction—

*"I will plead against him with pestilence and blood, and I will rain upon him and upon his bands and upon the many people that are with him an overflowing rain, great hailstones, fire and brimstone"* (Eze. 38:22).

See also Zechariah 14:12—

*"... Their flesh shall consume away while they stand upon their feet and their eyes shall consume away in their holes and their tongues shall consume away in their mouth."*

These statements refer to the first great act of judgment by which the land of Israel will be cleared of the enemy.

We learn, however, that the same destructive manifestation of power is to be extended afterwards to the earth generally, for the purpose of making the fear of God universal.

*"I will send a fire on Magog and on them that dwell carelessly in the isles and they shall know that I am the Lord"* (Eze. 39:6).

*"He will plead with all flesh: He will give them that are wicked to the sword, the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth. They shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground"* (Jer. 25:30–33).

*"When thy judgments are in the earth, then the inhabitants of the world will learn righteousness"* (Isa. 26:9).

The cry of "peace and safety"—the universal persistence in the habit of interpreting public events on purely natural principles, to the exclusion of the purpose of God from all recognition, will not delay for a single hour, the advent of this terrible destruction from the Almighty; it will come whether men sleep or wake; neglect or consider.

In relation to the world it will come suddenly. *To the sons of*

*God, it will come as a welcome and long-looked for deliverance. Ye are not in darkness, that that day should come upon you as a thief. Be strong, be vigilant.*

Our neighbours may laugh at our confidence and pity the fanaticism, as they regard it, that looks for these things; but, in truth, they themselves are the objects of true pity. They are blind to what God has purposed and what God has revealed, and will be the victims of a helpless terror when the long-sleeping but stealthily-approaching tempest of divine vengeance breaks forth upon the world, and sweeps away for ever the whole system of godless comfort in which men repose.

Our single anxiety, while the vision yet tarries, ought to be to keep ourselves apart from the universal unwisdom, not sleeping as do others, but keeping our eyes open to the solemn though invisible facts of the situation; that when they are no longer invisible, but the patent, terror-striking events of the hour, we may have a refuge in the haven of protection from which, after the storm, the saints will issue forth to bless the world with peace.—*Christadelphian, 1878*

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## One Hundred & Thirty Five Years Ago

*(Continued from page 288)*

a similar way. God's agency for the production of faith is testimony and reason, styled "the word of their testimony" (Rev. 12:11).

Paul reasoned with them out of the Scriptures. The Word is truly the basis of the Christian faith; but God has appointed that it should be reasoned into men by their fellow-men.

It does not follow that a man's faith is not genuine because it has been reasoned into him by all the application of that operation. Erring mortals may become mighty in the Scriptures, and thereby wise unto salvation (2 Tim. 3:15). When this is the case, they are "corrected and instructed in righteousness;" and they become "workmen that need not be ashamed, rightly dividing the word of Truth" (2 Tim. 2:15).

In the knowledge of salvation, they then cease to be erring mortals, while in many other things they may be deficient. They have learned that two and two make four, and in that knowledge that cannot err. The notes, comments, inferences, and affirmations of such mortals are valuable, and of great use to the unskillful in the word of righteousness to guide them in the way.

\* \* \*

THE "Sunday Morning Exhortation, Number 98," was again by bro. Roberts. He exhorted on the subject of "the day that cometh as a thief"—



We had recently to consider what is involved in the declaration of Paul that the arrival of the day of the Lord will be preceded by a cry of peace and safety; and that while this comforting cry is in full pipe throughout the world, sudden destruction will descend like a whirlwind upon the whole fabric of human society, and lay it in ruins for the manifestation of the righteous judgment of God, and to pave the way for the new order of things, styled new heavens and new earth, wherein dwelleth righteousness.

On the present occasion we shall do well to realise what our attitude ought to be in the prospect of a revolution so unprecedented and so awful. You will find that Paul instantly introduces this topic after speaking of the day that cometh as a thief.

This is a feature of all epistles—the practical application of the facts introduced. It is, more or less, a characteristic of the entire Scriptures. Subjects are never treated as matters of theoretical interest. Mere knowledge is never placed high. On the contrary, it is disparaged. Knowledge in this sense is said to “puff up” (1 Cor. 8:1). It is taught that a man may understand all mysteries, and all knowledge, and yet be “nothing” (1 Cor. 13:2). It is the right use of correct knowledge that is the burden of all scriptural exhortations to wisdom.

\* \* \*

IN *“Things New And Old From The Treasures of the Spirit,”* the following interesting exposition was made in regard to *“The Sabbath”*—

The next institution to the creation of the heavens and the earth is the Sabbath, signifying rest, which took its rise in the fact recorded by Moses, that God blessed and hallowed the day on which He rested from the six days’ work of the creation-week (Gen. 2:2).

The fact that God sanctified and made holy the day on which He was refreshed, suggests that on that day Adam also rested from his usual works of husbandry, and that afterwards and throughout the patriarchal age, the “sons of God” kept each recurring seventh day holy to the Lord.

The statement that God rested and was refreshed, is explained by the fact indicated in the Hebrew, that it was the *Elohim* i.e., the angels) who created the heavens and the earth, and who also said, “Let us make man;” and again, when it said the Lord (Heb. Jehovah) created and rested, it is to be understood in a sense frequently illustrated in other parts of Scripture, viz., what Jehovah does by another, He is said to do Himself.

\* \* \*

The *“Editorial”* remarks by bro. Roberts, expressed his thoughts in regard to the bright Signs of the Times seen by the brethren and sisters in his day—

The news this month are aptly described by a sister as “good tidings to Zion.” Another says it is almost too good to be true. A brother says it seems all like a dream. Another (bro. Otter) says he would propose a special day of thanksgiving for such palpable signs of the arrival of the time to favour Zion, were it not that such appointment is unnecessary for the saints.

Truly so, every saint, approaching God, like Daniel, three times a day and oftener, prays for the return of favour to Jerusalem, and gives thanks for the strengthening streaks of the dawn that are lighting up the horizon of this dark Gentile *aion*. God grant the speedy fulfillment of all their desires, and the consequent termination for ever of this monthly *Christadelphian* labour, which were a sore weariness but for the sequel in which it stands related.

*(We are living today in even more exciting times than the days of the brotherhood in 1878. We are a lot closer to the time when Zion shall be favoured above all nations and cities. Israel, in part, has been regathered back to the Promised Land. And now every bit of news from the Middle East in particular must make our hearts leap with joy in that Christ is nearer than when we believed. Just a few more adjustments by the Hand of Yahweh will bring Gog and all its hosts mentioned in Scripture against Israel, as they trample over other nations. All is primed for this as we await Christ's return and the call first for us to stand before him to give account. The Multitudinous Saints must then be prepared to meet the Northern Hosts on the Mountains of Israel to begin the subjection of all nations to their hands. In relation to ourselves, are we ready for the call and are we worthy to be part of the immortalized redeemed from the earth?).*

\* \* \*

IN the "Intelligence" section we find mention made of events transpiring in relation to the Truth's work of calling out a few here and there to the opportunity for eternal life. Among many, we quote two—

A) *Bridgwater (UK)*: On Friday, June 21st, the Truth, for the first time, as far as we are aware, had a hearing which was respectful and attentive, in the Butter Market, when bro. Veysey lectured on the Immortality of the Soul. All appeared interested and when bro. Veysey had to leave at 8:45 p.m. to take the train, many *Finger Posts* were distributed and gladly received, one, a Wesleyan, accompanying him to the station, where he found another, a retired tradesman, already awaiting to hear more concerning the things spoken. Bro. Veysey hopes to be able to make another visit.

2) *Caversham, Dunedin (N.Z.)*: Bro. W. W. Holmes writing on the 5th May, says: "I have this morning assisted Thomas Townsend, by immersing him into the sin-covering name, among the rocks by the seaside here. He is a young man 24 years of age, a carpenter from Norwood near London, formerly Episcopalian; it is now nearly 12 months since he came under the sound of the Word. By evening visits from him, by reading the books and *Twelve Lectures* enforced by reasoning out the subject, he became a patient learner and at last surrendered. He had a good basis, as far as flesh can be said to be good, no smoker, no drinker, no theatre-goer, and very uncomfortable among the sects. He met with us and broke bread today. Bro. Townsend's wife is studying the Word. We are in good hope of the desired effect."

\* \* \*

**BRO. Roberts** in writing his "Notes" section, mentioned a number of things—

A) Reference to the table of "Books in Supply" will show you that we still have a stock of the "Pictorial Illustration of God Manifestation," and that the question of re-issue is, therefore,

one of the affairs of the future, which, we may hope, will be effectually superseded by coming events.

B) Absence from Harmouth for rest by the seaside (by the spontaneous arrangement of—with two exceptions—unknown brethren, to whom are hereby rendered the thanks due to their unlooked-for kindness) has interfered, in some respects with the Editor's attention to the present number of the *Christadelphian*. It may not have suffered much from the cause. Whatever deficiencies there may be, recruited energy, he may hope, will enable him—the Lord continuing his absence—to make it up.

\* \* \*

#### BIBLE Lectures (135 Years Ago)—

"Solomon: the Lessons of His Reign; of His Character and of His End; a Prophecy, an Example and a Warning"

"Elijah: His Character and Mission and What We May Learn from Them"

"Are Englishmen Israelites? Being a Refutation of the Theory of Mr. Hine Who Has Declined Discussion"

"The True Israelites and What is Their Relationship to Unfulfilled Prophecy"

"The Song of the Angels, Has it Been Fulfilled?"

"The Devil and His Work Delineated in the Scriptures of Truth"

"The Sacrifice of Christ: What it Has and Will Accomplished and Some Things it Cannot"

"Equal Unto the Angels"

"The Christadelphians: What They are and What They Certainly are Not"

"The Thief's Prayer and the Lord's Answer"

"Dives and Lazarus"

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#### July Answers—"Who"

1. Sod—Jacob
2. Lent—Hannah
3. Sank—Jeremiah, Egyptians
4. Erred—Hymenaeus, Philetus
5. Pilled—Jacob
6. Tilled—Cain
7. Swept—Woman who lost coin
8. Taxed—Augustus, Jehoiakim
9. Polled—Absalom
10. Sewed—Adam and Eve, Job
11. Doted—Aholibah, Aholah
12. Prated—Diotrephes
13. Mused—All men
14. Railed—Nabal, thief
15. Sighed—Jesus, Job, Ezekiel
16. Begged—Joseph, Bartimaeus
17. Outran—John
18. Shaved—Joseph, Job
19. Rowed—Disciples
20. Plowed—Elisha

21. Leaped—John, David, lame man
22. Lapped—300, lame man
23. Landed—Paul
24. Painted—Jezebel
25. Quaked—Moses
26. Weaned—Hannah, Tahpenes
27. Blushed—Ezra
28. Mended—James and John
29. Sported—Isaac
30. Rubbed—Disciples
31. Sheared—Nabal, Laban, Judah
32. Gleaned—Ruth
33. Sneezed—Shunammite's son
34. Loathed—Israel, Job, Egyptians
35. Stooped—John, Mary, Jesus
36. Seduced—Jezebel, Manasseh
37. Groaned—Jesus
38. Laughed—Sarah, Abraham
39. Wrestled—Jacob, Rachel, Paul
40. Despised—Michal, Hagar, Esau

# One Hundred & Thirty-Five Years Ago

*The Christadelphian, August, 1878*

**BRO. Roberts** continued with bro. Thomas' article from the July *Christadelphian*. It was retitled "*Immersion and the Whole Gospel*." It was in answer to those who had similar beliefs on the need for immersion and a belief in the Gospel Message but did not completely agree on what was fully required. Bro. Thomas presented it as a dialogue. The side of error was shown by the pseudo-name of *Josedec* and that of the Truth, *Elpis*.

*Josedec*—I hold that the plain Word of God is the only basis of true Christian faith. If we cannot read our faith in the Bible without the note, comment, inference, or affirmation of erring mortals, we may be very certain that it is not a genuine one.

*Elpis*—On a little reflection, I think you will modify what you have said. You cannot expect the plain Word of God to do more than it did in the primaeval time. The plain Word of God required the notes, comments, inferences, and affirmations of Philip for the guidance of the Ethiopian.

But Gentiles and Jews are not now as intelligent in the Word as he; by so much the more, then, do they require guidance in

*(Continued on page 284)*

## BIBLE PUZZLE—"What Did They Have In Common?"

1. Huz, Buz	11. Jachin, Boaz	21. Job, Hezekiah	31. Necho, Hophra
2. Saul, Judas	12. Jacob, David	22. Claudia, Melita	32. Stacte, Onycha
3. Jehu, Zimri	13. Mary, Daniel	23. Daniel, Joseph	33. Lysanias, Philip
4. Luz, Bethel	14. Saul, Goliath	24. Jairus, Crispus	34. Herod, Pharaoh
5. Abib, Nisan	15. Shebna, Ezra	25. Kishon, Abana	35. Goliath, Shimei
6. Esau, Elijah	16. Hogleh, Noah	26. Paul, Jonathan	36. Blastus, Erastus
7. Cush, Peter	17. Esau, Reuben	27. Gideon, Ornan	37. Nicanor, Timon
8. Noah, Nabal	18. Balaam, Peter	28. Isaiah, Malachi	38. Lazarus, Dorcas
9. Moses, Felix	19. Miriam, Anna	29. John, Ahimaaz	39. Candace, Vashti
10. Jubal, David	20. Jacob, Pharez	30. Naboth, Achan	40. Uzziah, Naaman
Benjamites	Gold chain	Pillars	Spices
Birthdays	Hairy	Prophetesses	Stoned
Boils	Islands	Queens	Suicides
Brothers	Lepers	Raised	Synagogue rulers
Chamberlains	Lost birthright	Rivers	Tall
Cursed David	Months	Same place	Tetrarchs
Deacons	Music instruments	Scribes	Threshed
Drunken	Outran	Shepherds	Trance
Foretold John	Outrun	Sisters	Trembled
Gabriel visit	Pharaohs	Slew master	Twins

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