

# The Berean Christadelphian

*A monthly magazine devoted wholly to the exposition and defence 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 teachings 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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## CONTENTS

Bible Questions and January Answers .....	Inside Front Cover
EDITORIAL: I Will Be Sanctified .....	33
Change in Berean Typesetting .....	35
THE CHARIOT OF THE CHERUBIM (Bro. Thomas) .....	36
I WILL NOT BE ENQUIRED OF BY YOU (Bro. Roberts) .....	39
Knowledge Brings Resurrectional Responsibility (JT) .....	46
Christmas Trees and Comic Lantern Slides (RR) .....	46
EXTRACTS FROM U.S. GOVT. PUBLICATIONS	
Concerning Christadelphians as Conscientious Objectors .....	47
THEY SHALL OBTAIN GLADNESS AND JOY .....	51
THE MIND OF CHRIST .....	56
The Present a Time of Sadness (RR) .....	58
CURRENT WORLD EVENTS FULFILLING PROPHECY .....	59

**We are anxious to send the Berean FREE to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.**

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

## Bible Questions

### WHO SAID TO WHOM? . . LIST ONE—QUESTIONS

- |  |  |   |
|--|--|---|
| <ol style="list-style-type: none"> <li>1. Am I a dog</li> <li>2. Look on us</li> <li>3. Here am I</li> <li>4. Blot me out</li> <li>5. We are able</li> <li>6. I am a child</li> <li>7. Not so, Lord</li> <li>8. Make us gods</li> <li>9. Glory over me</li> <li>10. Who told thee</li> <li>11. Come and dine</li> <li>12. Here is water</li> <li>13. Come up to us</li> <li>14. Drink, my lord</li> <li>15. Get her for me</li> <li>16. The man is mad</li> <li>17. Had Zimri peace</li> </ol> | <ol style="list-style-type: none"> <li>18. My son Onesimus</li> <li>19. How old art thou</li> <li>20. Give me 5 loaves</li> <li>21. Why could not we</li> <li>22. My little finger</li> <li>23. Thy money perish</li> <li>24. What aileth thee</li> <li>25. Our father is old</li> <li>26. I know it, my son</li> <li>27. Thou art not sick</li> <li>28. Ye are the people</li> <li>29. Send me unto Judah</li> <li>30. Art thou in health</li> <li>31. Take it by the tail</li> <li>32. Hast thou found me</li> <li>33. What hast thou done</li> <li>34. Thou wilt wear away</li> </ol> | <ol style="list-style-type: none"> <li>35. Is thy servant a dog</li> <li>36. God shall smite thee</li> <li>37. Whose damsel is this</li> <li>38. He keepeth the sheep</li> <li>39. I saw gods ascending</li> <li>40. Why weepest thou (OT)</li> <li>41. Why weepest thou (NT)</li> <li>42. I have seen thy tears</li> <li>43. Refrain from these men</li> <li>44. Return to thy mistress</li> <li>45. The finger of God (OT)</li> <br/> <li>47. Sell that thou hast</li> <li>48. I have not proved them</li> <li>49. What is your occupation</li> <li>50. What is thine occupation</li> </ol> |
|--|--|---|

### LIST TWO—ANSWERS

God to Adam			Peter to lame man
God to Cain	Peter to Christ	Paul to Philemon	Rehoboam to Israel
God to Moses	Jesse to Samuel	Goliath to David	
God to Hagar	Jeremiah to God	Danites to Micah	Jesus to Rich Young Man
Moses to God	God to Hezekiah	Pharaoh to Jacob	Achish to servants
Witch to Saul	Paul to Ananias	Moses to Pharaoh	Gamaliel to council
Samuel to Eli	Jacob to Joseph	Elkanah to Hannah	James & John to Jesus
David to Saul	Israel to Aaron	Jesus to disciples	Magicians to Pharaoh
Joab to Amasa	Jezebel to Jehu	Mariners to Jonah	Artaxerxes to Nehemiah
Ahab to Elijah	Jethro to Moses	Samson to parents	Nehemiah to Artaxerxes
Job to friends	Eunuch to Philip	David to Ahimelech	Philistines to Jonathan
Christ to Mary	Boaz to servant	Rebekah to Eliezer	Pharaoh to Jacob's sons
Peter to Simon	Hazael to Elisha	Disciples to Jesus	Lot's daughter to sister

### January Answers

1. Ox—Ass	13. Urim—Thummim	39. Spirit—Flesh
2. Jot—Tittle	14. Food—Raiment	40. Beauty—Bands
3. Hip—Thigh	15. Dogs—Swine	41. Loaves—Fishes
4. Sin—Death	16. Mote—Beam	42. Thorns—Thistles
5. Sea—Waves	17. Dens—Caves	43. Mortar—Pestle
6. Cup—Platter	18. Bond—Free	44. Evening—Morning
7. Bell—	19. Hand—Foot	45. Bishops—Deacons
Pomegranate	20. Safe—Sound	46. Blasting—Mildew
8. Iron—Brass	21. Wool—Linen	47. Seedtime—Harvest
9. Dust—Ashes	22. Moth—Rust	48. Wormwood—Gall
10. Milk—Honey	23. Root—Branch	49. Strangers—Pilgrims
11. Fire—Brimstone	24. Jews—Greeks	50. Chambering
12. Vine—Figtree	25. Kings—Priests	—Wantonness

*"We are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"*—Eph. 2:10.

## **“I Will Be Sanctified”**

When a person travels by automobile, he is constantly aware of danger signals that appear along the highways by which he is warned regarding steep hills, narrow bridges, rough roads and many other hazards that lie in his path. If he is a cautious driver, he will exercise good judgment by observing these signs and thereby protect himself from injury, or even death. Statistics, that are published frequently, show that there are a great many drivers who pay little, or no attention, to these warning signs, and thereby suffer a just retribution.

Reflecting upon these things in the light of the scriptural principle of "First that which is natural, and afterward that which is spiritual," one cannot fail to see the force of the apostle's words when he said (Heb. 2:1-2)—

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

"For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?"

If there should be any difficulty in identifying what the apostle was referring to when he said "the word spoken by angels," our minds can be set at ease by turning to the words of Stephen when he stood before the council and said, "Who have received the Law by the disposition of angels;" or as we read in Gal. 3:19, "The Law was ordained—or instituted—by angels."

The unyielding, or inflexible, character of the Law is well known to Bible readers. Paul speaks of it as "a ministration of death," and Peter, "a yoke which neither our fathers nor we were able to bear." Because "*every transgression and disobedience received a just recompense of reward*" and the things relating to them are a part of that which was written for our instruction, it is our urgent duty to familiarize ourselves with the written Word.

One of the first examples to produce a vivid impression upon our minds is that of a man who was found gathering sticks on the sabbath day. This seems to be a comparatively harmless act, and one that might well be overlooked in human affairs, and perhaps might be. But *we are dealing with divine matters*—not human—therefore we must search out and understand what God requires of man. In this case, the Lord said,

"The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

"And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses"—Num. 15:35-36.

On the face of it, this looks like a rigorously severe penalty, and *so it is*. But we must remember that it is part of the Mosaic administration which Israel had accepted at Sinai when they said:

"All that the Lord hath spoken, we will do"—Ex. 19:8.

Among the things spoken, was the sabbath law, the terms of which were not ambiguous. They were *clear and unmistakable*—

"Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people"—Ex. 31:14.

Therefore it was not a question of *degree*. The Law had been broken, and the lawbreaker must abide by the statutory provisions.

During the administration of the Law, there were numerous instances where severe penalties were imposed on those who either disregarded the commandments, or deliberately disobeyed them. There is none more strikingly noticeable than that of Nadab and Abihu. From among the people of Israel, Aaron and his four sons were selected to minister unto God in the priests' office. Their consecration, the clothing they were to wear, and their various duties are all recorded in elaborate detail. One of the chief duties assigned to them was the burning of sweet incense which had been compounded according to an exacting formula. The regulations regarding the altar of incense were that—

"When Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.

**"Ye shall offer no strange incense thereon" (Ex. 30:8-9).**

The violation of this commandment met with swift retribution—

"Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded not.

"And there went out fire from the Lord, and devoured them, and they died before the Lord"—Lev. 10:1, 2.

We should have no difficulty in discerning why this was left on record, for it is one of the most prominent features of God's dealings with man, and is comprehended in Moses' comment:

"This is it that the Lord spake, saying, **I will be sanctified in them that come nigh Me**, and before all the people I will be glorified"—Lev. 10:3.

Shortly before those momentous and unequalled transactions at Mount Sinai, Israel experienced their first war when Amalek came out against them in the wilderness. After Israel had defeated them under the leadership of Joshua, God said to Moses:

"Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven"—Ex. 17:14.

We pass on quickly, covering a period of about 400 years, and find ourselves in the company of Samuel and Israel's first king, Saul. At this stage in their history, God is about to fulfil His prophecy through Moses, and He instructs Saul to—

"Go and smite Amalek, and utterly destroy all that they have, and spare them not"—1 Sam. 15:3.

But Saul disobeyed and spared Agag, and the best of the sheep and oxen. The next morning, Saul met Samuel and said he had—

". . . performed the commandment of the Lord, but the people spared the best of the flocks to sacrifice unto the Lord thy God."

Samuel's response is extremely notable—

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—1 Sam. 15:22-23.

The downfall of Saul is a lesson to be absorbed and heeded by all who hope to be in the Kingdom of God.

In the first chapter of the letter to the Hebrews, the apostle shows the greatness of the angels, and the character of their work, and reminds us that "the word spoken by them was stedfast, or firm." But he also shows that *we are dealing with one greater than the angels*, and we must be doubly careful, submissively attentive, and obediently watchful. Therefore, he entreats,

"How shall we escape if we neglect so great salvation?"

There is only one way by which we shall escape, and that is by *giving the more earnest heed to the things we have heard*, or as Paul expresses it in another place,

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord"

—1 Cor. 15:58.

If we continue so doing—putting on the whole armour of God, pressing toward the mark for the prize of the high calling of God in Christ Jesus, being grounded and settled in the faith, being knit together in love, holding fast the faithful Word with confidence and rejoicing, esteeming the reproach of Christ greater riches than the treasures of this world—we *shall* attain unto "so great a salvation."

But, if we offer God the truth which has been mutilated with error, either openly or held in reservation; or if we present to Him our lives which have been saturated with the pleasures of the world, or deeply involved with aliens in social clubs and "cultural" societies, *we shall, in effect, be offering strange fire* which, in the day of the manifestation of Jesus Anointed, will react upon us as it did with Nadab and Abihu, and we shall be punished by exclusion from the presence of the Lord, and from the glory of His power. —Editor.

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#### NEW TYPESETTING METHOD FOR BEREAN

It has become necessary to make a complete change of typesetting method for the Berean. For the next few months the magazine may seem somewhat makeshift, and we ask our readers to bear with us. Within 6 months we expect, God willing, to have completed new arrangements which will enable us to produce a more attractive magazine, and—we sincerely hope—more promptly.

# The Chariot of the Cherubim

BY BRO. JOHN THOMAS

"He (God) placed at the East of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life"—Gen. 3:24.

Cherubim is a plural noun and represents, therefore, more objects than one. But, in what did this plurality consist? I should say, judging from a text in the next chapter, that it had a special regard to a plurality of *faces*; for when the Lord God sentenced Cain to a fugitive and vagabond life, he answered:

"Behold, then, from THY FACES (plural in the Hebrew) shall I be hid" (Gen. 4:14).

That is, "I shall no more be permitted to come before the Cherubic faces which Thou hast placed at the east of the garden, to present an offering for my sin." As he truly observed—

"Mine iniquity is greater than it may be forgiven."

He was exiled from the Faces of God still further to the east.

That the faces were connected with the Cherubim seems unquestionable from other passages of Scripture where cherubim are described. The Lord spoke of them to Moses in the mount. Having commanded him to make an ark, or open chest, overlaid with gold, with a crown along its upper margin, He said—

"Thou shalt make a mercy-seat of pure gold. And thou shalt make two cherubim of beaten gold in the two ends of the mercy-seat" (Exo. 25:17-18).

In another place, this is explained thus—

"Out of the mercy-seat made he the cherubim on the two ends thereof" (Exo. 38:8).  
Then it is continued (Exo. 35:20-21)—

"And the cherubim shall stretch forth wings on high, covering the mercy-seat with their wings and their faces one to another; toward the mercy-seat shall the faces of the cherubim be.

"And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony I shall give thee."

It is probable that the reason why Moses gave no description of them in Genesis was because he intended to speak more particularly when he came to record their introduction into the Most Holy Place of the Tabernacle. In the text above recited they are described as having wings and faces. Being made out of the same piece of gold as the mercy-seat, upon which they looked down—beholding, as it were, the blood sprinkled upon it—it is evident they were *symbols connected with the institution of atonement for sin through the shedding of blood.*

But they were still more significant. They were *God's throne in Israel.* Hence the psalmist saith (Psa. 99:1)—

"The Lord reigneth: He **sitteth** between the Cherubim."

This throne was erected upon mercy: and for this reason it was that the covering of the ark containing the Testimony, the Manna, and the resurrected Rod, was styled the *Mercy-seat*, or throne, where the Lord covered the sins of the people.

It was also the *Oracle*, or place from which God communed with Israel through Moses (Exo. 25:22)—

"There (said the Lord) will I meet with thee and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the Ark of Testimony of all things which I will give thee in commandment unto the children of Israel."

But though Moses informs us of two cherubim with a plurality of faces and wings, he does not tell us what kind of faces, or how many wings, they had. This deficiency, however, seems to be supplied by Ezekiel. Those he saw had each of them *four faces and four wings*; a human body with feet like a calf's, and hands of a man under their wings. Of their faces, one was like a man's; a second like a lion's; a third like that of an ox; and a fourth like an eagle's.

The things of Ezekiel's first chapter, taken collectively, evidently represent *the Messiah upon his throne surrounded by his saints, and all energized and made glorious by the Spirit of God.*

The rings of Ezekiel's wheels were full of eyes; but in the cherubim which John saw, the wheels were not introduced, but two more wings were added, and the eyes were transferred to the six wings (Rev. 4:8). In this place the cherubim are styled "beasts" (more properly, "living creatures"—*ta zoa*), and are associated with "twenty-four elders."

Now, by attending to what is affirmed of them in another place, we shall see who are represented by the four cherubim of Ezekiel with 4 faces each, and their wheels; and John's 4 with one different face each, and the 24 typical elders. We read—

"They fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are (or represent) the prayers of the saints.

"And **they** sang a new song, saying: Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and **WE shall reign on the earth"** (Rev. 5:8-10).

*From this it is evident that the cherubim, etc., represent the aggregate of those redeemed from the nations, in their resurrection state. The Lamb, the four cherubs, and the 24 elders, are a symbolical representation of what is expressed by the phrase (1 Cor. 1:2)—*

"Them that are sanctified in Christ Jesus, called **saints**."  
—that is, those who have been constituted the righteousness of God in Christ *in a glorified state.*

The cherubim are the *federal* symbol; and *the eyes* are representative of the *individuals* constituted *in him* who is signified by the Cherubim. The Lamb is introduced to represent the relationship between the holy eyes, or saints, and the Cherubic Faces; that is, between them and the Lord Jesus; while the *24 elders* indicate their constitution as "the Israel of God."

There are *twenty-four* because the Kingdom of God, being an Israelitish Commonwealth, is arranged with the *twelve sons of Jacob* as its gates (Rev. 21:12), and the *twelve apostles of the Lamb* as its foundations (Rev. 21:14)—the former being the entrance into present life of the *fleshly* tribes, or *subjects*; and the latter, the foundations of the *adopted* tribes, or **HEIRS** of the Kingdom; so that 24 is the representative constitutional number of the spiritual Israel of God; for without the natural the spiritual could not be, any more than there could be adopted Americans if there were no American nation.

But the Mosaic Cherubim were deficient of several of the characteristics which distinguish those of Ezekiel and John. They had simply the wings and the faces. His cherubim were not only of beaten gold continuous with the substance of the mercy-seat; but they were embroidered into the Veil, made of blue, purple, scarlet, and fine-twined linen, which divided the Holy, and the Holiest, Places of the Tabernacle. Now, when Jesus "cried with a loud voice, he expired (*exepneuse*), and—

"The Veil of the Temple was rent in twain from top to bottom."

Thus we see the breaking of the body of Jesus identified with the rending of the Cherubic Veil, thereby indicating that the latter was representative of the Lord.

We have arrived, then, at this, that the Mosaic Cherubim were symbolical of "*God manifest in the flesh.*" We wish now to ascertain upon what principles His incarnate manifestation was represented by the Cherubim?

First, then, in the solution of this interesting problem, I remark that the Scriptures speak of God in the following manner:

"God is LIGHT, and in Him is no darkness at all" (1 Jn. 1:5).  
Again (John 4:24)—

"God is a SPIRIT, and they that worship Him must worship Him in spirit and in truth."  
And thirdly (Deut. 4:24)—

“Our God is a consuming FIRE.”

In these 3 texts, which are only a sample of many others, we perceive that God is represented by *light*, *spirit*, and *fire*. When, therefore, He is symbolized as manifest in *flesh*, it becomes necessary to select certain *signs* representative of light, spirit, and fire, derived from the *animal* kingdom. Now, the ancients selected the *lion*, the *ox*, and the *eagle* for this purpose, probably from tradition of the signification of these animals, or the faces of them, in the original Cherubim.

They are called God's Faces because His omniscience, purity, and jealousy, are expressed in them. But the omniscient, jealous, and incorruptible God was to be manifested in a particular kind of flesh. Hence it was necessary to add a *fourth face* to show in what *nature* He would show Himself. For this reason the *human* face was associated with the lion, ox, and eagle.

These four faces united in one human shape, formed out of beaten gold (and *two* such, not separate and distinct symbols but standing one on each end of the mercy-seat and the same in continuity and substance with it)—taken as a whole represented Jesus, the true, blood-sprinkled mercy-seat, or propitiatory, "in whom dwelleth the fulness of the Godhead bodily" (Col. 2:3, 9).

All four faces were to look upon the mercy-seat, so as to behold the sprinkled blood of the yearly sacrifice. To accomplish this, two cherubs were necessary; so that the lion and ox faces of the one, and the man and eagle faces of the other, should all be "mercy-seat-ward."

It will be seen from this view of things how important a place the Cherubim occupied in the worship of God connected with the "*representation of the truth*." They were not objects of adoration, but symbols representing to the mind of an intelligent believer *the Seed of the woman as God manifested in the likeness of sinful flesh*.

This, I take it, was the significancy of the Cherubim which the Lord God placed at the east of the garden; and which became the germ of the shadowy observances of the patriarchal and Mosaic institutions—whose *substance* was of Christ.

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### **"THUS SAITH THE LORD"**

Two thousand times this book says, "Thus saith the Lord." Are these 2000 lies? It is impossible. The book is not a lying book, or a romancing book, or a bad book in any sense. It is a book of purity, holiness, righteousness, and the truth. The mere passing of it through the mind in reading it is like flushing the sewers with clean water. The mere character of the book is a guarantee of its truth, quite apart from other evidence. Therefore the mere iteration of this statement that what it says is as "Thus saith the Lord," is evidence that we are dealing with no traditions or fancies or fictions of any kind, in dealing with its great and precious promises of good things to come.

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### **"THOU HAST PUT GLADNESS IN MY HEART"—Psalms 4:7**

Gladness is our true foundation. The deepest layer of the life of the righteous is pure gladness. Underneath and surrounding the transient sorrows of the present, God has put an all-embracing gladness in his heart. It is not a shallow gladness that ignores' sorrow, but one that sees above and beyond it. This is real. All else is passing. This is God's gift of peace in the midst of storm—received and enjoyed in direct proportion as it is perceived and drawn upon.

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# "I Will Not Be Enquired of by You"

## EZEKIEL CHAPTER TWENTY

By brother Robert Roberts

This chapter will be found on reflection to be *one of the most extraordinary compositions ever submitted to human consideration*. It is a historical review with comments. There are many historical reviews to be found among books; but they are all human: here is a historical review by the Creator of heaven and earth. It is a review of Israel's history from its starting point in Egypt, down to the days of Ezekiel. There may seem nothing very extraordinary here at first sight, but this view changes on reflection.

In the first place there could be no more intrinsically interesting subject of review historically considered. All other histories are insignificant compared with the history of Israel. What other history occupies so large a space in the field of time? There are other histories of a certain importance, but they are all short-lived. They are either of recent origin (if relating to nations important now), or of very short existence if of great antiquity.

The history of England is of yesterday, as compared with Israel. The history of Babylon is a short story though going back to ancient times. The broad belt of Israel's history comes down all the way from the earliest beginning, when modern Gentile nationalities were not, to the present moment, when Jewish affairs are an active element in Gentile problems—the strangest nation of the continent. No historical topic can compare, on even common grounds, with the history of the nation that wanders the world today in all lands after ages of national adversity that more than once threatened their entire extinction.

And to have such a history reviewed by its Originator, its Mover, its Moulder! To have such a history commented on and elucidated for us by God! Only incredulity of the fact—*barbarous incredulity*—could make the heart and judgment insensible to the greatness of this piece of literature.

We have histories of the Jews—by Gentiles and by Jews; but how different are these histories from this—how different in tone, spirit, and complexion! How different in the views presented! How *necessarily* different is a history written by the short-ranged vision of a mortal, from a history written by the all-embracing Penetration that sees everything at a glance, and knows the universe to its utmost depths, and the furthest bearing of all occurrences. Accordingly, we find this history, written by Ezekiel at the mouth of God, of a totally different character from anything written by Jew or Gentile.

A number of the elders of Israel had come on a visit to Ezekiel, recognising his character as a prophet and seeking through him to approach God and make enquiry of Him. It is this visit that furnishes the occasion for the remarkable historic sketch contained in the chapter. The way the visit was received is quite striking. At first sight, it would appear a meritorious thing on the part of these elders to seek to enquire of God—a something that might be expected to be pleasing to God.

In point of fact it was otherwise, and received a rude rebuff. There was something in the nature of their approach that made it offensive. Ezekiel was divinely directed as follows—

"Speak unto the elders of Israel and say unto them, are ye come to enquire of Me? As I live, saith the Lord God, I WILL NOT BE ENQUIRED OF BY YOU."

—from which we may profitably draw this lesson, that it is *not sufficient that men be willing to approach unto God*. There is a way of doing it that is necessary for it to be acceptable. God Himself had indicated the way and the spirit (Isa. 66:2)—

"Broken and contrite in heart, and that trembleth at My Word."

A man need not hope to be accepted of God unless he recognizes, with a deeply reverential mind, God's immeasurable greatness and absolute sovereignty; and unless he correspondingly realizes his own utter smallness, both as to his belonging to the dust and as to his having no rights, being in fact *a sinner whose being allowed to live at all is due to God's great patience*.

These elders of Israel did not approach God in this spirit. They approached Him in the spirit that has characterized Israel in all their generations, so far as the bulk of the nation is concerned. They came to Him *thinking*

*themselves to be somewhat* on account of extraction and on account of the Divine favour shown to them in days past. They came to Him in a spirit of self-importance, while at the same time having no adequate or reasonable discernment of God's goodness, and little habit of obedience to His commandments.

Therefore, Ezekiel is commanded to declare to them that God refused their advances; and he is further commissioned to exhibit to them the history of their nation, as it appeared in God's eyes. It is in this way that we get God's view of the most wonderful history on earth, and an explanation of God's own objects, in the various steps He took, or did not take, in the course of that history.

"Cause them to know the abomination of their fathers," says God: and He takes the recital right away back to Egypt—

"In the day when I chose Israel and lifted up Mine hand unto the seed of the house of Jacob, and made Myself known unto them in the land of Egypt, saying, I am the Lord your God. I said unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt.

"But I wrought FOR MY NAME'S SAKE that it should not be polluted before the heathen, among whom they were, in whose sight I made Myself known unto them, in bringing them forth out of the land of Egypt."

"Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness."

Here is a keynote struck which governs the rest of the chapter. Israel were brought out of Egypt, *not because they were an interesting and obedient race*. So far were they from being this, that they deserved wholesale destruction, and God felt inclined in this direction. But He refrained Himself and preserved them, and brought them out of Egypt that His Name might not be dishonoured before mankind, who knew He had taken Israel by the hand.

This is the *very last explanation that occurs to a Jew or Gentile*. A more unwelcome explanation—one more nauseous to the natural taste—could not be put forward. Men could understand the prowess of Israel as an explanation of the exodus, if inclined to disbelieve it Divine, or if more reverential to the Mosaic record, they could understand the excellence of the Jewish race, as inciting the Divine favour in their behalf.

But that a stubborn and unacceptable people should be tolerated, and favoured, and protected, for the honour of Jehovah's Name, is an idea entirely out of the range of human sympathies. The Jews liked such a doctrine no better than the Gentiles do. And yet it is *God's own explanation*. Here it is, without obscurity or the least dimness. It is not only the authentic explanation, but it is a rational explanation.

It throws light where otherwise there is darkness; for look you—is it not the *fact* that Israel, at the time of the exodus, *were* unbelieving and rebellious? Did they not say to Moses—

"Let us alone that we may serve their idols."

When he brought them out, did they not seek to stone him? This being the undoubted fact, of what explanation is the miraculous Egyptian exodus susceptible, if it were not that God was aiming at some *other* object than the mere well-being of the race of Israel? Apart from this, the Divine favour to Israel is inexplicable and mysterious, and a stumbling-block, as many people have found it to be. *God's* explanation explains all:

"I wrought FOR MY NAME'S SAKE."

So it was at every subsequent stage, as the chapter goes on to exhibit. Redeemed from Egypt and brought into the wilderness,

"The house of Israel rebelled against Me in the wilderness . . ."

"Then I said I would pour out My fury upon them in the wilderness to consume them. But I wrought for My Name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. . ."

"Mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers . . . Walk in MY statutes . . ."

"Notwithstanding, the children rebelled against Me; they walked not in My statutes, neither kept My judgments . . . Then I said I would pour out My fury upon them . . . Nevertheless I withdrew My hand and wrought **for My Name sake.**"

Then the recital follows Israel into the land and shows that the same thing happened then. The nation disobeyed went aside into ways displeasing to God and stirred Him to continual anger. As He said by Jeremiah concerning Jerusalem—

"This city hath been a provocation of Mine anger from the day they built it unto now."

Then He brings the matter home to the elders standing before Ezekiel, accusing *them* of following the evil ways of their fathers:

"Ye pollute yourselves with all your idols, even unto this day, and shall I be enquired of you, O house of Israel? As I live, saith the Lord God, **I shall not be enquired of by you.**"

Here, then, is a historical elucidation quite unlike anything we read of in Jewish or Gentile literature, but which has the advantage of being authoritative, reliable, and true, which can by no means be affirmed of ordinary historical disquisitions.

Let us consider it a moment. At first sight, it seems a repulsive exhibition of the Divine attitude. It seems all stern, unsympathetic, and discouraging. This constant jealousy of the Divine honour, this constant anger at the people's waywardness, does not excite those gratified feelings which we associate with the sentiments of adoration and praise. Some, in fact, have been so oppressed in spirit from this cause as to have come to the conclusion that the chapter and much else in the Bible is the ebullition of human bitterness and not the disclosure of the Divine mind.

This is a mistake altogether. The Divinity of these writings is beyond all doubt and cavil, for reasons we have looked at in times past and need not now repeat. We must find some other explanation of the sternness than the wild suggestion that it is human and not Divine—a suggestion altogether inconsistent with common experience of men. It is not in man—Jew or Gentile—to conceive, still less to assume earnestly, such an attitude of uncompromising severity on God's part as is here illustrated. Its Divinity is proved, among other things, by the severity, and letting our reason act, it is not difficult to see the reasonableness of it.

God is love, but *not that only*; He is also a "'consuming fire." God is kind and merciful, but not *unconditionally* so. He must be held in reverence; He must be obeyed. This is revealed, and is it not according to reason? It is according to reason in two ways; first, heaven and earth are His; He made them all. There is not a thing in existence that is not the concrete form of His own eternal invisible energy. There is not a faculty or power or excellence possessed by any creature but what has its roots in God—

"Who giveth unto all, life and breath and all things."

If, then, it be true that—

"Of Him and through Him and to Him are all things."

—is it not the most *elementary maxim of reason* that His praises should be uppermost; and that if this reasonable honour is not conceded by the creatures He has made (but disobedience, insult, and insubordination instead), He should deal with them in anger?

The force of this argument is lost on the modern ear by reason of the conceptions of God that have become current. Men either join with David's "fool" and say "There is no God," but only "things"—"stuff"—and "force"—that manage somehow or other to arrange and evolve themselves in wonderfully wise order; or, if they profess to believe in God, they regard Him as a passive element, such as oxygen or electricity, to be utilized by wise manipulation for human benefit.

If this fog could be cleared away—if they could see the one great idea crystallized in the Mosaic economy—that *God is a personal Majesty, an Individual Reality*—with keener consciousness and a deeper intelligent versatility than all men put together—Who from His central habitation of glory in heaven fills immensity by His Spirit, radiant

from and one with His resplendent and indestructible Person in the heart of the universe—Who has *for His pleasure* embodied His eternal power in the splendid system of the universe, with the purpose of *associating created intelligences in His own joy*—I say, if they could *realize* this revealed conception of the Creator, their minds would be open to the evident conclusion that God should be jealous of His Own honour, and that rebellion against Him should be a ground of His displeasure.

The other way which shows it to be according to reason is this: *it is the indispensable condition of human well-being that God should be known, loved, and revered in the highest*. Apart from this knowledge and reverence, man degenerates to darkness and misery. The fear of the Lord is the beginning of wisdom, even as regards the little happiness that is possible in this mortal state. About this it is impossible for a reflecting mind to have the least doubt in view of either his own experience or the general experience of mankind, so far as an individual may have access to that.

The highest happiness of man is to be found in the exercise of those faculties which give us relation to God, faith, mercy, and futurity. That God, therefore, should insist, by stern dispensation of His will, upon His honour being in the ascendant, is to perform the *truest kindness it is possible for Him to show to man*.

The light, therefore, which we see glowing in this chapter—the burning light of the Divine glory, though a painful light to look at with the naked eye—is a *beneficent* light, like the Sun, which though scorching in the wilderness, is a generator of life and beauty where water, soil, and the other conditions of life exist. The doctrine of God's *supremacy* by itself, would be hard and burdensome for fainting flesh and blood; but it does not come by itself, it cannot come by itself. There is a *blessing* connected with it, as Moses earnestly shewed to Israel in the wilderness, at the end of their journeyings.

There is nothing but curse and blight, and ruin, and death, away from God's supremacy. Therefore God aims at establishing His supremacy in all He has done. *This is His whole purpose*.

"As truly as I live, the whole earth shall be filled with My glory."

He spared Israel in all their backslidings, because He wrought for His Name's sake. He spared them that the true seed in their midst—men of Abraham's faith and deeds—*might be developed for His glory*, generation after generation. For the same reason, He endured the wicked of these passing centuries, kind alike to all, in patience of the day when He will root transgressors out of the earth, and give the earth into the hands of His tried and faithful people at the resurrection.

The lesson of the chapter is by no means confined to the pre-Ezekiel history of Israel. It was written for those who should come after. It is an explanation for all time, in all the relations into which God may come with the human race. It has force here in our midst this morning. It is the explanation of this bread which we break: this wine which we drink:

"I wrought FOR MY NAME'S SAKE."

This might be written over and under the cross of Calvary, by which the world—the godless world of men upon earth—was crucified unto us and we unto the world. When we come unto God by Christ, we approach Him in a temple, as it were, having these words inscribed on the portals. They are the explanation of the bleeding lamb, which by faith we bring in our hands; away from them there is no explanation. By all natural thoughts, the shed blood of Christ is a distressing mystery—

". . . to the Jews a stumbling block, to the Greeks (modern as well as ancient) foolishness."  
—but, adds Paul—

". . . to us who are saved, Christ the power of God and the wisdom of God."

*Natural* thoughts ask, "Why was a sinless man put to death? Why must blood be shed before God could be approached for eternal fellowship? Why could not the goodness of God come forth in unmixed beneficence? Why not our sins be forgiven of His own prerogative of mercy? Yea, why death, why evil, at all?"

The word of wisdom answers natural thoughts. Natural thoughts are but the meanderings of mental power unsupplied with facts to work on. *There are higher facts than the unenlightened natural brain of man can know.* The history of Israel is the illustration and enforcement of these facts.

The first and great fact of facts which the natural mind disrelishes is that Jehovah is Maker and Possessor of heaven and earth, and will be approached by man in such consummate deference as He requires, the forms whereof He Himself appoints. We look on the extended form of Christ transfixed on Calvary, and behold the way of our approach.

What did that crucifixion do? It declared the righteousness of God! (Rom. 3:25). How? By the condemnation of sin *in its own flesh* (Rom. 8:3). Was Jesus of that flesh? Undoubtedly: he was son of David, son of Abraham (Matt. 1:1); seed of David according to the flesh (Rom. 1:3); of the same flesh and blood as his brethren, made in all things like unto them (Heb. 2:14-17).

Was he a sinner then? No: Son of God and Son of Man, and though tempted in all things like his brethren, he was without sin as to character, *though made sin as to nature* (2 Cor. 5:21). Though on his mother's side he partook of the sin and death-stricken nature of Adam's race, on his Father's side, that nature had such impress and mould as made him Jehovah's Holy One, fitted by his righteousness to bear away the sin of the world in death and resurrection.

Was it *instead* of us he died? No, brethren. It was *for us*, on behalf of us, on account of us—that God's righteousness might be declared as the basis of forgiveness and reconciliation. God's righteousness would not have been declared in substitution; that would rather have been a concealing or obscuring of His righteousness. And forgiveness in such a case would have been an illusion, for how can God or man be said to forgive a debt another has paid?

No, this is not substitution; for we have to *take part in it and be one with it*. We are buried *WITH HIM* in baptism; we are planted in the similitude of his death; we are made to partake in His crucifixion; and on this condition our sins are forgiven. He went through it all for us as our *representative*, only that in him was done that which could not be done in us.

In him, death was abolished by resurrection after suffering, because of obedience. In us, death would have closed our eyes forever, because of disobedience. In him, righteousness was declared both in death (because possessing our nature) and in resurrection (because having accomplished a perfect obedience).

Therefore *in him only is life*, and God has given to him the power to bestow life on all who own themselves dead with the crucified Christ and alive only by his resurrection power.

God, in Christ, has "wrought for His Name's sake"—for His honour—for His exaltation—for His unquestionable supremacy.

His righteous law made man mortal because this supremacy was set aside in the beginning; and He sets not this law aside, but has it carried out in the Son of His own providing, in a way that while opening the road to salvation, *exalts God in the highest and abases man to the uttermost*. This is the lesson of the cross—that God is great and dreadful and holy and unchangeable, though kind and merciful and forgiving to those who tremble before Him: and that man is small and insignificant and sinful and mortal, though invited to equality with the angels in glory and honour and immortality.

The *death* of Christ tells us that the way of immortality is closed impenetrably against all sinners; and his *resurrection* tells us that God will only be approached through him who has been made by Him, "righteousness and sanctification and wisdom and redemption" for all who humble themselves obediently to His way. Such only are forgiven; such only justified, and made heirs according to the hope of eternal life which God Who cannot lie promised before the world began.

What is our wisdom, then, dear brethren and sisters, but to remove as far as possible from the example of the elders who waited on Ezekiel. Let us abandon the abominations of ancestry, sanctioned howsoever it may be by numbers and learning in the generations that are past. Let us recognize and conform to the Divine rule in history—that sinners are spared only because of the Divine purpose to fill the earth with His glory: and that the safety of the righteous is only to be found in a *close and humble and contrite-hearted observance of God's will as revealed by*

*Moses, the prophets and the apostles*—a will that we should be lowly and meek and thankful and obedient in all things.

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches. But let him that glorieth glory in this, THAT I AM THE LORD which exercise loving kindness, judgment and righteousness in the earth; for in these things do I delight."

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## **Knowledge Brings Resurrectional Responsibility**

Times of ignorance are changed into times of knowledge by the proclamation of the will of God. This knowledge brings with it responsibility, and responsibility constitutes men subjects of the resurrection and judgment, and reward and punishment according as they may have been obedient or disobedient.

Those who are neither to live in the Aion of the Spirit nor to rise into the resurrection state, are those who die under *helpless* ignorance. God does not treat such as He does those who *know the Truth but will not obey it*; or who have obeyed it but subsequently turned back to the corruption that is in the world

True, no wicked man can claim to be "made alive in Christ" that he may live forever; but he will CERTAINLY be made alive that he may be judged and consigned to the dire severities of the Second Death, which is the "wages of sin" (the first death being the common lot of all—both saint and sinner)—*Bro. Thomas, Herald, 1861.*

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## **CHRISTMAS TREES AND COMIC LANTERN SLIDES**

It is an apostolic command that we "be not conformed to this world" (Rom. 12:2), and this command can ONLY BE OBEYED by being carried into ALL OUR RELATIONS as regards the spirit in which we act and the objects for which we live.

This will decide many questions for which there is no specific answer in the Scriptures—forms of entertainment as well as other things. James says, "Is any merry? Let him sing psalms." This would be the very last way of making merry the world would think of. Their merrymaking is a mere rollick in which the animal spirits are given off and used up without any reference to God.

"CHRISTMAS TREES" and "COMIC SLIDES" are in great odour in assemblies old and young NOT conducted on scriptural principles. The apostolic COMMAND first quoted defines our attitude—"BE NOT CONFORMED."  
—**Bro. Roberts, 1887.**

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## **"If the foundations be destroyed, what can the righteous do?—Psalm 11:3.**

Foundations can be undermined in a manner that is not apparent to outward observation, until suddenly the structure falls, and its fall is blamed on a slight gust of wind that just happened at the same time. The defence of the foundations is the first and most urgent duty. Unity is the cement that makes the foundation strong. To achieve unity, there must be an agreed standard, and that standard must govern. The natural minds of men vary to the four winds, but the Word of God is one.

The scriptural standard is perfection—"Be ye perfect." We shall never in this life attain to perfection, but we must agree upon it as the standard, and constantly strive toward it. Unity can never be built on compromise, but only on strict and humble submission to the Word of God in all respects, large and small. There is no large and small with God's commands. Even gathering sticks brought the sentence of death. It was the disobeying of a plain command, and that is never small.

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## **Extracts from U.S. GOVT. PUBLICATIONS**

**AND ENCYCLOPEDIAS AND GENERAL REFERENCE BOOKS**  
establishing the Historic Position of the Christadelphians as

**RELIGIOUS CONSCIENTIOUS OBJECTORS**  
to participation in war in any form—combatant or non-combatant

A position publicly and consistently held since their organization as a distinct body more than 100 years ago.

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**From "CONSCIENTIOUS OBJECTION"**  
**Published by Selective Service System, Govt. Printing Office, 1950—**

"The largest churches which retained doctrines of conscientious objection in World War II were the Mennonite, Brethren, and Friends. Together with certain smaller denominations, such as the CHRISTADELPHIAN and Molokan, these three made up what were commonly known as the "pacifist churches" or "HISTORIC PEACE CHURCHES," (pg. 8).

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"The followers of John Thomas, an English doctor who came to the United States in 1844, organized themselves into societies which were without a distinctive name until the Civil War. At that time members applied to the Government to be relieved from military duty in consequence of religious and conscientious scruples. In order that they might be identified, they adopted the name "Christadelphian" or "Brothers of Christ."

**"THEY HAVE CONSISTENTLY MAINTAINED THAT THEIR FAITH PROHIBITED PARTICIPATION IN THE ARMED FORCES OF ANY COUNTRY, whether in times of peace or time of war.**

"Under the Selective Training and Selective Act of 1940 the Christadelphian Church as a whole was perhaps the MOST STRICT OF THE NON-RESISTANT GROUPS. It took action to disfellowship all members who entered the military forces. On the other hand the group was not actively pacifistic. The Christadelphians did not work against the war; each one simply took his individual stand when called upon to participate.

"A VERY DEFINITE STAND was taken by this church regarding the employment of its membership in civilian WORK DIRECTLY CONNECTED WITH THE WAR EFFORT. When the Christadelphian Service Committee was appointed Oct. 16, 1938, it was given certain instructions in this regard:

**"The committee shall urge the Brotherhood not to engage in any form of munition work, defined as follows: Any work or industry, which has as its special purpose the production, in manufacturing, or equipping of direct instruments of death; viz, guns, rifles, bullets, shells, bombs, and/or anything that is obviously and essentially for the destruction of human life and property in offensive or defensive warfare, and for no other good or useful purpose." (pgs. 14-15)**

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"On Oct. 1, 1862, however, a new law was passed (by the Confederate Congress) containing a large number of exemptions, among which was one relating specifically to religious objectors as follows:

" 'All persons who have been and are now members of the Society of Friends, and the association of Dunkards, NAZARENES, Mennonites in regular membership'." (pg. 45.)

**(Extract from the "Christadelphian Magazine"—at that time called the 'Ambassador'—of April, 1865, pg. 158: "The brethren hold their meetings regularly, and take no part in the war. The Confederate Congress PASSED AN ACT EXEMPTING THEM from military service, under the name of Nazarenes").**

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"Provost Marshal Gen. E. H. Crowder, in his second report (1919) . . . went on to give the following data compiled from materials in the Bureau of the Census regarding the principal churches said to profess such a tenet: . . .

" 'CHRISTADELPHIANS: Conscientious scruple as to serving in the Army in the Civil War was the occasion for the organization of the body under this name'." (pg. 52.)

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"The Third Asst. Sec. of War issued a statement through the Committee on Public Information under date of Sept. 28, 1918 . . . part of which follows:

"The vast majority of objectors have been lifelong members of religious sects the tenets of which forbid participation in war. Most prominent among these are the Society of Friends, the Mennonites, the Dunkards, the CHRISTADELPHIANS and various minor sects . . .' (pg. 63.)

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"Dairy Herd Testing. Extension Services made comments along the following lines regarding this prospect as it was ending: '. . . Without exception all of the conscientious objectors that were Brethren, Friends, or CHRISTADELPHIANS were extremely conscientious in their work and fitted themselves into the situation and their work remarkably well'." (pg. 222).

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"A table has been prepared which lists the denominations having more than 100 assignees to the civilian work program, in the order of the ratios of the Class IV-E registrants in camps to the total membership. This reveals, in general, the extent to which the registrants of these churches objected to service in the armed forces.

"It should be noted that for each 1,000 members of the Christadelphian Church in 1936 there were 49.4 assignees in camps from 1940 to 1947, or, putting it in other terms, for each 100 members were approximately five assignees.

"Ratio of CPS assignees (1940-47) per 1,000 of church membership (1936)—CHRISTADELPHIAN 49.4; Mennonite 40.3; Friends 9.6; Brethren 7.8; Jehovah's Witnesses 7.1; Church of God 1.2 (all others less than 1 per 1,000).

"It would appear from Table No. 25 that the members of the Christadelphian Church FOLLOWED MORE CLOSELY THAN ANY OTHER DENOMINATION the doctrine of their denomination as it related to conscientious objection and refusal to enter the armed forces." (pgs. 320-21).

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"Ratios of camp assignees to church membership show the CHRISTADELPHIANS HIGHEST with 5 assignees per 100 members . . . The ratio of 4 per 100 among Mennonites placed them second and indicated that they, as well as the CHRISTADELPHIANS, followed their pacifist doctrines closely during the emergency of 1940-47." (pgs. 327-28).

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"Among assignees to CPS Camps, members of the CHRISTADELPHIANS and Mennonite churches had HIGHER PERCENTAGES in comparison with their memberships." (pg. 38).

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### **From "CENSUS OF RELIGIOUS BODIES, 1936"**

**Published by U.S. Dept. of Commerce, Govt. Printing Office:—**

"The membership of the Christadelphian Ecclesia consists of those persons who have been received into fellowship in a local ecclesia upon profession of faith and baptism by immersion.

"No name was adopted for the societies until the breaking out of the Civil War, when the members applied to the Government to be relieved from military duty in consequences of religious and conscientious scruples. It then appeared that they must have a distinctive name, and accordingly that of 'Christadelphians,' or 'Brothers of Christ,' was adopted.

THEY HAVE CONSISTENTLY MAINTAINED THAT THEIR FAITH PROHIBITED PARTICIPATION IN THE ARMY OR NAVY OF ANY COUNTRY, whether in times of peace or times of war, until the return of the Lord Jesus Christ to the earth."

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### **From ENCYCLOPEDIAS and REFERENCE BOOKS**

**Most of which are available in Public Libraries:—**

"If we are to obey in detail the injunctions that were given to the first Christians, we must put ourselves in the same position as the first Christians and regard ourselves a small band of believers living in a world that as a whole has not accepted Christ, following the path of separation and taking no responsibility for the affairs of this world. This is the line actually followed by some of the smaller Christian sects, such as the CHRISTADELPHIANS. One cannot but respect their sincerity and consistency. Personally I feel little doubt that their attitude is much closer to the position of the early Christians than that of the larger religious bodies." (Pacifism & Conscientious Objection, G. C. Field, a British Tribunal Judge—Cambridge, 1945).

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"At the outbreak of hostilities between the North and South in 1861 there were certain religious sects in the U.S. whose doctrine and practice were opposed to war and whose members were restrained by conscience from taking any part in military service. These sects were . . . the 'Christ's Brethren' (Christadelphians), followers of John Thomas. Even though the Christadelphians were a comparatively new religious group, their ideas regarding war were well established by the middle of the century." (Conscientious Objectors in the Civil War, pg. 6, E. N. Wright—Univ. of Penn. Press, 1936).

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"The name Christadelphian was not adopted until 1864. Congress had exempted from war service the members of any religious body which was conscientiously opposed to bearing arms. In order to go on record in a manner that would secure this exemption, the name was adopted and certified to by John Thomas in Aug. or Sept., 1864." (Ency. of (Bib., Theol. & Eccles. Lit., McClintock & Strong—Harper, 1885).

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"No name was adopted until the Civil War broke out. The members applied to the Govt. to be relieved from military duty in consequence of conscientious scruples, and finding it necessary to have a distinctive name, that of 'Christadelphian' or 'Brother of Christ' was adopted." (Religious Forces of U.S., H. K. Caroll—Christian Liter Co., 1893).

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"Christianity was, in its earliest days, entirely unpolitical. The BEST REPRESENTATIVES of the PRIMITIVE TRADITION in our time are the CHRISTADELPHIANS, who believe the end of the world to be imminent, and refuse to have any part or lot in secular affairs." (Power, a New Social Analysis, Bertrand Russell, pg. 109, 1938).

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"A sect which had its beginning about 1850. Their position as conscientious objectors during the Civil War compelled the followers of John Thomas to adopt a corporate name, whereupon was selected the title 'Christadelphians'." (Churches & Sects of Christendom, J. L. Neve—Lutheran Literature Board, 1940).

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"The Civil War . . . In general, members of the Christian denominations and groups which were committed to non-participation in war, such as . . . Christadelphians . . . declined to serve in the armies." (History of Expansion of Christianity, Vol. 4, pg. 399, K. S. Latourette—Harper).

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"Christadelphians, till the outbreak of the Civil War, had no distinctive name; but the one now held was selected when their members claimed exemption from military service on the grounds of conscientious opposition to war." (New Internat. Ency.—Dodd, Mead Co., 1922).

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"Christadelphians: Till the outbreak of the Civil War, had no distinctive name, but the one now held was selected when their members claimed exemption from military duty on the ground of conscientious opposition to war." (New Standard Ency.—Funk & Wagnalls, 1934).

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"New Zealand regulations stated originally that to be a conscientious objector, a man had to be a member in good standing of a pacifist, religious sect as 'the Society of Friends or the Christadelphians'." (Rep. Mag., Nov., '44).

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"Christadelphians, though strictly law-abiding . . . refuse to bear arms." (Ency. of Religion and Ethics, Vol III, James Hastings—Scribner's, 1911).

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"Christadelphians ecclesias have 'disfellowshipped' members who took the uniform as I-A-O's." (Reporter Magazine, Wash., D.C., Sept. 15, 1944).

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"Christadelphians: These people do not vote, hold office, or participate in war. They have been 'called out of the world' and are not a part of nations or governments." (Small Sects of America, E. T. Clark—Cokesbury Press).

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## **"They Shall Obtain Gladness and Joy"**

In all the Divine arrangements, the principle stated by Paul in 1 Cor. 15:46, is always observed—"first that which is natural, and afterward that which is spiritual." We see this order of development in regard to the "holy city," the bride, the kingdom, Jerusalem, heaven and earth. The natural is the basis of the spiritual.

Our Bible opens with a record of the creation of the natural heavens and the earth, when darkness was upon the face of the deep. In order to dispel the darkness, God made the sun and the moon, and set them in the heavens to give light upon the earth. As the Revelation unfolds, we come to the time in the purpose of God, when the natural is no longer required—

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. . . And the gates of it shall not be shut at all by day: for there shall be no night there"—Rev. 21:23 & 25.

What a magnificently beautiful picture! But how faint it appears to our weak mortal eyes. If, however, it be our lot to enter the Kingdom of God, we will then look at this rapturous sight through eyes of Spirit nature, and behold it in its true perspective.

But let us not get ahead of our subject. There is much to be done before the time when "God will be all in all." Why is it that these things seem so far away? Why does the process leading up to these things cover such a long period of time? Why must we suffer so much anguish, which at times seems more than we can bear? Let us not be discouraged for we have the assurance that—

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

The introduction of sin has brought all this suffering upon the human race; but we must not question the method God is using to remove it from the earth. It is a gradual process which will eventually lead up to the consummation of God's purpose.

Because of sin, our first parents were driven from the garden of Eden, and the healing of the breach began by worshipping God through the medium of sacrifice. This continued for many years in an apparently obscure manner until God brought a whole nation near to Him by the hand of Moses. This, however, was but a shadow of good things to come, and continued so until the appearance of Jesus, the antitype of all that the Law prefigured. At this time a marked change became visible in the order of development as Jesus was offered to the world through the Gospel, by which a people is being taken out of the world for his Name.

They are the people who are responding to the invitation to "*come out from the world*" and be "*sons and daughters of our Father in heaven.*" When the appointed time comes and Jesus appears in the earth the second time, the greatest change in the Divine Plan will take place, and the Kingdom will be restored to Israel. This is also the time when (Isa. 51:11-13)—

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

"For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

At this time, too, the song of the angels will find its fulfilment in "joy to the world" as Jesus reigns for a thousand years. This thousand years of glorious administration will fill the earth with the Glory of God as the waters now cover the sea, and it will provide a population of obedient and God-fearing people who will occupy the earth. Without exception, they will be immortal, and socially and racially fused into ONE, as the result of assimilation to a common perfection of nature and harmony with God.

This is the time when the final change in the Divine Plan will have taken place, and sin and death will disappear—

"And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

"And 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: for former things are passed away."

In this glorious state, Jesus and his brethren will—

". . shine as the brightness of the firmament, and as the stars for ever and ever"—Dan. 12:3.

Our object in bringing these things to your attention by stirring up your minds, is to endeavour to place before you a *brighter and more living picture of what is in store for the world and its people*, and that we may better realize how little this fleeting existence really means, except as a golden opportunity to prepare ourselves for a better one.

As we have passed over these great developments rather quickly, let us go back to the reappearance of Jesus in the earth, and look at them with greater care. Following his manifestation, there will be a period of judgment and destruction, in which all the unrighteous will be destroyed. Those remaining will be obedient and eager to serve him. Then will begin the renovation of the earth preparatory to "*planting the heavens and laying the foundations of the earth.*"

Wreckage and confusion will cover the earth as a result of God's judgments upon the nations. The ensuing years will be busy ones as the people are put to work in clearing up the carnage. Much of what we see now will be torn down to make room for homes and other structures to be built to Divine specifications. While we have no definite Scripture giving such details, we must remember that there will be no half measures, nor any compromise with worn out systems when Christ reigns in Salem's Towers.

The curse on the ground will be lifted, and the desert shall rejoice and blossom as the rose. Weeds will no longer mar the crops; but the earth will bring forth an hundredfold, and none will go hungry. Forgotten will be the smoky cities, and crowded tenements, and in their place will be quiet homes among shady trees. The climate will be ideal throughout the earth with cloudless skies by day, and gentle rain and dew will refresh the earth at night.

Everywhere, the blessings of the new order will be manifest. The desert will become like the garden of the Lord, the mountains shall drop sweet wine, and there shall be an abundance of grain in the land.

The destructive forces of nature will be remembered only as the terrors of an age that is past. The animal kingdom will undergo a complete change. The wolf and the lamb shall romp together, and the leopard shall play with the kid. The lion shall eat straw like the ox, and the cow and the bear shall feed together. Troublesome insects will disappear, and all such that overshadow the earth as a curse, will be forgotten.

But what about the inhabitants of this tranquil paradise? In this present life, we accept many unpleasant things as necessary parts of the imperfections that surround us, and give them little thought. But when we stop and think about them, we become appalled at the mass of evil and corruption that mars, in some way, every life upon the earth.

It is perplexingly difficult to visualize the pleasures of a life from which all this has been removed, and no doubt it will seem incredible to the people of the millennium that it was possible to enjoy any measure of happiness under present circumstances. Think of the effort and time that is wasted in elections, lawsuits, trials, investigations, searches for criminals, and taking care of them. Consider, too, the many things that will be discontinued. No more soldiers, firemen, police, wardens, diplomats, doctors, nurses, lawyers, judges, politicians, or hosts of civil servants.

Turning to another aspect of modern life, there will no longer be any drunken parties, no more dance halls, no lurid movies, no pool rooms or cocktail lounges to satisfy the stunted intelligence and the ignorance and depravity that goes with them. No, these will all be gone, and the picture we looked at in the beginning of our remarks will come to life, and we shall see Jesus—

"And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

All people will find pleasure in righteousness, and the law of the Lord. They will be happy to worship God and meditate upon all the wonders of His handiwork. *The lover of God will no longer be called upon to come out and be separate.* He will mix freely in a world-wide fellowship of those whose joy will be to serve and obey the Lord.

The many diseases that bear so heavily upon the people of today will be taken away, and the inhabitant shall no longer say "I am sick." The blind shall see, the lame shall walk, and the deaf shall hear. With freedom from disease, will come length of life. There shall not be an old man who has not fulfilled his years. Long and healthy lives will be the order of the day.

The whole earth will be open without limit to those who wish to travel. The central feature will be the annual journey to Zion:

"Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

This will be compulsory, but everything will combine to make it a joy and pleasure. There will be no customs or immigration officers to contend with, for all boundaries and frontiers will have been swept away, and war and destruction shall be forgotten.

These are some of the things revealed in the Scriptures of Truth, and this blissful state of affairs is that to which we are called.

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day: and in Thy righteousness shall they be exalted"—Psa. 89:15-16.

If we try to develop a mental impression from the words "*in the light of thy countenance,*" we are helped by the vision of the Son of Man as seen by John when he said "his countenance was as the sun shining in his strength." This must have stirred up in John vivid memories of the transfiguration of Jesus. On that occasion "his face shone like the sun, and his garments became white as light." It was a representation of the power and majesty of the Lord Jesus Anointed. Thus he was exhibited as the Son of Man personal and corporate in the glory of the Father as he will be in the Age to Come.

We have tried to place before you some of the beauties and glories accomplished by the "Dayspring from on High," but we realize that our subject is beyond our powers to comprehend—

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him"—1 Cor. 2:9.

The contemplation of these things, although feebly presented, should stir us to the very depths of our being. How indescribably glorious it will be to see the things in reality, that John saw in vision! The Bible sets before us a resplendent future—a future of glory and everlasting joy—a future in which the wisdom of God combines the glory of His name with the highest possible happiness for them who will be redeemed to God out of every kindred and tongue and people, and nation.

"The redeemed of the Lord." *Who are they? And why are they redeemed?* The answer is found in that heart-searching phrase—"*He that overcometh.*" In fact, in the opening part of the Apocalypse, Jesus makes it plain that the blessings he will bring with him are only to those who "overcome."

Now, overcoming implies a fight. To succeed, we must know the nature of the fight, and who the enemy is. He is not hard to find. Briefly, in scriptural terms, he is the old man of the flesh. But there is no fighting until the entry of Divine ideas into the human brain. The mind of the flesh does not like being disturbed. He likes to please himself. As soon as the mind of the Spirit says "*Thou shalt not,*" the mind of the flesh begins looking for excuses, and means to justify his actions. All the mind of the flesh (or the old man) thinks about is the present

But the mind of the Spirit (or the new man) realizes that the present is only for a moment, while *the future is eternal*. The fighting, then, or the war, is a combat between these two. As the Divine ideas increase, so the opposition increases. How, then, will it end? Well, it depends how much effort we put into the fight. If we are careless, and take it easy, and go after the pleasures of this life, and strive to please ourselves, there can only be one result, and that is "*failure,*" and in the end *DEATH*.

But if we realize and believe what God has offered us through the Gospel, and set our hearts upon it, and determine to do all in our power to walk in newness of life—to develop a "patient continuance" in well-doing—be not conformed to the world, but let Christ dwell in our hearts by faith, the battle will become easier as time goes by. The new man of the Spirit will get the upper hand, and we will overcome with joy. The vision of the Kingdom of God will grow brighter, day by day, while the love of the world will grow weaker.

Who would not be content to leave the present evil world with all its corruptions, its cruel poverties, its degrading ignorance and shallow knowledge, for the Kingdom of God with its unutterable beauties of character, its power and purity, to be associated with those who have received the garment of praise, and go forth in the vigour of an immortal nature to bask in the "*Light of His Countenance!*" Surely it does not dim our enthusiasm, but only serves to further convince us that the reward of faithful service is far greater than the brief service that we are asked to give God now.

May God give us wisdom and understanding that we may know how to stand in the midst of the evil that surrounds us, and to hold fast unmoved the hope of the gospel, looking unto Jesus, the pioneer and perfecter of our faith, that when he comes, we may be among those who sing the Song of Moses and the Lamb—

"Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints. Who shall not fear thee, O Lord, and glorify Thy name?"—Rev. 15:3 & 4.

Let us then anoint our eyes with the word of Truth, that we may see past the present, into that glorious future when—

*"The redeemed of the Lord shall obtain gladness and joy, and sorrow and mourning shall flee away."*

—G.A.G.

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## The Mind of Christ

*"Let this mind be in you which was also in Christ Jesus."*

So writes the apostle in the Philippian letter. Paul would have the mind of Christ to be in us. He would have us to pattern our way of thinking, our outlook on life, the attitude of our minds toward God and toward our brothers and sisters, after the mind of Christ.

**"Now, if any man have not the spirit (mind) of Christ, HE IS NONE OF HIS."**

In the Scriptures we read of the "haughty look" and the "high mind." Opposed to these we read of the "lowly mind," "the humble and contrite spirit." Jesus in the whole course of his mortal life portrayed a living example of the latter. It is written of him—

**"He made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men. And being found in the fashion of a man, he humbled himself, and became obedient unto death—even the death of the cross."**

No one was ever born with a higher station in life than Jesus was. Not only was he of the royal line of David and Abraham and thereby heir of the world to come; he was the Son of the Highest. He was the WORD MADE FLESH, the manifestation of the Eternal Himself. All the power, majesty, and glory of the universe were on his side. It was the purpose of God in him to develop a name which would be above every name.

**"That at the Name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth. And that every tongue should confess that Jesus is Lord, to the glory of God the Father."**

With such a station in life, and such a destiny; with such a glorious future—all the promises of God converging on him—how did Jesus carry himself before the world in the days of his flesh? Did he have the high and haughty look that would be expected of a king, of the Son of God? To see him travelling around the cities of Israel on foot in the company of a few disciples of the lower class of people, with no place to lay his head, we have a picture of that humbleness which in the sight of God is of great price.

### **"NOT TO BE MINISTERED TO, BUT TO MINISTER"**

If JESUS, being a king, could take the part of a servant in doing the will of God, how much easier should it be for US now who were once Gentiles in the flesh.

**". . . aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."**

There is nothing in our birth or our present state of life to give us a high look or a haughty spirit. It should be the easier for us to follow the example of the lowly one in submitting humbly to the requirements of the Way of Life.

In our efforts to develop the mind that was in Christ, we must not overlook his sincere devotion to the service of God. We talk of letting the things of God come first in our lives, which of course is the proper order as things should be; but with Jesus, God was not only FIRST, He was ALL. His whole life was FILLED, day in and day out, from year to year, with one single purpose. With singleness of mind and heart, with his face "set as a flint," he was always found diligently pursuing the ways of God.

Other people could come to Jerusalem, make their offerings and keep the feasts, then go back home to their farms or their business. With Jesus there was no other business but God's work. He was in that work with all the energy and zeal his strength would allow. The demands of his work were sometimes so absorbing that there would not be time to eat or to sleep. He said:

**"MY meat is to do the will of Him that sent me, and to finish His work."**

He continued all night in prayer in the mountains alone, while others slept. The business of the next day, choosing his 12 apostles, was of vast importance to his work. These men would go with him and assist in his ministry. They would, in the age to come, sit with him on 12 thrones, judging the tribes of Israel. He was selecting kings and priests for a kingdom that would never end. In this he felt the need of guidance, wisdom and strength that the Father alone could give.

### **HEARTACHE AND TEARS**

His work was not always pleasant. It sometimes brought tears and heartaches to him. Sometimes he would have to go the way alone when his family and friends would desert him. But he went courageously on through reproach, sorrow, shame and death. The Spirit in David speaks concerning him—

**“For Thy sake I have borne reproach; shame hath covered my face. I have become a stranger to my brethren, and an alien unto my mother's children. For the zeal of Thine house hath eaten me up; and the reproaches of them that reproached Thee are fallen upon me.”**

*“Let this mind be in you which was also in Christ Jesus.”*

The apostles of Christ followed his example. They carried the Gospel of salvation to all nations in the face of every kind of opposition, including imprisonment and death, yet they felt they had done only what it was their duty to do. Jesus had told them—

**“When ye shall have done ALL these things which are commanded you, say, We are UNPROFITABLE servants: we have done that which was our duty to do.”**

What kind of servants are WE?

One of the commandments of the Law said, "Thou shalt not appear before the Lord thy God EMPTY." It does seem from the example of all those who have gone before us in the way of life—those who have given all they had in goods and time and service—that we are going to need something to bring with us in the way of service to God, when we come before the Lord at the judgment.

Jesus was born into the trouble, sorrow, weakness and mortality of the race so that he might help them. The race was, so to speak, in the darkness and gloom of the valley of the shadow of death. Jesus came to lead them out of this darkness and gloom into the glorious light of God's mercy and grace. He was compassionate and loving toward the people he came to save. He wept with them in their sorrows. Their griefs and troubles touched the human heart that was in him.

### CONFORMED TO HIS IMAGE

When paradise is restored to the earth and man is redeemed from sin and death, then all who attain to the life of that immortal age, will have been conformed to the image, to the mind and character of Jesus.

**“God hath made known to us the mystery of His will, according to His good pleasure which He hath purposed in Himself. That in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.”**

It is to this, brethren, that we are called. God has in mind a class of people with a mind and a character of purity and righteous submission to Him. He intends to preserve these people to eternity. He intends to make them partakers of the divine nature that He might dwell with them forever and be their God and they His people. God sent His Son to reveal to us a living example of just what He has in mind. The beloved apostle writes—

**“No man hath seen God at any time; hut the only begotten Son, which is in the bosom of the Father, he hath declared Him.”**

When Jesus came in the form of a servant, with a lowly mind, with a humble and contrite spirit; when through all his work he was so diligent, earnest and zealous in the work and service of God; when he showed such depth of love and earnest care for the people he came to save; when he emptied himself for others, forgetting himself as he worked for others; in doing all this he was showing us what God wanted men to do that they might be saved.

It is by these standards that we will be measured when the Lord comes. —E. W. B.

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### THE PRESENT A TIME OF SADNESS

Is it that the wise have a liking for that which is sombre? Is it that they have no capacity for the cheery aspect of things? By no means. There is a reason. Mourning is not a **preference**, but a **result**. The whole present situation of things will, of its own force, cause sorrow in every mind that perceives it.

Only those who are blind or insensible can be unaffected by such a sorrowful situation. Folly is in the ascendant; death reigns; God is a stranger among the teeming multitudes. He who made the earth, is disowned in it. He

hath spoken good words of promise and healing words of invitation: yet His Word is spurned, and men rush everywhere after mere amusement without God.

This would all be sad enough even if everybody had plenty, and there were no wretched poor huddled away in garrets, unfed, unclad, uneducated, uncared for, unblessed in a single opportunity of improvement or a single hope of release from evil plight.

But when in addition to the pleasure, there is the misery; when in addition to the folly, there is the rotting poverty and hopeless degradation of millions; when in addition to the wickedness, there is the blight, the stunting, the afflicting, the blasting, the crushing, the destruction of the overwhelming bulk of mankind, at the hands of a small section of monopolists, who surfeit themselves with measureless plenty, and philosophically contemplate the wretchedness without through the roseate atmosphere of their surroundings, venturing even to think the system right and the arrangement respectable — I say when a man of godly aspiration realizes this situation of things, he needs not to make any effort at sadness.

He is sad because there is a reason for it. He cannot share in the sport of fools with whom there is no recognition of the facts of the case. If he avoids the house of mirth, it is because mirth is misplaced in the present state of things on earth. There is mirth by-and-by for the righteous, but not yet. —**Bro. Roberts.**

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## Current Events Fulfilling Prophecy

*"All the inhabitants of the earth are reputed as nothing.. none can stay His hand, or say unto Him, What doest Thou?"—Dan. 4:35*

**RISING DANGERS OF ATOMIC WASTES.** Problem mounting daily. Lives of Americans increasingly endangered as amount of atomic waste being shipped & stored around U.S. steadily rises. Not a question of "if" but "when" there's likely to be a serious accident. No suitable "graveyard" yet found in which atomic materials can be stored for the 100s of years needed to render them safe.

New nuclear plants rising fast: 56 building; 88 more planned. As number increases, vast amount of radioactive waste will be moving back & forth across U.S. by truck, rail & barge. No adequate inspection of radioactive waste transportation at either State or Federal level. No Govt. agency appears responsible for cleanup of a radioactive spill, if one should occur.

What to do with wastes after they reach their destination is another problem: 844 million gallons of nuclear waste stored in U.S.—some will keep giving off radiation that can kill or harm for 25,000 years. (USN 9:10)

*NOTE: The "energy crisis" is forcing US (and the world) more and more into the crash development of nuclear energy. As this article reveals, this is something beyond the capacity of man to handle wisely and safely. He is floundering far beyond his depth, driven ever onward by insatiable greed and pride. Sooner or later terrible catastrophe is inevitable if God does not step in to save man from his own stupidity.*

**INDIA-PAKISTAN AGREEMENT.** After 20 months of stalemate, finally an agreement that resolves many of lingering disputes left over from bitter 71 Bangladesh war. India will release 90,000 captured Pakistan soldiers; Pakistan will permit 160,000 Bengalis to leave Pakistan, & will accept those of Bangladesh's 260,000 Bihari Muslims who wish to leave Bangladesh. Pakistan will drop its objection to UN membership for Bangladesh. Should greatly ease subcontinent tensions. (Nwk. 9:10)

*NOTE: Any developments concerning India, the eastern Tarshish, are significant. Any renewal of the Russian-Chinese alliance (which is likely before Russia strikes) would turn India toward dependence on US.*

**WAR MISERIES IN CAMBODIA.** In 3 years of fighting in once-peaceful Cambodia, a million people have been uprooted from their homes by bombs & bullets. A correspondent reports:

"In past few years, I've become an unwilling expert of refugees. I've seen terror-stricken Bengalis in flight from Pakistani soldiers. I've seen people fleeing the battle zones in S. Vietnam, & S. Philippines.

"Now in Cambodia, world has new mass of people made homeless in a war that shows no signs of ending. Cambodian refugees huddle by roadside, their few belongings bundled beside them. They plod behind ox carts carrying their children & old people. They lie burned & mutilated in the hospitals.

"Some have seen their villages smashed flat by US bombs: others maimed by Communist fire. Both sides have taken a heavy toll of non-combatants. Property damage amounts to \$100 million—in a country where a peasant's house costs only \$100 to build. Govt. has done little to cope with refugee problem." (Nwk 9:17)

*NOTE: What terrible, meaningless, purposeless sadness this wicked world creates! How evil and selfish is the human heart—even as the Scriptures declare! "Who shall deliver me from this body of death?" cried Paul, as he surveyed mankind, himself included. "I thank God through Jesus Christ our Lord." Only in complete submission to the will of God is there peace and escape from the dark and troubling oppression of vile mortality.*

**RUSSIAN CRACKDOWN.** Even as it improves relations with West, Russia has embarked on most ruthless campaign in decades to stifle ideological dissent within its own borders. Historian Pyotr Yakir (a Jew) & Economist Viktor Krasin went on trial in Moscow last week charged with subversion.

Physicist Andrei Sakharov, who helped develop Russian hydrogen bomb, disclosed last week that he's been officially warned not to make contact with foreign journalists. Historian Andrei Amalrik, one of most eloquent of dissenters, was sentenced to a second term in a Siberian prison for "defaming the Soviet state" in his private diaries. (Tm. 9:10)

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**RUSSIAN JUSTICE.** "If they beat me, I will admit anything," Soviet Historian Pyotr Yakir told a journalist before he was arrested last year, "I know this from former experience—but it won't be the real me speaking." Last week Yakir was paraded before 300 newsmen for an extraordinary confessional, reciting a prepared statement in a monotone. Yakir has already served 17 years in prison. He "confessed" to passing material critical of Russia to foreign newsmen.

The chilling recital recalled the purge trials of '30s. Russia's setting stage for Europe Security Conference in Geneva: They're putting West on notice that while they want foreign technology, they're adamant in rejecting "freer flow of ideas" proposed by West.

They've exposed fact that dissent is a live issue at home, contrary to their claim that dissidents are few & unimportant. They've reverted to Stalinist methods of controlling opinion, & openly challenge West as to how firmly it's prepared to stand by its humanist beliefs.

Soviet suppression of dissent has, in short, become as much a challenge to the West as the recent multiple atomic warhead tests that violated the spirit of the disarmament agreement & Nixon-Brezhnev summit. (Tm 9:17)

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**WAVE OF PROTEST** throughout West over Russia's harassment of intellectual dissidents. Moscow's present campaign of denunciation centres on 2 prominent Russians: Sakharov, father of Russian hydrogen bomb; & Nobel winner novelist Solzhenitsyn. Both call for intellectual freedom.

US Congressman Wilbur Mills says: "I cannot see US expanding commercial markets with Russia if the price to be paid is the martyrdom of men of genius like Solzhenitsyn & Sakharov." Sen. Henry Jackson, who has been fighting for more freedom for Soviet Jews, says: "Without increased individual liberty in the Communist world, there can be no detente."

In Britain over 100 members of the Royal (Scientific) Society asked Heath to press Moscow to let scientists leave Russia if they wish. A Dominican priest wrote an open letter to the Pope saying: "In its beginnings, the Church was led by men who knew how to die because they had the courage to speak out. It has been too long since a pope died a martyr." (USN9:24)

*NOTE: Russia is a cruel dictatorship in the best traditions of ancient Assyria. Her leaders are obviously concerned—not with human welfare—but with world power. This is the evil power that is gradually rising in strength to dominate the earth. It would be a fearful prospect if it were not for the prophetic Word that at her zenith God will destroy her and usher in millennial blessedness. If Russia were to succeed, the people and Word of God would be ruthlessly suppressed, as in the dark and bloody ages of Papal supremacy. In a day when "democracy" was euphoriously regarded as the benign wave of the future and as the natural result of man's supposed increasing "maturity" and "enlightenment," bro. Thomas clearly saw and proclaimed that suppressive dictatorship would dominate the earth as long as man's rule was allowed to continue. And so it is: nearly all the earth today is ruled by dictators. "Democracy" is shaky, corrupt, politically inept and on its last legs. The world need have no illusions about what the proposed Communist paradise would be like. But through a combination of fear, folly and frustration, Europe must yield to Russia's domination. Arab oil has exposed how hopelessly helpless and dependent Europe is.*

**AMERICANS RUNNING OUT OF NEW IDEAS**—and perhaps not moment too soon. Many recent new ideas have not worked out very well. At the moment of truth, they have fallen short—& so have some of the ambitious social programs built on them. It's no surprise, then, that some old ideas—long ago discarded & (some thought) buried forever—are making a comeback & looking fresher than ever.

The older ideas that are re-emerging are perhaps less comforting than the more optimistic ones they replace. (Tm 9:3)

*NOTE: Perhaps man will begin to vaguely and uneasily realize, as the terrible Last Days close in upon him, that all his presumptuous folly about "knowledge" and "progress" and "civilization" were but a pitiful cardboard*

*facade to conceal his dead-end failure to give any beauty and meaning and purpose and value to his hopeless, grave-ending, animal life.*

**PROGRESS ON LASER WEAPONS** for tanks, planes, rockets. Revolutionary new family of weapons coming into being at US arms laboratories. Low-power lasers have already been used with extraordinary effectiveness in combat. In '72, 2 helicopters in S. Vietnam used laser guided missiles to destroy 47 targets—27 of them moving tanks—in one day. US tanks already have laser range-finders for their guns.

A search is on for high-energy, long-range lasers which can fuse enemy missiles into harmless junk, knock down aircraft, destroy tanks—all at speed of light, 186,000 miles a second. Many close-range lasers already in industrial use are high-powered: can cut titanium plate 3/8" thick at 90 inches per minute.

Nearly every advanced nation is engaged in laser research. The laser focuses the energy of light. A laser with an energy output of 100 watts bored thru a block of aluminium almost instantly. Aluminium (of which warplanes are made) melts at 1220 degrees. Close-range lasers have penetrated missile nose-cones designed to withstand tremendous heat of re-entry from space. Air-force has built a laser with 100,000 watts energy.

Intensity that will vaporize anything it strikes is possible now at ranges of few yards. Scientists striving to increase these ranges to miles. (USN 10:1)

*NOTE: The laser—an intensely concentrated beam of pure light—is potentially the most deadly weapon of all, for it is instantaneous and unerring—travelling in a perfectly straight line at the speed of light, nearly 700 million miles an hour—no misses, no calculation of trajectory, no escape. Evil man is making tremendous "progress" with his diabolical inventions of death.*

**MODERN MAN'S PENAL FOLLIES.** 1-1/3 million in US prisons. For cost of keeping a man in prison, he could be sent to Harvard. What does this \$5000 a year buy? Prisoners' meals cost about 30 cents each. "Rehabilitation" programs get about 5 pct. Most of taxpayer's \$ goes for guards & guns. A lot also goes into penal bureaucracies. (Tm 9:24)

*NOTE: God's holy and wise Law to Israel given through the ministration of Moses had nothing like modern man's horrible prison system. Only the self-wise folly of man could create such a festering and crime-breeding burden on society. God's Law had swift, wholesome and effective corporal punishment; the death sentence for murderers and incorrigibles to rid the land of infectious vermin; and limited-time bond service to work out debts and obligations of incompetence, sloth or fraud. Man could greatly alleviate his problems by realizing that—unguided by divine wisdom—he is utterly incompetent to devise any sound contrivances for the peace and wellbeing of society. In Detroit, 1 person in 2000 is murdered every year; that is, in a lifetime of 70 years, everyone in Detroit has a 1 in 30 chance of being murdered, and the rate is steadily increasing—much higher in 73 than '72. Detroiters have 1 handgun for every 3 persons (including infants)—and they are in the hands of the most vicious and irresponsible segment of the population. Such are the foolish and evils ways of man.*

**SCRAMBLE FOR OIL BUILDING TO CRISIS.** On Sept. 1, Libya seized 51 pct. control of oil operations there, & doubled price to \$6 a barrel. Move threatened to trigger explosive chain of events, with other producers raising prices & demanding speedy nationalization.

Already had profound effect in Persian Gulf. Kuwait has rejected 72 agreement for 25 pct. interest, & is demanding immediate 51 pct. control. Mideast has about 70 pct. of free world oil reserves; produces 50 pct. of free world output. (USN 9:17)

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Harsh fact: no other sources immediately available. Till 4 years ago, U.S. had so much oil, it could export. Now consumption has leaped past production. In '70, U.S. imported only 16 pct. of its oil needs; in first 1/2 of '73, 24 pct.; by '80, will be 40 pct. Alaska oil won't be available for at least 5 years. Venezuela, long a major exporter, now running low.

For some time to come, U.S. must face disturbing fact of life: there's a new game in Mideast, & Arabs hold most of cards. (Tm. 9:17)

*NOTE: This was before war broke out. With or without that war, oil was rapidly looming as a crisis, and the Arabs were rapidly consolidating their power to use it as a weapon of blackmail and extortion. The whole history of man has been the history of seeking monopolies as a foundation of greed and power. How blind and foolish US and Europe were to stumble into this trap, to the great delight and advantage of Russia! US has been blindly obsessed for the past few years with deliberately aggravating its energy crisis by a host of "environmental" restrictions and regulations, greatly reducing the fuel mileage and efficiency of its auto engines, and forcing a crash changeover from plentiful local fuels (like coal) to scarce imported ones. Man vaunts himself as being so clever, but the Scriptures (and all history) reveal the very opposite.*

**IS DETENTE MORALLY BLIND?** As euphoria over detente has begun to fade, many Americans expressing 2nd thoughts over cozying up to country whose officials intimidate, harass & imprison citizens who dare to dissent from political system. So far, it's been a fairly regular law of Soviet development that when they have detente outside, they put on screws inside to make sure no foreign influences sneak in.

Writer Solzhenitsyn is taking Western liberals to task for their double standard toward oppression. The Soviet novelist asks whether Western liberals' sense of outrage over apartheid regime in S. Africa & other reactionary govts. was matched by an equally critical eye toward Brezhnev's Russia. Recalling the plight of a Soviet dissident who has been detained without reason in a mental hospital since '69, Solzhenitsyn contended last week that world opinion would never have permitted S. Africa to detain a Black leader that way. As he put it, "The storm of worldwide outrage would have long ago swept the roof from that prison!" (Nwk 9:24)

*NOTE: Clearly the whole political and international process is "morally blind." It would be suicide for any nation to act on holy and moral principles rather than practical self-interest and expediency. Solzhenitsyn is right: the loud "liberals" are hypocrites—condemning one oppression and fawning graciously upon another, according to self-interest.*

**CHINA PUTTING HOUSE IN ORDER.** Despite peaceful facade of proletarian uniformity it presents to impressed foreign visitors these days, China for years has been a divided, unsettled country. Upheavals of Great Cultural Revolution of '66-69, & purges that followed abortive '71 coup of Lin Piao—Mao's designated successor—denuded Communist Party leadership & plunged its bureaucracy into disarray. Since '71, China has had no Head of State, no Defence Minister, no Army Chief.

It has now taken an important step toward filling those vacant ranks & putting its house in order. Long-anticipated Tenth Congress has been held—first since '69, Mao, now almost 80, remains unchallenged leader; Chou En-lai continues as second to Mao. The Congress endorsed Chou's policy, including improved U.S. relations. It apparently failed to resolve question of Mao's successor. (Chou himself is 75)—Tm. 9:10

*NOTE: China is by far the world's biggest nation: 800 million, ¼ of world's population—almost twice as big as India, the next in size. China is a rigid, ruthless, regimented dictatorship, built on blood, violence and intrigue—a typical "kingdom of men." The Truth of God is barred any entrance: any who tried to present it to the Chinese people would be destroyed. But China is filling an important and very interesting part as a leash on Russia, clearly by Divine Providence, until God sees fit to "draw forth" Gog to his destruction by Christ on the mountains of Israel. Twenty years ago, China and Russia were very close allies in the drive to conquer and Communize the world. If they had remained so, Russia would have doubtless struck in Europe and the Mideast long before this. We can be confidently and safely assured that—in the midst of man's present pandemonium of nuclear strife and folly—God is in direct and complete control, and nothing will occur that is not according to His wise and holy purpose of everlasting blessing of the earth and its people—but only after it has been drastically purged of its present corruption and evil.*

**CONFLICT LOOMS FOR OCEAN WEALTH.** Vast beds of potato-size nodules, rich in manganese & other metals, cover huge areas of ocean floor—billions of tons. Contain 20 pet. manganese, 1½ pet. each copper & nickel; also cobalt. Of these, US produces in quantity only copper: rest must be imported from Communist or unstable nations.

US industrialists look on with increasing desperation as diplomats search for agreeable formula on legal status of the nodules. Underdeveloped nations pressing vigorously for international authority to have exclusive rights to mine these sea riches, with bulk of proceeds allocated to themselves.

A major Law of the Sea Conference scheduled for Chile next spring may be last hope of settling problem peacefully. If it fails, will be a scramble, no law of the sea, total chaos. (Nwk 9:17).

*NOTE: With the world's land areas being rapidly denuded of resources, the greedy world looks to the wealth of the oceans to gratify its ever increasing lusts. UN has pontifically declared the ocean wealth as the joint property of the world, subject to its (UN's) jurisdiction. The wealthy nations—especially US which is getting low on its own resources—are anxious to start exploiting this wealth for private gain, and to keep their standard of living higher than other nations'. But to do so would inflame world resentment, now that UN has issued its fiat. The problem will intensify, further dividing the nations.*

**BLOODY COUP IN CHILE.** In wake of mid-September military coup that toppled Marxist Allende, bitterly divided nation is engulfed in economic, financial & social chaos. Coup was a particularly violent one. For months, bombings, shootings, & violence had become a way of life. Marxists & Rightists planted bombs almost every night — wrecking railways, bridges & homes. Political rallies dissolved into riots that left scores dead & injured.

Shortages of everything from bread to autos. Black markets flourished. Prices soared at rate of 300 pet. a year, with worse looming ahead.

Violent overthrow of elected Marxist could lead to bloody action by other Leftist groups in Latin America, deciding that violence is only way to get & hold power—quickly crushing all opposition. Outlook is for more violence. From beginning, Russians warned Allende that to try to combine Marxist economics with democratic politics was bound to fail. They urged him to crush all opposition. Castro told him same. (USN 9:24)

*NOTE: Chile was until recent years among the most stable, advanced and relatively "democratic" of Latin American nations (though there were always—like in all nations—the miserable ignored millions at the hopeless bottom of the social scale). Because its "democratic" opponents were selfishly divided, a minority Communist Party came into power under Allende in 1971, dedicated to making Chile irreversibly Communist. There was constant strife and increasing violence thereafter until this September, when Allende was killed and a rigid anti-Communist military junta seized power, adding to the trend throughout the world away from bumbling democracy and toward oppressive dictatorship. "It is not in man that walketh to direct his steps." Until he submits his way wholly to God, ALL that he does is wickedness and folly.*

**SWEDEN & NORWAY: CLOSE VOTES FOR SOCIALISM.** In national elections last week, Sweden's ruling Socialist Party (under Olof Palme) won 176 Parliament seats, vs. 174 for Conservative opposition. Palme had promised an intensified campaign to increase the scope of socialism, & to move Sweden away from a mixed economy toward more Marxism by increased worker ownership of factories.

In Norway, an unstable alliance of Leftist parties emerges with a bare majority of one. The Labour Party, which had dominated Norway's politics for 28 years, was biggest loser, forcing it now to depend heavily on Communists & Leftist Socialists to stay in power. It cannot now ignore the radical goals of other members of alliance—increased taxes on wealthy, reduced defence spending, & withdrawal from NATO. (Tm 9:24)

*NOTE: Europe in folly is weakening itself to pave the way for Russian domination. Russia preaches "Marxism" and "Communism" and encourages such illusions and agitations elsewhere to weaken other nations, but at home they realize that power lies in a rigid and ruthless dictatorship, suppressing all dissent. Sweden and Norway are evenly and impotently split politically: Sweden 176 to 174; Norway's minority govt. dependent on Communist support and favour to stay in power. What a pitiful joke fragmented and moribund NATO must be to the rulers of Russia, with their tight, iron-heel unity and ever-increasing military, naval and nuclear power!*

**RISING POWER OF IRAN.** Non-Arab Iran (Persia) considers itself a close friend—almost an ally—of US. US counts on Iran to police the unstable Persian Gulf area. Iran has pledged to sell most of its oil output for the next 20 yrs. to US & Europe. Since '65, Iran has spent almost \$4 billion on arms purchases from US—half of it in '73.

Iran's deepest fears centre on neighbouring Iraq (Mesopotamia: ancient Assyria & Babylon), ruled by leftists & backed militarily by Russia. Iraq has Russian supersonic jet bombers, & heavy gun emplacements within easy range of the great Iranian oil complex at Abadan. Iraq broadcasts leftwing propaganda to Arabs living in Iran.

The Shah is a complete autocrat. While many Iranians admire him for pushing Iran into the 20th century, many deplore the army's ascendancy, & oppose the cult of personality that surrounds the Shah: pictures of him in every street, his praises sung in every schoolbook. Iranian society is a pyramid, with the Shah as the apex and the Army as a privileged caste. Well dressed people are almost always soldiers.

Security measures are very tough. The first time you are heard to criticize the regime you are warned, the 2<sup>nd</sup> time you are beaten up, the 3<sup>rd</sup> time you disappear. Justice is a farce. Trials are short & brutal—& often secret.

Iran's natural gas is piped to Russia at 18 cents a cubic meter, while Russians sell their natural gas to Europe at 38 cents. (USN10:15)

*NOTE: A checkered picture, with all the potential elements of the change we know must soon come, as Persia swings into the Russia orbit. It is but a few short years since Libya (named with Persia as Gog's accomplices) was firmly in the Western pocket, with huge US and British military bases, and all her oil taken for granted at ridiculous West-dictated prices.*

**VIOLENCE ON TV:** Grimmer, more shocking, bloodier than ever. Primetime TV—even news & comedy hours—seem to be a succession of beatings, stabbings, tortures, muggings, etc. Police in Baltimore, Detroit, Miami & New York note increasing use of "karate sticks" that can strangle or bash a victim; the devices have been widely shown on TV. Police have been told by young criminals they learned bomb threat & burglary techniques on TV.

Violent programs continue to pull higher viewer ratings. The average viewer saw violence in 4 of every 5 programs in the 72-73 season. Half of all people on TV commit violence, 1 in 5 commit crimes, 6 per cent. kill someone.

By the time a youngster graduates from high school he has spent more time watching TV (15,000 hrs.) than attending school (12,000 hrs.) Increasingly, mental health experts conclude that TV violence has a detrimental effect on children.

Shows lose their high viewer ratings when violence is lessened; ratings rise when the action gets rougher. Programmers are guided only by the viewer ratings because that is only thing advertisers understand. (USN 10:29)

*NOTE: The average child, according to this, spends 15,000 hours (25 per cent more than the total spent on education) gawking at rubbish and corruption and violence on TV, and yet the learned authorities profess to wonder "Why Johnny Can't Read," and why the murder rate continues its ever upward climb toward a complete jungle breakdown of society. Surely God has given this last generation over to a reprobate mind to destroy themselves with their horrible inventions. Except these days be, in the mercy of God, shortened, surely all flesh should perish.*

**TRANS-EGYPT PIPELINE.** First major US economic involvement in Egypt since US withdrew support for Aswan Dam in '56. Twin 42" pipeline to carry 80 million tons of oil per yr. from Red Sea to Mediterranean—will chop 4000 miles from the route around tip of Africa. (Nwk 10:15).

*NOTE: A small but significant piece in the jigsaw puzzle. There are indications that the time has come for Egypt to line up for its final King of the South relationship.*

**VIOLENCE IN US.** Becoming a nation of increasing violence. In '72, 18,500 reported murders, almost 1 for every 10,000 people. That was 5 per cent over '71, & double '62. Parental authority has broken down.

The affluent life portrayed on TV contributes to the frustration of the underprivileged. The violence on TV contributes to violence in real life.

The one feeling that people find it most difficult to manage is anger: it is the fundamental cause of the murder rate. About 60 to 70 per cent of people are maladjusted in their work, & feel frustrated: some of them act out their anger & frustration in violence. (USN 10:22)

*NOTE: How true the Bible verdict! How evil is natural man! And how utterly stupid in his supposed "wisdom"! US, on whom God has showered such blessings and opportunities, rolling in material wealth and the abundance of the field—sinking deeper & deeper in morass of violence & frustration & corruption.*

**RUSSIAN JEWS TO ISRAEL.** Since '71, 70,000 Jews have gone to Israel from Russia, a vast increase from less than 1000 a yr. between '60 & '70. Still in Russia are from 2½ to 3½ million. Russian Jews account for 50 per cent of all current Israel immigrants. Every Jew who leaves must pay Russia the equivalent of \$1300. Personal possessions are often confiscated at the frontier by Soviet guards, who beat, terrorize & rob the emigrants.

US last year gave \$50 million to help immigrants to Israel, plus helping to pay fares to Israel, & \$½ million for facilities in Austria. (USN 10:15)

*NOTE: Russia is being forced reluctantly to release some, but at a high ransom. Perhaps God is selecting the good figs. Or perhaps these are bad figs destined for the inferno that will be Israel when the Gogian Beast strikes. Note again that Russia is the enemy, and US the helper.*

**JEWS IN RUSSIA.** Jews constitute only 1 per cent of Russia's population, but they have earned disproportionately high representation in scholarly, scientific & artistic fields: 7 per cent of all scientific workers are Jews.

Yet Jews are second-class citizens in Russia. No works in Hebrew are permitted to be published, nor are any books in ANY language allowed about Jewish history & culture. Zionism is considered a treasonable crime.

When, as result of '67 War, Jews began to agitate for permission to go to Israel, the authorities brought down a harsh campaign of suspicion and discrimination against all Russian Jews, causing more & more Jews to demand the right to emigrate. In the past 2 years, more Jews have left Russia than all other Soviet citizens in the past 40 years.

The new arrivals include engineers, physicians, teachers, musicians, economists, mathematicians, physicists, chemists & biologists. Most Israelis agree that no other immigrant group has contributed so much to the nation. (Tm 10:15)

*NOTE: The Jews are a bone in the Russian throat, which they can neither swallow nor disgorge. How wonderful to know the divine plan, and to perceive the significance of these stirring events! What an infallible, inescapable proof of the Divine reality and purpose is the Jewish story, even more so in its thrilling currently-unfolding chapters!*

**KICKBACKS A WAY OF LIFE IN US.** Bribes that make the headlines are only the tip of the iceberg. Billions go undetected each year. Case of Agnew raising questions anew. Businessmen wondering whether it's possible to conduct business without paying off someone—govt. or labour officials, police, purchasing agents, store managers, or others in a position to influence decisions.

Never have kickbacks & bribes been such a dominant factor in US society. Conservative estimates put kickbacks at \$5 billion a year: many executives say it's closer to \$30 billion.

The building industry has to add 8 per cent to its bids to cover kickbacks, bribes & other payoffs. Payoffs are nationwide in the construction business. Many builders feel there's no other way to get the permits they need.

Many caught taking kickbacks say, "Everybody's doing it." They do not regard themselves as criminals—and often bosses don't either, because they themselves came up the same way. Anyone who tries to blow the whistle can find himself blackballed by other executives on the take. (USN 10:29)

*NOTE: Truly man has always been evil and corrupt But how often we read these days, as we read here, that "never before" has this or that aspect been so bad, or so prevalent, or so brazen, or so hopelessly irremediable. The above picture is clearly the deadly route to national impotence and decay, just as so many times in the past powers have arisen, prospered, become affluent and luxurious, and corrupted themselves into weakness to be pushed aside by a fresh new power.*

**AMERICA'S MOOD.** A deep & pervasive unease over the state of the nation & its leadership is emerging among Americans at a time of nonstop inflation & seemingly endless political scandal. Profound changes in the way Americans are looking at themselves, their country, & the world. A decline of interest in world problems has intensified. (USN 10:15)

*NOTE: This is increasingly and observably true, yet there is one striking exception. Though there is increasing disillusionment with and opposition to "foreign aid" and the whole idea was rejected by the last Congress, yet when Israel was in peril, and all the rest of the miserable, craven world turned its back, a billion \$s in supplies was rushed there in a few days, & a further 2½ billion was voted like lightning, with overwhelming approval. Tho US is evil with all the rest of the world, God will not forget her care for His people.*

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