

# 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.*

**Edited and Published by:**  
**G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada**

*“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.*

---

## CONTENTS

ECCLESIAL NEWS: Lethbridge, Miami .....	Inside Front Cover
EDITORIAL: The New Heavens and Earth .....	97
RUSSIA'S PROPHESED WORLD ASCENDANCY (Bro. Thomas).....	99
"HE HATH BORNE OUR GRIEFS" (Bro. Roberts) .....	107
THE DESIRE OF ALL NATIONS (Part 2) .....	112
THE ROCK THAT FOLLOWED THEM .....	119
LOVERS OF PLEASURE .....	121
WITHOUT EXCUSE .....	124
SIGNS OF THE TIMES .....	128

---

**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**

## **Ecclesial News**

**LETHBRIDGE, Alta., Con.—633 7th St.—Memorial 11 a.m.; Sunday School 12:30 p.m.; Lecture 7:30 p.m.; Bible Class Wednesday 8 p.m.**

LOVING GREETINGS to the Brotherhood in the Name of our Lord Jesus Christ. Grace, Mercy and Peace be unto you.

We were very pleased to receive a letter from a Sister in isolation at Saskatoon, who has recently joined the Berean Fellowship, and has cast in her lot with us to become a member of the Lethbridge Berean Ecclesia. Our new sister's address is, Mrs. Mary Agnes King, 1314 Avenue B. North, Saskatoon, Sask., phone CH. 2-0477.

We have four members now in isolation, one at Edmonton, Alta., one at Jaffray, B. C. and one at Vancouver, B. C.

We are living in the wide open places here in the West of our Large Dominion. Our nearest Canadian Ecclesia is Toronto, about 2000 miles East of here. We can see the high towering Rocky Mountains covered with snow to the West, and the vast blue sky to the East. We join with Daniel and open the windows of our hearts and minds towards the East, praying, How long, O Lord, our Saviour, till thy return?

We will soon see the "Son of Righteousness arise" with healing powers for both man and the earth.

We join in the Spirit and say, Come over into Macedonia (Lethbridge) and help us.

Any brother or sister in fellowship that may be visiting western Canada will receive open arms and a big hug of welcome. Your Brother in Israel's Hope, —bro. Wm. Blacker

\* \* \*

**MIAMI, Flo.—3428 S. W. 65th—Sun. Sch. 10 a.m.; Memorial 10:30.**

Loving Greetings in Christ Jesus.

We are happy to announce that bro. and sis. Fred Gulbe have returned to the Berean fellowship. We have been visiting and discussing the situation for quite some time.

We have hope of further good news of this nature in the near future. God in His mercy has been good to us here in Miami. Your brother in Israel's Hope. —bro. T. S. Lumley

---

### ***EDITORIAL***

## **The New Heavens and Earth**

*“If the word spoken by angels was steadfast, and every disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?”—Heb. 2*

ALTHOUGH there is much sorrow in this life, and some of us may have to endure sharp affliction, we must not permit ourselves to become distressed. Should we be perplexed at times, and unable to comprehend the actions of those who oppose us, and even falsely accuse us, let us under no circumstances give up in despair.

Whatever may be the measure of our trials, we must realize *that they will never equal those through which Jesus passed.* Therefore, says Paul—

"Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God"—Heb. 12:1-2

There is also a joy before *us*, of which there is an abundance of testimony in the Scripture of Truth. It is the joy that will be inaugurated when Christ returns to the earth to restore the Kingdom to Israel, and to give eternal life to all who will be found worthy.

In the Apocalypse it is described as "the beginning of the creation of the Deity," and expressed by Jesus, where he says, "*Behold, I make all things new!*" The restless and greedy nations, by which the world is now constituted, "will pass away with a great noise." The Spirit in Isaiah speaks in the following manner (65:17-18)—

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, lo, I create Jerusalem a rejoicing, and her people a joy."

This has nothing to do with heaven, for Isaiah says (v. 21):

"And they shall BUILD HOUSES, and inhabit them; and they shall PLANT VINEYARDS, and eat the fruit of them."

*This is what we stand related to in Christ.* The future of this earth, revealed in the Bible, is a glorious one—free from evil, and filled with glory and rapturous joy. The wisdom of God will combine with the glory of His name and fill the whole earth as the waters cover the sea.

*Do we fully realize and appreciate the greatness, the beauty, the radiance, the splendour and magnificence of the mental picture the Bible unfolds before us?* Look once more; this time in Isa. 51:3—

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

This is only a brief insight into the glorious future that awaits those who love and serve the Lord in Truth. If we attempt to fully understand God's purpose with the earth, and the human race to whom He has condescended to reveal Himself, we soon discover that our minds are incapable of adjusting to the penetrating perception required, for, says Paul—

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love Him" (1 Cor. 2:9).

\* \* \*

AS WE LOOK abroad over the brotherhood, it almost breaks the heart to see so much indifference and laxity with regard to the things of the Truth. With the coming of the Lord so near at hand, we should be drawn closer together by the bonds of the Truth, and "be kindly affectioned one to another with brotherly love."

When we assemble ourselves together in the various ways to which we are directed by the Truth, we will find the exercises mutually beneficial. *Prayer and praise and joy and love for one another should be uppermost in our minds when we come together to read the Word*, and participate in the memorial on the first day of each week.

Mutual sympathy will be generated by personal contact with those who share the same faith, the same hope and fear, and the same love for the one who has done so much for us. We would then be ready at all times to—

"Enter into His gates with thanksgiving, and into His courts with praise."

*But ARE we?* Are we whole-heartedly in the Truth, or has our religion become like that of Christendom; just a place to go on Sunday? Do our habits, and general conduct, and way of living, cause our neighbours and business associates to realize that we *live differently from all other people?*

We all know that the purpose of God is to destroy the world of the ungodly, and replace it with a new heaven, and a new earth wherein dwelleth righteousness. Therefore, let us be on guard as we watch and wait for the Lord's coming.

If we look back over the records of the Christadelphian body into a period of about eighty years ago, and compare it with the records of today, we will discover that ecclesias have lost the divine fire and transforming power of the Gospel, and have drifted into a form of godliness that exhibits very little difference from the ways of Christendom.

\* \* \*

LET US face the facts, and examine *ourselves* by the Word of God, and ask *ourselves* some searching questions. No matter what time of the day you may be reading these words, would you be ready and happy to welcome the Lord, if he came and asked for you? Do you really *hope* that he will come this month? Are you prepared to appear before him?

We all know the qualifications that are required, but we may be able to deceive ourselves and think that we are faithful stewards, and ready to meet the Lord at any time, but upon careful self-examination discover that we have been aiming to please *ourselves* instead of pleasing the one we call our Master.

Would it not be far better to refresh our minds regarding the obligations laid upon us by our acceptance of the Gospel, and renew our solemn promise to serve the Lord, and earnestly strive to make our calling and election sure. We have great need to exercise our *mental discernment and soundness of judgment with regard to everything by which we are surrounded* if we are to preserve uncorrupted the glorious Truth which God, through our pioneer brethren, has committed to our keeping.

Our daily Bible readings are now taking us through the Law of Moses. We cannot fail to observe, as Paul said, that:

"EVERY transgression and disobedience received a just recompense of reward "

Our readings are also taking us into various parts of the New Testament, and therein we also discover that "we will not escape, if we neglect the great salvation" that is offered.

The standard is high, and the facts are stern when we realize that the entrance into the glory and honor of the coming age will be barred against all who have not kept the Faith. —*Editor*

---

## **Russia's World Ascendancy**

*"At the time of the end . . . he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end"—Dan. 11:40-45*

By **BROTHER JOHN THOMAS**

DANIEL'S "*King of the North*" is the same power as Ezekiel's "*Gog*;" and Gog being the Russian power in full manifestation, *the King of the North and the Russian Power are identical.*

This position being established, we can now look around us, and far before us into the future, and be prepared to point out assuredly what will be the general progress and issue of the present "Eastern Question."

DANIEL DOES not particularize the extent of the dominion of the King of the North in ch. 11, though indeed he symbolizes it in ch. 2. But what he has omitted in 11, Ezekiel has sufficiently supplied in his prophecy of Gog. By the names of the peoples he mentions in Gog's title, and the description of his army, the reader may learn what nations this Autocrat gathereth and "heapeth to himself *as thick clay*" in the day of his high exaltation (Hab. 2:5-6).

Daniel says of him in general terms—

"He shall enter into the countries, and shall overwhelm and pass over and many (**ravboth**, referring to **eretsoth**, countries, understood) shall fall."

—that is from weakness, as the word implies—*the worn-out condition of the powers facilitating his progress*. Ezekiel tells us that these countries are those of Magog, Gomer, Persia, Ethiopia, Libya, and Togarmah, with their hosts; in addition to Rosh, Meshekh, and Thuval. He says that the King of the North, or *Gog*, is to be for *mishmar*—a guard, sentinel, shepherd, or supervisor—over all these (Eze. 38:7).

It is not to be supposed that he will be the sole emperor, or crowned head. The position marked out for him is that of a King of kings, and a Lord of lords, as was his predecessor, Nebuchadnezzar, the post-Nimroudian founder of the Kingdom of Babylon.

The Autocrat, then, as chief emperor, will become in the progress of events "Lord of the Ascendant," even the Agag of the East and West; shining forth from his lofty throne as Lucifer, son of the morning, over the nations weakened by the gratification of his insatiable ambition.

If he have not yet said it, the time is coming when he will "think an evil thought" (Ezek. 38:10), and say in his heart, as it is revealed of him—

"I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the Mount of the Congregation (Zion) in the sides of the north: I will ascend above the clouds; **I will be like the Most High!**" (Isa. 14).

He Who made man, and knows thoroughly the vanity and presumption of the human heart, has spoken thus of Belshazzar, the type of the last occupant of the throne of the Kingdom of Babylon. A man of such a soul as this is not upright, and therefore unfit to rule the world for God; for—

"He that ruleth over men must be just, ruling in the fear of Yahweh" (2 Sam. 23:3).

His dominion's duration must therefore of necessity be brief. But while it lasts, he will prove himself to be—

"A proud man, who enlargeth his desire as the grave, and as death, and cannot be satisfied, but gathereth unto himself all nations, and heapeth unto him all peoples . . . lading himself with thick clay" (Hab. 2:4-6).

By turning to a map of Europe and Asia, the reader may trace out the territory of the Kingdom of Babylon *as it is destined to exist in its last form under the King of the North in his Gogian manifestation*.

The names of countries furnished by Ezekiel will lead him to a just conception of its general extent. Besides "All the Russians," it will take in Norway, Sweden, Denmark, Holland, Belgium, France, Spain, Portugal, Italy, Switzerland, Germany, Prussia, Austria, Turkey, Persia, Tartary, Greece, the Roman Africa, and Egypt.

This will be a dominion of great magnitude, extending from the North Sea to the Wall of China and Afghanistan, and from Ice-Sea to the Deserts of Africa and Arabia.\*

\* Written in 1867. Compare with the vast and ever-increasing growth of the power and territory of Communism in the past 15 years.

THE ORGANIZATION which this vast empire will assume, when fully developed, is represented in Dan. 2 by a Colossus in human form, which as an apparition flitted before the mind of Nebuchadnezzar in a dream. Daniel says that the scene of which it was the subject, was representative of what should be "*in the Latter Days.*" This being admitted, it follows that what is recorded is yet in the future.

The scene exhibits a Colossus standing on its feet in unrivalled brightness of glory, and terrible to behold. Standing thus for a time not indicated, another object appears, even a STONE representative of a Power not in mortal hands.

The Stone-Power smites the Colossus on the Feet, and it falls; after which the Stone proceeds to reduce the broken fragments to dust which by the violence of the process is carried away so completely that not a vestige of the Colossus remains; and the place left void by the disappearance of the statue becomes the territory of the Stone power, which by the operation becomes a Mountain-dominion, and fills the whole Image-earth.

*This scene has never been exhibited before the eyes of the world,* because the constituents of the Colossus have never yet been put together so as to form the Image of the scene. These constituents are represented by the different metallic parts as the Chaldeo-Assyrian golden head; the Medo-Persic-Assyrian silver arms and breast; the Macedo-Assyrian belly of brass; the Greco-Assyrian and Greco-Egyptian north and south thighs of brass; the Latino-Assyrian and Greco-Assyrian eastern and western iron legs; and the Russo-Greek Assyrian and Latino-Assyrian iron and clay feet and toes.

Now, while the head, breast and arms, thighs, legs and toes have all existed, the Feet have not yet been formed; so that it has been hitherto impossible for the Colossal Image to stand erect, as Nebuchadnezzar saw it in his dream.

*It is, therefore, the mission of the Autocrat of Russia to form the Feet and set up the image before the world in all its excellent brightness, and terribleness of form;* that all men subject to the Kingdom of Babylon may worship the work of its creator's power.

When it stands upon the Plain of Dura the imperial fabric will rest upon the Russo-Greek and Latin Feet and Toes—*two emperors and ten kings on the Roman earth,* whatever may be beyond. The form of the image necessitates the reduction of the present number of European emperors from four to two. There are but two Legs, therefore there can be only two imperial divisions of the dominion in its latter-day, or time-of-the-end manifestation.

From mature consideration I am satisfied that Austria and Russia will be the imperial supporters of the united majesty of the Image; for there must be Ten Kingdoms, and if Austria were suppressed, and France remain imperial, the 10th kingdom will be wanting; besides, prophecy has already designated France as a Gomerian constituent of the Image, and "*a 10th of the city*" or State of Babylon (Rev. 11:13).

From these premises my inference is, that the present Napoleon-empire is simply meteoric. Providence has raised it up as the Frog-Power dominion (Rev. 16:13) to work out by its policy an antagonist Russo-Austrian policy leading to the manifestation of the Image, preparatory to the overthrow of Babylon by the Stone-Power, or Kingdom of God.

Had the French empire not been resuscitated, events would have flowed in a different channel, and the gathering of the nations to the Armageddon-conflict, humanly speaking, evaded. State documents prove that the policy of Louis Napoleon has been the exciting cause of the Eastern Question; and it will be the cause of still further complications.

But beyond a certain limit he cannot go. He has a mission to perform, and when it is accomplished his work is done. He will not be allowed to settle himself in the throne of a French

empire. The age of conquest, he says, is gone, never more to return; and this was most complacently re-echoed by the admirers of Louis Napoleon in England.

But, how little do the puppets, through whom Providence works out His purposes, understand the times and tendencies to which they belong! They propose, but the disposition of all things is of God. There is to be no more fighting for conquest or aggrandizement or selfish advantage between France and England, says Lord Palmerston; but for the liberties of oppressed nations, and to establish the freedom and independence of Europe; and, continues he, "I am confident it will be crowned with success."

There may, indeed, be no more fighting between France and England, as belligerent principals: but the leaders are all wrong in supposing that "the age of conquest is past for ever," and that they will succeed in establishing the freedom and independence of Europe.

*There never has been such an age of conquest as that which will soon open upon the world; and as to the establishment of European freedom and independence, the war to be initiated is the setting in of an overwhelming inundation that will submerge them under one of the most terrible and scorching despotisms that ever wrung the heart of nations.*

England's ally, in whom she now glories, and by whose aid she proposes to do such great things for Europe, will eventually prove but a broken reed. The French empire must fall, and Napoleon perhaps give place to a nominee of his "good friend" the Autocrat; for before the end comes the French Monarchy may be expected to reappear, and then, *unless Britain can form some alliance beyond the limits of the Kingdom of Babylon, she will have to fight the battle of freedom and independence alone, and at the price of her own existence if she fail.*

France, as I have said, is Gomerian; and as such must come into confederacy with the great Cossack Ruler of the Gogian Image; and then, though not as a principal, she will send her conquered and crest-fallen hosts to do battle for the Autocrat against Britain on the mountains of Israeli land.

It is impossible that Nebuchadnezzar's image can represent any other imperial confederacy of nations than that under the King of the North in the time of the end. The names given in Ezekiel's list of Gog's army, are representative of the countries known to have existed under the dynastic rule of the gold, the silver, the brass and the iron.

Part of Assyria proper already belongs to the King of the North, and pertains to the gold; Persia is to be with him as the silver element; his Grecism is typified by the brass; and his Gomerians by the iron; while his Magogians, Roshi, Muscovites, and Siberians, with the central Asiatic Tartars of Togarmah's house, are the clay, which he commingles with the iron to form the Feet as the connecting medium between the Legs and Toes.

Besides, no two such empires as that of the Image and the Northern Gog could coexist in the latter days; there would be neither population nor space for them in the Kingdom of Babylon. As the time and place of their existence are the same, they must, therefore, be one and the same confederate power, the image being symbolical or representative of the Gogian dominion of the King of the North, or Autocrat of Russia.

\* \* \*

"But these shall escape out of his hand, Edom and Moab, and the chief territory of the sons of Ammon."

These territories are not included in the Gogian empire. They are situated in the south and southeast of the Holy Land, and will fall under the dominion of another power, hostile to the King of the North. It is probable that the power holding these countries will for a time possess Egypt, but in the course of the war lose it; for "the land of Egypt shall not escape" the King of the North, which implies its independence of him to a certain time.

In Dan. 11:39, *adamah yechallek bimchir*, is rendered by Moses Stuart. "Land will be distributed as a reward," and he affirms it of Antiochus. But distribution of land to favourites is no special characteristic, but common to all powers.

It is evidently some *particular* land or country the Little Horn is to treat as expressed by the words. The land is without doubt that which was to be trodden under foot by the Little Horn of the Goat until the end—the Holy Land.

Now, though the words are susceptible of the rendering he has given, the testimonies of other prophets satisfy me that it is not the proper rendering in this place. I rather incline to the words, "He shall divide the country for a price," as foretelling a bargain and sale between the Little Horn and another power of a portion of the territory now in its possession. Yahweh, addressing Israel upon the subject of their restoration, says by Isaiah—

"I gave Egypt for thy ransom (Isa. 43:3).

Egypt acknowledges the suzerainty of Turkey, and is so situated that a tract including Edom, Moab, and the chief of the territory of the sons of Ammon could be easily commanded from thence by a naval power; so that while the King of the North is making great progress elsewhere, an adversary is securing a maritime section of Ottomania.

Besides the passage in Isaiah, there is a testimony strikingly to the point in Joel (Joel 3:2). Speaking of the time when Yahweh will gather the armies of all nations into the valley of Jehoshaphat, on the east of the Holy City—which encampment there is the same as the King of the North, "between the seas to the mountain, the glory of the holy"—Joel says they will be gathered for a great overthrow *because they have scattered Israel, and divided Yahweh's land*.

The words are in the English version, "parted My land;" "parted" being the same word in the Hebrew as "divide" in Dan. 11:39. In Joel the word for "land" is *eretz*, but in Daniel *adamah*. Now, though both words are applied to the Holy Land and other countries, I take it that *adamah* in relation to the Little Horn of the Goat, has reference to more country than that of the Holy; while *eretz* in Joel refers exclusively to Yahweh's land, which will suffer division of partition as a part of the *adamah* or country bargained for between the Constantinopolitan and his wealthy customer.

The partition of countries *in general* by "the powers that be" is no offence against the Deity, because, although the earth is His and the fulness thereof, yet He does not lay claim to them in that special sense in which He does to Palestine. He has published to the world—

"The Land is Mine, and shall not be alienated" (Lev. 25:23).

And because it is His, and all pertaining to it, therefore it is all holy—the land, the cities, the metropolis, and the nation. In relation to the Gentiles, they are under an interdict. They are forbidden to appropriate, oppress or spoil them, under penalty of God's wrath and terrible indignation.

Poland may be divided, and Lombardy and Hungary "plucked up by the roots" with impunity, because they are the lands of Israel's enemies, the worshippers of the Beast that has made war upon the Saints and overcome them; but woe be to the peoples that divide the Holy, and burden themselves with Jerusalem, "the glory of the Holy." Hear what Yahweh proclaims in regard to this subject—

"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and Jerusalem.

"And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. 12:2-3).

The country then divided off by the Constantinopolitan will include the south and south-east of the Holy Land, comprehending Edom, Moab, and the principal part of Ammon. I do not say that this will be all that will be purchased of the Constantinopolitan. I rather expect that all Palestine (which, however, does not comprehend in the modern use of that name all the Holy Land) may be included in the purchase.

But what I mean is, that when the seat of war is transferred to that Holy Land, *that portion of the purchase anciently styled Edom, Moab, and Ammon, in major part will be exempted from the fate of Egypt*; and therefore form an asylum for refugees from the northern parts of the country. It will be the section preserved from conquest by the power of the purchaser at the time of the King of the North's overthrow by Michael, the great Prince Royal of Israel.

The power that come into possession of "Tyre and Sidon, and all the coast of Palestine" (Joel 3:4), with Edom, Moab, Ammon, Egypt, Ethiopia, and Seba, is the great *Latter-Day antagonist of Gog*, whose dominion attains to the full after the rushing forth of the King of the North like a tempest against the Ottoman element of the Little Horn of the Goat.

And because it possesses these countries in "the time of the end," it is the Tyre, or Daughter of Tyre, the Edom, the Moab, and so forth, of the latter days; so that the prophecies treating of those lands at the time, are really delivered concerning that power; *for the prophets speak not so much of races and individual potentates, as of powers on the territories named from the ancient founders of states upon them.*

Take Moab as an illustration. Moab has evidently a latter-day history, from Daniel's notice of her, and from the saying:

"I will bring again the captivity of Moab in the latter days, saith Yahweh" (Jer. 48:47).

We are not, however, to expect that the real descendants of Lot will return there; for their race is melted down and lost among the nations; but that the country called Moab, now a desolate portion of the Constantinopolitan, or Dragon empire, will be occupied by a power that shall restore prosperity to the country previous to its coming into the possession of the occupant of David's throne, who will make her the washbowl (Psa. 108:9) of his kingdom.

\* \* \*

WHEN THE northern Gog invades the Holy Land and advances against Jerusalem, there will of course be great alarm among the Jewish inhabitants of the country, whose especial enemy he is. As the power that overshadows them with its protection is compelled to fall back on Edom, Moab, and Ammon, where it will maintain its position, they will retire with it as "outcasts" from its northern section, which will then be in the hand of Gog the "spoiler," the "extortioner", and the "oppressor" of Judah. Now in view of this situation of affairs, the Spirit of God has oracularized the following address to this Moabitish power, saying,

"Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts, betray not him that wandereth.

"Let Mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler."

From this it is evident that in the time of the end the power occupying Moab is antagonistic to the spoiler, and the protector of Yahweh's outcasts; which a Moabitish power has never been before. The protection will certainly be accorded until the Deliverer come to Zion. If the power understood the oracle, its energy of resistance would be increased by it; because the exhortation to become the protector of the Jewish outcasts is immediately followed by the announcement that—

"The extortioner is at an end, the spoiler ceaseth, and the oppressors are consumed out of the land."

—as the result, doubtless, of the King of the North "coming to his end with none to help him." The power occupying Moab, then, would not be disposed to enter into terms with Gog and to deliver up the refugees; but would be stirred up to make great efforts in hope of more prosperous campaigns than heretofore; assuredly gathering that the overthrow of the enemy was not remote.

The consumption of the oppressors out of the Holy Land can only be contemporary with the fall of Gog upon the mountains of Israel by the fury of Adonai Yahweh (Eze. 38:18; 39:3-4); the overthrow of the King of the North by Michael (Dan. 8:25; 11:45; 12:1); the smiting of the Image on the feet by the Stone; the consumption of Paul's Man of Sin; and the beating down of the Assyrian by the voice of Yahweh (Isa. 30:30-31).

*They are all one and the same event happening to the same power*—the treading of the winepress in the day of vengeance, when the hero of Bozrah tramples the people in his anger, and makes them drunk in his fury, and brings down their strength to the earth (Isa. 63:4,6).

But when it shall be said, the treaders down are consumed out of the Holy Land, what order of things will obtain there from that time forward? Will the Moabitish protector of Judah advance his forces and reoccupy the scene of Gog's disaster; or what other alternative will remain?

The answer is, by no means! The oracle of the Deity declares, in this same prophecy concerning Moab, that when the oppressors are consumed out of the land—

"The throne shall be established in mercy; and he (whose right it is) shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hastening righteousness"

(Isa. 16:3-5).

When this establishment of the kingdom of David is perfected, Yahweh will have accomplished to scatter the power of the Holy People; an event which marks the terminus of the "time, times, and a half," and finishes the things revealed in Daniel's book. — *Bro. Thomas, 1867*

---

## **He Hath Borne Our Griefs**

*"He shall see the travail of his soul, and shall be satisfied"*—Isaiah 53:11

**By BROTHER ROBERT ROBERTS**

IT BELONGS to us, brethren and sisters, peculiarly on the present occasion, to contemplate "the sufferings of Christ and the glory that should follow."

Christ was a sufferer in a sense which perhaps few people realize. The majority are apt to look at the cross, and the cross only, and to imagine that the sufferings of Christ relate only to the physical pain he experienced in being put to so cruel a death, or at most to the anguish of feeling to which he was subjected in being mocked and insulted by a crowd of soldiery.

To those, however, who study Christ's life attentively, and *particularly in the light of what the "spirit of Christ" has testified in the Psalms* as to the sufferings of Christ, it becomes manifest that those sufferings were much more widely spread over his life than is popularly imagined; that they consisted largely of the mental suffering caused by the present evil state of things among men; that, in fact, he was a man of sorrow and acquainted with grief.

His sorrow and his grief were of a sort that many, and we might add, that nearly all, are unsusceptible of. Christ had a high conception—far higher than ever we can hope to reach—of what men *ought to be* and of the position that God ought to occupy among men, and therefore he felt a pain that none could experience who were not of the same state of mind, in mingling with men who were, on the whole, as regards God, like brute beasts.

We find that *we come into fellowship with the sufferings of Christ in proportion as we grow up to him* and become like him, drinking in his spirit, sharing his tastes, and laying hold of his hopes.

We come to find that it is no empty phrase which likens the people of God to "strangers and pilgrims, having here no continuing city." We come to feel that David did not speak extravagantly when he said—

"My flesh longeth as in a dry and thirsty land, wherein there is no water. I am as an owl in the desert, I am as a pelican in the wilderness."

If you examine the Psalms where these expressions of misery occur, you will find that they all have relation to the *moral and mental attitude of the men around him*. David suffered from the godlessness of those who become his enemies, and from the proud indifference of brutish inertia of men whose portion is in this life.

In this, David was a preliminary exhibition of Christ, for the spirit of Christ was in him and made use of him to paint, in advance, so to speak, the portrait of the inner personal experience of the Lord.

Now, anyone who lays hold of the things concerning the Kingdom of God and the Name of Jesus Christ, with the result which those things were given to produce, will feel in fellowship with his sufferings on these points: he will feel alone; he will feel that the present is an evil world in an high sense; he will feel a pilgrim in the midst of it.

It is well to see this; for in proportion as we see it, we are able to reconcile ourselves to our position, and to go through our course with much less chafe than we should experience if we were to go upon the supposition that we were to find things satisfactory in the present.

If we act upon the idea that we are *now* to find edification, comfort, pleasure all around, or to any great extent anywhere, we shall be finding at every step that it is impossible at present to realize the aspirations of our hearts; impossible for a great variety of reasons.

Even if the world were all we could wish, we are in ourselves only flesh and blood just now, and that is a weak thing both physically and spiritually.

\* \* \*

WE DO not require to live in the first century to fellowship the sufferings of Christ. We may have thought so in the first days of our spiritual childhood. We all, no doubt, had the idea that we required to be put in prison and to have the officer of the law come into our houses and take our things, or that we should be led forth to the stake or have our heads cut off, before we should suffer with Christ. *We come to see the fallacy of that idea as we grow older.*

Many have undergone martyrdom whom Christ will not acknowledge in the day of his coming. In the early centuries, many rushed into martyrdom upon the same principle as that which leads the votaries of the Roman Catholic religion to submit to painful penances.

Dreadful things have been suffered in the way of penances. The Emperor Charles V., one of the mightiest potentates in Europe, lacerated his flesh with thorns and instruments of torture, ordered his coffin and lay in it, conducted his own burial service and went through many physical sufferings with the idea he would appease God for all the misdeeds of his life, and earn a place in the world to come.

But Charles V. was an unjustified sinner. We know that God is not pleased with will worship, that is, with anything man can devise for His satisfaction. *He is pleased only with our compliance with that HE appoints*; and all His appointments aim at the very *opposite* result from that secured by penances.

For if you examine such matters to the root, you will find that they have their root in *self-satisfaction and the desire to pay God off*.

Wicked people feel that God has a claim on them so to speak, and they want to pay Him off and be independent, whereas the true worship which God exacts excludes that feeling entirely, and brings us to the recognition of the fact we cannot pay God off. All we can do is to obey Him in thanksgiving for His goodness in offering us forgiveness on the recognition of our position.

The poor creatures that allow themselves to be crushed under the car of Juggernaut have just as much ground for hoping they will be saved as the Emperor Charles V, and the multitudes who, under the influence of a similarly perverted idea, in the 2nd, 3rd, and 4th centuries, rushed to the stake under the delusion that they were making themselves sure of a heaven before uncertain.

One of the fathers of the so-called Christian Church—Ignatius—takes the lead in that kind of pernicious teaching by which men were led to regard martyrdom as the true way into the Kingdom of God.

\* \* \*

THE AGE of *true* martyrdom has not passed away. We are invited to offer ourselves as *living sacrifices* to God, and that is a far more difficult kind of sacrifice to offer than that which is at an end almost as soon as the pain is felt.

Death by the sword, or at the stake is sharp, short, and decisive, but a living sacrifice is a living martyrdom. It is a living mortification—a tedious and protracted suffering. It is a waiting for God in the midst of a crooked and perverse generation. It is an obeying of commandments which are irksome to the natural man. It is submitting to a trial which is not joyous but grievous.

How is that? *Because God forbids those who are to be heirs of His Kingdom to be friends with the world, or to seek for pleasure in the present time.* Those who are at liberty to be friends with the world and to seek for pleasure in the present time, have a great deal to entertain them; and those who accept the calling to which God has called all who have ears to hear, experience the deprivation; though I admit that, *after a while, the deprivation is felt in a different direction.*

What I mean by that is this: They do not feel the deprivation of present gratifications such as they are called upon to leave, for *they learn to hate these, seeing they are built on the wrong foundation.*

The world disregards God; they follow pleasure for its own behoof, and a saint learns to have no pleasure in anything from which God is absent, so that if he could, he would not take part;

But he feels the deprivation in *another* way. He learns not only to hate those things, but to *love another set of things*, and the things he loves are not present to him except by faith.

If they were present to us now there would be thousands who would make the exchange; indeed it is possible that three-fourths of the human race would make the exchange at once, if as soon as a man believed and obeyed the Gospel he became immortal and the subject of glory and honor.

But then, they would do it for the sake of getting something better than they had, and God is not pleased to bestow the highest good on that principle. He offers the highest good on condition of *pleasing Him and not pleasing ourselves.* This religion of faith gives us that opportunity. God is pleased with faith, and He is not pleased with anything short of it—

"Without faith it is impossible to please Him" (Heb. 11:6).

*But He has given us an opportunity of pleasing Him!* What a great honor, if we could only realize it! What a great dignity for mortal men to have placed in their hands the power of giving satisfaction to the Creator of all.

He has given us that opportunity in Christ; but in giving us that opportunity He requires that the good things spoken of in the Gospel be postponed, and the deprivation, therefore, relates to our being cut off, for the time being, from the things that are to come.

Nevertheless, we see them. Abraham saw them: he lived long ago, but he saw them and was glad. Jesus said—

"Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56).

Abraham is the father of the faithful; that is, he is the leading specimen of the kind of people with whom God is well pleased. *We* also look forward; *we* "see, and are glad"; but our rejoicing is only in hope, and is mixed with weakness and with fear. We are told to "work out our salvation with fear and trembling" (Phil. 2:12). Why with *fear*? The question is answered (Heb. 4:1)—

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it."

That is an apostolic reply to the question. With all our joy in looking forward to the rest before us, our rejoicing is moderated by the apprehension that possibly we may fail to enter in.

Christ said, when Peter asked him upon the point, that "*many* should seek to enter in but should not be able" (Luke 13:24). Why not able? Because they are not in earnest about it; they are not persevering in it; *they do not give enough energy to it*. Paul says—

"We ought to give the MORE EARNEST heed, to the things we have heard, lest at any time we should let them slip."

Many fail to attend to the things in this *earnest* way. They lay hold of the Kingdom of God, but at the same time, keep hold of 20 other things. They devote their best faculties and their principal time to the promotion of objects unconnected with Christ entirely, and which are not even necessary for them in the provision of their livelihood.

A man, of course, must labor for his daily bread. In fact, that may be made a *service of God*; for it is one of the teachings of Paul, that whatever a man doeth, he is to do it heartily as to the Lord, and not unto men. He says that to servants; so *we have it in our hands to turn every thing we do to spiritual account, if we are wise*.

I am referring however, to people who are under no obligation to attend to things they have in hand, but who choose them as a matter of special taste, as a matter of honor, or as a matter of respectability. These things engross all their energies, run away with their time, and steal their hearts, so that the things of God have little hold upon them, and therefore, they fail.

Our rejoicing therefore is mixed with fear, and ought so to be. No one should slacken his hand until his course is run. Never put off the day of wisdom. If we reject wisdom for our own convenience, wisdom will reject us. It is one of the delusions we have to be on our guard against. The false prophets of modern religion say—

"While the lamp holds out to burn,  
The vilest sinner may return."

But the *Spirit of God* says (Gal. 6:7)—

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.  
"He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

*It will be too late for a man to hurry up and to be spiritually-minded when he finds himself in the grasp of death.*

\* \* \*

WHAT A refreshing thing it is to see men and women under the power of the fear of *God!* We need not fear men; we need not fear what brother this or brother that may say, because in a short time, in the order of nature, all men will be in their graves, and there will be no reality in relation to us then except God, *His* mind, *His* purpose, *His* Judgment.

Therefore we need not vex ourselves, or encumber our spiritual operations with anxieties about the opinions of our fellows; *let us be right with Christ.* To be right with him, requires that we be in earnest, and ALL THE TIME in earnest. Recollect his somewhat abrupt declaration to a young man who came to him saying (Luke 9:59)—

"Lord, I will follow thee, but suffer me to go and bury my father."

To whom Jesus said—

"Let the dead bury their dead; go thou and preach the Kingdom of God."

And another said (v. 61)—

"Lord, I will follow thee; but let me first go and bid them farewell, which are at home in my house."

And Jesus said unto him—

"No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God."

What is the application of that saying, unless it be to suggest that the young man in question, by proposing to do something else besides seeking the Kingdom of God, was as a man turning his hand from the plow? Christ's stern declaration is that such a man is not fit for the Kingdom of God.

Those who *are* "fit" are those who lay hold with full purpose of heart and accept the calling of Christ *in its entirety.* That calling is very exacting indeed. It claims absolute ascendancy with those of whom it lays hold.

The Truth of Christ demands to be the object of life, the principle of action, the subject of supreme affection—*the engrossing thing.*

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

---

## **The Desire of All Nations**

### **PART TWO**

*"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets"*

—Amos 3:7

THE natural trend of human propensities, uncontrolled by the influence of Divine instruction, is illustrated in the days of Noah (Gen. 6:5-13)—

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

"And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted His way upon the earth.

"And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

With the bringing about—by a mighty flood of waters—that which God told faithful Noah, and the preservation of his family by the Ark of Safety (a manifestation of the Divine Mercy in all

ages to the faithful), a new beginning was effected in the descendants of this man. But the same aspects of the curse soon became visible in the failure of the flesh to conform to the will of God.

In the time of Noah we find the success of the Serpent-Seed over the Seed of the Woman was not by open conflict but by wicked associations (Gen. 6)—

"The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

"There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them; the same became mighty men, men of renown. And God saw that the wickedness of man was great in the earth."

Christ has used these circumstances to pictorialize the condition of the world in the days of his second coming—

"As the days of Noah were, so shall also the coming of the Son of man be.

"As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

Christ followed a reference to his second coming with a very searching question (Luke 18:8)—

"When the Son of man cometh, shall he find faith on the earth?"

\* \* \*

IT WAS just 100 to 150 years from Noah until human pride and arrogance determined to build an imposing temple to reach unto the heavens, to make them a name, to secure their permanence and vaunt their idol-worship before the God of all the earth, the Creator and Sustainer of all mankind. But God was not to be mocked by the work of His hands, therefore, we read in Gen. 11:8-9—

"The Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city.

"Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth:

"And from thence did the Lord scatter them abroad upon the face of all the earth."

This tower of human pride became the symbol of human presumption and wilfulness against the Creator. It became the cradle of the seed of the Serpent once more, *And Babylon, the Land of Shinar, becomes the type of world confusion, which has existed from that time to this*—a beginning of a false seat of religion, a system which has spread over the face of the earth with the migration of mankind, a false worship which has ruled over the hearts and minds of all men, not seeking humbly for God. This system now sits enthroned upon the seven hills of Rome, practising and prospering, and as symbolized in Rev. 17:1-2—

"The great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

This is the condition we find over the face of the earth today. Insidiously this system even today is working its will further and further into the lives of all mankind, as Rome exercises bolder and bolder influence in the courts of the world, and unconsciously former protesting minorities are drawn closer and closer to the deadly embrace of this brazen system of falsehood.

It is just about 150 years since the resurrection of the Witnesses, illustrated in Rev. 11—the forces of free thought and will liberated by the French Revolution, and which created those conditions whereby men may worship God according to His commands, and which we enjoy so freely in the English-speaking nations.

This resurrection of the Witnesses bro. John Thomas associated his efforts with, as the bringing to light again of the original Apostolic Truth, a latter-day evidence of preaching of the Everlasting Gospel, before the final day of Divine wrath (Eur. II: "Revival of Witnessing for Gospel Truth)—

"The author (of Eureka) and many of his friends were of this very small remnant. Under the inspiration of the Word believed, he could not be silent, whatever consequences might arise.

"By the year 1847, he had illustrated and proved 20 propositions (of truth) to the conviction of increasing numbers.

"In 1862, the author revisited Great Britain. The Truth had more friends than in 1848-50, but it had also many more dangerous embarrassments to encounter, than at that time. Its worst enemies are its pretended friends.

"I trust however, that a better day has dawned in the current 1866; when the principles herein outlined will find such an earnest expression by their adherents, that no teaching will be endured among them, by press or tongue, not in strict accordance with the oracles of God."

Today we find this system of truth being shaken to its foundations as the magnetic pull of world unity of thought would deceive if possible the very elect. Side by side with this increase of Roman influence is man's continuing quest to leave the earth and invade the realm of God. Rockets, satellites and man-made planets exalt the pride of man to make a name for themselves and glorify the works of his hands—

"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.

"The Lord shall cut off all flattering lips, and the tongue that speaketh proud things: who have said—

"With our tongue will we prevail; our lips are our own: who is lord over us?" (Psa. 12:1-4).

Certainly God observes this Tower of Babel which is again rising to the skies. Swiftly will He bring destruction upon their heads. He will suffer their works just so far, then shall they be as though they had not been and the place where they were shall remember them no more.

\* \* \*

FROM NOAH and the Tower of Babel the curses upon Adam have again continued their devastation effects. The curse, 'in the sweat of thy face,' has perpetuated the struggle for existence, the ebb and flow of the power forces of the earth constantly seeking for advantage over fellowman. The four sore judgments of God, sword, famine, pestilence and death—have paraded upon the human stage for 6,000 years. And what do we see in the earth today? The same curses, but in much bolder relief, all as prophesied and in fulfilment of God's Word—

THE IMPERIALIST NATIONS in the last few hundred years have gone forth supposedly bringing knowledge and light to the backward nations, but actually exploiting the resources of these people and grinding them down.

THE RISE OF RUSSIA to world power and prominence. It is reported that Russia's ground forces at present outnumber U. S. forces 5 to 1; that they could overrun Europe in 2 weeks.

Let us remember that the German Panzer divisions had all Europe in their grasp in 2 weeks, and this during our recent lifetime. *The power is swinging away from the democracies in favor of the totalitarian influence of Communism.*

THE SEA AND WAVES ROARING. Christ said this would be the world condition at the moment of his second return. The sea and the waves in Bible language are the nations and peoples of the earth.

When the nations are disturbed they are likened to a stormy sea, with all its clamour, as saith God through Isaiah:

"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20-21).

And again the words of Jesus in Rev. 17:15—

"The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

These nations are rising and falling with increased frequency, and illustrate clearly the words of God through the prophets. Joel tells (ch. 3) us that the weak nations would say they were strong at the very time that God's people, the Jews, would return to their own land.

*Today we see this very thing happening*, as colonial peoples are urged to rebellion against their former imperialist masters by the instigation of Russia. In Africa 220 million natives, 90% illiterate, who have no conception of organized government, are seething with unrest and ready to burst forth in rage against the white nationals. Truly—

"Evil shall go forth from nation to nation, and a great whirlwind from the coasts of the earth"  
(Jer. 25:23).

This has been clearly demonstrated before our eyes in the recently liberated Belgian Congo.

THE TERRIFIC EXPENDITURES FOR ARMAMENTS have no end and are bringing all nations to bankruptcy. Economic conditions in all lands show that the burden of military taxation is strangling their life blood. And yet through it all the pride of aggression's voice rings above the clamour for relief.

"*I have made all these things by my might and for the honor of my majesty.*" Thus boasted the great Nebuchadnezzar of Babylon of old and thus boasts the aggressor today. The question is constantly asked, "*Who is ahead in the missile race?*" "*Who is leading in satellite development?*" All such boastings are unmindful of the watchful eye of the Creator of all.

THE DIVISION OF THE EARTH brought about by man's rebellion against God at Babel, has led to misunderstanding and confusion throughout the earth, due to the mixture of languages. While nations remained separate from one another and dwelling in relative seclusion, this was not an immediately pressing problem. Their communications were somewhat limited and thus they dwelt alone.

But when these same nations try to forge a union of nations and common policy, their efforts founder upon the reefs of mistrust. Their language barriers compound their problems. As knowledge is increased there is a corresponding increase in dissatisfaction, pride, jealousy and greed.

While the masses were ignorant they could be held down by the supposedly advanced nations. But Daniel the prophet was shown that in the time of the end (12:4)—

"Many shall run to and fro, knowledge shall be increased."

This situation brings the world's basic problems out into the open. Nations which were dormant for centuries, are now flexing their muscles, and insisting on being heard in world councils—China, Russia, Africa with its divided nations, South East Asia with its mixed up nationalities, South America and Central America with their petty revolutions increasing in frequency and significance.

In all cases the "corruption that is in the world through lust" and greed is eating into the vitals of world stability. A mighty upheaval is about to shatter the remnants of human government. As Jeremiah further stated (Jer. 25:15)—

"Thus saith the Lord God of Israel unto me; take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it.

"And they shall drink, and be moved, and be mad, because of the sword that I will send among them."

"And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them."

Therefore when we see such organizations as the "United Nations" formed to bring about world unity, we see a human effort to thwart the determined will of God. *United Nations is against the will of God*. This organization has only illustrated clearly how DISUNITED the world really is, and proves how true is the unchangeable Word of God.

In the midst of this phenomenal increase in knowledge and worldly wisdom in all avenues, the medical profession has been endeavouring to throw off the curse of sickness, disease and death. Endeavours have even been made to create life. While some strides have been made in some avenues, the general world disease and mortality rate remains appalling. This very fact is being used as a political football by Communist countries against the democracies.

The United States institutions for the mentally sick are overcrowded and the increase in the rate of this type of illness is terrifying. The corruption that is in the world through lust is undermining the race of pleasure and lust seekers. History is repeating itself in the supposedly enlightened civilizations. As Rome sank due to pleasure-seeking, so this generation stands on the brink of dissolution.

The barns of prosperous America are bulging with grain for a hungry world. While the appetite of this opulent nation changes to use less of the wheat staple, two-thirds of the world's inhabitants cry for the bare essentials of livelihood, and famine stalks relentlessly through Russia and Red China—

"The famished crave in vain their fill,  
While teems the fruitful earth."

Hundreds of millions of bushels of grain are hoarded uselessly in this country at great public expense, while millions of earth's inhabitants in China, Russia and India are starving. In India, where there are 400 million people, 95% of the people barely exist. And the situation is getting worse day by day. In United States we now have a situation where people do not have the money to buy that which is costing the government millions of dollars each year to hoard.

The blessings of plenty which we have enjoyed dim our perceptions of the dire conditions in the world—a driving force demanding a solution in our generation. These crying mouths must be filled.

While this situation applies pressure without a human relief valve, the population of the earth increases by leaps and bounds. Thousands of new mouths are added each hour and day to the mass of humanity (Gen. 3:16)—

"I will greatly multiply thy sorrow and thy conception."

Arbitrary international boundaries hedge in millions of the earth's inhabitants in close confinement, as in China, S. E. Asia, and India. While vast tracts of land are barred off by selfish nationalism, the race and colour problem increases in importance hour by hour. It is an unsolved issue in every quarter of the globe.

In Africa whites in few numbers try to dominate millions of coloured races. The white masters have exploited the resources and peoples of that country to their own advantage. Now this knowledge has gotten through to the backward, downtrodden races.

In Australia immigration laws bar the entry of orientals from their north. In this country of America the emancipation of the coloured is far from a solution and is constantly a political issue.

In the Middle East the Jews and Arabs live in a state of war. Arabs have vowed the destruction of Israel as a nation and people. And yet Israel is a small island in the midst of a vast sparsely-inhabited area of Arab territory.

The flames of international misunderstanding, bringing political unrest by the cramping of international barriers, are fanned into a blazing inferno by Russian propaganda. *Communism feeds and grows on the very conditions which are so prevalent in the earth today.* It refuses to be contained by human strategy.

The resurgence of Nazi hatred against the Jews is being witnessed throughout Europe and is spilling over into other nations, and in this we see the "Pride of Life," a dominant race against God's people—again the human principle of "living by the sword."

As it was in the days of Noah, the earth is "filled with violence." The seed of the serpent (sin) is increasing rapidly. All respect for sound government is breaking down. Corruption in government is the order of the day.

And this condition is not only characteristic of Communism, but it includes the democracies also. The lust for money and prestige are paramount in men's minds. Millions of dollars spent by U. S. A. and Britain to bolster democratic governments in Korea, Formosa, S. E. Asia and Turkey have been lost because of unscrupulous men in authority.

In America, graft and influence go hand in hand to thwart the efforts of constitutional legislation. This same principle has pervaded all avenues and walks of life and—

"The righteous maketh himself a mark for the wicked."

Witness the corruption of executives in large corporations. And this disease is not confined to high places. It goes on down the ranks to the layman. Morals and truth have flown out the window. Truth crieth in the streets but its voice falls on deaf ears.

Two terrifying wars have wrecked the foundations of family life and morals, for parents and children alike. As women have endeavoured to throw off the Divine judgment because of sin, stated to Eve in Eden—

"Thy desire shall be **subject** to thy husband and he shall rule over thee"—what anarchy this resurgence of womanhood has brought! "As it was in the days of Noah," said Christ, "so shall it be in the days of the coming of the Son of Man."

*One marriage in four in America ends in divorce today.* What a travesty for a supposedly civilized and "Christian" country! And what of the offspring of such confusion and babel? The rate of crime and violence has doubled in the last 10 years in U.S., and goes higher and higher each year.

Last September Mr. Hoover, head of the F. B. I. recommended that the Federal government assume the problem of control of Juvenile Delinquency because it is treated so lightly at lower levels of government. The apostles of Christ declared that it would be a special mark of the time of the end that children would be—

"Disobedient to their parents" (2 Tim. 3:2).

And finally to this world confusion we add the confusion of religion. Idol worship is predominant in the world. Even so-called Christians are not far removed from idolatry. The old Babylonian idol temple worship prevails, refined under the name of Christianity in respectable circles.

Religious systems are dealing with the lives of men on every hand because they preach men-pleasing palliatives, rather than sound truths of the divine method of salvation which are humbling to man's pride and the warning of God's coming judgment of sin and wickedness.

\* \* \*

SUCH ARE the problems in our world today. *It is exactly what God said should be.* His prophets have shown precisely the pattern we see, not for the benefit of the wicked but for the righteous unto whom He has revealed His will—

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos 3:7).

*God's kingdom on the earth is the only solution to all these problems—and the solution is imminent.*

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

---

## The Rock That Followed Them

*"They drank of that spiritual Rock that followed them, and that Rock was Christ"—1 Cor. 10:4*

PAUL TELLS us here that the rock struck by Moses to provide water represented Christ. He was smitten by the *Rod* (or Law) of Moses, in order to provide a way of life. He came under the curse of the Law and broke it open to free those held in bondage by the Law.

And it was the *Levites*, the tribe of Moses, the custodians of the Law who smote him. They were the divinely-appointed "Rod of Moses," for they were the administrators of Moses' Law, confirmed in this office by the rod of the tribe of Levi being caused to blossom (Numbers 17:8).

The incident of smiting the rock occurred at Rephidim, which was the last stop before reaching Mt. Sinai. Maps usually place it in the immediate Mt. Sinai region. The point is that Paul says here that this rock "*followed them.*" What did he mean?

The most reasonable meaning seems to be that *the stream caused by the smiting of the rock followed them from Rephidim to Sinai, where they stayed a whole year.* The smiting of the rock was a very significant and important event. It is reasonable that it is associated with their whole stay at Sinai, which was the most important year in their entire history.

If this be the case, it gives harmony and meaning to Moses' action of grinding up the golden calf and casting the dust of it into the "brook that descended out of the mount" and making the people drink (Ex. 32:20; Deut. 9:21).

The water of life from the Rock, defiled by the sin of the people, would have the same significance as the brazen serpent—sin's flesh—lifted up to typify the nailing of the body of sin to the cross. In the one case the people had to *drink*, in the other to *look with faith*. Jesus said—

"He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John 7:38).

John immediately explains that Jesus referred to the pouring out of the Holy Spirit, which was dependent upon Jesus' crucifixion and ascension. He says the Spirit was not given because Christ was not yet glorified. And Jesus himself said (John 16:7)—

"If I go not away, the Comforter will not come unto you."

There are various aspects to the reason why the Spirit streams could not be poured forth until the Rock was smitten. Primarily, it is the same reason why the seals of the apocalyptic scroll could not be loosed until the Lamb was found worthy to loose them. The sacrificial death of Jesus—his glorious

victory over, and destruction of, the sin-flesh devil—was *the great key that unlocked the treasures of spiritual blessing bound up in the rock*—

"He led captivity captive, and gave gifts unto men" (Eph. 4:8).

Then, again, the pentecostal outpouring of the Spirit was to be a *witness* and *confirmation* of Christ's resurrection and glorification—a *carrying forward* and development of the foundation he had laid, so the one had to follow the other. This is made clear in the early chapter of Acts.

\* \* \*

THERE IS another interesting aspect to the water-supplying rock. We are familiar with Jesus' identification as the foundation-rock of the spiritual Temple—the rejected and smitten stone that was made head of the corner, that is, made the cornerstone. Now the smitten rock, we are told was "in Horeb" (Exo. 17:6). The first time Horeb is mentioned it is called the "Mountain of God" (Exodus 3:1). *Horeb is another name for Sinai.*

So we can trace a parallel here between the Old and New Covenants—Sinai and Jerusalem. The rock was smitten in Mt. Horeb or Sinai, and the water of life came forth and sustained the people while the Law was being given to them and the first Tabernacle was being built. This was the *typical Mosaic shadow* enacted at Sinai—the founding and organization of the natural Israelitish Kingdom of God.

Similarly, the true, anti-typical Rock was smitten at Mt. Moriah at Jerusalem. From this mountain—"beginning at Jerusalem" (Luke 24:47)—the Spirit poured forth carrying the Gospel to the ends of the world. Furthermore, we are told that when the new Kingdom is set up, living waters—both literal and spiritual—will issue from the foundations of the Temple, and the river of water of life of the last chapter of Revelation gives the spiritual counterpart. And finally, through the Prophet like unto Moses, the new Law will go forth from this mountain to all the earth.

---

## Lovers of Pleasure

*"In the last days . . . lovers of pleasure more than lovers of God . . . Having a form of godliness, but denying the power thereof"—2 Tim. 3:5*

IN LISTING the causes which were to bring about the great departure from the Faith, the Apostle Paul, in 2 Tim. 3:4, foretold that these corrupters of the Truth would be "*lovers of pleasure, more than lovers of God.*"

It is significant that the era which was to witness the great apostasy was an era in which sports, games, theatricals and all forms of public entertainment probably reached its peak in ancient times, and has *never been exceeded until modern times.*

Many of the sports engaged in today are patterned after and receive their names from sports engaged in by the Greeks and Romans. It is also significant that this era is outstanding as being one of the most immoral and corrupt epochs in human history. And without a doubt, the love of ease and pleasure was one of the chief contributing factors in the fall of Grecian and Roman civilization.

The Apostle Paul contrasts the contest waged by the disciple of Christ with the contenders in the games—

"Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:25).

Which illustrates the folly and waste of time and energy spent in obtaining something of little or no value, when there is an eternal crown of life to be won by "running" for Him who can, and will, give one this incorruptible reward.

Unquestionably Paul's prophecy of the great apostasy from the Faith during the first centuries after Christ also indicates that *similar conditions were to exist in the "last days" of the present era*, when once again "perilous times" for the few lovers of the Truth would prevail, and love of godless pleasures be one of the causes of the final apostasy.

Not a converted world, but a world revelling in its own fleshly desires and pleasures, oblivious of coming doom, is the word-picture drawn by Christ and His apostles. In Matt. 24:38-39 the Saviour describes a generation absorbed in its pleasures and selfish desires, "*eating and drinking*," scorning impending judgment as in the days of Noah.

In Luke 21.34 the Lord left a warning to his disciples lest they be led away by this flood of fleshly pleasures—

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, so that day come upon you unawares."

What words could better describe the world today? A world so completely absorbed in the quest for wealth and pleasure and the cares of life—a world so involved in gratifying the "lust of the flesh, the lust of the eye and the pride of life" as to have little or no time for spiritual things.

Our Lord well knew that his followers in this time of the end would not be immune to the allurements of worldly pleasure which he foresaw would engulf the world of the ungodly, and that *it would take earnest prayer, faith and endurance* to lead a life of holiness in the midst of a generation drunk with godless pleasure and unbridled indulgence in the works of the flesh.

\* \* \*

THE LOVERS of pleasure not only scoff at the idea that popular sports and entertainment is harmful, but boast of its great "benefits" in the way of healthful exercise, diversion and recreation, which doubtless sounds convincing to those who have little or no interest in its effect upon the *moral and spiritual* life of the people. The Apostle Paul doubtless anticipated such thoughts even among the disciples when he said in 1 Tim. 4:7-8—

"Have nothing to do with godless and silly myths. TRAIN YOURSELF IN GODLINESS; for while bodily exercise is of some value, godliness is of value in EVERY WAY, as it holds promise for the present life, and also of the life to come" (RVS).

*The most miserable and discontented people are those who seek happiness and contentment in gratifying the lusts of the flesh and imagine that they can find happiness in pleasure which cannot satisfy, but only calls for more.*

All thinking people are alarmed at the increase of godlessness, crime and immorality, but the most alarming aspect of all is the utter stupidity of those who seek a remedy. True, there are many who say that a return to divine principles is the remedy, which is true; but at the same time they are blind to the fact that a people satiated with pleasure, their minds stupefied with worldly entertainment and their affections set upon these things, are almost, if not totally, impervious to divine teaching.

We are told by the wise of the world (and, sadly, by some who should be wiser), that the best way to keep youth from turning to crime and immorality is to give them more and more pleasure. The results speak for themselves.

Never in history has youth been pampered, coddled and given so much pleasure and entertainment as during the present era, yet juvenile delinquency has reached such alarming stages as to frighten even the most optimistic.

But the alarming increase in crime and immorality throughout the world is by no means confined to youth. It is general, and as more and more lustful pleasures are made available, crime and immorality increase accordingly. The modern crime picture is one that should cause the lovers of

pleasure to stop and think, but, like all wishful thinkers, they are blind to the real cause. During the past year more than one and a half million major crimes were committed. Serious crime increased 9% in 1960 over 1959, according to J. Edgar Hoover, who reports that the crime rate is increasing 4 times as quickly as the population. Juvenile delinquency has doubled since 1948, he says.

Thirty billion dollars a year are spent on godless sports and entertainment. The sports celebrity, the movie star, the comedian and all types of entertainers, are the chief objects of adoration and esteem, though morally they may be little better than degenerates, just so they can satisfy for a little while the craving for entertainment. *This evil influence seriously threatens the brotherhood itself.*

To the spiritually enlightened the baneful effects of the modern craze for pleasure is readily apparent. It creates a spirit of care-free carelessness; it sears the mind against sober things, especially divine things; it never satisfies; it leads to covetousness and craving of wealth, which they feel that they must obtain by any means, thus often leading to crime; it creates flippancy and shallow-mindedness, a taste for nonsense and *everything contrary to divine teaching and common sense.*

"O man of God, FLEE THESE THINGS!"

The churches, having given up trying to reform the world and mould them to the pattern of former religious teaching, are now busily engaged in conforming the church to the ways of the world, and introducing entertainment of purely worldly type in order to entice them to join the church.

A generation has grown up schooled in the modern idea that it is their privilege and their right to indulge the desires and passions to the fullest extent. Moral principles, if any, are based upon human ideas and according to human desires, easily adjusted to suit every wish and whim of a pleasure-mad crowd.

True there is much *lip-service* to God, and it is even becoming fashionable now. But lip service it is, while His holy law they scorn in every way that it conflicts with their pleasures. It is a "FORM of godliness, but denying the POWER thereof;" a religion fashioned, not according to divine teaching, but after the fashion of paganism.

In every age and generation, among every people, when they become absorbed in pleasure, they forget God; when they forget God, they rapidly degenerate into crime and immorality and every lust of the flesh.

Such as these scorn divine teaching; for it is contrary to their heart's desire, and they despise those who would teach them to forsake their pleasure and turn to wisdom.

If they take any interest in religion, it must not interfere with their pleasure. Human nature has not changed. Human beings do the same thing under the same circumstances and obtain the same results. In Job 21:12-14, "lovers of pleasure more than lovers of God" are described in this way—

"They take the timbrel and the harp, and rejoice at the sound of the organ. They spend their days in mirth, and in a moment go down to the grave.

"Therefore they say unto God, Depart from us; for we desire not the knowledge of Thy ways."

Scoffers deride those of today who point out the common trend toward utter godlessness, and try to make it appear that such protests come only from those who are old-fashioned and foggy. Such ideas are but "willing ignorance" and wishful thinking. The facts speak for themselves.

*It is utterly incompatible with the spirit of Christ for brethren and sisters to meet together and spend the time in sports, nonsensical games and various amusements, so that their gatherings could not be distinguished from the world.*

Yet, sad to say, this very thing happens regularly in certain groups of professed Christadelphians; and woe to him who dares to raise his voice against it.

THE CHIEF PLEASURE OF THE DISCIPLE OF CHRIST IS TO DRINK DEEPLY OF HIS WORD; to meet with those who love the Word and "speak often one to another" upon it; to worship together with those of like precious faith, rejoicing in the hope of eternal life. Note some examples—

**Jer. 15:17**—"Thy words were found, and I did eat them; and Thy Word was unto me the rejoicing of mine heart."

**Psa. 122:1**—"I was glad when they said unto me, Let us go into the house of the Lord."

**Col. 3:16**—"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

*Godliness, holiness and righteousness are not developed in an atmosphere of levity, pleasure and revelry.* —O.B.

---

## Without Excuse

*"For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world His eternal power and deity (divinity) have been clearly perceived in the things that have been made. So they are without excuse"*—Rom. 1:19-20 ARV.

THUS PAUL declares that all around us there is evidence of God for those who *desire* to see. There is "*no excuse*" for ignoring God's existence and authority. Paul says again—

"And He made from one every nation of men to live on all the face of the earth, having determined allotted periods and boundaries of their habitation, **that they should seek God, in the hope that they might feel after Him and find Him.**

"Yet He is not far from each one of us, for 'In Him we live and move and are'."

(Acts 17:26-28).

And David says (Psa. 19:1)—

"The heavens declare the glory of God and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night uttereth knowledge."

This clear foundation of His reality and powers is laid by God in the sight of all men. What men next require are concrete facts concerning God's purpose with man and His desires concerning man—*what He wants man to KNOW and what He wants man to DO.*

\* \* \*

RELIGION CANNOT be built on feeling—that is, permanent, worthwhile religion to grow in and live by. It must have *facts—realities—certainties.*

This is the purpose for which the Bible is given. It is a textbook of God's arrangements and requirements, and tells how man can fit himself for and into God's great plan for the future of the earth and mankind.

First of all, we would like to strongly emphasize the fact that the New Testament *alone* is not a sufficient revelation for salvation. This is only the last quarter of God's message to man and *cannot be understood* without the background of the Old Testament.

There are about 1,000 references to the Old Testament in the New. The New is built upon, and presupposes a knowledge of the Old. Jesus said to some—

"Ye do err, **not knowing the Scriptures** (Matt 22:29).

He was referring to the Old Testament which was the only "Scriptures" then in existence. Again he said—

"O fools, and slow of heart to believe ALL that the prophets have spoken" (Luke 24:25).  
And again (John 5:47)—

"If ye believe not Moses writings, how shall ye believe my words?"

\* \* \*

ANOTHER elementary point is that *the Bible is a big study*. We shall never get much satisfaction from it unless we are prepared to devote considerable time and effort to it.

If we *do*, we shall find that it slowly becomes more and more interesting and satisfying and will gradually transfer our interest from the passing things of the present to the great eternal realities of the past and future.

*This is its purpose, and the whole purpose of our life*. This present life is for probation and study and preparation for a future life of incomparably greater value and importance. God asks us to invest this present brief life in a glorious, endless future.

We must learn what we are, and what our needs are, and what has been done for us by the love of God. The love of God is manifested in the wonderful provision He has made in relation to the earth. As Paul says—

"God left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17).

The earth, even in its present condition, is a glorious habitation. It contains in abundance everything needed for the temporal happiness and wellbeing of man. All these things manifest God's love for man and His desire that man should reciprocate that love and draw near to Him.

But the earth, sadly enough, is not the place of happiness and plenty and love and peace that it could and should be. That, too, doubtless, has impressed all serious thinkers strongly in these recent troubled years.

It is *intended* to be, and it *will* be, for the testimony is—

"As truly as I live, **all the earth SHALL be filled with the glory of the Lord**" (Num. 14:21).

"And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.

"And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places" (Isa. 32:17).

But at present man's energies are dissipated in hate and cruelty and selfishness and desire for power and dominion over his fellowman.

*What is wrong?* Clearly there is something wrong with man. We know within ourselves there is something wrong with man. If we are thoughtful, we shall have noticed within ourselves natural impulses which, on a larger scale, we can perceive are the cause of all man's trouble and sorrow.

*PRIDE, envy, selfishness, greed, inconsiderateness, impatience, irritability*—all these, to some degree, we perceive naturally working within ourselves. We are injured, and immediately anger wells up, and we desire to retaliate and destroy. These things, developed to their logical conclusion, are the causes of murder and war.

Now these things we find within ourselves. We do not put them there. We *discover* them there, rooted in our natures. Often we sincerely regret the reactions they lead us to. We show by this that we recognize their undesirability.

We realize that kindness and patience and unselfishness would make a much happier world. But we find that these things *do not come naturally*. They are contrary to our natural impulses. So our own experience corresponds exactly with what Paul says—

"I find then a law that, when I would do **good, evil** is present with me" (Rom. 7:21).

\* \* \*

WHAT IS the point in all this? The point is to show that *man in his natural state is NOT good*; he does not by nature act in the way that is best either for himself or for mankind in general. And if he is reflective his own intelligence and observation will tell him this. But it cannot tell him *why* he is like this, or *what the solution is*.

*Here is where the Bible comes in.* It is a message from God to man telling him all he needs to know about himself. It reveals man's history, tells why he is like he is, and the provision God has made in regard to him.

God did not create man evil. But for the development of character it was necessary that man be acquainted with both evil and good and *that he learn to overcome the one and develop within himself the other.*

Paul puts it very beautifully—

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

"For the earnest expectation of the creation waiteth for the revealing of the sons of God.

"For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it in hope, because the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.

"For we know that the whole creation groaneth and travaileth together until now."

If we do not see the whole picture, the travailing of creation in pain and sorrow is a puzzling and disturbing thing. But when we realize that *God is working out a purpose* and that He subjected it to these conditions in hope, we begin to perceive its necessity and wisdom. Paul says (Rom. 5:3)—

"We rejoice in our sufferings: knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given us.

"While we were yet helpless, Christ died for the ungodly"

And again (Heb. 12:7-11)—

"It is for discipline that you have to endure. God is treating you as sons . . . He disciplines us for our good, **that we may share His holiness.** For the moment, all discipline seems painful rather than pleasant: later it yields the **peaceful fruit of righteousness** to those who have been trained by it."

*This is the principle and purpose that lies behind the overall picture of things as we see them.* God is training His sons in holiness, and creation as we see it is laid out in reference to this purpose.

Holiness and character and love cannot be created by a mere act of power. Therein lies their value in the sight of God. They must be *developed by freewill desire* toward God on the part of creatures endowed with independent volition.

God has subjected the creation to travail for a glorious purpose that cannot be otherwise accomplished.

\* \* \*

WHAT is the practical bearing of all this? We are trying to lead up to what course man must follow in order to please God and promote his own happiness.

THERE IS NO TRUE, PERMANENT HAPPINESS OR SATISFACTION OUTSIDE OF PEACE AND COMMUNION WITH GOD.

Until man is at peace with God he cannot experience the happiness that God has planned for him. And this depends upon a knowledge of what God has done and revealed, and a conformity to it.

Incomparably the most important and outstanding act of God on behalf of man was the giving of His Own Son to suffer and die for man's sake. What was the purpose of this and what did it accomplish?

First of all, it provided a basis upon which God could extend His love and mercy toward man without compromising His holiness and justice.

It is primarily a *manifestation of love*—the highest and greatest manifestation of love possible. It is an advance on the part of God, seeking to stir up man's love and devotion.

Secondly, it is to provide an example and incentive for man to follow the way that is pleasing to God, demonstrating the type of life and devotion that God desires, and the benefits and divine approval and affection that result—

"This is My beloved Son, in whom I am well pleased."

And Jesus said (John 8:29)—

"I do always those things that please the Father."

This is the key to happiness and satisfaction: *knowing what God desires us to do, and—to the best of our ability—complying with it.*

A third purpose of the sacrifice of Christ was to demonstrate the evilness and sinfulness and destructiveness of sin. Sin is disobedience to God's loving wise and just instructions to His children for their good and His glory and pleasure.

Sin destroys all happiness and pleasure on the part of both man and God. It destroys the communion between them, and alienates man from God. It is the root of all misery. We must be strongly impressed with this fact, and resolutely determined to avoid it at all cost. We must set ourselves to learn what God desires and to follow it.

This will not be motivated by fear, but by the enlightened conviction of the extreme *repulsiveness of sin*, and by the transforming love of God and overpowering desire to be near to and allied with Him who is the epitome of all that is desirable and good.

**(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)**

---

## Signs of the Times

DEVELOPMENTS in the world arena during the past month have created a slight feeling of optimism that the cold war may be easing up a bit. However, such optimism is tempered with doubts about any permanent improvement in the world situation as a whole.

Whatever appearance there might be of a softening of the Soviet attitude, or more cordial relations between the conflicting parties, there is no change in the world picture. The issues involved are too great and too deep to be resolved by "good words and fair speeches."

The deep-laid plans and purposes of the two rival groups of nations, East and West, could not coexist in the world for any length of time except through compromise and unselfish devotion to principles of justice and equity, and this is the most unlikely thing that could happen. For, the Soviets are unyielding in their purpose to subdue all the world to Communism, whatever the method or the cost, while the Western bloc is just as determined that the march of Communism must be stopped at all costs.

Like the irresistible force clashing with the immovable object, there is no hope of permanent peace among the nations until Gentile world dominion ends with the **UTTER DESTRUCTION OF BOTH RIVAL GROUPS**.

### **"NO PEACE TO THE WICKED"**

IN JOEL 3:13, in foretelling God's judgments upon the nations in the Armageddon conflict, it is said that it is because "their wickedness is great." As in the days of Noah, the earth is "filled with violence." Immorality, crime and wickedness in general are constantly on the increase all over the world. And now **international** wickedness—riot, revolution and wholesale slaughter—keeps many areas in constant peril.

The adoption of divine **principles** could alone give the remedy for world distress and, since such principles are entirely absent from international counsels, divine **judgment** is the only remedy and that judgment appears to be near at hand.

### **TWO RIVAL GROUPS SEEK WORLD LEADERSHIP**

IN EZEKIEL 38, two rival groups of nations are indicated as contending for possession of Palestine at the time of the end, and by connecting Dan. 11:40-45 with Eze. 38 it is obvious that the clash in Palestine will be the last in a series of world-wide conflicts in which many countries will be overthrown by the great northern confederacy before it comes to its end by divine power.

In Jer. 25:32 this latter-day conflict between the two military giants is described as follows:

"Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth."

In what better words could one describe the present-day intrigue, espionage and political scheming which is undoubtedly leading to that "great whirlwind" of death and destruction which is soon to break in all its fury upon the earth?

Returning to Eze. 38, one of these confederacies is called "Gog of the north parts" with many peoples with him, the other "the merchants of Tarshish, with all the young lions thereof."

Christadelphian literature for more than a century has set forth the belief that these two groups of nations would be led by **RUSSIA** on the one hand and the **ANGLO-SAXON** powers on the other.

Today we have seen Russia fulfil the role of Gog of the north parts to such an extent that she has become the **greatest military power on earth** and has become the leader of many nations with a combined population of nearly a billion peoples.

It is significant, too, that, during about the same period of time that Russia was rising to her present powerful position, one of the "young lions," the U.S.A., a "mighty man" in resources, "awoke" to swiftly rise to tremendous power, sufficient to challenge the power of the "Colossus of the North."

It is not mere coincidence that these two groups of nations have appeared at this particular time to match their strength in an effort to dominate the world. It is evident now just how the nations are to be "gathered to Armageddon."

### **"PREPARE WAR" (JOEL 3:3-17).**

**WHILE WORLD** diplomats talk peace and devise means of bringing all nations, small and great, to a state of cordial coexistence, the mad race for arms superiority goes on. At the same time arms in huge quantities are being shipped into areas where brush wars and revolutionary movements are in progress, by both the Soviets and Western nations, in an effort to aid whatever faction suits their particular purpose.

It has come to pass that any revolutionary enterprise can be financed and armed by one or the other of the rival groups of nations, and before one trouble spot can hardly be calmed down another breaks forth. All of which provides a fertile field for Communism to grow, a state of affairs which is adding recruits to the Communist world movement.

Seeing conditions are what they are, it is no wonder that Mr. Khrushchev can confidently keep on repeating that he sees all the world under Communist control in the near future.

### **DISARMAMENT TALK MEANINGLESS**

AS world leaders talk of arms reduction, even disarmament, they know full well that such optimistic suggestions are empty sound, for their actions belie their words—they are at the same time seeking to increase, rather than reduce armaments, both in quantity and power.

As an example of what is actually taking place, while the nations talk peace and disarmament, Pres. Kennedy has asked Congress for a \$2-billion increase in the \$42-billion U.S. arms budget. The extra funds are needed, the President said, to enable the U.S. to fight both big missile wars and small conflicts, and to retaliate against the Soviet Union "with devastating power" if hit in a surprise attack.

It is certain that Russia and Red China are not unmindful of this increase in U.S. arms spending. The decree has gone forth to the nations, "Prepare war!" and all the planning and the scheming to avert it will be in vain. The very word "disarmament" as applied to the nations is a misnomer. It is now and always has been so. The distrust and suspicion of each other's intentions will alone prevent any reduction of armaments.

Terror grips both rival groups of nations as they face the realization that either is capable of destroying the other, while a terrified world looks on with the dim hope that no one will push the button which could send all earth's population into oblivion.

### **"THIS TROUBLED WORLD"**

THE ABOVE caption has become a common headline in magazines and newspapers, a fitting introduction to a description of the world situation, a condition which has become chronic.

In Southeast Asia a cease-fire agreement may be effected, which will be nothing more than a truce, during which time both sides will build up their military strength, with pro-Communist forces holding the advantage.

Meantime war in South Vietnam is imminent with every indication that a situation similar to that in Laos may be repeated in this pro-Western country.

Angola, Portuguese West African territory, has been plagued with terrorist riots aimed principally against white settlers. The situation is unclear at this time, but obviously it has a connection with the general movement in Africa for independent government and anti-colonialism.

In Africa 31 nations have recently acquired independence or are seeking self-government. The big question is, who will control the minds and destinies of these restless peoples, with no training or experience of self-government, seeking independence in the face of what appear to be insurmountable difficulties.

Spain has accused Morocco of massing troops on the frontier of Spanish Sahara territory. Spain has mobilized troops in several areas to meet the threat. There is some suspicion that recent Russian dealings with Morocco may have something to do with this threatening attitude, possibly a typical Soviet move to stir up trouble for an anti-Communist nation.

While revolt against the Castro rule in Cuba appears to be building up, rumbles of revolution come from Brazil, which presents the possibility of a "second Cuba."

In a recent dispatch from UN headquarters, it is evident that, in the opinion of a number of representatives,

"The United Nations is passing through a critical period, perhaps the most dangerous in its 16 years of existence."

The fact that the African-Asian nations now represent the largest single group in the UN, most of them either pro-Communist or neutral, with Red China's entrance only a matter of time, the Western nations face the probability of being out-voted on all future proposals.

The UN failure to settle the problems in the Congo, Laos, Hungary, Tibet, and other conflicts has emphasized **its inability, even in the past, to settle any problems where Soviet interests are contrary to settlement on Western terms**, how much less will they be able, under growing Soviet influence, to settle anything except to the advantage of Russia?

Though minor changes may appear from time to time, and new factors may be added, the general picture of world conditions does not change. Except for the few wishful thinkers who are saying, "My Lord delayeth his coming," the evidence that Christ is near is conclusive and inescapable. There was never a time when the Saviour's words, "Be ye also ready," were more applicable than at the present time.

—O.B.

---

PRINTED IN U.S.A.

---