

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

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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

PLEASE NOTIFY US OF ADDITIONS, CORRECTIONS OR CHANGES

We plan, God willing, to list ecclesias in Jan., Apr., July & Oct. issues

RICHARD, Sask.—Mem. 10 am; S.S. 12 noon; Lec. last Sun. of month 8 pm; Class Fri. 8 pm. Bro. Fred G. Jones, Rt. 1; Phone (306) 246-4628.

ONCE again through the medium of our Berean magazine we of the Richard lightstand send love and greetings to the brethren and sisters from far and near.

The past year has been busy, but it has been pleasant as we have been strengthened on several occasions by the help and company and fellowship of our brothers and sisters from other places. Bro. & sis. Art Bennett, bro. & sis. Michael Bennett, bro. & sis. W. Pickford, & bro. Norman Blacker of Lethbridge were all welcome visitors, as also was Bro. Wes Frisbie of Baltimore, Md., who spent an extended time with us and was a help to us both from a temporal and spiritual viewpoint.

We would like to express our appreciation to all who were able to attend the Gathering in July at which time our visiting brethren were able to give a resume of the Truth in the last days.

The co-operation of each and every one who came, both brethren and sisters, and their dignified attitude, helps to knit our hearts together in love. We were indeed happy to have personal fellowship with so many from such faraway places as Toronto, Texas, Portland, New Jersey, Canton, Jaffrey, B.C. & Lethbridge.

We strive to keep the light of truth burning, and can see some progress in the surrounding darkness. Our prayer is that our Heavenly Father will preserve the Truth in its entirety in His servants so that it can become the power of God to salvation to those who find and obey it.

Our love to all in Christ Jesus,

—bro. Fred G. Jones

PENGAM, Mon.—"Ashleigh House," Commercial St.—Bro. T. Lambert

THE brothers and sister here at Pengam were again privileged to have with us at the table of the Lord on Nov. 22 the brothers and sisters of the Newport.

Bro. Hodge presided and bro. Williams gave the words of exhortation.

In the remembering of our Lord's death until he come, we are much encouraged by the thoughts and presence of those who are of "like precious Faith" and look for his coming and the gathering together of all that are his, with that great longing and hope in the mercy of our Heavenly Father, that we may be accepted of him.

—bro. Ivor Morgan

WANAQUE, N.J.—Mem. 10:45am—Home of bro. D. Sommerville, 224 Conklintown Rd., Wanaque 07465, Phone (201) 835-4751. Rec. bro. Nick Mammone, 33 Grant St., Little Ferry, N.J. 07643.

FORMERLY in the Berean Ecclesial Directory we had listed a dual address—Wanaque, N.J. and Lake Ariel, Pa. Bro. & sis. H. A. Sommerville are now living in Wanaque for health reasons, and since our ecclesia has not met in Lake Ariel for over a year, it was thought best to list only Wanaque as our regular meeting place.

(We do try, on some occasions, to have meeting in Penna. at the home of sis. Ella Smith, at her request, but this is not our usual meeting place.)

In recent months we had as visitors: bro. & sis. Wm. Stephen (Boston); bro. & sis. David Clubb (London); Bro. Jim Sommerville (Worcester). All the brethren gave us words of exhortation prior to partaking of the memorials around the table of our absent Lord.

Any visitors planning (God willing) to come this way, should let us know in advance, if possible. Visitors are always welcome, whether we are notified in advance or not: it is just that on some Sundays we may ourselves be planning to visit another ecclesia, or plan to meet at sis. Smith's in Penna. as explained above.

—Bro Nick Mammone

EDITORIAL

Holiness Unto the Lord

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

IF WE follow the system of Bible reading as presented to us in the Bible Companion, it will bring us into the company of Jesus 8 times a year. These, of course, are extended times, and make a total of 158 days in each year that we read and meditate upon the things pertaining to his ministry.

It was a momentous period in the world's history. But it is not merely history—it is much more than that, for in a little over 3 years he accomplished more than any other man who ever lived.

So great was his work that, after completing his gospel record, John added—

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written"—21:25.

When we stop to consider his work, the magnitude of it rises before us to such great height that it is impossible to evaluate it.

As we look abroad throughout the world, we come to realize that the influence of his teaching has penetrated almost every form of national life. Every church—whether Catholic or Protestant—is a reminder of the man who gave his life for those who should believe into him, and keep his commandments. For, said Jesus—

"Greater love hath no man than this, that a man lay down his life for his friends.

"Ye are my friends, if ye do whatsoever I command you" (John 15:13-14).

It is our duty, therefore, not only to read what is written concerning Jesus, but also to give attention to what we read, so that we will be properly instructed in the way of salvation.

In doing this, we must be extremely careful to read what is in the Bible, for many have made shipwreck of themselves by forming ideas concerning Jesus, and then attempting to twist the Scripture in a fanatical effort to make them fit into their own concepts.

The ministry of Jesus began at his baptism, and ended in the garden of Gethsemane where he was arrested, and taken into custody by an armed mob that knew not what they were doing. That same night he was brought before the council, which was presided over by the high priest, and listened as they tried to justify their actions.

The mental suffering that Jesus endured must have been acute beyond description. The mock trial was ended by the sentence of death, and he was led out to be crucified. Oh, what that word conveys! The terrible suffering and agony on the cross, and then death and burial.

But it was for the joy that was set before him that he endured all these things; and there is a joy set before us if we walk in his footsteps.

When we follow Jesus through his ministry, step by step, and day by day, we are deeply impressed by the simplicity of his teaching, and captivated by his wisdom and depth of meaning whatever the occasion may be.

As we reflect upon these things, we thank God for His great mercy, and for our relationship to Jesus through our belief and obedience of the Gospel. Our exalted position is set forth by Paul in this vivid way:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God"—Rom. 5:1-2.

To the unbeliever, there is no real peace. But when we become justified by faith, as a result of our belief and obedience, we become spiritually minded, and that brings peace with God.

In all Paul's letters, he speaks of this peace in such terms as, "follow the things that make for peace;" "let the peace of God rule in your hearts;" but there is no greater example than these words from his letter to the Philippians—

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God.

"And the peace of God, which passeth all understanding, SHALL keep your hearts and minds through Christ Jesus" (4:7).

It is "through Christ" that we have access by faith into this grace, or favor, wherein we stand related to that exalted fellowship with God, which brings peace.

However, as God "WILL be sanctified in them that come nigh Him," that relationship must be retained by continued faith and obedience; because faith and obedience do not cease at baptism: they BEGIN there.

When the believer goes down into the water in baptism, he dies to his old form of living when "he walked according to the flesh," and rises to walk in a completely new way of living—a way that is pleasing to God. Paul leaves no doubt in our minds on this subject—

"Be not conformed to this world: but BE YE TRANSFORMED by the renewing of your mind"—Rom. 12:2.

This complete transformation of heart and mind must be accomplished in each of us, or we shall never see the Kingdom of God.

Do we comprehend fully what Paul is saying, or have we become so accustomed to reading these words that they have lost their meaning? If ever a man was transformed, it was Paul, as the divine record shows, and he could truly say—

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:

"And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"—Gal. 2:20.

These words are simple, but glowing; they are sublime and gracious, and we are thrilled as we read them because they reflect the true character of one who could say with noble sincerity (2 Tm. 4:7)—

"I have fought a good fight, I have finished my course, I have kept the faith."

Have we the courage to face this teaching of Paul? Think what it would do for us from day to day, if we could but keep Paul's glorious conception of "newness of life" firmly fixed in our minds and hearts.

Looking unto Jesus, let us strive to attain to the high standard he has set for us.

If we do, our minds will become a holy place lined with the Word of God, in which the sacrifice of Christ would burn as a continual offering, and from which our prayers would ascend to the Great Eternal Father.

We would then become a holy community, adorned with spiritual beauty; a community wholly dedicated to the worship and service to God. What is our position? Peter says—

"You are a chosen race, a royal priesthood, a holy nation, God's Own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvelous light"—1 Pet. 2:9.

Our keynote must be "HOLINESS UNTO THE LORD."

The God we serve is unchangeable. What He was in the days of Moses, He is today. The Mosaic standard was—

"I WILL be sanctified in them that come nigh Me."

That is the standard set before us. Let us, therefore, in all seriousness, humbleness and reverence, set ourselves to this Divine level, and do all in our power to be at all times a JOYFUL, THANKFUL AND PRAISE-GIVING PEOPLE that we may develop among ourselves a positive fellowship and prove ourselves to be worthy of the Name we bear.

—Editor.

Bible Questions

These questions (and earlier ones) are from a Christadelphian Children's Magazine of 65 years ago. The children appear to have been getting the answers. Christadelphians of that generation were deeply impressed (and deeply impressed their children) that there is no hope of salvation without a constant, loving study of God's enlightening and purifying Word.

A was ruler from West to East;

C told the truth when others told lies;

E was a place where David spared Saul;

G was a garden, a favored resort;

I was a mocker, a wild young boy;

K was a father with son who was tall;

M was a nephew whose uncle was good;

O was a servant acknowledged a brother;

Q was a saint sending greetings to Rome;

S was a king who wrote a sweet song;

U was a teamster struck dead by the Lord;

W was name of a terrible star;

Y proclaims glorious purpose decreed;

B was a king who made a great feast.

D was a woman heroic and wise.

F was a Roman trembling before Paul.

H was a city where David held court.

J was a city preferred as a joy.

L was a proud one who had a great fall.

N a great city long hid where it stood.

P had a wife who had a sick mother.

R a young girl at door of a home.

T was a port where preaching was long.

V was cut off & never restored.

X was a king who was richer by far.

Z giveth name to true priestly seed.

1. Evil the lives his children led, evil his end by the wayside dead.

2. "Flee ye fast from burning blast," the angel said. He feared & fled.

3. Strange was his food and dress, his only home the wilderness.

4. A mighty man, a mighty bed; but soon he and his sons lay dead.

5. He wrote a message word by word, spoke by a prophet of the Lord.

6. A Median king reluctant sent a prophet old to punishment.
 7. Little isle in Grecian sea; Paul stayed one day on Journey Three.
 8. On this plain an image stands: "Worship it," the king commands.
 9. Busy hands lay still in death; fervent prayer recalled her breath.
 10. A promise made, but she who heard laughed as at a thing absurd.
 11. Doomed by his brother's word to die amid his drunken revelry.
 12. A mountain once an isle became, a tiny creature ends its name.
 13. To seize the virgins come to play, 200 men in hiding lay.
 14. My brother drew a gleaming blade & rescue of his lord assayed.
 15. Murderer fled at word of God and built a town in land of Nod.
 16. On a stone he laid his head. "Lo, this place is God's," he said.
 17. Kindly he spoke & held out hand, "Ask all thou wilt to ½ my land/"
 18. Dying mother spoke my name: Glory gone, to Israel's shame.
 19. Strip his garment, dress his son: on what mountain was this done?
 20. Thirsting to a well he came: S begins this city's name.
 21. "God is powerless in the plain," this king boasted, but in vain.
 22. They who vexed us in their pride, lifeless drift upon the tide.
 23. Gateless city: arm of might bore them far in quiet night.
 24. Kingly man by prophet's sword hewn to death before the Lord.
 25. All in this shall hear a voice: at this saying we rejoice.
-

The New Song

"No one was able to learn the Song except the 144,000 who had been redeemed from the earth"—Rev. 14:3

By BROTHER JOHN THOMAS

Instrumental and vocal music gladdens the hearts and ears of the performers. As the Spirit predicted in Psa. 87:7, so it comes to pass; for—

"As well the singers as the players upon instruments are there."

EACH AN INSTRUMENT OF JOY

"Every one of them" has his harp; for he is himself a "harp of the Deity," and therefore an instrument of joy
(Rev. 5:8; 18:2).

The harp is an instrument used in giving thanks, in rejoicing, and in praising. To "hang the harp upon the willows," indicates great tribulation and distress; as in the present state of Israel, whose—

"Harp is turned to mourning, and their organ into the voice of them that weep."

So when torment and sorrow come upon Babylon, and she is found no more—

"The voice of harpers, and musicians, and of pipers and trumpeters shall be heard no more at all in her."

The absence of music shows that all joy has departed from a people; while its presence indicates the reverse.

HARPERS ARE THE SAINTS

A harper harping with his harp is a saint who has been judged according to what is written, and rewarded according to his works, and thereby admitted into the glorious company of the Redeemed.

The first thing he does when he finds himself on the mount of Yahweh's holiness, is not to celebrate battles to be fought, and victories to be won; but to show forth the praises, the worthiness, and loving kindness of him who called him out from among the worshippers of the beast, and placed him within "the Circle of the Throne."

The 4 Living Ones, and 24 stephaned Elders, are all harpers who harp with their harps. This is positively affirmed in Rev. 5:8.

In symbolic style, put harps, and golden vials full of odors, into men's hands, and say that "the odors are the prayers of the saints;" and it is equivalent to saying that the harps and golden vials are representative of the saints themselves.

ANGELS ARE NOT HARPERS

The angels within the circle of the throne, although they prostrate themselves upon their face, and in obedience to the decree in Psa. 97:7, worship David's Son and Lord; yet are they not harpers. They join with the harpers in myriads in the ascription of worthiness to—

"The Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 5:12).

But they could take no part in singing the harpers' new song which they accompanied with their harps; for they have never learned it, and were they to study it 10,000 years, could never sing it truthfully. They are the angelic audience that listens with ravished ears to the divine melody of the new oratorio.

NEVER SUCH A CHOIR

Never will such an extraordinary choir have delighted so magnificent and dignified an assembly on the earth before. The birth of David's Son was celebrated by the acclamation of a multitude of the heavenly host praising the Deity, saying—

"Glory to the Deity in the highest, over the earth peace, and good will towards men."

Glorious, however, as this announcement was, the listeners to it were only a few simple shepherds; but in the approaching musical festival on Mt. Zion, the performers will be not less than 144,000 immortals; who, like the Imperial President of the Festival, were once dead, but then are living for the aions.

While the listening and delighted audience, marshaled and convened by the King of Glory (and themselves illustrious and immortal), number—

"10,000 times 10,000 and 1,000's of 1,000's" (Rev. 5:11).

How gratified they will be in beholding the Royal Child, whose birth they celebrated over 18 centuries before, enthroned by the Eternal Power, (according to the words of Gabriel) in his father David's seat. And instead of a vile clamor for his crucifixion, in the very place where he was condemned and put to death, songs of thanksgiving and praise, ascending in immortal strains to the Deity, from the innumerable multitude of the redeemed.

THEIR PERSONAL REDEMPTION IS COMPLETED

The personal redemption of these 1,000's had been completed before they appeared on Mt. Zion.

They had recently emerged from the dust of death; and had passed through the ordeal of judgment. And being afterwards transformed, and made like to the King of Glory by the quickening energy of his power, they were prepared truthfully to describe themselves in a song which no one could possibly sing who had not been the subject of the like condition.

The song they will sing on Zion is recorded in Rev. 5:9. In this place, it says—

"They sang a new song, saying, Thou art worthy to take the scroll, and to open the seals thereof:

"For thou wast slain; and hast redeemed us for the Deity by thy blood out of every kindred, and tongue, and people, and nation;

"And has made us (the 4 Living Ones full of eyes, and the 24 Elders) for our Deity kings and priests: and we shall reign on the earth."

NO OTHERS CAN SING IT

The angels cannot sing this song. How could they address Jesus, and say to him, "Thou hast redeemed us?" Neither can they sing, that they shall "reign upon the earth," for they assuredly never will.

Nor can any of the worshippers of the Beast sing this song; for they do not belong to the white-robed multitude, whose garments are whitened in the blood of the Lamb. On the contrary, they are those whose names are not written in his scroll of life from the foundation of the world; and are robed in a scarlet-colored vesture, dyed red in the blood of the saints.

None such can "learn that song." They have not been taught it by the Father, Who hath given them over to their strong delusions—

"No man cometh unto me," saith Jesus, "except the Father Who hath sent me draw him; and I will raise him up at the last day.

"It is written in the prophets, And they shall be all taught of the Deity.

"Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:44).

GOD TEACHES THE SONG

These can learn the song, for the Father teaches it to all His true disciples, when He writes His new Name upon them; and they sing it when He plays upon them as His harps.

Now, it is testified—

"The dead know not anything; there is no knowledge in the grave" (Ecc. 9:5, 10).

Whence, then, can the 144,000 harps give forth the melody and sentiment of the song, but from the Eternal Spirit Who "brings all things to their remembrance"? And this He does in writing the Father's Name in their foreheads, after He has developed them corporeally from the dust. He flashes upon them the knowledge of a previous state, together with the knowledge of what shall be hereafter.

Thus they are "taught," and made conscious of a previous existence.

"DEAD KNOW NOT ANYTHING"

But for the operation of the Eternal Spirit in writing His Name upon their new cerebral organization, they would have no more consciousness of the past, or of any antecedents therein, than Adam when he first opened his eyes upon the light. Unless the Spirit impress upon them the knowledge, they would be conscious only of what present sensation could impart—of this, and no more.

Take, for example, a man, and call him Paul. Let him be the same Paul of whom we read in the Acts. Let him die, and become what he is (if we may say "he is," of one who has no existence). Of what was once called Paul, there remains a few pounds of dust.

And this is all that remains of the 144,000, not at present alive upon the earth. Hence, individually or personally they are all nonentities.

"DUST CANNOT PRAISE GOD"

Dust, though once a component of intelligent beings, retains no knowledge (Psa. 30:9):

"Can the dust praise Thee? Can it declare Thy truth?"

There is no profit in dust for praise or truth, apart from the operation of the Eternal Spirit. It retains no trace of former personal identity.

From the few pounds of dust left to Paul the Creator could form a lion. When He had given the creature life, would it have the consciousness of the apostle? Would it be able to sing the song of redemption? If personal identity resided in the dust as dust, it might, but the supposition is absurd.

Of men, it is said—

"The Deity remembereth that they are but flesh, a wind that passeth away, and COMETH NOT AGAIN."

Where is the personal identity when flesh has thus passed away? All personality is dissolved.

MAN'S THEORY: IMMORTAL SOUL

The mere natural man perceives the difficulty; and has therefore invented the clumsy theory of inherent immortality for the perpetuation of personal identity in a future state. He differs from the Spirit and believes that the dead know more than the living; and that they are now singing the song of redemption before the throne!

But the Scripture shows clearly that man has no immortal consciousness; and that if he do not understand the truth, he is as the beasts that perish (Psa. 49:12, 20).

What provision, then, has been provided by the Creator for the reproduction of the non-existent Paul and his companions in nothingness? The creation of 144,000 (not less, but numberless more) living bodies from the dust; and stamping upon their foreheads, as with a seal, what is already on record, not in the memory of disembodied souls, but in the mind of the Eternal Father.

GOD'S METHOD: "WRITTEN IN FOREHEAD"

This is where the personal consciousness of the past comes from, the Father's Name written in the forehead, not with ink, but with the Spirit of the living God in fleshy tables of the heart (2 Cor. 3:3).

So that whosoever is so written upon after creation from dust, is, in the creative operation, taught to sing the song of redemption by inspiration.

The apostles who listened to the discourses of Jesus remembered little, and understood less; but the Eternal Spirit, who discoursed through Jesus, remedied this defect by afterwards bringing all things to their remembrance, opening their understanding and guiding them into all the Truth (Luke 24:45; John 14:26; 16:13).

THE SPIRIT TAUGHT THEM "ALL TRUTH"

In this operation, their consciousness of what Jesus really taught was stamped or written upon the fleshy tablets of their hearts. What they had forgotten and did not understand, was not lost. It was retained in the Spirit's, in the Father's, Own mind, Who afterwards photographed in their foreheads what He had said.

Suppose the apostles had all died with Jesus, and, like him, while dead, came to know nothing; and suppose after being dead, they were brought to life on the third day, where was their remembrance of all things to come from? When people fall into a trance they forget everything, even the letters of the alphabet; and have to recover knowledge by the slow process of ordinary tuition.

How total and complete, then, must be the oblivion of death; and how impossible the consciousness of the past, unless He Who restores to life, also restamp or rewrite the "New Man," or "New Creature," formed by the Word in the old body of the present state, upon the new body of the future.

And this He does; not by causing the newly created being to pass through the experience of the past again; but by an instantaneous transfer of what exists in His Own mind to theirs. 1800 years ago the Father-Spirit said—

"I am the Way, the Truth, the Resurrection, and the Life."

THE TRUTH IN A MAN IS CHRIST IN HIM

He affirms this of Himself. The Truth in a man by faith, is Christ in him. When the man dies, the Truth and its personal development remain with the Father, while the man, as flesh is (James 4:14)—

"A wind that passeth away, and cometh not again."

But, though it cometh not again, the Truth in its particular personal identity, whether called by the name Paul, or any other name, does come again. The Father being the Resurrection as well as the Truth, reproduces it in a newly-created body.

In view of the statement affirmed by John the Baptizer, it is immaterial whether that body be made of the dust to which Paul is reduced, or of some other crude matter; for, if of stones the Deity can raise up children to Abraham (Matt. 3:9), it can as easily reproduce Paul from one kind of materials as another. Paul sleeps—

"In God the Father and in the Lord Jesus Christ."

"SLEEPING IN JESUS"

In this sense, he may be said to be "with Christ" even now. He sleeps in Christ the Resurrection—in Christ the Sun of Righteousness. When this Sun shines forth with healing in his beams, Paul and the 144,000 will be the embodied emanations of these beams. They'll be:

"The Kings which (are) risings from a Sun (Rev. 16:12).

They no longer sleep. Every individual is a rising—a reproduction of a former character in a new body; the character, and not the body, constituting the personal identity. The body is of the earth; the writing upon it, from heaven.

In the finishing of this, the body is transfigured in the twinkling of an eye; and from an earthy body, it is changed into the likeness of the Quickening Spirit, by which the redemption celebrated in the song is made complete.

Here is the acquisition of knowledge in the same way as the apostles acquired the power, or faculty, of setting forth the wonderful works of Deity in languages they knew nothing about.

CANNOT REIGN TILL CATHOLIC BEAST DESTROYED

It will be a Pentecostian display of omnipotence—144,000 "firstfruits unto the Deity and the Lamb" newly created from the dust, singing the song of their redemption from the earth. They sing the song thus "learned" before their conflict with the Beast and his Image. This is intimated by the prophetic declaration—

"We shall reign on the earth."

This they cannot do so long as the Beast of the earth is unsubdued. Their reign as "kings and priests" is incompatible with the existence or ascendancy of the Latin Kingdom. If in the song they sing, they said, "We do reign upon the earth," we should know that the scene on Mt. Zion was not Pentecostian, and inaugural; but palm-bearing and victorious.

As conquerors of the nations, they stand upon the crystal-sea before the throne, and sing the song of Moses and the Lamb (Rev. 4:16; 15:2). They will THEN have subdued their enemies.

But on Mt. Zion is their induction into office with right royal solemnity, preparatory to their executing the judgments assigned to the second and third angels, the reaping of the harvest and the treading of the wine-press.

1971 Subscriptions

Canada & U.S. \$3.00

Australia \$2.50

Sterling Countries 1-0-0

Please send to one of the following:—

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Be Kind to the Unthankful

"Blessed be God who comforteth us in all our tribulations . . . For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ"—2 Cor. 1:3-5

By BROTHER ROBERT ROBERTS

These letters of Paul are excellent models. We can never do better writing or speaking than to be *practically* followers of Paul as he was a follower of Christ. How excellent a beginning he makes of this second letter to the Corinthians! After stating whom the letter is from and to whom it is addressed, he salutes them thus:

"Grace be to you, and peace from God our Father, and from the Lord Jesus Christ."

There is great sweetness about that salutation. It is not an empty form of words; it is a *genuine wish on the part of Paul* that grace or favour might rest on those to whom he was writing, and that peace might remain with them; peace from two sources which are yet one: God the Father, the Creator, the Supreme Head of the universe, and the Lord Jesus, who is the appointed channel of His dealings with our fallen race; peace outflowing from them in the tranquilizing influence of Divine favour; a real peace which none can invade, as saith the Scripture,

"When He giveth quietness, who then can make trouble; and when He hideth His face, who shall behold Him, whether it be done against a nation or against a man only?" (Job 34:29)

There was, of course, another element in Paul's good wishes; an unexpressed principle underlying his benediction, which we do well to recognize, expressed in the saying of James,

"FIRST PURE, then peaceable."

His wishes for their peace were based on the fact that they were a community of men and women, walking in obedience to the apostolic commandments—built on the foundation of the apostles and the prophets—*men and women of pure hearts and pure lives*—purity of thought, purity of aspiration; a prevailing purity engendered by the knowledge of God, and faith in His glorious promises and love of the Lord Jesus as the centre of those promises.

Now as believers of the Gospel we occupy a similar position to the Corinthians, and we may venture this morning, as on all mornings on which we assemble round the table, to take to ourselves the peace which Paul desired to rest upon them; and which he would no doubt desire us to have, if he were writing to us. But whilst looking at the sweetness, *let us also look at the purity.*

"Ye are clean (saith Jesus) through the words spoken to you."

But we may know the words and not be clean by them. *If those words fail to produce purity, they fail in their effect*, and that is what we have to consider on a Sunday morning. We come together on such an occasion as sons of God, and we have to be reminded of our position. We do not assemble in the same capacity as when we come together to present the Truth to the hearing of the public. We have no need of argument as to our position in nature, and God's purposed goodness, inasmuch as we all humbly recognize the standard to which we stand related. We believe in the Lord and have submitted to His yoke, and are here while looking at the favour of our position, to realize the duties it brings with it.

We are not called upon to afflict ourselves too much, though *there is less danger of our doing that than of our afflicting ourselves too little*. There is great danger that people may not afflict themselves enough; may not judge themselves sufficiently in the sight of God. Yet let us not run into the excess of depriving ourselves of the *true comfort of our position* as heirs of the grace of life. Some have been unduly weighed to the earth by a sense of their insufficiency, and have failed to be supported by those comforting thoughts that spring from faith in God. Peter says to such:

"Lift up the hands that hang down; strengthen the feeble knees; make straight paths for your feet."

Paul also says:

"Comfort the feeble minded; support the weak."

Let there be comfort where there is purity; repentance and supplication where there is failure. *If there is no purity—if there is disobedience, let there be no comfort*; let there be affliction, and mourning, and weeping, and refusal to lay hold of the joys of the truth until purity comes. As James says,

"Cleanse your hands ye sinners, purify your hearts ye double-minded. Be afflicted and mourn, and weep, and let your laughter be turned to mourning and your joy to heaviness."

But if we have the answer of a good conscience; if we know that we are walking in the way Christ has marked out for us, in the many commandments he has given, entering minutely into all the duties of life—then we may take to ourselves comfort.

There is one commandment I should like to mention—a commandment having relation to many others, and one which Christ repeats several times and in various ways.

"Be kind to the unthankful and the evil."

—and which he also puts into another form:

"Whosoever shall be great among you, let him be your minister even as I came not to be ministered to, but to minister."

And again,

"He that humbleth himself shall be exalted: but whosoever exalteth himself shall be abased."

In this he points to his own example, saying—

"If I, your **Lord**, take such an attitude, much more may ye."

That is a distinct and imperative commandment—*as much so as baptism*: and the reason why it is necessary to emphasize it is, that we are so liable to overlook and act in opposition to it—it goes so much against the grain of the natural man. The commandments not to steal, not to lie, not to commit fornication—are such as a man's own sense of honour would help him to abide by: but *to be kind to the unthankful and the evil is something opposed to all natural feeling*, and contrary to the world's moral philosophy.

There is nothing more usual than to hear persons justifying unkindness on the ground that the object of it is unworthy. Someone is in need: the need is not denied, but it is said that the man is undeserving, and this is accepted as

a reason why assistance should be refused. Someone asks a favour who has proved ungracious in former transactions, and this is made the ground of refusal. Someone is ill, who in health was savourless, useless, and perhaps hurtful; and goodness is denied on this ground. A complaining widow is neglected because she refreshes not the soul.

These things ought not so to be. We are in such matters to act from allegiance to Christ, and not from our own tastes. We are to minister because he has commanded us so to do, and not because it is sweet to do it. It is our discipline, and though oftentimes bitter, sweetness will come even now from being kind to "the unthankful and the evil."

There are some people who do not go anywhere unless they can obtain enjoyment; they have always open mouths in a mental sense. They will go where they can drink. They will go where they can be entertained. They will visit people who are in health and prosperity. They will do kindness to the thankful and the good, invite friends able to invite them again.

There are not many who visit where they can get no gratification beyond that which comes from obeying the commandments of Christ, visit the fatherless and the widow in their affliction. *There are not many who bestow their kindness upon the repulsive.* There not many who call to their feasts the poor, and the halt, and the maimed, and the blind, who can give no recompense; and yet *NONE OTHERS are Christ's true servants.* Jesus says—

"Why call ye me Lord, Lord, and do not the things which I say?"

Let us remember this. It is not sufficient to hear the Truth and like it. There are many who sit and listen with pleasure to the beautiful sentiments of the Gospel, to whom Ezekiel's words apply:

"Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words and do them not."

You will not forget that Jesus likens this class ("who hear these sayings of mine and do them not") to men building their houses on the sand, which when the rains descend, and the floods come, and the winds blow, fall with great ruin (Matt. 7:26). If, therefore, we are to be associated with Jesus, and the glorious band that constitute the Kingdom of God, we must distinguish ourselves by the present and actual performance of His commandments.

Some people are always more or less regretting the dearth of the time in which their lot is cast. They feel like David when he says,

"As the hart panteth for the water brooks, so my soul panteth for Thee. My flesh longs in a dry and thirsty land wherein there are no waters."

This is a natural and legitimate sentiment, but the situation is not purely a misfortune. There is another side to the question. These evil times bring with them our opportunity. If there were no unthankful people, if we were not placed in relation to evil people, and if all things around were spiritually prosperous and refreshing, what opportunity should we have of carrying out the commandments of Christ, which expressly pre-suppose the existence of surrounding evil conditions.

If all were sweet and plentiful, we should be bemoaning ourselves that we had no opportunity of being tried whether we should keep His commandments or not. I have seen this very sentiment in another form: I have heard brethren and sisters who had a strong wish to do something in the service of Christ. I have heard them speak as if at a loss what to do.

If such would just bethink themselves, they would find that this present evil gives the opportunity they profess to desire; and would be enabled to make a very good use of the situation. Out of every evil would come good. They would be very much enabled to endure; for it would fall to them to consider that *all the accepted of God have had to live alone*, as it were.

Take Lot in Sodom; Moses in the unbelieving congregation which fell in the wilderness; the Lord Jesus who, although surrounded by disciples, was, in one sense, called upon in solitude to endure the contradiction of sinners against himself; he was not appreciated even by his friends; they could not rise to his great height. They looked merely on the outward aspect of his mission. The crowds that rushed to see the wonderful works he performed, were attracted by the prospect of temporal benefit. So he poured cold water on their enthusiasm when he said:

"If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple."

He had to go on his solitary way, for the joy set before, enduring the cross. Take that view, and you will be greatly strengthened. Remember that all this submission to evil is but probationary. It is not in human nature to accept it as a finality. Without some assurance of the comfort of God, it would be too much to bear. God does not wish us to bear otherwise than as Jesus bore it, who, for the joy set before him, despised the shame. Therefore we are warranted in looking at the beautiful idea contained in the words:

"Grace be unto you and peace from God the Father and our Lord Jesus Christ."

After which, come those equally beautiful words,

"Blessed be God even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforts us in all our tribulations, that we may be able to comfort them that are in any trouble by the comfort where with we ourselves are comforted by God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

Paul's sufferings were pre-eminently the sufferings of Christ, and the sufferings of the Corinthians were indirectly the sufferings of Christ. Just as Paul was poor and unpopular as the result of the course he pursued, so were they as the result of identifying themselves with him. Therefore they shared the sufferings of Christ, and we have to do likewise. We have to accept unpopularity and the imputation of madness, and many other disagreeables incident to such a position as ours, if we are faithful to the Truth.

But if the sufferings of Christ abounded in the Corinthians, so also did the consolation, What is the consolation of Christ? It is that referred to by Christ himself when he said,

"Blessed are ye that mourn; ye shall be comforted."

It is a future comfort as the subject of a present contemplation. Christ's joy, Christ's consolation is ours, *if Christ's sufferings are ours*; for when the time comes to develop the result of all the sufferings and the trials, he asks his servants to "enter into the joy of their Lord."

"He shall see of the travail of his soul and shall be satisfied."

He shall see a glorious state of things established as the result of his travail, when there shall spring from the earth an immortal generation ascribing their victory over death to him. He will see a very different state of things from that in which he lived when he was the scorn of the Pharisees. All the joy and riches, the life and the honour of the earth will be his; and when that comes to pass the sufferings that God appointed for him will be looked back to as the means of bringing it all about.

And we shall have a share in the glory if we fellowship the sufferings of Christ now. The cross now; the crown then. We must make up our minds to the things that are required; we must make up our minds to the self-denial. *We must make up our minds to forego many things that are in themselves legitimate, but hindrances in the race.* We must lay aside EVERY weight; giving all diligence to make our calling and election sure.

Young women called to the race will refrain from ornamental trifling, and consecrate the hours thus wasted in the production of mere trinkets to "redeeming the time," knowing that the days are evil. They will rather turn Dorcases, spending their leisure time in making clothing for the poor, or some other work of goodness.

Men of high calling will leave the engrossments of merely literary or scientific or any other kind of life apart from the Gospel, which, though interesting in some respects, have a tendency to take up all the time and absorb all the mind, and which when life is gone, are *worth nothing at all*. There will be plenty of time for intellectual sweets, when we have attained to life eternal. To gain this, we have now to neglect many other things.

We have to choose the disagreeable. We are not fools in doing so. A man will always choose the disagreeable if he sees something good at the end; a man will go down into a mine and endure darkness, and fatigue, and danger, if

he thinks it will enrich him for the rest of his life. And a person who sees in his mind's eye, *JESUS CHRIST, the Future Rider and Possessor of the World*, will be very glad to share in the sufferings of Christ in this present time; knowing that this is exacted as one of the conditions of participating in the glory to be revealed.

There are many ways of sharing in the sufferings of Christ. Let each one choose the way next to him; let it not be slothfully done, for Christ will approve no slothful servant. Let it not be our aim to make and keep ourselves comfortable; but to do his work and help his need. He can be assisted in an abundance of ways. The honour of his name, the interests of his Truth, the well-being of his people, present us many opportunities of writing an account that we shall not be ashamed to confront in the day of reckoning.

While, then, we comfort ourselves, let us be quite sure we are entitled to the comfort by obedience, first, by purity in all things, and second, by seeking out and performing the Master's will in all things, and occupying ourselves in the execution of it.

And let us make up our minds that this will not always be necessarily agreeable. Sometimes it will be exceedingly otherwise; occasionally there will be a little uprush of the true nectar of heaven from the bottom of the spring around which we are working, but at most times it will be hard, trying, and toilsome work.

Then we are not to lose confidence because we sometimes lack joy. The Truth is calculated to impart joy, but the absence of joy is no necessary indication of the absence of favour in His sight; for if we take David and Jesus, we find them both overborne with suffering. Take the Psalms of David; see how much they have to do with sleepless pillows, and Christ himself was a man of sorrows and acquainted with grief.

Therefore we must not conclude that, because we do not see the sun all the time, God is not smiling upon us. We may do well and suffer. The principle remains good:

"If thou doest well, shalt thou not be accepted?"

That was said to Cain, and is said to every servant of Christ.

"But if thou doest not well, sin lieth at the door."

Gladness in that case is of no use; the gladness of the transgressor will turn to weeping, and wailing, and gnashing of teeth in the day of Christ's glory.

Next month, God willing, we plan to begin "A Second Voyage to Australia," a beautiful story which ends in tragedy for the Brotherhood, but merciful rest and peace for an aged and sorely buffeted toiler.

THOUGHTS FOR TODAY

Stairs

"The law of his God is in his heart: none of his goings shall slide"—Psalm 37:31

We could never begin to estimate the number of stairs we have climbed in our life, hundreds upon hundreds; at home, school, work or at the store, we ascend from one level to another, seldom thinking of the energy expended in so doing.

Life in the Truth is a staircase to eternal life, and it depends on how much energy we use to ascend to a high level of spiritual thought and action.

Some of our spiritual steps are higher than others, or so they seem, but none of them are insurmountable. While some may appear too steep or unattainable, we have the assurance we are not tried above what we are able to bear.

If we are faced with a difficult step, one that we feel is much too hard, then it is us—we ourselves—that create the problem. In effect, our stature in the Lord falls short. The steps of the true way are just, and it is our own fault if we have not grown sufficiently.

Through the grace of God, we have (and do) receive help. There are banisters or stair-rails by which we can pull ourselves up if we have the desire.

On various stairways we see signs requesting that people "use the handrails," and some who fail to heed the instruction trip and fall, causing themselves injury.

The spiritual stairway is very similar. The instructions are contained in the Word of God which in effect is our handrail, and it depends entirely on ourselves how wisely and fully we use this necessary help.

Let none of us deceive himself. All of us have tripped in the past; all of us do trip, for we have all fallen and "come short of the high calling"—the reason being because we felt we could find some better way. Our independence was strong, or rather self-dependence, and the inevitable happens and we fall back.

Our flight of stairs is long—a lifetime long—one which is never completed until immortality is received. This is the highest level of the building, the level the "few" attain.

As Jacob's ladder stretched forward from his time to the time of glory, so the steps of Ezekiel's great prophetic Temple will speak of the past.

The 7 steps of Ezek. 40:22-26, and the 8 steps of v. 34, can be likened to the 7000 years, culminating in the 8th and last step which is entrance into the endless age of perfection, that illustrious time when the Kingdom is given up to the Father-Creator.

There are many things we can mentally recall the next time we climb a flight of stairs and in this way we can test our knowledge and refresh our memory on the things of the Spirit. Naming the books of the Old or New Testaments, recalling the 9 fruits of the Spirit or the 10 commandments given to Moses; the names of the apostles, the armor of God.

If, while trying to recall, we forget one section, perhaps it will serve as a reminder that unless we keep the commandments given to us we will never succeed in reaching the top of the spiritual staircase.

The top is very near; events in the world herald the return of our Master and Judge. Therefore let us strengthen the weak points and hold fast that we may enter over the threshold of the Kingdom of God. —J.J.

Of Whom the World Was Not Worthy

"Out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens . . . others were tortured, not accepting deliverance."

HEBREWS CHAPTER 11, VERSES 32 to 40

IN these last 9 verses of Heb. 11 we are introduced to that "Great cloud of witnesses" (12:1)—those who in ages past witnessed to the eternal truths which they believed, and were martyrs of the God they served.

As this chapter of Hebrews is written in a roughly historical sequence (beginning with Abel—v. 4), we should expect most of the particulars in these last few verses to belong to the later history of the faithful. Most of the characters here belong to the time of Israel's judges and kings.

Paul's remembrances of these men and women remind us of that grand introduction to the letter as a whole—

"God Who at sundry times and in diverse manners spoke in times past . . . hath in these last days spoken to us by a Son . . ."

God had revealed Himself and His will in Old Testament times—through such men of faith. Their deliveries and their victories were certainly real and authentic, but behind the reality was in each case the **typical lesson**.

God was speaking of His salvation in every age; and the minor, temporary victories of the past were only the token of His great victory in Christ—

"Be not afraid, I have overcome the world."

These typical themes are evident in the lives of every man and woman of this chapter.

These men were men of ACTION because they were men of FAITH.

Faith is not, as the churches teach, a lazy, mindless, credulous, workless belief (which is no belief at all). Faith is a powerful, living conviction based on fact and truth and knowledge, that dominates life—a quality of being controlling all:

"I can do ALL THINGS through Christ who strengthened me!" (Phil. 4:13).

This is the power of God—"the exceeding greatness of His power to usward who believe"— **available to each of us** through prayer and study. This is the power (**dynamis**—compare our words "dynamic," "dynamite") that carried Christ through the last dreadful, pain-racked hours as he faced death—the same power of faith that he still possessed even after the Holy Spirit was withdrawn.

One more point before we consider these verses in particular: We speak often of the supposed conflict between faith and works.

In protest, perhaps, against the doctrine of justification by works alone (which the Jews slavishly followed), we may swing the pendulum too far to the other extreme. We are not accounted righteous by works alone, but neither are we accounted righteous by faith alone, unless we understand what is the depth of that faith, that it is a FAITH IN ACTION—a faith shown by continuing in well-doing.

This is the only "faith" which God will recognize. An illustration of this principle is in v. 17— where we are told that—

"By faith Abraham, when he was tried, offered Isaac."

But we must see the whole picture—which is more perfectly presented by James—

"Faith without works is DEAD. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James 2:12-21).

In every instance, the men of faith were tried and chastened; and they showed their faith by their actions. Paul is telling us to do likewise.

NOW to turn our attention to the verses at hand: We have here 2 main classes of faith, related to one another, but showing different aspects.

In vs. 32-34 we see the victories of faith in action—against the world; men of God triumph over outside forces, and the armies of aliens. But in vs. 35-38 we see the victories of faith in action—against sufferings, against oneself, against temptations from within.

V. 32: "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah: of David also, and Samuel, and of the prophets."

"Gideon, Barak, Samson, Jephthah"—all 4 of these judges saved Israel from foreign enemies, in circumstances requiring faith in God's promises to them. All 4 saved Israel in extraordinary ways: Remember Gideon's "army" of only 300, and Samson's "jawbone of an ass," as well as the tent-peg of Jael.

Such incidents illustrate that God can save by few or many, and by very insignificant means if He so chooses. This He does so that man may not glory in himself—but rather in the Father.

And the lesson to us is that we may similarly find the weapons of faith, and fight God's battles, in some minor way which the proud mind of the flesh would not ever suggest. Let us "humble ourselves under the mighty hand of God."

* * *

V. 33: "Who through faith subdued kingdoms, wrought righteousness."

What seems here to be a feeble, general kind of statement takes on new meaning when we see other translations: "Who performed acts of righteousness." Paul is referring to the faithful judges and kings who made the right decisions in the cases brought to their attention. Isaiah criticizes the unjust judges of his day—

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well;

"Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isa. 1:16-17).

And Samuel gives us the perfect example (1 Sam. 12)—

"Behold, here I am: witness against me before the Lord, and before His anointed.

"Whose ox have I taken? Or whose ass have I taken? Or whom have I defrauded? Whom have I oppressed?

"Or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

"And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand" (vs. 3-4).

Let us remember that the elected leaders of our ecclesias stand in approximately the same position as did the judges of Israel. Their decisions affect all the brethren, and they bear a special responsibility to them and to God.

* * *

"Obtained promises."

These men of faith all obtained the fulfillment of certain promises during their lifetimes. But these small promises, which they could enjoy as realities then, only pointed forward to the promise—which has not yet been fulfilled.

(In the same manner, Paul refers in ch. 4 to Caleb and Joshua who entered the land of promises—while yet there still remains the great "eternal rest" of the Kingdom. And Paul speaks of Noah—who became an "heir," even though he has not yet inherited his reward.) More on this in v. 39.

* * *

"Stopped the mouths of lions."

Three well-known instances come quickly to mind: Samson and David (who slew lions), and Daniel (whom the lions could not harm). A 4th man of faith was the mighty man Benaiah, "who went down and slew a lion in the midst of a pit in time of snow."

The Scriptures tell only of these 4 instances of lions being subdued or slain. Why 4? If we remember that lions symbolize the Gentile nations (as seen in Ezek., Dan., and Rev.), then we have here a picture of the 4 world empires together, to be tamed and subjected by Christ and the saints; when—as Isaiah says (11:6-7)—

"The lion shall eat straw like the ox."

* * *

V. 34: *"Quenched the violence of fire, escaped the edge of the sword."*

These first 2 phases also refer to Daniel's time (2:13, ch. 3), as well as to countless men of other times (some written in Scripture, and others written only in the Lamb's Book of Life).

* * *

"Out of weakness were made strong."

This brings 2 incidents to mind: first, Samson, whose strength returned to him while in Philistine chains, pulling down the temple of Dagon— and "destroying more by his death than by his life" (Judg. 16:28-30)—a remarkable picture of Christ's sacrifice.

And secondly, Hezekiah—the righteous king—who was sick unto death, yet was revived through prayer and faith, and went up to the Lord's house the third day—2 Kings 20:8 (another foreshadowing of Christ's death and resurrection).

Let us remember that in time of weakness we may nevertheless be strong in faith to perform God's will—

"My strength is sufficient for thee, for my strength is made perfect in weakness."

* * *

V. 35: *"Women received their dead raised to life again."*

Literally: "Women received their dead by a resurrection." This translation is preferable—for it helps to show the intended contrast to "the better resurrection" (also mentioned in this verse). Paul is referring to the miracles performed by Elijah (1 Kings 17:22) and Elisha (2 Kings 4:36).

* * *

"And others were tortured."

Rather: "But others were tortured"—"but" is the better word, as we have here a contrast. Here begins the victories of faith in suffering. ("Tortured" is **tympanizo**, from **tympanum**, "drum." The sufferer was stretched out upon an instrument like drumhead, and beaten to death with sticks and rods.)

The remainder of Paul's references here are to incidents in which the natural mind would be hard-put to find a victory of any sort—

"For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter" (Rom. 8:36).

The outworkings of faith **may** bring present good—but faith will also bring trials and tribulations, as God works to chasten His children. This preparation has its necessary part in God's overall scheme, as Paul shows in ch. 12—

"Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children,

'My son, despite not thou the chastening of the Lord, nor faint when thou art rebuked of Him: For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.'

"If ye endure chastening, God dealeth with you as with Sons; for what son is he whom the father chasteneth not? . . .

"Now no chastening seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (vs. 4-11).

The Jewish Christians faced trials at the hands of their natural brethren because they chose to remain separate from the institutions and traditions of the Mosaic Law, as a system ready to vanish away (8:13).

This is the same situation which we must face—alienation and disfavor from the world. Let us accept it as Paul would have us do—

"Trust in the Lord with all thine heart; and lean not on thine own understanding.

"In ALL thy ways acknowledge Him, and He shall direct thy paths,"

* * *

"That they might obtain a better resurrection."

Women of faith received their children raised to life, but this was only a resurrection to a continuation of mortal life. That for which these "others" hoped was an awakening to life eternal—truly a "better resurrection."

Possibly there is also this thought: those who were cruelly tortured had only to forsake their faith in order to escape death. This would have been a "resurrection" of sorts, for they would have received back their lives which had been, almost forfeited. But such a renunciation would mean loss of that "better resurrection" to immortality.

V. 36: *"And others had trial of cruel mockings and scourgings."*

As Peter exhorts the brethren to do (1 Pet. 2:21-23)—

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

"Who did no sin, neither was guile found in his mouth:

"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously."

* * *

"Yea, moreover, of bonds and imprisonment."

Joseph in Egypt (Gen. 39:20), and Jeremiah—the hated prophet—put in stocks and lowered into the miry pit (Jer. 38:6). In such trials these men rejoiced, even as Paul sang hymns of praise from his dungeon cell.

* * *

V. 37: *"They were stoned."*

In Old Testament times, we have Naboth—ordered to be stoned by the wicked Jezebel so that his rightful property might be stolen (1 Kings 21:7-10). And (by tradition) we have Jeremiah, stoned to death in Egypt (where he was carried against his will). Not to mention Paul himself—who was stoned and left for dead.

* * *

"They were sawn asunder."

All ancient sources attribute this to Isaiah—in such a manner slain during the reign of Manasseh, "who shed much innocent blood."

* * *

"They were tempted."

How does this fit in with the sufferings listed here? (Temptation is the common lot of all—and therefore not necessarily a special affliction.)

Paul must be speaking of the temptations of the faithful to give up their beliefs in the face of great trials. Again—to put this letter to the Hebrews in its proper perspective—we must realize that Paul was writing to Jewish Christians, who were being persecuted by their nation (maybe even by their families) because of their strange new ideas.

How easy it would have been to give in, and to forsake the assembly of the saints!

* * *

"They wandered about in sheepskins and goatskins."

The rough, coarse garments of the prophets—especially of Elijah (1 Kings 19:10,13; 2 Kings 1:8) and his counterpart in Paul's time, John the Baptist (Matt. 3:4).

Can we not imagine such men as these? Hardened by long years of wandering and privation—roughly clothed in the skins of the poor—standing steadfast against the wind and the rain (just as they stand before their enemies' taunts).

Men made perfect and whole by their experiences, by the trials of their faith—

"What went ye out into the wilderness to see? A reed shaken with the wind?"

"But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses.

"But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet" (Matt. 11:7-9).

Were such men as these too stern? Too narrow-minded? too devoted to an ideal? Were these men not quite "liberal" enough, or easy-going enough, to suit our fancy?

Let us look at such men, look deeply into their eyes—let us try to get a glimpse of that animating, invigorating, driving force, that tremendous, Word-begotten FAITH that lifted them out of their present situations and into that glorious future of promise.

V. 38: "*Of whom the world was not worthy.*"

The proud and vain and foolish world scorned these men as of no consequence—"despised and rejected, men of sorrow, and acquainted with grief."

But the world's opinion was the exact opposite of God's. Those whom they considered unworthy of their notice were, in reality, too good for them.

Let us notice this: The separations forced upon the faithful—even their trials—were from God. GOD SEPARATED THEM. This separation (that we, in our shortsightedness, sometimes resent) is a privilege. It is a supreme privilege that we are not counted in the company of the world.

* * *

"They wandered in deserts, and in mountains."

How Jesus must have loved the mountains! Often did he spend the entire night in prayer upon the hills of the Promised Land! We remember how Abraham chose the hills and waste places of Palestine, rather than the fruitful plain of Sodom—

"I will go about the city in the streets, and in the broad ways I will seek him whom my soul loveth:

"I sought him, but I found him not" (Song 3:2).

Christ cannot be found in the cities of sin, nor in the "broad ways" of the earth. He is found instead on the lonely paths, in the wilderness, in the mountains, the paths frequented by such men as Abraham and Moses and David. Christ is found in such places, where the noise of man is quieted, and the still small voice of God may be heard.

Whenever our Savior had something special to reveal to his disciples, he carried them out into the mountains.

Let us follow Christ into these same localities—the "mountains of separation." Let us leave the "city" behind us. Let us "go forth unto him without the camp." Let us give ourselves a chance to listen, and Christ will speak to us also.

* * *

"In dens & caves of the earth."

Palestine, from its hilly character, abounds in caves—to which the persecuted saints were to flee—

"When ye therefore shall see the abomination of desolation stand in the holy place . . ." —the very Roman legions about to encompass Jerusalem at this time (64 AD)—

". . . then let them which be in Judea flee into the mountains" (Matt. 24:15-16).

"O my dove," says the Savior (Song 2:14)—

"Thou art in the clefts of the rock, in the secret places."

But here, even in immediate danger, the men of faith may feel secure—

"Our life is hid with Christ."

What shall we add, then, to Paul's account? "What shall we say more?" It is an evident fact: **faith demands unyielding dedication to the Truth**—as well as a careful study of these very Scriptures.

Are we the models of steadfast faith that these men were? If not, the reason is this: We never fully INTENDED to be. If the task were pleasurable, we should find the time.

Our trouble is that the world is too much with us. We allow our minds to be saturated by the flood of entertaining matters that surges around us, and this blunts the appeal of spiritual things—they become hazy, distant, and difficult to make real in our minds.

Whatever justification or excuse may be pleaded for having radio, television, worldly magazines, fashionable dress, the fact remains that these things blunt our spiritual senses, use up our time, and are hindrances in the race for life. They belong to the "every weight" that we should lay aside in the race (12:1). Yes, it is still possible to live without these things, even in 1970!

* * *

V. 39: "And these all, having obtained a good report through faith, received not the promise."

Abraham, to whom the promise was made, did not receive the fulfillment of the promise, Acts 7:5—

"And He gave him none inheritance in it, no, not so much as to set his foot on:

"Yet He promised that He WOULD give it to him for a possession, and to his seed after him, when as yet he had no child."

Abraham was one of the men of faith who wandered upon the mountains, who "looked for a city" (v. 10). Abraham believed in the resurrection—as he showed in offering his son Isaac (Gen. 22: 8-14)—

"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:19).

As he told his son, "God will provide the sacrifice." Abraham saw the day of Christ (John 8:56), the "Lamb of God to take away the sin of the world" (John 1:29). But he knew that he would not benefit from this, until after his death. He received not the promise in this life—but he fully expected to do so in the future (just as we do.)

* * *

V. 40: "God having provided some better thing for us."

"God having provided" is translated "God having foreseen" in the Diaglott. These 2 phrases, "God provides" and "God sees," are again companion thoughts in Gen. 22. This account, of the offering of Isaac, should be carefully studied in its context and its typical lessons. It is a beautiful portrayal (in shadow) of God's offering of His only-begotten Son. Abraham tells his son—

"Yahweh will provide Himself a Lamb."

—as he contemplates the sacrifice of Isaac's antitype—the true seed Christ. As a memorial. the place of the altar is named "Yahweh-Jireh" ("It—Christ—shall be seen"). The Septuagint of Gen. 22:16 is quoted by Paul in Rom. 8:32—

"He that spared not His Own Son, but delivered him up for us all."

The perfect sacrifice of the Father's only Son is the "better thing" which God has provided for our salvation. It is better than the sacrifices of the Law (10:4, 14).

The justification which Christ brought by his death and resurrection leads to the "better resurrection" and the inheritance of the promise—both for Paul's men of faith and for us.

And the inheritance is the land of Promise in its glorified millennial state, better than its imperfect past condition—when it could be inherited only for a brief span of mortal life.

* * *

"That they without us should not be made perfect."

"Apart from us" (Diag.). All are justified by the blood of the Lamb. Christ's sacrifice atoned for "past sins"—as well as those which followed after (Rom. 3:25-26; Heb. 9:15; Acts 13:39).

This verse also refutes the idea that the righteous are now enjoying their reward. All the faithful—past and present will be made perfect and will inherit the promises AT THE SAME TIME (the resurrection and judgment).

But notwithstanding the promise to the saints of being made perfect, they have, while in the flesh, continual experience of imperfection. We must be perfect in conscience before God, even though we are imperfect in nature.

That which is perfect is not yet come, but we wait for it.

When Christ returns and this transformation is completed, then his prayer will have been answered—

"I in them, and Thou in me, that they may be made perfect in one. And that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me" (John 17:23).

— G. B.

Prepare Your Brethren

"And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might: neither after him arose there any like him."

SECOND KINGS CHAPTERS 22 and 23

JOSIAH was one of the best kings of Judah. He ranks with David and Hezekiah as the 3 outstanding kings that ruled God's kingdom in the past.

(Jotham, a strange, shadowy figure of whom we are told so little, could perhaps be considered a 4th in this distinguished group. He reigned 16 years. He is spoken of highly, and nothing adverse is recorded against him. But the record is so brief).

**HISTORICAL POSITION OF JOSIAH: LAST GOOD KING
UNITED KINGDOM**

SAUL
DAVID
SOLOMON

JUDAH	ISRAEL
Rehoboam	Jeroboam
Abijam	
Asa	Nadab
	Baasha
	Elah
	Zimri
	Omri
	Ahab
Jehoshaphat	
Ahaziah	
Jehoram	Jehoram (Joram)
Ahaziah	
(Athaliah)	Jehu
Joash (Jehoash)	Jehoahaz
Amaziah	Jehoash (Joash)
Uzziah (Azariah)	Jeroboam II
Jotham	Zechariah
	Shallum
Ahaz	Menahem
	Pekahiah
	Pekah
	Hoshea
Hezekiah	
Manasseh	
Amon	
JOSIAH	
Jehoahaz	
Jehoiakim	
Jehoiachin	
Zedekiah	

All 3 are in many ways types of the great king to come. Josiah was an especial type of Christ in that his name and work were recorded in prophecy long before his birth. In this respect he resembles Cyrus—the only other case where one was so prophesied of. Cyrus, too, in his destruction of Babylon, and freeing the Jews, and proclaiming their return to their land to rebuild their city and temple, was a striking type of Christ.

In some respects Josiah was unique among the kings. In 2 Kings 23:25, it is recorded--

"Like unto him there was no king before him, that turned to the Lord with all his heart, and with all his soul and with all his might, according to all the Law of Moses, neither after him arose there any like him."

Nothing adverse is recorded against him, except it may be the strange incident which led to his death.

* * *

Josiah was the last good king of Judah. After him events rapidly closed in for the final destruction. Three of his sons, and 1 grandson, all evil, reigned after him. Here, unhappily, is an indication of weakness, for the promise was—

"Train up a child in the way he should go, and when he is old he will not depart from it."

Josiah was the grandson of the wicked king Manasseh, and came to the throne at the death of Amon, around 640 BC—about 35 years before Nebuchadnezzar first came against Jerusalem, and about 55 years before the final destruction of the city.

Jeremiah was born about the same time as Josiah, and began to prophesy in the 13th year of Josiah's reign. Beside Jeremiah, Zephaniah also prophesied in the reign of Josiah.

Josiah's father was Amon who was wicked like his father Manasseh, and who reigned but 2 years before being assassinated by his own servants.

Josiah was 8 years old when his father was killed and the people of Judah made him king. At 8 years old he would necessarily be under the guidance of someone in the conduct of the kingdom, but we are not told who it was. We are told that his mother's name was Jedidah, and doubtless she would be a great influence in shaping his character. It would be providential that the wicked influence of his father would be removed. Perhaps, as in the case of Joash, the High Priest guided the affairs of the kingdom until Josiah grew up.

The 31 year reign of Josiah was a final period of good and blessing before the destruction of the kingdom. It was an opportunity for all Judah to learn and experience the way of righteousness and truth. But this godly period died with Josiah himself. It was enforced from above, but was not deep in the hearts of the people.

The record of Josiah's reign is a little fuller in Chronicles than in Kings. There we are told that in the 8th year of his reign, while he was yet young, he began to seek after the God of David. This would be when he was 16.

The old sometimes turn to God through disappointment, or bitter experience, or disillusionment with the ways of the world, but it is very beautiful when the young turn spontaneously to God at the beginning of life's freshness and strength—

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them" (Ecc. 12:1).

There is not much love manifested in giving God the worn-out days toward life's end.

At 16 he dedicated himself to the service of God. At 20, in the 12th year of his reign, we read in Chronicles that he was ready to begin the great work of cleansing Judah and Jerusalem from all idolatry, and establishing the true worship of God throughout the land.

This was a tremendous undertaking. Seventy years had now passed since the death of Hezekiah. Manasseh had spent most of his long reign in filling the land with idolatrous images and practices—

"Manasseh made Judah and the inhabitants of Jerusalem to err, to do worse than the heathen whom the Lord had destroyed before the children of Israel."

At the end of his life, after being severely punished, Manasseh turned to God and endeavored to restore His worship in Judah, but all the symbols of idolatry were apparently permitted to remain, except in the city of Jerusalem.

At his death, his son Amon immediately restored all the evil customs, using the places and images his father had earlier made in his wickedness.

From Josiah's 12th to 18th years—6 to 7 years—was taken in cleansing the land. 2 Chr. 34:4 records that—

"They broke down the altars of Baalim in his presence."

Josiah personally supervised the cleansing work. He himself went systematically all over the land.

The record in Kings describes the finding of the book of the Law, in the 18th year of Josiah, before recording the cleansing of the land and the destroying of the idols, but Chronicles, more in orderly detail, says he began the cleansing in his 12th year and found the book in his 18th, so the cleansing appears to have occurred principally in the 6 to 7 years preceding the discovery of the book, after which—still in his 18th year—they had the great Passover.

We will follow the order of the record as it occurs in Kings 22. Here no details of his reign are given until v. 3 tells us that in the 18th year of his reign he sent Shaphan the scribe to the High Priest Hilkiah. The term "scribe" in this case would indicate the chief personal officer and representative of the king.

He was sent to convey to Hilkiah all the money the Levites had gathered from all Israel—not only Judah, but in all the territory of the former kingdom of Israel. This would be a further indication that the cleansing of the whole land—both Judah and Israel (though recorded later in Kings) had already been done.

Shaphan the scribe was to instruct Hilkiah to use the money to cleanse and repair the Temple of God. The money was given to the overseers of the work, and we read in v. 7—

"Howbeit there was no reckoning made with them of the money that was delivered into their hands, because they dealt faithfully."

This is a very good and pleasing state of affairs. It is like the early days after Pentecost, when no one said the things he possessed were his own. All worked together in mutual trust and faithfulness. Each man's earnest concern was to make sure he GAVE as much as he could, rather than being anxious, like the animal world, to GET all they could.

This was in Josiah's 18th year—the year of the greatest Passover ever held, and it is a pleasing indication that at this time, at least, the service of the people was of the heart. They were stirred up to faithfulness and righteousness, even though all collapsed and the power of wickedness and of the flesh all flooded back in again when Josiah died, 13 years later.

It was during this cleansing and repairing of the Temple that the High Priest Hilkiah found the Book of the Law. It is not likely that this was the original copy that Moses made at the dictation of God, for when Solomon put the ark in the Temple there was nothing in it but the 2 tables of stone. The Book of the Testimony and the Pot of Manna and the Rod of God that budded had been lost or destroyed in the confusion and apostasy of the previous centuries.

The fact that the king was so greatly agitated when Shaphan the scribe read him this Book of the Law would seem to indicate that its message and warning were completely new to them, and that they had no other copies.

There is a Jewish tradition, and it is very much in harmony with the probabilities, that Manasseh and Amon had both endeavored to destroy all the existing copies of the Law. We remember Jehoiakim's reaction to Jeremiah's message from God—he slashed it with a knife & threw it in the fire.

We may wonder, if Josiah had no copies of the Law at all, how and why he did so much toward reestablishing the worship of God from his 8th to 18th year?

But when we look closer into the record we find no reference to any details of the Law or form of worship until after this book is found. It was not till the 18th year of his reign that he set out to cleanse the Temple. And apparently the Passover—the most basic ordinance of the Law, was not kept until the finding of this book. How completely the knowledge of God's revealed Way seems to have been lost!

If it was in his 8th year that he began to seek after the God of David, why was it 10 years before he became acquainted with the Law of Moses? These and other questions naturally present themselves to us.

Josiah, in his seeking, would go to the High Priest, and to the prophets. We know there was Huldah the prophetess, and Zephaniah. And Jeremiah began his ministry in Josiah's 13th year after Josiah dedicated himself, at 16, to seek the service of God. From these he would receive guidance and instruction as God gradually developed him for his work.

Hilkiah the High Priest seems to have been a good man, and worked with Josiah, but the fact that Josiah had to send him to Huldah the prophetess to enquire of the Lord shows that the normal method of enquiring of God through the High Priest by Urim and Thummim was not at that time known.

This book of the Law that was found when they repaired the Temple was doubtless well hidden for safety, sometime during the dark reigns of wickedness of the 2 previous kings, just as the infant Joash was typically hidden in the Temple of God 6 years during the wicked reign of Athaliah—and just as the Word himself is at present hidden in the Tabernacle of God, waiting to be brought forth for both guidance and judgment at the end of man's 6 millenniums of misrule.

As we wonder and meditate about the long period in Josiah's reign before the book of the Word of God was manifested, we begin to see a beautiful fitness in it, both natural and spiritual.

It came at the proper time—the climax of his cleansing labors. The land was so steeped in ignorance and darkness, and so full of the corruption and confusion of idolatry, that it took 6 years of earnest effort by Josiah to destroy all the idolatrous practices and get the people's minds into a condition to receive a message from God.

It was like the ministry of John the Baptist, preparing the land for the revealing and manifesting of the Living Word.

This picture of the conditions in Judah at the time of the beginning of Jeremiah's prophecy adds much light and interest to the early chapters of Jeremiah's book: 2 godly but inexperienced young men, king and prophet, starting out together to turn Judah back to God.

The message God gave Josiah through Huldah when he asked about the book is recorded at the end of 2 Kings 22. He was told that the foretold curses and judgments upon the nation, which had so distressed him when the Law was read to him, would surely be poured out because of the long-accumulated wickedness of the nation, but he was told—like Hezekiah—because of his righteousness, it would not come in his day, but he should be gathered to his grave in peace.

This promise of peace in his day did not lessen Josiah's efforts to develop holiness in the nation, but rather the reverse. He immediately (as we read at the beginning of ch. 23) assembled all the elders of the land of the House of God, and as many as possible of the people, small and great, and personally read to them the words of the Book that had been found, and he caused all the people to enter a solemn covenant to obey the words of the Book.

2 Kings 23:4-20 describes Josiah's activities in destroying the idols of the land. This appears to parallel 2 Chron. 34:3-7, which occur between Josiah's 12th and 18th years.

This section in 2 Kings 23 seems to be a general summing up. The scope of the events it describes seems to be too great for just the brief period within the 18th year itself between the finding of the Law and holding of the Passover (which—in itself—would require considerable preparation and advance notice among the people).

In v. 4 we are told that all things connected with Baal-worship in Jerusalem were taken outside the city and burned in the Kidron valley, and the ashes were **taken to Bethel**.

Bethel was the original center and source of the idolatry that had infected the whole land. It was here that Jeroboam had set up his calves and his rival form of worship to draw his subjects away from the Temple at Jerusalem. The prophecy that was declared to Jeroboam concerning Josiah had to do with Bethel, as we see a little later on in the chapter. Bethel therefore typified all that Josiah was endeavoring to stamp out.

V. 5: "And he put down the idolatrous priests whom the kings of Judah had ordained; them also that burned incense unto Baal, to the sun, to the moon, and to the planets, and the host of heaven."

All these certainly were not left free to operate for 6 years, to the 18th year of his reign.

V. 8. "And he brought all the priests out of the cities of Judah, and defiled the high places."

To prevent the reestablishment of these places or centers of idolatrous worship, his policy was to defile them with men's bones, or to put them to unclean uses as places of refuse—

V. 10: "And he defiled Topheth, which is in the valley of the children of Hinnom."

The valley of Hinnom was the scene of some of the most evil of their practices—the offering of children to the god Molech. This was prominent among Manasseh's abominations. Josiah's action established this region as the refuse dump of the city of Jerusalem and effectively put an end to its former evil uses.

Henceforth the "valley of Hinnom" (Gai Hinnom) was the garbage heap of Jerusalem, and from this comes "Gehenna" as the place of burning and corruption and utter destruction of all that is refuse and rejected.

Jeremiah at the same time prophesied that in the destruction coming upon the city, this valley would be the scene of such carnage and would be so filled with dead bodies that it would be renamed the "Valley of Slaughter."

In all this we see the foreshadowing of the antitypical Josiah who would light the Gehenna fires of the day of judgment and fill the dark places of idolatry with the bodies of their worshippers.

V. 11: "And he took away the horses that the kings of Judah had given to the sun . . . and burned the chariots of the sun with fire."

Here is another aspect of the degraded idolatry of God's people. How pitifully this compares with the glorious mysteries that are wrapped up in the "chariot of the cherubim" and "the chariot of Israel and the horsemen thereof"—God manifested in a pure holy multitude!

In v. 13 we are told that Josiah defiled the high places which Solomon had made for his wives to worship the gods of Sidon, Moab and Ammon.

What a long history of evil influence stemmed from Solomon's unfaithfulness! These high places, known by all to be his, would make more difficult the task of every good king or prophet who would endeavor to draw the people to a clean-cut allegiance to God.

"Solomon, to whom God gave great wisdom, erected them, and no one since has taken them down." Such would be the argument for tolerance and compromise.

V. 15: Here we come to the fulfillment of the remarkable and long-standing prophecy of the man of God who was sent to Bethel to denounce Jeroboam, and who was subsequently killed by the lion. He had said:

"O altar, altar! Thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name;
"And upon thee shall he offer the priests of the high places, and men's bones shall be burnt upon thee"

(1 Kings 13).

That was over 300 years before. It is not revealed whether Josiah was aware of the prophecy, but the time had now come for its fulfillment. At least it was known in Bethel, and doubtless when they knew of the existence of a righteous king in Judah named Josiah they must have watched his activities with great interest.

In his taking the ashes of the images to Bethel, as we saw previously, Josiah must have had a special interest in carrying out his cleansing activities THERE, whether because of the prophecy or simply because it was the center of the false worship.

We note again from this incident that Josiah personally supervised the destroying of these idolatrous things, for he was present himself.

As he turned from the altar of Jeroboam, he noticed there were sepulchres near, and he had the bones taken from them and burned on the altar to pollute it. Then he noticed a special marker on one of the sepulchres, of such a nature as to cause him to ask what it stood for.

It was at this point that the men of the city told him that it was the grave of the prophet who had foretold these very things, so Josiah gave orders that that grave should not be disturbed. So the bones of the 2 prophets were left together in peace.

Josiah went through all Israel doing as he had done at Bethel. Then he returned to Jerusalem.

The next thing that is recorded (v. 21) is the great Passover held in his 18th year, following the finding of the Book of the Law. There is a great sadness about this Passover. Even the eager joyfulness and high resolve of the people is sad, for this was the end for the nation of what was at rare times (and what always could have been) a holy rejoicing in the love and goodness and fellowship of God.

God only wanted them to do what was best and happiest for themselves, as He does for us, but in willful blindness they destroyed their kingdom and brought ages of sorrow and misery upon themselves.

How sad is the picture of mankind! God said of Israel through Jeremiah at this time—

"They have forsaken Me, the Fountain of living waters, and have hewn them out broken cisterns that can hold no water."

From the words of Huldah the prophetess Josiah knew that it could not last. He knew that their long history of disobedience and idolatry had brought the final judgments very near.

Jeremiah's prophecies, now familiar in the land, right from the beginning showed that the end was now inevitable.

But Josiah still did all he possibly could to make this Passover a joyful and acceptable offering of the nation to God. We are told in v. 22—

"Surely there was not holden such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah."

The record in Chronicles is again more detailed. There we are told (2 Chron. 35) of all that Josiah did in his effort to stir up the people and make the occasion memorable. Josiah was now 26 years old, and he was clearly the moving spirit of it all (2 Chron. 35:2)—

"And he set the priests in their charges, and encouraged them to the service of the house of the Lord."

Then he instructed the Levites in their duties. He himself, of his own substance, contributed 30,000 sheep and 3,000 bullocks.

The singers were in their places, the porters waited at every gate, and all the arrangements that David had organized were carried out as well as they could.

The day was so full, and the number of worshipers and offerings so great, that the Levites were sanctified to help with the priest's work. The Levites prepared food for the priests, singers and porters while they worked, for none could leave his work until night came.

"There was no Passover like that kept all the days of the judges and all the days of the kings."

* * *

Josiah's reign lasted 13 more years, but not a word is recorded concerning its events, except the occasion of his death. This Passover was the climax—a final, striking, brilliant, tragic illustration of what might have been. We would be deeply interested in the events of the succeeding 13 years, of Josiah's activities, and of how he felt about the approaching disaster which he knew must come. He knew his effort was hopeless—endeavoring to put spirit and life into a doomed nation, and Jeremiah, working with him, knew the same thing.

But they both knew too that their duty was clear, and their reward was sure if they discharged that duty faithfully, and that (Rom. 8:28)—

"All things—ALL things— work together for good to those that love God and are called according to His purpose."

And they knew too that there was always, and would always be, the small faithful remnant in the land according to the election of grace—the little flock, pitifully insignificant by all human standards, for whom all the aions were made, and for whose sake they must continue to labor to the end.

In Josiah's 31st year, when he was 39, Necho, king of Egypt came through the land to fight against Assyria. He sent ambassadors to Josiah, assuring him that he had no hostile intentions against Judah, but was just passing through.

But Josiah felt called upon to resist the Egyptian army, and in the battle that followed he was mortally wounded, for he had disguised himself and joined personally in the actual battle. We are reminded of his keen personal attention and attendance at all the details of the destruction of the images and idol worship.

What was his motive, and what result did he expect in opposing the great army of Egypt? If he expected a miraculous divine deliverance, why did he not seek divine counsel before acting? Did he feel that faithfulness left him no alternative but to oppose alien trespassers in the spirit of Jonathan, knowing that the Lord could save by many or by few?

Necho claimed to have a direct command from God against Assyria—a claim that could be discounted as a self-interested fabrication, except for the strange comment of the inspired historian in 2 Chron. 35:22—

"But Josiah hearkened not unto the words of Necho **from the mouth of God.**"

Clearly God works His will and manifests His guidance to us in many strange ways and from many directions, and we must therefore be ever alert for lessons of wisdom and warning from unexpected and unlikely sources.

It was fitting and symbolic in the wisdom of God that Josiah should give his life in conflict with his people's enemy—especially the ancient enemy and oppressor, Egypt, the type of darkness and sin. Thus in his death as in his life he was a type of the great king to come. The battle in which he lost his life was in the valley of Megiddo.

2 Chron. 35:25: "And Jeremiah lamented for Josiah, and all the singing men and singing women spoke of Josiah in their lamentations unto this day, and made them an ordinance in Israel."

The extent and intensity of the nation's mourning for this great and beloved king is evidenced" by the fact that this mourning is made the great example and type of the final, latter-day mourning of Israel when they discover that all their woes have stemmed from their blind rejection and destruction of their own God-appointed Savior. Zechariah says (12:11)—

"In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon."

* * *

"And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses; neither after him arose there any like him."

They could have asked for no better leaders, but it did not last. By his royal power he obliterated all traces of idolatry, cleansed the land thoroughly and established the true worship of God.

But true righteousness cannot be legislated. It must be the product of spiritual understanding and love. Anything established by force, or fear, or any other motive, can never last. —G.V.G.

Potential destructive force of atomic weapons grows yr. after yr. as arsenals increase in size & variety, & delivery systems get more sophisticated. Atomic age has given fear a new dimension. (USN 8:10)

US's confused idea that any social revolution is Communist has handed over concept of social revolution to the Communists. (Tm 10:5)

U.S-ISRAEL DRAWING CLOSER

Palestinians seem to have brought US & Israel into closest working relationship in history. US & Israel worked out a coordinated military plan to stop Syrians if their tanks broke thru toward Amman.

Since Jordan civil war, US has showed increasing toughness in Mideast—Israelis are pleased. (Nwk 10:19)

Current World Events Fulfilling Prophecy

"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"—Gen. 6:5

U.S.: REVOLUTIONARY VIOLENCE

US in grip of serious spasm of revolutionary violence. All across US were the twin strains of new terrorism; murderous attacks on police by black extremists and dynamite dialectics of white radicals.

Revolutionary violence — "trashing" buildings and "offing the pig"—gaining acceptance every day. The cold-blooded manner of so many attacks on cops by black and white revolutionaries has added a new dimension of terror to US atmosphere. (Nwk 9:14)

"STREET CHRISTIAN" HIPPIES

Evangelical hippies, or "street Christians" in rapidly increasing numbers are latest incarnation of oldest Christian phenomena: footloose, passionate bearers of the Word, preaching kingdom of heaven among the dispossessed on earth.

They claim to be emulating Christ & disciples, build their lives on Book of Acts, live in common like early Christians. They pray & preach incessantly among drifters, addicts, homosexuals.

Jesus has always been prominent in hippie mythology; ideal of shared life draws much of its inspiration from Bible.

Street Christianity believes Doomsday is around corner, world coming to condition of hopelessness that only God can straighten out.

Their approach is open, joyful, notably lacking in self-righteous stiffness. Their primary concern is not politics but the Gospel. Most are pacifists. (Tm 8:3)

RUSSIA: PRUDENT & DECISIVE

In '65, when US began systematic bombing of N. Vietnam, Moscow set about aiding & arming Hanoi. Three yrs. later, US called off bombing & Russia could claim US had been defeated without a single Soviet soldier having been committed to battle.

That same brand of prudent & calculating caution has been applied to Kremlin's conduct of international relations ever since.

Yet Moscow has never hesitated to move where it had the military muscle to call the shots: Czechoslovakia, Chinese border clashes, & now Egypt. (Nwk 9:28)

ISRAEL THINKS U.S. CAVED IN

The generation running things in Israel believes that all-out war may be its best security measures. Latest hijackings confirmed that view. Most Israelis think US caved in badly to Russians on Mideast cease-fire arrangements. (USN 9:21)

ADS SPREADING DRUG ABUSE?

Growing Govt. concern that ad campaigns for proprietary drugs— sleeping pills, sedatives, stay-awake stimulants & analgesics—may be contributing to alarming spread of drug abuse. (Tm 8:10)

VANDALISM: Major RR Problem

Juvenile vandalism has grown into a serious financial problem for railways, & a menace to lives & safety of people who ride trains. Stoning of trains has reached highly dangerous proportions. Passengers & crewmen are struck frequently by thrown objects: many injured seriously; some killed.

Police are fighting losing battle against vandals. So many cars are being burglarized in Chicago yards that RRs use helicopters to fight the raiders.

Long Island RR is experiencing vandalism on a record scale: 5000 fire extinguishers stolen last yr.—ripped out almost as fast as they could be installed.

In NY, Penn Central is in virtual state of siege, both in its freight yards & along its tracks. Hordes of juveniles almost daily swoop onto rights-of-way, uncouple & stop trains, break open & loot cars.

If freight trains are stored in the yards even for hr. or 2, hordes of young troublemakers are likely to pour in, with wire clippers, pliers, hacksaws, screw drivers, jimmies & auto jacks. The gangs prowl from car to car in search of desirable loot. It's getting worse all the time.

Rail police, trying to chase away trespassers, often find themselves battling scores or even 100s of youngsters. Mobs of youths & their parents have forced police to turn loose prisoners held in squad cars.

Police trying to chase gangs from trains are stoned from all sides—even from roofs of nearby tenements. Police wear riot helmets & masks when patrolling yards & tracks in Bronx at night (USN 7:27)

U.S.: GOVT. IMPOTENCE GROWS

To Europe, US society seems coming apart at seams—a people obsessed with racial conflict, economic strains, Viet war, violent crime, drug addiction, campus riots. They see a failure of national will—a great power losing its nerve.

US political system strikes Europeans as increasingly unworkable. A hostile Congress balks at enacting measures Pres. considers essential to deal with national problems. A few powerful committee chairmen in Congress exercise life-&-death power over legislation.

Europeans see growing mood of desperation in US that could erupt into violence anywhere, any time.

Governmental impotence is inherent in US democracy. Govt. can no longer cope. US system of law & order also strikes Europeans as nearly unworkable. (USN 8:3)

Last week, on 3rd anniversary of '67 war, Israel mood souring into gloom and uncertainty, wondering if they had really won a war, or merely opening skirmish of a war.

"TERROR" DIPLOMACY Growing

Diplomacy by terror: abduction of diplomats. In S. America, US Ambassador to Guatemala was killed trying to escape abduction.

Diplomacy by terror has rung up impressive gains for troublemakers. It's on rise in many parts of world. One form is assassination of police on systematic basis.

In Calcutta, groups of Communist terrorists have been shooting down police in broad daylight. From May to Aug., over dozen killed, scores injured. Airplane hijackings continue. Bombings of embassies, businesses, are frequent. (USN 8:24)

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New crisis grips world. New, dangerous phase of air age, innocent travelers facing threat of being held as hostages—& killed— if demands of radical groups aren't met. (USN 9:21).

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It was political extortion on a grand & unprecedented scale — a gross new horror in a century already horrified by the enormity of its atrocities. (Nwk 9:21).

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Violence — worldwide problem: country after country hit. Assaults on police increasing. Civilian terror has become a tactic of warfare.

Violence becoming increasingly political, more organized, more terroristic, its perpetrators more expert, principally thru Communism & allied underground movements. (USN 9:28).

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250 aircraft seized since skyjacking era began in '61. As Palestinians held their 100's of passengers hostage under threat of murder, they sent shock waves of alarm around world at spreading disease of violence & terror, & its use as a political tactic. That same cancerous disease has been spreading all over the world. (USN 9:28)

WEST Finances RUSSIA BUILDUP

Scores of plants financed by Western capital are going up all over Russia & Europe. Russia dickering with Daimler Benz of W. Germany for construction of biggest heavy truck plant in world (150,000 a yr.).

Other huge capital investments will have to be underwritten by Western govts., which in turn will be increasingly careful not to antagonize Russia lest their investments go down cold-war drain.

Russia will become Continent's dominant military power after US begins to cut back its 300,000-man army in Europe. Economic advances bankrolled by W. European countries will certainly help make Russia a more formidable military power with a more expansionist foreign policy. (Nwk 9:28)

JAP-RUSSIA TRADE UP 4-FOLD

Since '61, Jap trade with Russia quadrupled. Big deals, new prospects, piling up. Jap-Soviet project to exploit Siberian forest resources already in works. Tokyo negotiating to build new port on Soviet Pacific coast, exchange mine equipment for nickel. (USN 10:19)

CARIBBEAN: UNREST GROWING

Caribbean swept by social unrest. Rising unemployment, increasing social problems; forces moving like a mighty avalanche. This avalanche is "Black Power." During last 18 mos., riots or demonstrations have hit one W. Indian land after another.

Like black African, W. Indian is discovering national independence and Black political control haven't brought prosperity.

Most of Caribbean's industries are foreign-controlled. Top jobs are held by whites or a handful of privileged Blacks. (Tm 8:3)

OVER A MILLION RUNAWAYS

Police in Chicago & NY report numbers of warrants issued by parents for the return of runaway children has doubled in 7 yrs. Runaway rate has risen even faster.

Total runaway population well over 1 million. Average runaway in '69 was 16; this yr. he was only 15.

If you're going to live on the street, you have to be willing to do anything: panhandle, steal, take any drug you're offered. What that amounts to is that you have no will at all. (Nwk 10:26)

Russian menace in Mideast is most direct U.S. has faced since Cuban Missile crisis. (Tm 6:15).

Rumania: CHURCH FLOURISHES

State visitors to Rumania find Pres. Ceausescu flanked by bearded dignitaries in sumptuous clerical robes. High-ranking prelates are now elected to the Rumanian National Assembly.

Members of Rumanian Communist Party's Central Committee regularly attend Easter services. Clergy of every denomination receive part of their salaries from the state.

Religious devotion at high tide. In every town & village, citizens can be seen devoutly crossing themselves as they pass churches, all crowded with worshippers.

Govt. spends millions on renovation of 100s of churches. This permissiveness derives from no spiritual conversion on the part of Rumania's Communist rulers but from considerations of national self-interest.

In '48, after Russians brought Communism to power in Rumania, new govt. duly followed Soviet example by clamping down on all religions. Church was outlawed, bishops & most of priests arrested. Many died in prison.

In 2nd spasm of repression in '58-60, 100's of priests, monks & lay members were flung into prison.

Rumania's 20 million are mostly Christians.

The govt's new tolerance of religion extends surprisingly far. Official Communist press, which only lately was ranting against believers, is now under orders to avoid anti-religious propaganda.

Orthodox hierarchy is allowed to publish 9 magazines. Last yr., 100, 000 Bibles were printed by a state press. (Tm 8:10)

COLLEGE PRES.: HOPELESS JOB

Turnover in college presidencies up 80% in 3 yrs. "Administering a college today," says one, "is like playing chess on the open deck of the sinking Titanic."

In many cases deciding factor seems to be concern for safety of selves & families. Homes have been picketed, stoned, threatened with, bombing. Offices frequently broken into & ransacked. Administrators have found it advisable to employ bodyguards.

Dr. Pitzer has announced his resignation at Stanford; he had to call police to his campus 13 times in May. During student demonstrations, his office windows were smashed, his house painted with slogans, himself doused with paint.

Authority of pres. has been so eroded in recent yrs. that it's difficult, sometimes, impossible, for them to exercise effective leadership. (USN 8:3)

TOLL of ORGANIZED U.S. CRIME

Increasingly, trucks loaded with valuable merchandise hijacked in transit. Warehouses, freight yards, docks looted systematically. Now airports are prime targets.

Organized crime has taken over air-freight industry at one of US's largest airports. (USN 9:14)

'PRECIOUS IN HIS SIGHT'

"Precious in His Sight." Pastor of First Baptist Church of Birmingham, Ala., ended his sermon by inviting anyone who wished to join congregation to come forward.

Among those who did was Mrs. Bryant, a Negro, & her 11-yr.-old daughter, Twila. For first time in its 98-yr. history, church was faced with a Black applicant.

Some of congregation wept; others were enraged. "When we saw that poor woman come forward and present herself for membership," one woman later explained, "it just broke our hearts to vote against her, but how could we let the pastor force her on us?"

No blacks have been accepted by any S. Baptist churches in Alabama; none was wanted. S. Baptists draw sharp line, & many who were proud of what church was doing for poor black folks thought that quiet Mrs. Bryant would never try to breach it.

"Just the sight of a black person standing in the back of the church," says one S.S. teacher, "upsets this congregation so much that they can't worship for the rest of the service. We Southern Baptists spend millions on missionaries abroad, yet a Negro woman who lives right across the street isn't welcome."

Meanwhile, young Twila keeps asking her mother why First Baptist hasn't bothered to baptize her yet. She likes the White Sunday School, especially the hymn she learned there—

"Jesus loves the little children, All the children of the world: Red & yellow, black & white, all are precious in his sight." (Nwk 8:10)

CHILI SWINGS TO MARXISM

Long been article of faith in West that a Marxist will never take control of a country in a genuinely free popular election. Last week Allende, an avowed Marxist, won Chilean election. He vowed—

"I'll be first President of first authentically democratic, popular national & revolutionary govt. in Chilean history." (Nwk 9:14).

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Allende—first Marxist-Leninist to win in a free Presidential election in Latin America—said: "We shall overthrow imperialist exploitation, end monopolies, carry out profound agrarian reform, & nationalize banking & credit. Chile will open a path that other peoples of America & the world can follow." (Nwk 9:21)

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Chile taking dramatic turn. Victory of a Marxist Pres. confronts US with disturbing prospect of another Cuba. Allende will put Chile on road to becoming first Communist country in Latin America. (USN 9:21).

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A Catholic priest declared: "There's no incompatibility between being a Catholic & voting for a Marxist." (Tm 9:21).

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Chile: The Expanding Left. Chile's Communist Party is one of largest in Latin America.

Soviet bloc officials & technicians are arriving in Chile. Allende will maintain close relations with Russia, & may ask Moscow for substantial help. In return he may allow them to use port of Valparaiso for Pacific naval operations. (Tm 10:19)

SMOG IS FILLING THE EARTH

World will end with a cough, a wheeze, a mass gasp of emphysema.

Last wk., dirty air smothered cities round earth. Rarely before had our dependence on the fragile biosphere been so dramatically illustrated on a global scale. In US, polluted air hung like a filthy muslin curtain along entire Atlantic Coast, from Boston to Atlanta.

Worst conditions of all were in Japan, where vast economic expansion has outraced country's feeble efforts to control industrial & auto pollution.

Japan had plenty of company—in Australia, Saigon, Rome, Venice, W. Germany, Sweden, Norway, Russia, S. Africa, Chile, Argentina.

The plethora of smog was a harbinger of things to come. The effluence of affluence rapidly making many cities uninhabitable. (Tm 8:10)

GUERRILLAS CAN BAR PEACE

Palestinians getting much arms & money. Bulk of arsenal comes from Russia & China. Biggest source of money: rulers of Mideast oil states. Result: commandos, upward of 30,000 now, able to step up indoctrination & training.

Though they can't make peace or all-out war, they can probably prevent anyone else from making settlement. (USN 9:21)

U.S.: FLIGHT From PURITANISM

Big changes in way Americans decide what's "right" & what's "wrong." Sex restraints down; pornography in open; so's drug-taking. Large sector bent on completing flight from Puritanism that began in '20s.

Marijuana is big business among young; Heroin making addicts of increasing numbers, some 10 to 12 yrs. old. Young idealists are trying to escape real world of race riots & soaring crime.

US—like ancient Rome—in moral decline heading toward downfall. What concerns many is way courts & officials are endorsing shift from conventional morality.

The quick degeneration of idealism into violence & self-indulgence reflects dislocation of many young from their past— & their rebellion against the discipline of reason.

Becoming popular is "situation ethics," which lets each one himself judge each personal act (even murder) in the light of its particular circumstance.

Rioters from the ghetto who destroy property of friend & foe alike are excused on ground they have legitimate grievances. College vandals similarly condoned when they brazenly violate long-established codes of civilized conduct.

Young—& many old—confronted with sense of loneliness in a universe increasingly godless. In absence of ultimate meaning, they're less committed in their relationship to others. (USN 6:29)

FRANCE LEANS Toward RUSSIA

An agreement to "extend & deepen" relations between Paris & Moscow—first such agreement between Russia & a Western state. Said Pompidou, "We want to be friends with Russia, & work with her for peace." (Nwk 10:26).

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French Pres. Pompidou arrived in Moscow last wk. He invited a dozen leading French industrialists to join him in Moscow for a discussion of Franco-Soviet projects. On crucial question of Soviet proposal for a European Security Conference, French leader seemed to lean to Soviet view. (Nwk 10:19)

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Pompidou given a tour of Russia's secret Baikonur space center. US sees proposed Europe conference primarily as a Russian move to squeeze US out of Europe. (Tm 10:19).

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France, as in days of DeGaulle, again asserting independence of US by courting China & Russia. Pompidou had red-carpet Russian tour.

On their side, Russians were up to their game of playing France against W. Germany, trying to divide them with separate offers of political & economic deals.

Irony is that Russians think they're softening up W. Europe while French & Germans think they're softening up Russia. One side must be wrong. (USN 10:26).

Hiroshima: 300,000 STILL SUFFER

Death toll in Hiroshima and Nagasaki was 109,000, with many more injured or burned. 25 yrs. later, Japan can't close book on suffering. Still living are about 320,000 "hibakusha"—literally, survivors who bear scars or other damage from explosion or radiation.

Leukemia among hibakusha is 4 times average. Shortened life expectancy, especially among those who were young at the time.

They find it hard to get or hold jobs; incomes are below average. Marriage is another problem. Many "normal" Japs want nothing to do with survivors or their children.

Only ½ of eligible take the yrly. free medical checkup: they don't want to be known as A-bomb victims, because prejudice & discrimination against them is deep-rooted and widespread. (USN 8:10)

RUSSIA SELLS NUCLEAR PLANTS

Russia beat out Britain & Sweden to build a \$100-million nuclear plant in Finland. Finland plans to buy a 2nd plant from Russia. Greece is weighing a Soviet offer to sell a similar installation. Austria, disappointed at expensive Western bids, is another prospect. (USN 8:3)

WATTS: WORSE THAN BEFORE

Of all racial riot & tumult that racked US in '60s, Watts was most dramatic, bursting upon US & world just 5 yrs. ago.

For awhile, White liberal businessmen flocked in, generously pledging jobs & money. Officialdom, badly shaken, poured in emergency relief, & promised more.

But today, gangs of jobless youths still sit around on curbs & pop pills or plan liquor-store holdups. The ghetto has expanded a few miles in all direction since '65.

It's the same old story. As Blacks get close, Whites move on, their place quickly taken in turn by those Blacks who can afford the move up—Blacks trying to flee farther & farther from the ghetto core with its high crime rates, 10th-rate schools, & squalid streets.

But ghetto core spreads just as inexorably, & to middle-class Black man with a steady job, the race is losing one that never ends. Unemployment among Watts blacks has soared 61% since the riot.

As far as conditions for the ones who need help most, they have worsened. Govt. gave just enough to whet appetites, then there was no more. Schools still bad, housing conditions are no better, & unemployment—not only is that worse, but people who've held steady jobs for 15 yrs. are now out of work.

Bus service as bad as ever, & poor, car-less Blacks are still locked in their ghettos, away from the industries that could employ them.

"Next uprising," they say, "will be organized & it'll make Watts of '65 look like a festival. Next time, Beverly Hills will burn, not Watts. Because these people here are frustrated." (Nwk 8:24)

ITALY IN CHAOS: REDS WAIT

Italy bent for chaos. For the 27th time since WW II, Italy is without a govt. Democratic govt. has worked so poorly during postwar yrs. that in a recent poll, 2/3 said they'd prefer to "temporarily surrender authority to a good strong man."

The rank pollution that fouls Italy's beaches graphically symbolizes the precipitous decline in the quality of Italian life. A prominent political figure says it's "Beginning of end of Italy's First Republic"

Italy's cities fast becoming unlivable. In past decade, average life span in Milan has shrunk 3 yrs. Successive Govts. powerless to deal with social decay: 4,000 bills pending in clogged Parliament. Public transportation breaking down.

Appellate courts are struggling with a 10-yr. backlog. Amnesties for criminals are all that stand between prison system & complete chaos. Italy's bureaucracy has got bigger—but no better.

Ranks of civil service swell 10% every 4 yrs.; payroll 40%. Bureaucrats cost nearly 1/2 national budget.

Designed chiefly as antidote to Fascism, Italy's multiparty political system has disintegrated into a proliferation of factions & personal rivalries. Decisions based on compromises lead to paralysis. Real reforms rarely get past talking stage.

300 million man-hours lost in strikes in '69. Govt. tried to buy labor peace by massive inflationary wage hike of 21 to 33%.

Political establishment must sooner or later come to terms with Italian Communist Party which, with 28% of the vote, is Italy's 2nd most powerful political force. (Nwk 8:10)

VIETNAM: ECONOMIC CHAOS

New danger—economic chaos—threatens to derail US plans to get out of war. Deteriorating economic conditions in S. Vietnam already forcing US to plan on funneling in 100's of millions of \$s in additional aid. Situation could bring fall of Thieu Govt., give Reds new life in campaign to take over country, delay US withdrawal.

Cost of living up 53% in last year. S. Vietnam has world's highest inflation rate. Govt. deep in red. Only 40% of 71 budget will be covered by revenue. (USN 8:17)

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Unchecked inflation has reduced purchasing power in S. Vietnam by 93% in past 28 mos. (Tin 10:12)

USSR-GERMAN Treaty OMINOUS

Treaty of Moscow is nothing less than a peace treaty between Germany & Russia. It recognizes existing post-war boundaries, including Poland's western frontier, & ends German Claims on territory lost in war. It certainly will lead to similar treaties with Poland & Czechs & E. Germany.

W. Europe, which has leaned so heavily in US's direction for 25 yrs., will begin to gradually pull away from US's orbit.

Bonn-Moscow accord in all likelihood will lead to a European security conference, which the Soviets wish to convene to gain full international endorsement of status quo in Europe. (Tm 8:17)

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Far-reaching changes for Europe & its relations with US, now Russia & W. Germany have signed a "renunciation of force" treaty.

Most important development in East-West relations in yrs. Effects will reach far beyond Europe. Could raise all sorts of questions about US commitments, about need for US to defend Europe against a Communist threat, now that old enemies are friends.

W. Germans, for yrs. primarily dependent on US guidance, now going it alone in policy of cultivating Communists.

New "peaceful" atmosphere in Europe increases likelihood of large scale US troop withdrawals—cardinal aim of Moscow policy for yrs. At same time, Russian grip on E. Europe will be strengthened.

Bonn's claims to former German territory—now parts of Poland & Russia—have been scrapped; present borders acknowledged "inviolable." Russia will be able to tap W. Germany's technology to boost its lagging economy.

This is 3rd time in 50 yrs. Germany & Russia have signed a significant bilateral treaty. Previous times produced grim results for rest of world. (USN 8:24).

TERROR BOMBINGS INCREASE

Terror bombings across US. From Jan. '69 to Apr. '70, 4330 bombings, 40 killed, 334 injured, \$23 million damage, 1475 more bombings attempted but failed, 35,000 bombing threats were received. Bombings & bomb threats up 400% in 5 yrs. (USN 8:3)

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