

Price 8d

March 1930

The Berean CHRISTADELPHIAN

A magazine devoted to the exposition and defence of the
Faith once for all delivered to the Saints; and opposed to the
dogmas and reservations of the Papal and Protestant Churches

"The entrance of Thy Word giveth light; it giveth
understanding to the simple"

Edited by W. J. White, B. J. Dowling
and C. F. Ford

Published by W. J. White, 77 Farley Road, Croham Heights, Selsdon,
Surrey to whom all orders and subscriptions should be sent

B. J. Dowling, 5 Florence St., Worcester, Mass., U.S.A.

Subscription ... 8/- per annum, post free

CONTENTS	PAGE
Tyre and the Daughter of Tyre	81
Keeping in Memory (R. Roberts)	85
The Messages to the Seven Churches – VII. ...	89
Editorial	93
The Mountains of the Bible	95
The Captivity	101
The Millennium in Scripture and History –VI. ...	106
Lessons from the Journeyings of the Children of Israel – II ...	108
Signs of the Times	112
Ecclesial News	114

CROSSKEY BROS., PRINTERS, HIGH STREET, LEWISHAM, S. E.

The Berean CHRISTADELPHIAN

A magazine devoted to the exposition and defence of the Faith
once for all delivered to the Saints; and opposed to the dogmas
and reservations of the Papal and Protestant Churches

“The entrance of Thy Word giveth light; it giveth
understanding to the simple”

Edited by W. J. White, B. J. Dowling
and C. F. Ford

Published by
W. J. White, 77 Farley Road, Croham Heights, Selsdon, Surrey

Vol. XVIII No. 3 March 1930

EIGHTPENCE

Tyre and the Daughter of Tyre

By Dr. John Thomas

(In a lengthy article in the “Herald of the Kingdom and Age to Come.” 1860, pages 49 to 57, the Doctor traces the history of Tyre, in which he proves that Tyre was predicted to have later day representative, and in the course of his essay he refers his readers to the following Scripture – given in the order set out thus: Isa. xxiii. 15,17; Ezek. xxvi. xxvii.; Jer. xlvi. 2-7; Isa. xxiii.1, 11, 12; Jer.xxv. 11; Ezek. xxvii. 12, 25; Isa. xxiii. 6; Psa. xlv. 9-15; Psa. lxxii. 10; Isa. xxiii. 18; and Psa. cxxxii. 13. The reader is strongly recommended to read these texts in the order given, as they will enable him the better to follow and appreciate the Doctor’s question and answer.)

Who, then, is this daughter of Tyre with whom we are contemporary?

The answer to this question is that the only power extant of which the characteristics of the ancient Tyre are descriptive, is that of Britain. This will be seen by comparing the prophecies concerning Tyre with what exists in connection with Britain as commercial and maritime community. We will here reproduce the leading characteristics which create a remarkable parallel.

1. Tyre was the mart of the nations; so is Britain.
2. Tyre was the mighty fortress of the sea; so is Britain.
3. Tyre’s merchants were princes, and her traders nobles of land; so are Britain’s, being, as the French say, “a nation of shopkeepers.”
4. Tyre was a Dispenser of Crowns; true also of Britain, as shown in her continental and Indian history.
5. Tyre was the daughter of Tarshish as well as of Sidon; so is Britain the daughter of Tarshish as well as of Tyre, and granddaughter of Sidon.
6. Tyre emigrated to, and afterwards beyond Chittim, and beyond the Sea of Tarshish, or Mediterranean, in and beyond which is now located the British power- the Ionian Islands, Malta, Gibraltar, and the British Isles.

7. Tyre was the stronghold of the ships of Tarshish, or ships trading to India and the coasts of the Mediterranean; so is Britain pre-eminently.
8. Tyre played the harlot with all the kingdoms of the world upon the face of the earth; this is true of Britain in a greater degree than of Tyre in the most brilliant period of her career.
9. Tyre was strong in the sea, she and her inhabitants, who spread their terror through all the inhabitants of the earth; Britain's naval history shows that this is also true of her.
10. Tyre's wise men were the pilots of her State; so of Britain's what is called "the Collective Wisdom," are the pilots and calkers, who navigate the vessel and stop the leaks.
11. The Tyrian and British trade are identical.
12. Tyre was the great workshop of her time; so is Britain.
13. Tyre was **Queen of the Sea** and military; so is Britain.
14. Tyre traded in slaves; so Britain formerly to a great extent and now in Coolies.
15. Tyre's chief trafficker was Tarshish; so is Britain's.
16. Tyre boasted in the greatness of her wisdom, and her heart was lifted up because of her wealth; and she set her heart as a goddess, in the midst of the seas; this also is signally true of Britannia.
17. Tyre was a monarchy, whose King was bedizened with all the flashiness in which vain mortals delight; so is Britain – a commercial power tricked out in all the trappings of royalty.
18. Tyre ruled in Eden, the garden of God, and existed there at the time of her overthrow by Nebuchadnezzar; Britain's influence is also in the ascendancy there; and will yet rule there as potentially as Tyre; when the Russo-Assyrian, the Nebuchadnezzar of the Latter Days shall confederate his forces to expel her from the land.
19. Tyre was a wide-spreading, covering protector * - a protecting power; the position of Britain whose covering protectorate spreads throughout the earth.

(* - In the English version the Tyrian Power is styled "The Anointed Cherub that covereth." The Hebrew of this is Cheruv mimshach hassokaik. The word mimshach is there rendered anointed. If this be retained in regard to Tyre, it can only be in the sense of her being governed by a King, an official customarily an anointed person. But the word properly signifies extension, spreading out - an "out" or wide spreading Cherub, is a rendering in accordance with Tyre's outspreading dominion over the Sea. A cherub that covereth, used in connection with a monarchy is a protecting power. Hence cherub, in this place, signifies a guardian, warder, or protector. Hence I have rendered the Hebrew, by the phrase, "a wide-spread covering protector." Nebuchadnezzar was the Jailor of Nations; and Tyre the maritime protector of peoples; which is the relative position of God and the Daughter of Tyre, in the fullness of Gentile times.)

20. Great wealth and prosperity filled Tyre with violence; and through the multitude of her iniquities by the unrighteousness of her traffic she prostituted her asylums; the same cause produces the same results in Britain; her factory systems, unions, institutions, ecclesiastical merchandizings, supporting Mohammedism, Hinduism, Popery, and so forth, for the sake of advantage – make the resemblance striking.

21. Tyre was a harlot; so is Britain; the Anglo-Hibernian Daughter of Babylon, the Mother of Harlots, and of all the abominations of the earth.

The Royal Merchant – Power of Great Britain, then, for the twenty-one reasons adduced is the Daughter of Tyre; the Mystical Tyre in her development beyond Chittim, far away to the westward of its ancient predecessor and parent in the world-wide commerce of the earth. The Spirit of Jehovah in the prophets cited, spoke primarily of old Tyre and her traffic; but enigmatically, spiritually, figuratively, or typically, of the Merchant –Power of Britain. “The prophecy concerning Tyre” may be compared to a nut; thus, entire, consists of the hard outside shell and the kernel within. To the eye of sense the shell is alone apparent; and when handled by the flesh is too hard to crack; but to the mental eye, an unctious kernel appears within. The old, historic Tyre is the broken nutshell; while the British Power is the kernel of the prophecy, such as Rollin, Lowth, Newcome, Newton, etc., historians and bishops of the Apostasy, suck the shells only, and therefore fail to acquire the remotest flavor of the prophetic kernel. They can see nothing in the oracle beyond the events of past antiquity ; but, God be thanked, what “the wise and prudent” in their own conceit, could not discern with all their love, He “has revealed to babes” – a revelation that comes by a diligent study of the Scriptures, provided that the student utterly discards the traditions and authority of all papistical and protestant “divines” ; if he defers to the opinions of these, they will mislead or perplex him in every case. He must begin the study of the Word by declaring his independence of them all; for they are only blind leaders of the blind, who cannot see of themselves, and ruin those that trust them.

Having ascertained the relations of things in these prophesies, we are prepared to discern the destiny appointed for the British Power and dominion. It is shadowed forth in the destiny of Ancient Tyre. As it was with this power, so it will be with Britain. To Britain, Jehovah saith: -

“Thou hast sinned, therefore I will cast thee as profane out of the Mountain of God;
I will destroy thee, O Covering Protector, from Stones of Fire;
I will cast thee to the ground;
I will lay thee before Kings that they may look upon thee.
I will cause to go forth a fire of thee which shall devour thee;
I will bring thee to ashes upon the earth,
Before the eyes of all that look upon thee;
All that know thee among the peoples shall be astonished at thee;
Thou wast calamities; and shall be nothing during the Olahm.”

Britain has sinned as did Tyre of old; and if the confessions of her Spirituals of Wickedness may be received as sincere in her late public fast, she acknowledges the Charge, though she has not reformed.

“Her heart is lifted up because of her beauty;
And she has corrupted her wisdom by reason of her glory.”

The British Power will have to contend with the whole strength of Babylon; which will prevail against her so far as to expel her from Egypt, Jerusalem and Palestine; and she will fall, not by Babylon the Great, but by “Stones of Fire”; and

before the Great City is overthrown to rise no more. These Stones of Fire are Christ, the "Precious Stone"; and the Saints the "Living Stones"; from whom a fiery destruction, the Jews being the channel, will stream forth against the Daughter of Tyre, or Britain; and all the Continental Kingdoms of the Earth and Habitable. These Stones of Fire are "The Kings" that shall look upon the Tyrian Harlot prostrate at their feet. They are Jehovah's Kings, who shall utterly abolish the Empire of Britain. They will reduce the nations of the British Isles to perfect subjection to the King of Israel then dwelling in Jerusalem. The Royal Family, the hereditary nobles, the orders of their Harlot Churches, her merchant-princes, legislators and gentry, as the Tyrian heavens, will be cast to the ground, and deprived of all honour, wealth, position and power which will be appropriated by the victors. The merchant-kingdom will be reduced to ashes by the judicial fires destined to devour her both within and without. The fall of such a rich and powerful State will be "calamities," or terrors, to all, commercially, financially, or in any other way, connected with her. Their hearts will fail them for fear, and anticipation of what shall break forth upon themselves. The Daughter of Tyre will become a dissolving view; the ships of Tarshish will howl for her departure; and the once powerful Harlot-Mistress of the Sea shall have no political listener "during the Olahm," nor beyond.

"Her traffic and her gain shall be holy to Jehovah;
It shall not be treasured, nor shall it be kept in store;
For her traffic shall be for them that dwell before Jehovah,
For food sufficient and durable clothing."

Keeping in Memory

An Exhortation by Bro. Roberts

When the Lord appointed this breaking of bread, it was that we might be strengthened in the faith of him during his necessary absence. Though there is a sense in which the Gentile proverb is true that "absence makes the heart grow fonder," there is a sense in which it works the other way. The absent friend is liable to become the forgotten friend because of the other principle affirmable of frail human nature, "out of sight, out of mind." Jesus, who

"knew what was in man,"

knew our need for help in the essential matter of

"keeping in memory"

the things delivered to his brethren concerning himself. Therefore he said:

"do this in remembrance of me."

Therefore also Peter, to whom the Lord pre-eminently confided the work of feeding the flock, in writing, says,

"I will endeavor that ye may be able after my decease, to have these things always in remembrance."

The reviving of our memories in relation to the things of Christ is the process of edification or building-up. To revive this memory is to strengthen faith, for faith is the conviction of these things. Whatever strengthens conviction strengthens faith, and faith is the power by which we triumph in our conflict with the weights and the sins which do so easily beset us, within and without. Now, it must be the experience of every properly developed and exercised mind, that nothing tends more powerfully to

the preservation of our conviction of the facts testified of Christ, than this weekly act of breaking of bread in remembrance of him as appointed. This conviction is in this act nourished within us in a variety of ways. Sometimes one point strikes us forcibly, sometimes another. Take one suggested by words which are pronounced in the breaking of bread almost every time we perform the act – I mean the words of Paul:

“I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread, etc.”

How often we have heard these words without being impressed with them with all the power with which they are calculated to impress when properly estimated. Let us ponder them a moment. Here is one who says:

“I have received of the Lord,”

not

“I believe that the Lord Jesus the same night in which he was betrayed, took bread.”

not

“I am persuaded by testimony of the apostles”-

not

“thus it is written in the law or in the prophets.”

but

”I have received of the Lord.”

Now who speaks thus? Who wrote these words to the Corinthians? There are no two opinions on the answer to this question. Jew and Gentile, unbeliever and disciple, friend and foe, are united here. Paul wrote the words. There is no room for doubt. Realize the simple process by which the fact is demonstrated and universally received. The epistle to the Corinthians exists in many languages. It has done so from the beginning of the Christian era. Ancient MSS. in different tongues, belonging to various countries, are extant at the present day containing it, not to speak of the thousand or more modern copies, and all these copies give us these words:

“I have received of the Lord.”

How came these words to be there? They could only get into all the copies (ancient and modern, in different countries, among rival religious bodies) through being in the first copies circulated with Paul’s consent among the first assemblies of believers in the first century. Additions or mutilations would have been detected in the hands of the first holders, and would at all events have led to diversity and discrepancy in subsequent copies made in different parts, from different copies – the true and the corrupted. There has been nothing of the sort. The epistle is now as it was in the beginning, and therefore the words read in our hearing this morning are, in their English form, the words written by Paul 1,800 years ago. I will not dwell on the point, but it is important to realize the fact. It is morally equivalent to having Paul personally in our midst, and declaring to us, by word of mouth, this morning that he had received of the Lord the things delivered to us.

The next obvious matter of reflection is whether Paul spoke the truth when he said he had received them from the Lord. It is well to remember that this is far from being the only place where Paul affirms the direct reception from God, of the things he taught. You will recollect what he says to the Galatians:

“I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it; but by the revelation of Jesus Christ.”

Also to the Corinthians:

“Am I not an apostle?...Have I not seen Jesus Christ our Lord?”

And again:

“Last of all he was seen of me also.”

Did Paul speak truly when he wrote these words, as all the world allows and is obliged to allow that he did? The unbeliever, who, by the way, is not generally a person who has given a very thorough attention to the facts of the case, says: “No doubt Paul thought he was speaking truly.” Well, this is a great admission. It is sometimes to know that in dealing with the statements of the apostle Paul, you are dealing with the statements of a man to whom the enemy dare not impute untruth. The whole life of Paul is the guarantee of this. It was a life of self-sacrifice and drawback from beginning to end, because of his testimony for Christ; a life ending in prison and death, for declaring the truth of the matters in question. Now it is a universal rule that no man acts the part of an hypocrite, and palms off an invented story, except for personal advantage in some shape or other. It is unheard of that a man should persevere with an imposture that had no promise of advantage in it, and that, as a matter of fact, brought loss of all things. Consequently, the way is not open for the suggestion that Paul was a willful deceiver. There is only one other view of his case by which the force of it can be plausibly evaded, and that is the view of those who say he was an honest madman – under the power of hallucination – a man who thought he had received things of the Lord, and that he had seen Christ, but who had done nothing of the sort in reality. From this last entrenchment of deceit the enemy is bound to fly when the facts of the case, like a storming party, come on to the attack. For what are the facts? Why, that the occurrences upon which Paul’s convictions on the subject were founded, were of a nature to preclude the possibility of hallucination. It was a public occurrence before witnesses in the light of day. As Paul said to Agrippa, who was acquainted with the surroundings of the case in its beginning:

“This thing was not done in a corner.”

“For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him.”

What was the nature of these things to which Paul thus alludes? All the world knows or might know. Paul was engaged in a public errand against the Christians of Damascus under official authority, and attended by a retinue of officials. That which happened on the way to change his course happened not at night, but in the full blaze of the noonday sun; not in solitude, but in the company of all his attendants; not to himself only, but to all who were with him. The blinding light, “above the brightness of the sun” was seen by all, and felled all to the earth; the voice which informed Paul of the cause and meaning of the light was heard by all though not heard in its intelligent articulation, because a voice in Hebrew; and the effect was not limited to a change Paul’s mind but sealed also his eyes with blindness, and unfitted him to continue his journey except with the help of those who were with him, and who led him by the hand to Damascus. To talk of “hallucination” in the presence of these attested facts, is to be guilty of a mere perverse resistance of truth under the pretense of wisdom. If these things were hallucination, to what circumstance of experience of real life may we not apply the word? Our eating and our drinking, our thinking and our talking, our staying at home and our traveling, all we hear and all we see, in heaven above and earth beneath, have no better claim to be received as facts than the appearance of Christ to Paul on his way to Damascus. The only difference is that the incident in question happened only once, while the others are always happening, and if this is to be made the ground of objection, then must we refuse to believe in the

battle of Waterloo, because it happened only once; or in our own birth because we were born only once.

No, no; Paul's case is invincible. An honest man needs no stronger foundation for his faith. As he hears the words-

"I have received of the Lord that which I also delivered unto you"

he sees before him in comforting vision, the panoramic display of Paul's whole history, bringing with it in all its incidents, the conviction of the truth of what Peter said:

"We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ."

But though the said honest man needs no stronger foundation for his faith, he has got it. Although there were no case and no evidence but that of Paul, there would be enough to convince us of the resurrection of the Lord; but we do not depend upon him exclusively. Paul was not the first to declare the Lord's resurrection. There were thousands busy before he appeared upon the scene. It was the enterprise and success of these earlier witnesses that inspired his persecuting zeal. Who were they? The disciples of the Lord – unlettered fishermen of Galilee, who

"with great power gave witness of the Lord's resurrection."

What did they get for their testimony? Spoliation, imprisonment, and death. Therefore their testimony is the testimony of honest men. On what grounds did they put forth their testimony? Personal "experience."

"We have eaten and drunk with him since he rose from the dead."

"We are his witnesses."

"We cannot but speak the things we have seen and heard."

How came thousands to believe their testimony?

"The Lord worked with them, confirming their words with signs following."

We do not even depend upon them. The Lord himself is proof. He is before us in the record of his life and sayings. That life could not be invented by illiterate men, or by literate men either, for the matter of that, for it is entirely out of the line of human conception. And such a life cannot be explained except on the principle that Jesus was the son of God. And we do not depend upon it; we have a Jewish nation in the world, and Jewish Scriptures. The history and the nature of both properly estimated, will also lead to the same conclusion, that –

"God at sundry times and divers manners spake in times past unto the fathers and the prophets, and in the last days (of Judah's commonwealth) spoke by His Son whom He hath constituted heir of all things."

These things being so, behold on how strong a foundation our hope rests. Christ having risen from the dead, Christ now lives: and Christ now living is our watchful shepherd, though we be not able in the infirmity of mortal nature to discern his hand; and Christ our watchful shepherd now only waits the appointed time to manifest himself to all whom the Father hath given him, not only in this generation but in the generations of the past, whose harvest to his life-sowing will shortly be garnered with every circumstance of glory and of joy. Wherefore,

"Cast not away your confidence which hath great recompense of reward. For ye have need of patience that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come and will not tarry."

VII. – LAODICEA

We may not remember which ecclesia was commended because it hated the deeds of the Nicolaitaines, or which ecclesia was rebuked for suffering “that woman Jezebel to teach and seduce” Christ’s servants, but we all remember which ecclesia was addressed by the Spirit in the following words: -

“I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot; I will spue thee out of my mouth.

...Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”

Laodicea! The last ecclesia addressed by the Spirit and the only one for whom no single word of commendation could be found. Philadelphia had a “little strength” and there were a “few names, even in Sardis” which had not defiled their garments, but in Laodicea there was no saving feature which could be cited in this favour. Thoroughly self-satisfied, this well-to-do and respectable ecclesia was utterly blind to its real condition in the eyes of the Master –spiritually they were in a condition of wretchedness, misery, poverty, blindness and nakedness. The vigorous and telling denunciation of this ecclesia by the Spirit stands as a solemn warning to us all as to how Christ will view in the day of account, half-hearted or lukewarm service in the Truth.

In considering the ecclesia at Laodicea, we naturally enquire first of all what sort of a place the city itself was, in which these brethren and sisters lived. Travelers tell us that judging by the ruins still remaining, Laodicea was evidently a very large city and like Rome was situated upon seven hills. Three theaters, and an immense circus capable of holding over 30,000 spectators are yet to be seen, giving some idea of its former greatness and population. The great “eastern highway” passed through Laodicea, and we are told it was one of the richest cities in Asia, and was renowned for its woolen manufactures, its carpets and its woven garments.

Thus the general atmosphere of the place would be one of comfortable prosperity. Laodicea being favorably situated on the eastern trade route, would attract buyers and sellers from other parts, and there would be the bustle of busy markets as the merchants traded in the wares of the city.

If we could have taken a peep into the ecclesia at Laodicea, we should probably have found a well-dressed and good-sized gathering of brethren and sisters, assembled in a comfortable, well-appointed building. Among them would be a number of prominent business people, well-known and respected citizens of Laodicea. The meetings to all outward appearance would be well conducted, with refined speakers and pleasant, nicely-rounded addresses. Could we have prolonged our visit for some weeks, we should have discovered, however, that beneath this outward appearance of well-being, there were a number of things which would cause misgivings to arise in our hearts. We should notice that the addresses, though well-spoken, did not seem to contain any stirring exhortation or any genuine love and zeal for things of the Spirit; there would be very little incentive to self-examination, but the addresses would rather breathe an atmosphere of easy toleration and charity so-called. We should find that the members of the ecclesia seemed very much alive to the things of the present, indeed almost wholly immersed in temporal things, in business

and pleasure, whilst the things of the Kingdom would seem a little dim and unreal. We should find with sorrow that certain prominent brethren were indulging in practices which were not Christ-like, whilst others were obviously unsound on some of the first principles; the rest, however, fearing to protest, being anxious to avoid dissension or anything that would disturb the peace of the ecclesia. We should also discover that instead of a robust proclamation of the truth to the strangers, the corners were rounded off, so that nothing should be said which might give offense to their neighbors – those neighbors whose esteem they valued so highly.

But here is a message from the Spirit; addressed to this ecclesia revealing to its members how it stands in Christ's estimation. And how would this message be received? No doubt with a very considerable measure of surprise. The message is from "The Amen, the faithful and true Witness, the beginning of the creation of God." Jesus is "the Amen" the expression of truth and faithfulness, and He is the first of the new creation. A reminder to the Laodiceans of the Spirit's purpose to establish a population upon the earth, every individual of which shall be like Jesus is now – glorious, incorruptible and deathless; Deity manifested in every individual of the new creation. And how does the message proceed? "I know thy works." A few direct words which strike right home. When uttered by the Spirit they pierce through all disguise. That outward cloak of respectability is of no avail, for the Spirit's words pierce even to the dividing asunder of soul and spirit and of the joints and marrow. The Laodiceans would be reminded of the truth they had forgotten that "all things are naked and opened unto the eyes of him with whom we have to do."

And what were their works? They are summarized by the Spirit in one word – lukewarm. It is a valuable lesson to us to realize how Christ regards such a condition. "So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." There can be no half measures in the Truth; when it descends to mere respectability, a mere going to the meeting on Sunday, nominally bearing the name of Christ whilst actually following the ways of the world, then the position is one which Christ hates, which fills him with disgust. What he requires in all brethren and sisters is enthusiasm – a state of being "hot." Heartiness, thoroughness, a readiness to put the Truth first; everything else in life to be subservient to the main aim – namely, the attaining of a place in the kingdom.

Why was the ecclesia at Laodicea, described as "lukewarm"? Because whilst still nominally professing to follow Christ it said: "I am rich, and increased with goods and have need of nothing." Not, of course, in so many words, but actions speak louder than words. The members of this ecclesia had got on well in the world and were enjoying the esteem of their fellows; as David said, "Men will praise thee, when thou doest well to thyself." This develops pride and self conceit; two great enemies to spiritual enthusiasm. Worldly prosperity will if unchecked put a stumbling block in the way; it will hinder the development of a humble and contrite spirit. Self-examination in the light of the Spirit's teaching becomes irksome and neglected. Bro. Roberts expressed it thus: "When people are well satisfied with themselves their powers of admiration are personally absorbed and cannot outflow to superior objects. Spiritual enthusiasm is due to the admiration of that which is extraneous and divine."

The seriousness of the situation at Laodicea becomes the more striking when we appreciate the import of the Spirit's words: "and knowest not that thou art wretched, miserable, poor, blind and naked." This shows how easy it is to gradually decline into a condition of complacency in the Truth, and to really believe that all is well as a matter of fact the position is one of extreme peril. It can only come about by

gradual neglect of reading and meditation of the Word, neglect of self-examination, a forsaking of the habit of regular and earnest prayer. The declension can be gradual, almost unnoticed, but nevertheless complete. It happened to Laodicea, in the first century, it can happen to ecclesias and individuals in the twentieth century; it is for every one of us to be warned and to profit by the example we are considering.

There was hope, however, even for people in Laodicea's self-deceived condition, otherwise Christ would not have exhorted them to "buy of me gold tried in the fire, that thou mayest be rich." These are the real riches which even the poorest in this world's goods can possess – a tried faith, which will endure and earn at last a crown of life, "and white raiment that thou mayest be clothed." Laodicea was renowned for its woven garments, but this is the garment they were to covet, the "white raiment" of righteousness "and eye salve." Christ's eye salve would give them spiritual discernment so that they would appreciate their true position and retrace their steps to the paths of righteousness.

Christ's message concludes on a note of encouragement, "Be zealous therefore and repent. Behold I stand at the door and knock." It was for the members of the Laodicean ecclesia to heed the knock and open the door. "If any man hear my voice and open the door I will come in to him, and will sup with him." And the reward to those who are willing to open the door and receive Christ? "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

Our walk in the Truth, brethren and sisters, is really in gradual preparation for that day when every one of us will have to stand before the judgment seat of Christ to give an account of our stewardship. Let us always try to remember what the Spirit has said in the messages to the seven ecclesias in Asia, for they serve as a valuable guide as to what we must do and what we must avoid if we would gain the Master's approval when He summons us to appear before him.

G. M. Clements

Self-conquest is the greatest of victories (Prov. xvi. 32); it is a victory which must be won by those who are to live and reign with Christ (Rev. ii. 7,26).

Editorial

"GIVE ATTENDANCE TO READING" (I. Tim. iv. 13)

Paul's exhortation to Timothy to "give attendance to reading" is certainly as necessary to-day as when Paul wrote in the first century. It may, we think, be even more necessary at the present time, by reason of the many distractions incidental to modern life. It has been truly said that "the present generation has lost the art of meditation"; perhaps there is just a possibility that the present generation of Christadelphians is losing the habit of reading. The variety of duties to which the Truth relates us inevitably leads to a life of activity, in which leisure hours are few, and consequently the opportunities of reading limited. Nevertheless, reading of the

right sort is a vital necessity for the preservation of the Truth; “faith cometh by hearing, and hearing by the word of God,” and without this, the coming generation of Christadelphians must of necessity be weaker and more liable to let slip the Truth than their forerunners.

The Bible is an unique book; of no other book would it be correct to speak of the reading of it, as a necessity. This is, however, perfectly true concerning the reading of the Bible. It is the Word of God; the revelation of His purpose; the making known of the things with which He is pleased, or displeased, as the case may be. It also clearly exhibits the respective destinies of those who do His will, and those who do it not. This is true of no other book: the Bible stands alone, and is supreme.

The Bible is a light in our native darkness, and as light is essential to the health and development of the natural man, so also is it vital to the growth of the spiritual man. Shut out the light of the sun and the natural man rapidly becomes sickly and weak, and eventually death occurs; every dread disease makes rapid progress in the absence of the light of the sun. What is true in the realm of nature is true also in the things of the Spirit. If we would be spiritually strong and healthy we must have the light which streams from the pages of the Bible; shut out this source of Light, and the spiritual man pines away; disease will make its appearance, and spiritual death will ensue.

The Bible alone contains an inexhaustible store of the things necessary to the spiritual man, by the reading of which his mind is inevitably influenced in a right direction. “He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.” These are the words of the inspired writer of the Proverbs (ch. xiii. 20). The Bible has been written by a number of God’s wise men, moved by the Holy Spirit, and ours is the privilege of daily walking with these; Moses, David, Isaiah, Daniel, Paul, Peter, John and many others are thus our daily companions, whose wisdom becomes ours by our association with them.

“Thy word is a lamp unto my feet, and a light unto my path” (Psa. cxix. 105). “The entrance of thy words giveth light; it giveth understanding unto the simple” (v. 130). These are not empty expressions, but profound truths; if we neglect Bible-reading we shall soon demonstrate to ourselves the truth of these sayings, but in so doing we shall accomplish our own destruction. We may here quote the words of our late brother Roberts, in his preface to the Bible Companion: “Salvation depends upon the assimilation of the mind to the divine ideas, principles and affections, exhibited in the Scriptures...The infallible advice then to every man and woman anxious about their salvation is – **Read the Scriptures DAILY.**” We commend our brother’s sound advice to ourselves, and to the younger generation of Christadelphians, upon whom, in the absence of Christ’s return, will devolve the duty as well as the privilege of preserving and defending the Truth in the future. Meditation is, however, quite as necessary as reading. God’s blessing is upon those “whose delight is in the Law of the Lord; and in his law doth he meditate day and night” (Psa. 1. 2). Paul also exhorts us “Meditate upon these things: give thyself wholly to them” (I Tim. iv. 15). It is by this process of meditation that our reading becomes profitable; without it the words read make but a poor impression which is easily removed by the thoughts which crowd upon the mind during the day.

After the reading of the Bible we have the invaluable writings of brethren whose minds were illuminated by the word of God, foremost amongst whom, and in a class by themselves, are Dr. Thomas and bro. Roberts. These cover almost every conceivable subject of Divine revelation; Eureka, Elpis Israel, The Law of Moses, The Ways of Providence, and The Visible Hand of God, if carefully and diligently read

will furnish the mind not only with the sublime prophecies of the Bible, and the beautiful types of the Law, but also with an understanding of God's dealings with the patriarchs and the saints of old, by which the mind is indelibly impressed with the things in which He delights. Apart from the Bible there is no more valuable library for a brother or sister to possess, the reading of which should certainly have precedence of all other writers. After these, and if time for reading is still available we may mention as helpful books Gibbon's Decline and Fall of the Roman Empire, Carlyle's French Revolution, Ballard's Miracles of Unbelief, and other similar books, which all tend to increase our understanding of the prophecies of the Bible, and our conviction regarding its truth. Let us, however, preserve a correct order of reading: **Firstly**, the Bible; **Secondly**, the writings of those who knew and believed the Bible, such as the esteemed brethren we have named; and **Thirdly**, those books which will tend to increase our desire for, and knowledge of, the things which belong to God; thus will the sensational, and Godless literature of the present age find no place in our thoughts.

W. J. W.

The Mountains of the Bible

Bearing in mind that the Bible is a Jewish book, giving an account of the origin and history of the Jewish people, expounding the hope of Israel in accordance with promises made by Israel's God to Israel's ancestors, and that other nations are referred to only in so far as they are connected with God's purpose with His people, it will cause no surprise to find that the geography of the Bible is concerned in the main only with those parts of the earth in which His people may have been found during the course of their history as a nation, so that all mention of mountains by name is confined to Palestine and the countries by which it is immediately surrounded.

Now, while some of the works of God, as manifested in nature, appeal to our sense of what is beautiful, and others direct our thoughts to a consideration of Divine beneficence, mountains always convey the impression of strength and durability; they are the grandest of all things terrestrial, standing as mighty monuments to the power of the Great Creator. Some of them in their snow-clad solitude speak of lofty calm; others in fiery eruption betoken judgments and destruction. It matters not that we may never have ourselves beheld such wonderful objects, a photograph or perhaps a graphic description, by someone more favored than we in this respect, is quite sufficient to stir these emotions within us. And seeing that the word of God is perfect, converting the soul, it is only to be expected that it will contain its references to mountains with the same appeals to the imagination.

Bro. Roberts, in one of his exhortations, says that man, having been created with the faculty of veneration, must worship something, and consequently in the absence of a Divine revelation, he will turn to the objects with surround him. And what is there more awe-inspiring than a mountain? Many of the nations have in times past included a mountain among their objects of worship, and there are even several who do so to this day.

Heights and depths have always impressed mortal man and always will. Even Israel, privileged as they were as God's chosen people, fell back into the ways of the nations around them by erecting altars oh hills and mountains of their own choice, as is recorded against them in Hosea iv. 13: "My people sacrifice upon the tops of the

mountains and burn incense upon the hills”; also Ezek. xviii. 6 and 11, and xxii. 9, where they are condemned for “eating on the mountains.” Not that there is anything wrong in worshipping the true God in a holy mountain, a mountain specially appointed by God for that purpose; in the days of Solomon Mount Moriah was such a mountain, and in the days to come an honor of a similar nature but far greater in degree will yet be bestowed upon Mount Zion. In fact, the case of Solomon himself affords an outstanding example of the right and wrong use of hill or mountain for purposes of worship. In II Chron. iii. 1 we read: “Solomon began to build the house of the Lord at Jerusalem on Mount Moriah, where the Lord appeared unto David his father,” and I Chron. xxi. 26 and xxii. 1 show that it was God’s choice, particularly as we remember that God had already chosen this mountain some eight centuries previously, when the faith of Abraham was brought out so wonderfully under trial, the faith that earned for him the promises, and for Mount Moriah the prophetic name of Jehovah-jireh. Had Solomon confined his building activities to this God-directed work on a God-appointed mountain, how much better would it have been for him and all Israel; but unfortunately, as we read in I Kings xi. 7 he built “an high place for Chemosh the abomination of Moab in the hill or mount that is before Jerusalem...and likewise did he for all his strange wives and the Lord was angry with Solomon.”

The Bible abounds with references to hills and mountains, there being over forty mentioned by name, and all are situated either in Palestine or the countries immediately adjacent. In addition to this there are many references to hills and mountains in a general sense, as well as in the figurative and symbolic. A familiar example of the figurative is supplied in Jeremiah li. where the fate of Babylon is so vividly described; in verse 25 the city is referred to as a destroying mountain which God declared He would roll down from the rocks and make a burnt mountain, judgments which modern investigations on the site have proved to have been fulfilled to the very letter. Another example is afforded in Rev. viii. 8 where Genseric and his Vandals are referred to under the figure of a great mountain, burning with fire. Mountains, hills and little hills are frequently used in a general sense to denote nations and peoples, and are in this connection the subject of some glorious prophecies, as Isaiah xl. 4: “Every valley shall be exalted and every mountain and hill shall be made low and the glory of the Lord shall be revealed,” – the same promise being reiterated in Luke iii. 5. Psalm xcvi. 5 contemplates a time when God will reign on the earth through the Lord Jesus and his brethren, and when at God’s judgments the hills will melt like wax, and in Ps. xcvi. 8 as a result of such righteous rule the hills will be joyful together.

Again, Mount Seir is made to stand for the people in whose territory it was situated, namely, the Edomites, and in Ezek. xxxv. 3 and other places prophecies are uttered against it, as representing that nation, while Mount Zion is repeatedly referred to as representative of God’s people, the Jews.

In Galatians, chap. iv., the apostle Paul makes use of a beautiful allegory to show the relative positions of Israel after the flesh and Israel after the spirit, in which he likens the descendants of Hagar, the bondwoman, to the position of Israel under the law as given from Mount Sinai, while the descendants of Sarah, the children of promise, he compares with the New Jerusalem, the body of the saints, which is yet to be manifested as a bride adorned for her husband. As in the case with other figures employed by the Spirit in the word, mountains are used to indicate God’s purpose with the earth; in Zechariah iv. 7, for example, the great mountain is apostrophized by the prophet as destined to be reduced to a plain before Zerubbabel, thus prefiguring the destruction of the confederacy of nations, headed up in the King of the North,

when the Lord Jesus Christ and his brethren shall destroy Gog and his associates on the mountains of Israel. The scope of the subject does not call for a detailed consideration of every mountain referred to in Scripture; but among the more important are Mount Ararat, whereon the ark rested after the abatement of the flood; Mount Hor, where Aaron was gathered unto his people; Mount Nebo, whence Moses viewed the promised land and where also he died; Ebal and Gerizim, the mountains of cursing and blessing; Mount Gilboa, the scene of the tragic death of Saul and his sons; Mount Carmel, where Elijah vindicated the true God before all Israel; the unnamed mount upon which the Lord Jesus discoursed as narrated in Matthew v., vi., vii, etc., and the mountain of his transfiguration – the holy mountain, as Peter calls it.

The three mountains of outstanding importance in the Bible, however, are Mount Sinai, the Mount of Olives, and Mount Zion; all of these have been closely connected with God's purpose in the past and will be yet again in the near future. Mount Sinai or Mount Horeb as it is sometimes called (though the latter name may be intended to denote the district rather than the actual mountain itself), enjoys the distinction of being the place chosen by God for the giving of the law to His people Israel at the commencement of their history as a nation, and Dr. Thomas has adduced sufficient evidence for believing that it is once again to be the scene of the most wonderful congregation of people the world has ever seen. In his own words (Eureka ii, page 547) "the peninsula of Sinai is reserved in solitude for a future display of great signs and wonders far transcending anything witnessed by Israel in the older times"; and he goes on to identify it as the locality appointed for the judgment seat of Christ. An article appeared in this magazine not long ago dealing with the mountain, its geographical aspect and the part it has yet to play in the purpose of God, and to this article the reader is referred (Sept. 1928). It is interesting to recall that Elijah the prophet also, in the strength of meat divinely prepared and administered to him, journeyed to this same mountain, and was vouchsafed a special manifestation of God in a manner somewhat similar to that granted to Moses. The mountain receives no mention in the New Testament, except a reference by Stephen in Acts vii. to God's dealings with Moses there, and the allegorical reference by Paul in Galatians iv. which has been already noticed; but there are messages in the Old Testament which serve to show that Israel was constantly being reminded by God's faithful servants of the terrifying enactments at Sinai and of their spiritual value to the nation, while almost the last words of the Old Testament writings are: "Remember ye the law of Moses my servant which I commanded unto him in Horeb for all Israel, the statues and judgments" (Malachi iv. 4).

The Mount of Olives, or Olivet, is a short range of hills on the East side of Jerusalem, at a distance of less than a mile from the walls of city, with the Valley of Kedron or Jehoshaphat running in between; at its highest point it attains to some 2,600 feet above sea-level, thus being about 200 feet above the city, which itself averages between 2,300 and 2,400 feet. It is first mentioned by name in II Samuel xv. 30 as being the route taken by King David when compelled, by the successful advance of his rebel son Absalom, to flee for his life. The narrative states that he "went up by the ascent of Mount Olivet and wept as he went up," there is no doubt that, sad as he was in the circumstances attending his flight, he would have been far more grieved could he have known that on those very heights, but a few years later, the son who succeeded him under such favorable auspices, and who undertook the work of building the house of the Lord in the place that He had chosen to place His name there, would erect temples for the idolatrous worship of Ashtoreth, Chemosh and Milcom the abominations of the various surrounding nations. It is not always

realized that it was not until a few years before Judah's captivity (nearly 400 years afterwards) that a king came to the throne who was strong and faithful enough to break down these idol temples. In the passage where this is recorded of Josiah (II Kings xxiii. 13), the Mount of Olives is referred to as the Mount of Corruption; but it was nevertheless the same mountain. There seem to be further mention in the vision seen by Ezekiel in chapter xi. 23. This mount, with the villages of Bethany and Bethphage on its slopes, is frequently mentioned in the gospel narratives. It was from the Mount of Olives that Jesus made his entry into Jerusalem in fulfillment of Zechariah ix. 9. From here also he uttered his prophecies regarding the destruction of the temple, when his disciples called his attention to its magnificence. We are also told in Luke xxii. 39 that Jesus was in the habit of going out to the Mount of Olives, and it was in the garden of Gethsemane, on the slope of the hill, that he went through the agonizing mental conflict which he was called upon to endure just prior to his betrayal. Judas, we read in John xviii. 2, "also knew the place for Jesus oftentimes resorted thither with his disciples," and thus having received "the reward of iniquity" was able to betray him "conveniently" to his enemies. After his death and resurrection, when the time came for his departure to the right hand of the Father, we read in Luke xxiv. 50 that Jesus led his disciples as far as to Bethany, and after a cloud had received him out of their sight, they returned into Jerusalem from the Mount called Olivet (Acts i. 12), so that it also witnessed his ascension. A further and final honor, however, awaits this little range of hills, for we are told in Zechariah xiv. 4 that at his return to the earth in glory and power "his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east," and then is to follow that mighty convulsion of the earth's surface, one of the many effects of which will be to divide the mountain in twain, part removing to the north and part to the south, thus forming a "very great valley" running east and west. Surely such a wonderful fulfillment of prophecy will serve to remove any lingering doubts which remain in the hearts of natural Israel, and serve to bring them to the state of contrition requisite to their national salvation.

References to Zion, with its New Testament equivalent of Sion, are far more numerous than to any other mountain in the scriptures; and although properly the name of the higher portion of the city lying to the south-west, is almost always used to imply the whole of Jerusalem. This city with its holy hill is undoubtedly the most important place on the face of the earth, for it is the object of the special regard of the Great Creator Himself. It is the chosen city of a chosen land for a chosen people; an honor which would be difficult to overestimate. The land, we remember, was "a land which the Lord thy God careth for," his eyes were always upon it (Deut. xi. 12), and as for the city, "the Lord loveth the gates of Zion more than all the dwellings of Jacob" (Psalm lxxxvii. 2). Zion is first mentioned as being taken by David from the Jebusites, whom Israel had not previously been able to displace. They imagined that their citadel was impregnable and their taunt to David that "maimed, halt and blind" could hold it against his mighty men comes readily to mind. After the capture of the fortress, which was then called the City of David, the ark was brought up from Baale or Kirjath-Jearim to Zion (II Sam. vi), the removal being carried out in two operations, with a period of three months between, the death of Uzziah marking not only his error in touching the ark, but also God's displeasure that in making their arrangements David and all Israel had not sought Him "after the due order." Here the ark remained for about forty years, until Solomon had built the temple whereupon, as we read in I Kings viii. 1, it was removed to its final resting-place in the most holy place.

The entire history of the Jewish nation and Jerusalem from the time of David; through their sad decline, captivity, and return; the first coming of their Messiah; their final dispersion, and the devastation of the city; their long down-treading, right down to their final return and glorious restoration, are all indicated in the numerous references to Zion, which are to be found in the Psalms and the prophets; the scriptures afford abundant evidence of all this, but the following must suffice as brief examples.

Micah iii. 10 speaks of princes subsequent to David's time "who ...built up Zion with blood and Jerusalem with iniquity," and the context shows that the prophets and priests were equally bad, and Jer. v. 31 that the people loved to have it so, and thus God "purposed to destroy the wall of the daughter of Zion" (Lam. ii. 8); there is heard a voice of wailing out of Zion saying "How are we spoiled," and although God turns again the captivity of Zion (Ps. cxxv), yet for their continued wickedness Zion is ploughed as a field in fulfillment of Micah iii. 12 and Jer. xxvi. 18. But not before the daughter of Zion has been called on to rejoice greatly, because her king cometh to her riding an ass (Zech. ix. 9 and Matt. xxi. 5), even the foundation stone laid in Zion tried and precious (Is. xxviii. 16 and I Peter ii. 6). The stone being rejected, however, the judgments come upon her, and Zion becomes a wilderness and Jerusalem a desolation (Is. lxiv. 10), until the time arrives for God to be jealous for Zion (Zech. i. 14); to fight for her (Is. xxxi. 4); to comfort her (Zech. i. 17); for God will arise and have mercy upon Zion (Ps. cii. 13), and He will save her (Ps. lxix. 35). Thus the Redeemer shall come to Zion (Is. lix. 20) the city of the Lord, the Zion of the Holy One of Israel (Is. lx. 14); they will realize that God has loved them with an everlasting love and will say "let us go up to Zion unto the Lord our God" (Jer. xxxi. 6), and then the Lord of Hosts shall reign in Zion before his ancients gloriously (Is. xxiv. 23). Then will come the time to declare the decree "Yet have I set my king upon my holy hill of Zion" (Ps. ii.), and for the daughter of Zion to arise and thresh (Micah iv. 13) when God has raised up the sons of Zion against the sons of Greece (Zech. ix. 13), and so shall the law go forth of Zion (Is. ii. 3). In this manner out of Zion the perfection of beauty God will shine (Ps. 1. 2) and Mount Zion, the city of the great king, beautiful for situation, will be the joy of the whole earth (Ps. xlviii); and visitors to the holy city will be invited to walk about Zion, and go round about her, counting her towers, marking well her bulwarks and considering her palaces (Ps. xlviii. 12 and 13). And over all will be the blessing and protection of God in visible form as recorded in Is. iv. 5, 6: "The Lord will create upon every dwelling place of Mount Zion (the many mansions) and upon her assembles a cloud and a smoke by day and the shining of a flaming fire by night, for upon all the glory shall be defence (a covering), and there shall be a tabernacle for a shadow in the day time from the heat and for a place of refuge and for a covert from storm and from rain, " the anti-typical Shechinah to which the cloud and pillar of fire pointed forward in the time of Moses.

Truly, wondrous things are spoken of Zion, "the oath cannot be broken and we its joys shall see" –if we remain faithful unto the end.

Who shall abide in God's tabernacle; who shall dwell in His holy hill; who shall be among that symbolic 144,000 who stand upon the Mount Sion, having their Father's name written in their foreheads? Psalm xv. supplies the answer: "He that walketh uprightly and worketh righteousness and speaketh the truth in his heart." Well, then, may the prayer of each one of us be: "O send out thy light and thy truth, let them lead me, let them bring me unto thy holy hill."

C. H. Lindars.

The Captivity

I. – THE CAUSE.

We can imagine no greater tragedy for a people than that which has twice befallen the Jewish nation in the overthrow of Jerusalem by the Babylonian King Nebuchadnezzar in B.C. 586, and again by the Roman Emperors Vespasian and Titus in A.D. 70, when they experienced not only the conquest of their land, but a disruption of their polity, the destruction of all they held most sacred, and themselves on the first occasion carried off into captivity and on the second driven the world over as outcasts and wanderers, in lands they knew not of, there to be hated, harassed, and despised by their unwilling hosts.

These terrible disasters are surely unparalleled in the history of any other nation. What, then, shall we say when we remember that the nation on whom this awful visitation came was none other than God's chosen people?

It is to the first of these calamities that we wish to turn our attention in this article in an endeavor to summarize the events leading up to the 70 years' captivity.

When at the death of Solomon the ten tribes of Israel revolted under Jeroboam, and formed a separate kingdom in the north, leaving Benjamin and Judah to consolidate themselves under Rehoboam, a general declension from their ancient Divinely pre-scribed worship became more and more pronounced.

The disruption of the kingdom was not the work of a day or a week, but had undoubtedly been fermenting for many years, and at the death of Solomon a revolution was almost inevitable. Truly in this case "the cause was of God," and the wickedness of the people speedily became apparent when the last restraining influence of the memory of their glorious past became dimmed in the follies of Solomon's old age.

The ten tribes soon gave themselves up to unashamed idolatry, whilst Judah with a few exceptions also turned their backs on the God of their fathers.

Of the Kings of Judah we cannot particularly speak for want of space, and indeed our purpose would not now be served by traversing their virtues or their vices. It is to the people as a whole that we must look, in whom there is invariably to be found a reflection of the characteristics of those who have the rulership over them.

With the declining years of Solomon's life, the glory had indeed departed from that bright page of Israelitish history which is at once the pride and the despair of modern Jewry. Despite the efforts of prophets who arose and besought the people to remember their calling as a Holy nation, both sacred and profane history show us the deprived state into which the people had now sunk in their religious beliefs and observations. The temple was no longer that holy and sanctified place where God was to be feared, adored, and worshipped in spirit and in truth. At the north gate of the temple was erected a statue of the goddess Astarte, while the names of Assyrian, Babylonian, and Egyptian deities were constantly called upon and invoked by the false prophets and false priests, the people naturally taking their cue from their religious leaders as they do in this twentieth century. There were women to be found within its precincts weeping and bemoaning the loss of the Syrian god Tammuz.

In the Temple of the living God, the sun was worshipped, beasts were worshipped, and incense burned in their honor. We can hardly imagine such a state of things to have pertained among God's people as is brought to our notice in the 8th Chapter of Ezekiel, where we have God speaking through the prophet. In the last three

verses we read: "He brought me into the inner court of the Lord's house and behold at the door of the temple of the Lord between the porch and the altar were about five and twenty men with their backs toward the temple of the Lord and their faces toward the east, and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence and have returned to provoke me to anger and lo, they put the branch to their nose. Therefore will I also deal in fury, mine eye shall not spare, neither will I have pity, and though they cry in mine ears with a loud voice I will not hear them."

This, then, was Judah's attitude and God's view of their wickedness, and His express determination to punish them for it. We can appreciate the position better by reading the whole of this 8th chapter of Ezekiel which graphically describes their sins and idolatrous worship.

Of Rehoboam's successors to the throne some were good and some were evil, until we come to the time of Josiah (640-609 B.C.), who had grown up in the company of Shaphan, Hilkiah the High Priest, Huldah, Shallum, and Jeremiah. Josiah was a reformer who sought to stem the tide of iniquity in which the nation was being overwhelmed, and succeeded within certain limits. But Josiah now allied himself with, and put his trust in, the King of Assyria, which led to his undoing at the hands of the Egyptian army. Between these two contending powers stood the relatively insignificant kingdom of Judah; hence Josiah's policy. But the arm of flesh failed him when he foolishly gave battle to the Egyptian Pharaoh Necho, who was on his way to Carchemish, and he paid the penalty with his life. Following his death, Josiah's eldest son, Jehoiakim was permitted by Egypt to assume the rulership in 609 B.C., and for the next ten or twelve years the land of Judah became a mere vassal state under Egyptian protection.

Assyria by this time had rapidly declined and its place was taken by the Babylonian Empire. It was to fight against this new power that Necho had gone to Carchemish. There the mighty armies of these two powerful empires met in battle and the Egyptians were defeated. Pharaoh Necho, with what remained of his army, retreated to Egypt, and the whole country was thus left open to the Babylonian invading host which came sweeping down on Jerusalem. The Jews were in a sorry plight. What should be done? The question was an acute one and the prophets were appealed to for their advice.

There was one prophet in Jerusalem at this time whose voice had already been heard, and whose plain speaking and fearless predictions caused him to be, probably, the most feared and hated of any prophet of Old Testament times. We refer, of course, to the prophet Jeremiah. He was a prophet of evil, because evil had been determined by God upon this people. But he was not simply and solely a destructive critic, for with it all there is sound advice given to the king and his counselors. He saw that the immediate pressure of Babylon was irresistible. On the other hand, the blow might be softened if the king would but submit to the Chaldean power. The king vacillated, and the Babylonians wreaked their vengeance on the city and Jehoiakim fell. But the full degradation of Jerusalem was not then accomplished. The army of Babylon still encamped about the city to learn the new king's intentions. Jehoiakim was succeeded by his son Jehoiachin and he and the queen-mother Nehushta submitted to the Babylonians rather than expose the city to a siege at this time. The Babylonians retired to their land taking with them the young king, his mother and some thousands of captives, comprising many of the nobles and artificers and skilled workmen. Judah's cup of sorrow was steadily being filled up.

There now came to the throne the one who was to be the last prince of the house of Judah, Zedekiah, until He should come whose right it was.

Jeremiah still stood forth as a prophet –fearless and unafraid of the king or his counselors.

Hated and detested by the priests and the prophets –he stood almost alone.

At his accession Zedekiah had taken an oath of allegiance to Nebuchadnezzar, but afterwards he broke it and allied himself to the neighboring kings against Babylon. Probably he thought he was making a very clear compact, but his actions revealed him as a treacherous and wicked king. He had profaned his oath and his kingdom was to be finally overturned.

Jeremiah's advice and entreaty was that having taken an oath the king should stand by his promised allegiance to Babylon. Hananiah gave contrary advice, and they stood side by side in the temple court, Jeremiah with a wooden yoke around his neck to indicate that servile state to which the nation was presently to come – Hananiah denying the prophecy and filling the king's mind with false hopes. The result was that Zedekiah insisted on his revolt against Babylon and formed an alliance with Egypt. As soon as Nebuchadnezzar heard of Zedekiah's treachery the Chaldean forces poured into the country and Jerusalem was doomed.

Palestine was quickly over-run and Jerusalem besieged. The Egyptian army appeared and made some small pretence to assist their allies within the city. For a brief time Nebuchadnezzar raised the siege, and numbers took the opportunity to flee from the city to the hills beyond the Jordan and to the mountains of Judea.

Jeremiah was one of those who thought to take advantage of the respite offered, and no doubt would have made his way to his native village of Anathoth. He was on the point of leaving by a northern gate of the temple when the officer of the guard arrested him on the charge that he was deserting to the enemy. "Thou fallest away to the Chaldeans." What he was intending to do was to escape from that awful calamity.

He was taken back into the city and ill - treated. On one occasion he was cast into a miry pit to die, but was delivered through the intervention of Ebedmelech.

The city was now once more invested by Nebuchadnezzar's army. Round the walls were built gigantic mounds from which to attack the city within. The inhabitants of Jerusalem seemed fired with a religious zeal in the protection of their temple and in their resistance, which seemed curious in view of their idolatrous ways and the manner in which they had willingly forsaken God and ignored the Law given them through Moses.

Famine and pestilence soon ravaged the crowded population in the city, and Josephus tells us men and women became more like skeletons than human beings. The siege lasted for eighteen months, and we can only wonder how the city could have held out for that length of time without some outside source of supply. The awful fact is on record that the parents seem to have lost even the instincts of the brute creation and to have sunk to the level of cannibal savages. Their children were killed and eaten and yet even in this extremity the inhabitants still held out.

But the time came when there was no further power of resistance and the Babylonian guards made their way through the city until they came to the temple. The princes of Babylon sat in the temple precincts and from there directed operations. The names of six of them are given us in the 39th chapter of Jeremiah and 3rd verse.

Zedekiah fled but was overtaken and carried off in chains to Riblah where Nebuchadnezzar was encamped. His sons were executed before him and his own eyes were put out, after which he was taken captive to Babylon.

In Jerusalem itself there was suspense for a month after its overthrow, until Nebuzaradan, who was the captain of Nebuchadnezzar's royal guard, came with orders from the Babylonian monarch to put the finishing stroke to the work of destruction. The temple, the palaces, and the houses of the nobles were deliberately set on fire and burned to the ground and Jerusalem was wrapped in flames. The sepulchers, even those of the kings, were opened and the bodies therein were thrown out to the vultures and beasts of prey. Some of the princes were hanged on the temple walls; others were carried off to execution at Riblah, whilst the havoc and carnage in the streets were such that passers-by avoided every one they met lest they should be smeared with blood, so great was the slaughter. Jeremiah refers to the fact in his lamentations.

There seemed to have been no limit to the violence and cruelty of the Babylonians. The sacred vessels of the temple were carried away to adorn the temples of heathen gods or the tables of the Babylonian Court, and finally Nebuchadnezzar returned home with the flower of Judah's youth, who were to languish in captivity for many long and weary years.

But before he left on his homeward journey Nebuchadnezzar gave express instructions concerning Jeremiah that should be cared for and do as he pleased – either go with the captives to Babylon – with exceptional privileges undoubtedly – or remain in the terrible desolation around him. He chose the latter.

What lesson, then, can we learn from the overthrow of Jerusalem?

Surely it is a testimony to the truth of God's word, whether it be for good or evil, and it is to us an assurance that as God was with Jeremiah in the day of tribulation – so will he be with those who put their trust in Him, in the day which is coming.

F. G. Ford.

Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you.

The Millennium in Scripture and History

VI. – THE LATER MIDDLE AGES

As an introduction to a consideration of Millennial views as they occur in the later middle ages, we will ask the reader to bear with us in giving verbatim as much of the article from the Encyclopedia Britannica (referred to in our previous articles) as pertains to the period we are now considering. It says: "at various periods in the history of the middle ages we encounter sudden outbreaks of millenarianism, sometimes as the tenet of a small sect, sometimes as a far-reaching movement, and since it had been suppressed not as in the East, by mystical speculation, its mightiest antagonist, but by the political Church of the hierarchy, we find that wherever chiliasm appears in the middle ages it makes common cause with all enemies of the secularized church. It strengthened the hands of Church democracy; if formed an alliance with the pure souls who held up to the church the ideal of Apostolic poverty; it united itself for a time even with mysticism in a common opposition to the

supremacy of the Church; nay, it lent the strength of its convictions to the support of states and princes in their efforts to break the political power of the Church. It is sufficient to recall the well-known names of Joachim of Floris, of the numerous Franciscan spiritualists, of the leading sectaries from the thirteenth to fifteenth century who assailed the Papacy and the secularism of the Church – above all, the name of Occam. In these men the millenarianism of the ancient church came to life again; and in the revolutionary movements of the fifteenth and sixteenth centuries – especially in the anabaptist movements – it appears with all its old uncompromising energy.

If the Church, and not the State, was regarded as Babylon, and the pope declared to be Anti-Christ, these were legitimate inferences from the ancient traditions and the actual position of the Church. But, of course, the new chiliasm was not in every respect identical with the old. It could not hold its ground without admitting certain innovations. The “everlasting gospel” of Joachim of Floris was a different thing from the announcements of Christ’s glorious return in “the clouds of heaven” and “the age of the spirit” which mystics and spiritualists expected contained traits which must be characterized as modern.”

The reader will no doubt be aware of the fact that the difference between the new chiliasm (by which is meant millenarianism) and the old, noticed in the above quotation, can only apply to millennial views as they were held by the more enlightened of the Romanists. It cannot apply to the views of those who are signified in the Apocalypse by the symbol of “the woman” and “the remnant of her seed” (Rev. xii. 17). These have always held clear and Apostolic views on this question, though we must confess that in the Dark Ages it is rather from the general correspondence of the principal facts of the histories of certain communities with the Apocalyptic prophecies, than from any definite evidence, that we conclude that said communities as a whole held the Truth, not only regarding the Millennium, but all other matters as well.

Among the Romanists the earliest author of views savoring (we use the word advisedly) of Millenarianism known to the writer is Bernard of Morlaix in Brittany. He was English by extraction, and entered the monastery of Cluny in France at the age of 22, doubtless expecting that he would find a retreat of holiness and devotion, instead of which the awe-stricken young monk found a luxurious table, a gorgeous ritual, and a church which in the magnificence of its architecture could scarcely be equalled in France, if in Europe. Comparing these things with the wretchedness and poverty of the people, led this young man to study the Scriptures, especially the last two chapters of the Apocalypse, the result being a poem of 3,000 lines, known as “De Contemptu Mundi” (The Contemptible World). In this Bernard, who wrote about the year 1145, shows a clear knowledge of such subjects as the restoration of Israel, the submission of the kingdom of the Father (see 1 Cor. xv. 25-27), the ending of evil, the triumphing of right, the return of Christ to accomplish all these things, though it is not quite certain whether he believed that this state of blessedness would be established on the earth or in heaven. A book containing a partial translation of the poem may be seen in the Reading Room of the Islington (North Branch) Public Library. The poem, as it occurs in it, is well worth a thoughtful perusal. Hymn 154 in our Hymn Book has been taken from this poem, the lines having slightly modified.

Joachim Floris, or Joachim Abbas of Calabria, Abbot of Flora, who lived in the thirteenth century, held quite clearly the doctrine of the personal reign of Christ on earth with his saints; though he was not certain whether it would be 1,000 years or less, and thought that the event itself will reveal its actual duration. He regarded it as

the “age of the Spirit,” contrasting it with its two preceding ages, namely, that from the Creation to the coming of Christ, which he considered to be “the age of the Father”; and that from the coming of Christ to the millennial reign which he regarded as the “age of the Son.”

Apparently he had many followers in his time, among them in all probability “the numerous Franciscan spiritualists” mentioned in the above extract. There were also among the mystics and spiritualists who expected “the age of the spirit.” It is clear that the term “spiritualists” is not here used in its modern sense. It evidently means those who believed that the Spirit of God manifested in Christ and his saints would in a future age rule the world.

Occam, who is mentioned in the extract, was an English Franciscan monk, who lived in the fourteenth century. He was a doctor in the University of Paris, and a leading man among the sect called the nominalists, who appear to have been the Anti-papal school of thought of their day. His full name is William of Ockham, after a place in Surrey, with which he appears to have had some association.

Waldensian views in this period may be learned from the following facts. In the year 1176 a considerable body of the Vaudois emigrated to Bohemia, where they joined the Bohemian brethren, who were themselves probably a survival of the work of the Apostles in Illyricum and Dalmatia (see Rom. xv. 19; 2 Tim. iv.10). The United Brethren, and the Church of the Moravians of later times, are the descendants of these people, and it is clear that they were Millenarians, as is shown by the fact that one of their leading men wrote the hymn, “Hail to the Lord’s Anointed.” The hymn as it first came from the writer, James Montgomery, was much more descriptive of the Millennium than that part of it which appears in our hymnbook would lead the reader to suppose. In the early years of the sixteenth century we find Millennial views held quite clearly by the men of Bohemia. They waited the second coming of Christ and thought it was near at hand. We cannot therefore conclude otherwise than that the Waldenses, who had emigrated thither in the latter part of the twelfth century must have held such views, and we submit that this is confirmatory evidence that those passages in “La Nobla Leyczon” referred to in our last article are to be understood as teaching the true, and not the Augustinian views, upon this matter.

We purpose dealing more fully with Moravian and Bohemian views in our next article, when we hope to show what views were held of the Millennium in the Reformation period.

J. H. Dyer.

Lessons from the Journeyings of the Children of Israel

II.

It will be well to consider, at this point, some of the objections raised by the unbeliever against the claim of the divine record to infallibility. Perhaps the most popular is the hardening of Pharaoh’s heart. Let us consider this first. The Scripture declare that God spake to Moses, and said: “Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden

Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt" (Ex. vii. 2-3).

Moses and Aaron therefore went in unto Pharaoh, and when the Egyptian king demanded a sign that the mission of the two Hebrews was a divine one, Aaron cast his rod down and it became a serpent. This miracle, however, did not humble the king's heart; he at once sent for his magicians, who "did in like manner with their enchantments," and Pharaoh's heart was hardened. Now this sign of the rod being turned into a serpent had previously been given to Moses, but how different the effect upon the two men. Moses, when he saw the sign, feared greatly, but the King was hardened, or made to vaunt his strength and to reveal his cruelty. Is the fault then to be laid to the power revealed, or to the object acted upon? Surely the difference lay in the individuals, and that which hardened the one softened and humbled the other. It is the same healing sunbeam which melts the ice and hardens the clay. It is like the Gospel call – its gracious message has the desired refined influence upon those whom God requires, and it reveals the hardness of the heart seared by sin.

The next difficulty brought forward is that three different men appear to be the father-in-law of Moses: namely, Reuel according to Exodus ii. 18, Jethro, as given in chapter iii. verse 1, and Hobab mentioned in Judges iv. 11. That these are not different names for the same person is clear from what we read of them. Reuel or Raguel was the father of Hobab (Num. x. 29). Now the Hebrew word "chathan," rendered "father-in-law," seems not to be confined to the father of man's wife, but rather to one brought into affinity by marriage. The concordance will show that, while it is rendered father-in-law twenty-one times, it is also rendered son-in-law, joined in affinity, husband and bridegroom. Is not the explanation then that Reuel or Raguel, the old man, was the "chathan" of Moses because Moses married his daughter, and Hobab and Jethro were "chathan" of Moses because he had married their sister?

Again objection is raised to the claim that the Plagues were miraculous. The Bible statement that at the stretching out of the rod over the water the river became blood, is condemned as false. It is said that what really took place was the usual change in the appearance of the Nile, towards the end of June, when the rising of the river brings down the red marl from the Abyssinian mountains, turning the water to a dark color which in the setting sun assumes the appearance of blood. Further, says the ecclesiastical unbeliever, gleefully, seeing the water not only of the river, but also that which was in the canals and reservoirs, even the water in the drinking vessels, was turned into blood, one would like to know where the water came from on which the magicians exercised their magic. With regard to this last objection a little closer attention to the inspired account will remove it. The record informs us indeed that all the water in the rivers, and that also which was stored up for use, was turned into blood. But what of that which filtered through from the main river and which the people had to dig for? We read: "and all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river" (Ex. vii. 24).

Regarding the other objection: the usual "Red Nile" rises at the end of June, and is preceded by what is called the "Green Nile," when for a short time the water is unwholesome on account of the decayed vegetable matter brought along when the river first rises. This state of things is rapidly followed by the "Red Nile," when the water is at its best – deliciously sweet. But let the difference be noted! When the waters are changed by the power of God as a punishment on Pharaoh they are undrinkable, and the fish of the river died. Then again the flax blossoms, or is bolled, we learn about the middle of February, and the seventh plague took place when the barley was in the ear and the flax was bolled, and before the wheat and rye was

grown. Now in Egypt wheat is reaped early in April, so that the turning of the river into blood could not been what is known as the ordinary "Red Nile." The miracle must have occurred some six months earlier, seeing that six plagues had followed by the middle of February.

What a stretching-out of the hand of Yahweh against the gods of Egypt the first plague would prove! The water of the Nile was absolutely essential to the food-producing virtues of the country. The land of Egypt is not made fertile by the rain showers, so welcomed in other countries, it depends upon the overflowing of the river; and so the Egyptians worshipped the Nile, under the name of the god Hapi, and now the hand of the Lord is lifted up and the waters of the river become blood and all the fish in the river die. Their idol is confounded before the power of God.

The other plagues followed in rapid succession; only seven days elapsed before Moses again stood before Pharaoh and the frogs are sent; then the plague of lice, or mosquitoes as some suppose the word to mean; and so to the tenth plague. The king and his people knew what damage the frogs and the locusts could do. Swarms of frogs did at times visit the land, usually about July or August, also later on about October there were visitations of locusts, but the divine visitation was quite distinctive, not only in severity, but also in the period of the plague. As the record shows, the hail, the seventh plague, had ruined the barley and the flax by the end of February; so that the attempt of modern skeptics to account for the plagues by saying that they were the natural experiences of the Egyptians, is as vain as the attempts of the Egyptian magicians to prove that those visitations were NOT the finger of God.

Another objection put forward is that the account of the building of the Tabernacle in the wilderness is a late addition to an earlier account; and the later writer forgot that in the wilderness trees did not exist from which people could obtain wood for the boards and pillars. The objector appears to think the Bible writer to be as careless as himself, for in the "New Bible Commentary" in which this objection is published, we read on another page, concerning the manna which was given in the wilderness, that it was not miraculously provided but was a juice which exuded from the trees. Just think of it! Trees so bountiful as to yield a nourishing juice sufficient to sustain a million people, and yet not enough to provide wood for the Tabernacle. There are places in the desert where trees and shrubs do abound. This objection is equaled in foolishness by the statement that what is called in the Bible the Pillar of Cloud was a badly smoking portable stove, which was carried before the Israelites. If the events recorded are not true, and the children of Israel did not march through the land, how came there even to be a portable stove? If the account is true, then the miracle of the sustaining food is required.

When the Israelites set out from Egypt they marched eastward: first to Succoth, then to Etham; and straight before them lay the short way through the land of the Philistines into the land of promise. But at Etam the Lord spake unto Moses saying: "Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth," and so the people turned southward, still on the Egyptian side of the Red Sea, and encamped between Migdol and the sea. The Lord knew what would happen as He warned Moses. When the report came to the ears of Pharaoh he said: "They are now entangled in the land" – and collecting his horsemen he took the straight course to Pi-hahiroth, and there overtook the Israelites. Why this change in the direction of the march of the Hebrews? They would no doubt prefer to have their troubles over quickly, and so engage the warlike Philistines and go straight to the land of promise. Why the change? – "God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they

see war, and they return to Egypt” (Ex. xiii. 17). God knows the frailty of man; it needs trial to show his worth; and under trial the heart which pleases God is softened and made responsive to His will; while the heart of the rebellious and proud becomes hardened and cold. Even now, when men are called from the bondage of sin, they feel so ready to do some great work and prove themselves valiant for the Faith, but God turns them about, and they are led apparently into the power of the oppressor who would destroy their faith and take them back into bondage. Then it is that they learn the great lesson: “This is the work of God, that ye believe on him whom he hath sent” (John vi. 29). It means learning of our weakness; of our absolute dependence upon God; and of “patient waiting” for the Lord’s deliverance. God will open a way through the sea for those who trust in Him. He will send the manna and the living water in His own good time; but oh, these doubting hearts of ours! The dreadful fear when the immovable barrier is before us, and the destroyer behind. Let us with the courage begotten of Faith, silence these fears with the command: “Stand still and see the salvation of God.”

Nottingham.

W. J. Elston.

Signs of the Times

Russia and the Dardanelles. – It is reported in the Daily News (Jan. 20th, 1930) that the Soviet and Turkish governments have reached an agreement guaranteeing the Soviet Fleet the free passage of the Dardanelles from the Black Sea to the Mediterranean. The Soviet Foreign Commissariat describes this agreement as the greatest achievement of Soviet Policy in the Orient, and Karakhan openly declares that the evil machinations of the League of Nations and the farcical disarmament debates in Western Europe compelled the Soviet and Turkey to devise practical means whereby not only will their common interests be protected, but the peace of the Far East will be safeguarded.

The newspaper further recalls that Russian warships were recently reported to have passed through the Straits without the permission of the International Commission.

This event is one of the most notable signs of the times. It marks the total failure, after many decades of futile diplomacy, of the Western Powers’ attempt to preserve “the integrity of the Ottoman Empire.” Ever since “the River Euphrates” began to “dry up,” the Western nations of Europe have endeavored to stave off a complete collapse.

Russia has ever endeavored to encroach southwards, having as her ambition an outlet to the Mediterranean Sea, but her struggles with Turkey in order to attain that end have always met with the opposition of the rest of Europe, notably France and Britain. The Crimean war is a case in point.

As the price of her participation in the War, Russia was promised Constantinople (the possession of which would secure for her her desire), but the Russian Revolution caused the promise to be withdrawn. The Powers, unable to agree as to who should have it, left Turkey in possession of a tiny territory in Europe, including Constantinople, so as to prevent Russia, having it.

Russia, however, has never forgotten her centuries – old ambition, and has made strenuous endeavors to secure it since 1917. Doubtless war would have been declared at an opportunity time to take it by force. But now she has obtained free

access to the Mediterranean by agreement with her hereditary enemy. What can the Powers do? Nothing.

It will be unnecessary to enlarge further on the matter. The stage is rapidly being prepared for that terrible conflict between the Kings of the North and South, and we shall probably find that the event now recorded is but a preliminary to the occupation of Constantinople – an event long anticipated by the brethren – the natural pre-requisite to a successful attack on Britain in the East. Brethren will be well advised to read what Dr. Thomas and Bro. Roberts wrote upon this subject. They will then realize what a notable sign of the times we are witnessing; one that would certainly have rejoiced the hearts of our pioneer brethren.

THE NAVAL CONFERENCE. - At the same time as the announcement of a Russo-Turkish naval agreement which must considerably alter the Western nations' plans in connection with their Mediterranean navies, the London Naval Conference is sitting, professedly endeavoring to find a way of reducing competition in naval armaments.

The Five Great Naval Power (Britain, France, Italy, Japan and U.S.A.) are represented, and an attempt is being made to harmonize their present irreconcilable views on what is termed "parity," i.e., to quote the dictionary definition, "equality in rank or position."

The most serious deadlock is likely to occur over the demand of Italy to have naval parity with France – a demand which France will not admit because France having both an Atlantic and a Mediterranean seaboard to defend, an equal navy will leave her much inferior to Italy in the Mediterranean. But the course of events will doubtless be followed in the newspapers; probably a paper – compromise will be reached, which in actual practice will leave matters where they are now. France is chiefly the cause of the race in naval armaments, particularly in submarines, which are "unmitigated devilry" (Daily News, July 11th, 1929).

It is intolerable burden of this race which has called forth the London Conference, but statesmen are powerless to do anything. None will be the first to disarm and none will willingly accept the principle of inferiority to another.

But like all the affairs of nations, the cause is of God and there is no human remedy. The Scriptures indicate that navies play a considerable part at the time of the end, and therefore, obviously, will never be abolished by a Conference.

The King of the North is to come down "with many ships" (Dan. xi. 40), doubtless to combat "the ships of Tarshish" which are to be "broken with an east wind." Britain's pride in her rulership of the ocean is necessarily displeasing to God, who intends that "the loftiness of man shall be bowed down" (Is. ii. 17), involving judgments "upon all the ships of Tarshish" (v. 16). Some of these same ships are required "to bring thy sons from far" (Is. lx. 9). It would, further, seem from the context that the prophecy concerning Tyrus, "He will smite her power in the sea" (Zech. ix. 4) has yet to be fulfilled – probably the "sorrow on the sea" (Jer. xlix. 23) that will involve the destruction of Damascus. Whatever the precise nature of the events may be, it is apparent that ships are prominently engaged at the time of the end. Thus the Conference and its certain negative result are unquestionable signs of the times.

It seems as if an almost literal state of "the sea and the waves roaring" will exist when war does next break out, but it will not be beyond the power of Him who calmed the storm with His "Peace be still" to subdue the naval tempest and reduce the turbulent waters to "a sea of glass."

W.J.

Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognized Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh" theories of brethren J. Bell and H. G. Ladson.

All such Intelligence should be sent to bro. C. F. Ford at 19, Grove Road, Brixton, London S.W.9 not later than the 7th of each month for the following month's issue.

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of brother A. D. Strickler.

All such must be sent in the first instance to bro. B. J. Dowling by the 1st of each month for publication the following month. Address to him at: 5, Florence Road, Worcester, Mass., U.S.A.

ALL NAMES (both CHRISTIAN and SURNAME) must be given in PRINTED LETTERS.

BIRMINGHAM. – Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread and Sunday School, 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class, 8 o'clock. We are very pleased to report the Obedience of Faith in Baptism of Mr. Raymond Poppitt on Thursday, January 16th. We hope our brother, having put his hands to the plough, will not "look back," but by "patient continuance in well doing" finally realize the "great reward." It is with equal pleasure we also report that bro. and sis. Clee, of Coventry, after carefully considering our position, and after a mutual interview, are in complete agreement with us, and therefore have been received into fellowship. Bro. and sis. Clee will be members of our Meeting and hope to attend as often as possible. We have arranged for a Fraternal Gathering in the Shakespeare Rooms, Edmund Street, on Good Friday, April 18th, "if the Lord will," and extend a hearty invitation to all brethren and sisters in fellowship. Particulars will be given later on. We have had the pleasure of the company of the following visitors: - bro. and sis. Price, bro. and sis. Charles Jakeman, brethren Fred and Daniel Jakeman (all of Dudley), our blind sis. Jones, of Rhondda (who greatly refreshed us in beholding the extent to which the "eyes of her understanding" had been enlightened), bro. Powell, of Blackheath, bro. Geatley, of Oldham, and bro. and sis. Wilson, of Nuneaton. It is with regret we have to record our withdrawal from sis. Alice Marshall, for marriage with an alien; also from sis. L. Tandy for marrying out of fellowship and returning to the Temperance Hall meeting. – Walter Southall, Rec. Bro.

BRIDGEND. – Dunraven Place. Sundays at 11.00 a.m. and 6.30 p.m. Tuesdays at 7.30 p.m. Since our last report we are pleased to record a much appreciated visit of bro. F. Walker, of Bristol, who gave a lantern lecture on Saturday, January 11th, and lectured on Sunday, January 12th. Both lectures were well attended by the alien, and we trust that the stirring words delivered by our brother have not fallen on barren ground. We take this opportunity of thanking the brethren and sisters who supported us from Swansea, Rhondda and Clapham, and hope to make further efforts on Saturday and Sunday, March 1st and 2nd, when bro. Walker will again

deliver the lectures; we shall be pleased to see brethren and sisters of other ecclesias present. During last month the following have met with us at the Lord's Table: bro. F. Walker (Bristol), who also greatly refreshed us with the words of exhortation, bro. and sis. Ellis and R. Jones (Rhondda). Bro. Ellis also exhorted and lectured for us on Sunday, February 2nd, and his efforts were much appreciated. – Gomer Jones, Rec. Bro.

CREWE. – 158, Earle Street. Greetings in Christ. On account of severe sickness in our home, we have not been able to answer all letters individually. We take this opportunity, therefore, to thank those sisters who have so kindly written to us; also those in Canada for their continued correspondence. On behalf of my mother and myself, your sister in Hope. – (Miss) O. G. Steele.

DERBY. – We regret to make known that sisters Gotham (senior), N. Gotham and G. Richardson have joined those not in our fellowship; bro. Tyler has been withdrawn from for long-continued absence, and sis. D.M. Towne has removed to Nottingham, and will meet with that ecclesia. We are unable to continue the public proclamation, and in future bro. G. Lowe, 49, Abingdon Street, Derby, will deal with all ecclesial matters. – R. J. Towne.

DUDLEY (Scotts Green). – Breaking of Bread, 11 a.m.; Lecture 6.30 p.m. Bible Class, Wednesday, 7.30 p.m. We purpose holding our Ecclesial Tea and Meeting on Saturday, March 22nd, God willing. Tea at 4.30 p.m., after-meeting 6.15 p.m. The general subject for the after-meeting is, "Following in His Steps," and will be considered under the following heads: "Christ and His Father," "Christ and His Church," "Christ and the World," "The Reward in Christ." We hope to have the help of brethren W. Butterfield (Oldham), D. C. Jakeman, E. W. Evans (London), and B.A. Warrender (Birmingham) to take the respective subjects. We are anticipating a very uplifting time around the Word of God's grace, and extend a cordial invitation to brethren and sisters of the ecclesias in fellowship with us. The following visitors have met with us around the Table of the Lord: bro. and sis. T. Phipps, sis. Deane, and bro. B. A. Warrender. Bro. Phipps and bro. Warrender have helped us in faithful exhortation and proclamation of the Gospel. Faithfully your bro. in Jesus. – Fred. H. Jakeman, Rec. Bro.

HORN'S CROSS (Kent). – Co-operative Hall, Galley Hill, Swanscombe. Breaking of Bread, 11 a.m. We have pleasure in reporting that the usual preliminaries have been satisfactorily arranged, and we are now settling down to the work which it is our duty to perform in this district. A Bible Class is held every Wednesday at 7.30 p.m. from house to house, and also on alternate Sunday evenings at 6.30 p.m. at the above address. In April we hope, God willing, to commence Public Proclamations, and we shall welcome the assistance and company of all brethren and sisters who can help us to make our effort a success. We were pleased to have the company of sis. Sowerby (senior), Kathleen and Doris Sowerby, all of Avondale Hall, at our first memorial service, and were considerably cheered by their presence. Since writing last month the undersigned (late of the Seven Kings ecclesia) has joined this ecclesia, and our prayer is that our united efforts may rebound to the glory of our Heavenly Father. Sincerely your bro. in Israel's hope – E. R. Cuer, Rec. Bro.

LONDON (Clapham). – Avondale Hall Landor Road S.W. Sundays; Mutual Improvement Class, 9.45 a.m.; Breaking of Bread 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (*nearest approach from Ferndale Road, Brixton Road*). Tuesdays: Eureka Class and Mutual Improvement Class (*alternately*) 8 p.m. Thursdays: Bible Class, 8 p.m. On February 2nd we had the pleasure of baptizing, on behalf of the Bournemouth ecclesia, Mr. Erik Victor Callow, who has our prayers and best wishes in the race that is set before him. We are sorry to lose the company of sis. M. Bird, who has again removed to Bedford and will meet with the brethren and sisters of that ecclesia. We sympathize with our bro. and sis. H. Jones in the sad loss of their only child, Eustace, aged nearly 7 years, and we pray earnestly for that day to come when “there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.” On Saturday, July 12th, we propose, if the Lord will, to hold a Fraternal Meeting at the Essex Hall, Essex Street, Strand, at which we hope bro. B. J. Dowling will be present. We also look forward to his company on Sunday, July 13th, and again at a special lecture on the following Wednesday or Thursday. Full details of these meetings will be announced later. We have been pleased to welcome the following visitors at the Table: bro. I. P. Milner (Bristol); sis. Davis, bro. W. Davis, bro. D. J. Hunt-Smith, bro. and sis. A. J. Ramus, bro. and sis. Wood (Croydon); sis. D. Shorter (Hitchin); bro. E. C. Clements (Holloway); sis. Ivy Hayward (Ipswich); bro. and sis. Mettam and sis. Carter (Seven Kings), sis. E. Gillespie (West Ealing). – F. C. Wood, Asst. Rec. Bro.

LONDON (Holloway). – We have pleasure in announcing that on Saturday, March 22nd, we shall, God willing, hold a tea meeting and fraternal gathering at the Manor Gardens Free Library, adjacent to the Royal Northern Hospital (nearest Tube Stations, Highbury and Holloway Road), and we cordially invite those of like precious faith to visit us on that occasion. Welcome visitors during the past month have included bro. Jones of Brighton, sis. Payne and bro. Finch of Southend, and bro. and sis. Crawley of Luton. – Geo. H. Denney, Rec. Bro.

LUTON. – Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Sunday School, 2.45 p.m. Thursday, 8 p.m. We have been pleased to welcome at the Table of the Lord during the past month bro. C. Hart (St. Albans), bro. Johnson (Margate), sis. E. Moorhead (Clapham), sis. Brookes (Clapham), sis. A.A. Jeacock (Croydon), bro. and sis. Jones (Clapham), and sis. E. Hart (Flitwick). In our work of enlightening the Gentiles we have received the assistance of brethren W. Southall (of Birmingham), A.A. Jeacock (of Croydon), and L. Walker (of Clapham), whose labors in exhortation and in lecturing were much appreciated by all of us. On January 18th bro. L. Phillips and sis. L. Austin were united in marriage; they have the well wishes of the ecclesia for their future happiness in this new relationship of being heirs together of the grace of Life. We are sorry to report that our bro. Day, owing to a severe attack of phlebitis, has been confined to bed for some weeks preparatory to entering hospital to undergo an operation. The thoughts and prayers of all the ecclesia are for our brother and sister in their trial. We still have a number of keenly interested strangers who continue to attend our Sunday and Thursday evening meetings. – A. H. Phillips, Rec. Bro.

NEW TREDEGAR. – Workman’s Hall. Breaking of Bread, 11 a.m.; Lecture, 6 p.m. I am glad to report that we shall, God willing, start our special lectures on March 8th at 7 p.m., to be continued on the 15th, 22nd and 29th. The speakers will be

bro. Beighton (Newport), bro. Hathway (London), and bro. Walker (Bristol), who will also give a lantern lecture on the 22nd, and bro. I. Rees (Newport). We rejoice in the opportunity which God has given us to work in His vineyard; we are but few, and would be glad to see some of those of like precious faith, whose presence would encourage us; we pray for God's blessing on the work. – T. Davies.

NOTTINGHAM. – Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture 6.30 p.m. Huntington Street Schools, Tuesday: Eureka Class, 7.45. Wednesday, 7.45. On January 28th Edgar Morris was baptized into the name of the Lord Jesus. This case has been full of interest and instruction. For several months Mr. Morris had attended the meetings and then certain influences moved him to an assembly still using a name dear to us, and Mr. Morris was baptized and received into that body. Immediately, however, he became dissatisfied and asked for an interview with certain of our brethren for the purpose of knowing the exact position. Then, having definitely severed his connection with the other body, he made application for baptism into the one Faith. After his full appreciation of the Truth, difficulties came along both at home and in business. Mr. Morris had an alien partner, and the command, "Be not unequally yoked with an unbeliever," was clear, and he saw the unfaithfulness of liming such a command to marriage. But with his family against him, to renounce his living also, he felt, would drive them to desperation. Still he resolved to be obedient and to be baptized with a pure conscience. But what a surprise. Upon going to his work, determined to speak to his partner, he was met by the man with a proposition that the partnership should be dissolved and he should continue his services there, as he wished to reconstruct the concern. These experiences exhibit the care of God for those who trust Him, and they help to the determination to obey the commands and not to worry about probable consequences. We hope our brother will continue steadfast and prove a blessing amongst us until the Master's call. Four lectures on the "Infidelity of Modernism" have been well attended, and have provoked an amount of discussion in the Press. We have been assisted in the proclamation of the Faith by brethren Butterfield, Geatley and Jakeman. Visitors have included bro. R. Williams (Doncaster), sis. Rutherford (Cleethorpes), sis. Smith (Northallerton), and bro. and sis. Richards (Dudley). Our next fraternal gathering will be held on April 21st, Easter Monday. The general subject will be "Our glorious Hope," divided for consideration as follows: (1) The Kingdom of God – in Type. (2) The Kingdom of God – in Prophecy. (3) The Kingdom of God – in Symbol. – W. J. Elston, Rec. Bro.

PEMBERTON. – Sundays: Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m.; Sunday School, 2 p.m. Wednesdays: Bible Class, 7.15 p.m. Saturdays, M.I.C., 3 p.m. On Saturday, January 11th, we were pleased to welcome bro. F. G. Jannaway, of London, who gave a lantern address on "Palestine: as it was and as it is." He also lectured on the following Sunday on "Britain and Palestine: is Zionism a Failure," etc. The attendance of strangers was good on both occasions numbering about thirty at each lecture. The subjects were advertised by 2,000 cards and enlarged newspaper announcement, but we have not witnessed any immediate results in spite of the efforts we made. We continue in labor, however, regarding the present indifference as sign of the times. We intend to supplement this effort by two more on Sunday, March 23rd and 30th in the United Methodist School Room. We hope to have with us brn. R. Smith and W. Southall, both of Birmingham. Bro. J. Barton and sis. D. Greenhalsh were united in marriage on January 1st; we pray for the Father's blessing upon them in

their new relationship. We have been assisted in the Truth's service by brethren A. Geatley and W. Cockcroft (senior), of Oldham, to whom we are grateful. We have had a visit from sis. D. Jannaway, of Southport, at the Lord's Table. – R. Turner, Rec. Bro.

PLYMOUTH. – Oddfellows' Hall, 148, Union Street. 11.00 a.m., Breaking of Bread. 6.30 p.m., Lecture. Bible Class, Thursdays, 7.45 p.m. During the past year we have studied the "Law of Moses" on Thursday evenings alternately with the Bible Class, and having now almost completed this work, we are making arrangements to commence the reading of "Phanerosis" at an early date. We find these writings by faithful brethren to be most instructive and helpful in the present troublous times, and they stimulate us to further efforts in the service of our Lord and Master. On Thursday, January 30th, we gave the first of our new course of week-night lectures. Owing to correspondence which had been taking place in the pages of a local newspaper on the subject of the Jews and Palestine, we decided to depart from the course originally agreed upon, and to substitute lectures upon a new series of subjects. Accordingly bro. Widger spoke upon the subject, "Palestine and the Jews – the re-colonization a prelude to Christ's return." We were greatly encouraged by the attendance of 18 strangers, who were very attentive to our brother as he untold from the Scriptures the Divine purpose which is soon to be accomplished in the Holy Land. We were pleased to see a few of these again present on the Sunday following, when the subject "Jesus Christ as a Prophet," was dealt with. Our next special lecture will be given, if the Lord will, on Thursday, February 27th, when bro. Mitchell will speak on the subject, "Who will give Peace to this Troubled World?" We intend to advertise this lecture in the same manner as we did the previous one, and hope that the interest aroused will be maintained and further stimulated. Several friends have promised to read the "Declaration" and attend again, while at least two are reading "Christendom Astray," so that we have reason for hoping that the seed sown will not fall on barren ground. In any case we press forward, realizing that we are witnessing for the Truth, whether we are successful or otherwise in calling some of the children of Adam to the light of the Gospel, and we humbly commit our work into the hands of our Heavenly Father for Him to bless as He thinks fit, knowing that if we faint not He will reward us openly in His good time. – H. R. Nicholls, Rec. Bro.

ROCHDALE (Lancs.)- We have great pleasure in reporting the baptism of John Robert Heyworth, aged 19 years, a Sunday School scholar and son of the writer, on January 25th, after a good confession of those things most surely believed amongst us. It is the first fruits of our Sunday School. Truly we labor not in vain in the Lord. Our new brother has our earnest prayers for a faithful "Well done" when the Master comes. We are thankful for the help given us on the occasion by the Oldham ecclesia. We continue to sow the seed wherever we can, hoping it will bring forth fruit to the honor and glory of God. – T. Heyworth, Rec. Bro.

ST. ALBANS. – 11, Victoria Street (near Public Library). Sundays, 3.15 and 6.30 p.m., Wednesdays, 8 p.m. We are very pleased to report the baptism of Miss Martha Johnson (sister of bro. Johnson, of Margate ecclesia), on Saturday, January 18th. We trust that she will continue faithful unto the end. We were pleased to welcome bro. Johnson at the memorial service on Sunday, January 19th. – S. Jeacock, Rec. Bro.

SWANSEA. – Portland Buildings, Gower Street. Sunday School, 3 p.m.; Breaking of Bread, 5.30 p.m.; Lectures, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m. There is not much to report in the way of intelligence this month. We are busy in the Lord's vineyard in proclaiming the Gospel to those around us, by lecture, distribution of leaflets and cards, and we hope to continue as far as our finances will allow us. Sis. Bullen, who has been with us for a while on holiday, has now returned to London. We wish to notify the removal of bro. Kleiser and family from Skewen to the Mumbles; this will be much more convenient for them, the distance not being so far and a regular service available by electric train and bus. For the information of brethren who may be contemplating holidays at the Mumbles (being a seaside resort), their address is 3, Westborne Place, Mumbles, Swansea; they are the only brethren in our fellowship there. – James Hy. Morse, Rec. Bro.

CANADA

HAMILTON (Ont.) – Berean Christadelphian Ecclesia, Pythian Hall, Jackson Street West. Memorial Service, 11 a.m.; Lecture, 7 p.m.; Sunday School, 9.45 a.m. Bible Class, Thursdays, 8 p.m. Since our last report we have great cause for rejoicing in that we have assisted the following, who have rendered obedience to Christ in baptism: Dennis Fail (formerly Church of England), Harry Fotheringham, son of our bro. and sis. Andrew Fotheringham, Graham Baldock, son of our late sis. Baldock, both our young brethren being members of the Bible Class, and Mrs. Arriss (netral). Our earnest prayer is that our new brethren and sister may be found patiently waiting and watching when the Master returns. We have been assisted in the proclamation of the Truth by our brethren Clifford Styles (Brantford) and J. Beasley (Toronto), who gave the word of exhortation and lectured in the evening to a good audience. We have had the pleasure of welcoming at the Table of the Lord the following: brethren C. Styles (Brantford), J. Beasley (Toronto), L. Sparham, sisters Sparham (Chatham), Islay Holt, bro. Wilfred Green (Toronto), bro. and sis. Wm. Pole (Toronto), sisters F. Styles, N. Livermore (Brantford), bro. G. Biers (Rochester, N.Y.) – E. D. Cope, Rec. Bro.

OSHAWA (Ont.). – Another year has passed during which we have regularly kept the Truth before the people in this part of the world by means of advertisements and conversations, and although visible results are small we are confident the way is being prepared for bigger things here in the future, should the Lord remain away; we know the Lord will not delay his coming, but at the appointed time he will return, whether that be long or short. We are interested to read of an amazing Jewish movement in which it is proposed to make a complete review of the trial and crucifixion of Jesus, which took place nearly two thousand years ago; surely great events are just ahead in connection with God's people, both natural and spiritual. We take this opportunity of expressing our appreciation of the Berean Magazine, and thank all those who labor so hard in its production and distribution; also we thank those who have written letters of encouragement to us. We look forward to the day when, if worthy, we shall all meet in the Kingdom which will last for ever. With love to the Household, Your bro. and sis. – Geo. Ellis.

WINNIPEG. – Royal Templar Building, 360, Young Street. Sundays, 9.50 a.m. School, 11 a.m. Memorial; 7 p.m. Lecture. Wednesdays: 8.15 p.m., Bible Class. We have again been sorrowfully reminded that "brief life is now our portion" by the

death of two of our brethren, bro. William Alford, of Rapid City, Manitoba, at the age of 82, and bro. David McArthur, of Kelloe, Manitoba, at the age of 24. The writer made the trip up to Kelloe to take care of the funeral arrangements, and had an opportunity to speak to a goodly number of friends and neighbors at the home and at the grave-side regarding the hope of eternal life that is held out to perishing humanity through him who is the “resurrection and the life.” Unfortunately we were not advised of bro. Alford’s death until after he was buried. He was in isolation at Rapid City. Our labors in this section of the Lord’s vineyard in “sowing the good seed of the kingdom” have been augmented by two visits from bro. S. T. Batsford, of Lethbridge. In addition to giving an address at our Sunday School picnic and another at a little gathering of brethren and sisters at the home of bro. and sis. Morse, he ministered to us the word of exhortation on both occasions and delivered two splendid lectures. We thank our brother for his labor of love on our behalf. Again we see the fruits of our labors in that three more have put on the sin-covering name of Jesus by baptism. On July 31st, Mrs. Eva Bennett; September 20th, Miss Ruth E. Turner (20); September, 26th, Mr. Arthur Leaper (19). Sis. Bennett was for many years associated with those of the Advocate fellowship, but on having the Truth expounded to her on the resurrectional responsibility of enlightened rejectors of God’s Truth, she realized the righteousness of our position, so decided to be immersed, and we rejoice that she is now one with us. Sis. Turner is the daughter of bro. and sis. Turner and a member of our Sunday School. Bro. Leaper is a son of bro. and sis. Leaper and also a member of our Sunday School. May our loving, Heavenly Father bless the efforts of our new brother and sisters in their endeavor to walk worthy of the high calling unto which they have been called. We are pleased to report visits from sis. Lillian Cope, of Hamilton, Ont., and bro. John Gordon, of Richard, Sask. – Will. J. Turner, Rec. Bro.

NEW ZEALAND

AUCKLAND. – On behalf of sis. Doidge (Mrs. A Doidge, Falcon Street, Parnell, Auckland, New Zealand), who is at present in isolation here, the writer wishes to state that should any of the brethren or sisters by the will of God be passing through the South Pacific, sis. Doidge would welcome them. Auckland is the principal port of call of the merchant ships of modern Tarshish. Sis. Doidge, though poor in this world (having had a big struggle to rear her family), is rich in faith of the sure promises of God, who has placed her in employment of one of the oldest Christadelphian families in New Zealand, but who left the Truth a long time ago to seek worldly riches, in which they succeeded at the terrible cost of “poverty” in the things of God. Sis. Doidge is grateful for the visitation of the following: bro. and sis. A. Surgenor (Huntly), sis. G. Starr (Nguruawahia), and more frequently the writer in the work of spreading the knowledge of the Gospel of the Kingdom of God and the things concerning Jesus Christ. – T. J. Connolly.

UNITED STATES

CHICAGO. – 811, Capitol Building. Sunday Meetings, 10.45 a.m. Since last reporting we have suffered a sad loss in the death of our bro. F. Richards, well beloved by all; may he be approved at our Master’s return. As I have resigned as Secretary, will brethren and sisters please note that my successor is bro. A. S. Barcus. – Frank Coverley.

HAWLEY (Pa.). – Oddfellows' Hall, Main Street. Memorial Service, 10.30 a.m.; Sunday School, 11.30 Visiting brethren, please note the change of meeting place, formerly Riverside School, now Oddfellows' Hall. We wish to report the baptism into the saving name of Jesus, on October 27th, 1929, of Mrs. Harry Mandeville. The baptism was witnessed by members of the Hawley and Lackawaxen ecclesias, and was conducted by the ecclesias jointly. We pray that the new sister may continue in the race for the incorruptible crown. We rejoice in the monthly visits of the Berean, and believe it should receive the attention and support of every zealous brother and sister in Christ. Visitors: sis. Mabel Fenn, New York City; sis. Laura Jones, Pa.- H. A. Sommerville, Rec. Bro.

PHILADELPHIA (Pa.). – Again the painful duty has been ours of laying another member of the One Body to rest in the dust of the earth. - sis. Maude Bayles, wife of bro. F. P. Bayles, at one time a member of the South London ecclesia, England, but for a number of years a member of the Arch Street ecclesia, of Philadelphia, Pa. On December 2nd, while in the act of crossing the street, she was struck by a heavy truck, which passed over her body, killing her instantly. She leaves to mourn her loss bro. Fred P. Bayles and their two married daughters. Our heartfelt sympathy goes out to our beloved brother and his family in their severe trial and heavy loss, but we know his faith is strong and his hope steadfast, and we pray that he may be comforted and strengthened by Him who trod this vale of tears, whose strength faileth never. The writer said that was necessary in the home and at the graveside to a goodly number who had gathered together. – D. C. Wilson, Rec. Bro.

ROCHESTER, N. Y. – 243, Genesee Park Building. It is with great sorrow we record the loss on October 4th, 1929, of our beloved sis. Esther Biers, who fell asleep in Jesus after a few days' illness in which time she suffered much. Our sis. Was loved by all with whom she came in contact, a noble character, a faithful example in her zeal for the purity of the Truth. She now sleeps peacefully, awaiting the resurrection morning when our Lord and Master shall return to raise his sleeping ones and clothe them with immortality. Our love and sympathy is extended to our bro. Biers, who is left with two children to mourn her loss. We sorrow not as those without hope, but look forward to the day, not far distant, when there will be a re-union with our sister. She was laid to rest at Riverside Cemetery by bro. J. P. Vibert, of Hamilton, in the presence of many brethren and sisters and friends who journeyed from Buffalo, Brantford, Toronto, and Hamilton to console our brother in his irreparable loss. – E. D. Cope, Rec. Bro.

ECCLESIAS IN THE UNITED STATES
AND CANADA IN FELLOWSHIP

The Brethren named will be willing to supply information as
to Meetings
in their vicinity on the basis of purity

CANADA

Brantford, Ont. – H. W. Styles, 117 Victoria Street

Guelph. – J. Hawkins, 9 Elizabeth Street.

Halifax, N.S. – Pauline M. Drysdale, Brae Burn Road, Armdale.

Hamilton, - E. D. Cope, 120 Flatt Avenue.

Hatfield Point, N.B. – J. S. Ricketson.

Lethbridge, Alberta. – Sidney T. Batsford,
412 7th Avenue South.

London. – W. D. Gwalchmai, 18 May Street.

Moncton, N.B. – T. Townsend, 11 McAllen
Lane.

Montreal. – J.V. Richmond, 2051 Wellington Street.

Quebec, P. Q. – R. Manicom, 17 ½ Cremazie Street.

Oshawa, Ont. – Geo. Ellis, 305 Courcellette Avenue.

Richard, Sask. – Fred. W. Jones, Box 30.

St. John, N. B. – A. D. Duncan, 46 Adelaide Street.

Toronto. – Geo. A. Gibson, 294 Glebeholme Blvd.

Vancouver, B.C. – John B. Allan, 790 40th Avenue, E.

Winnipeg. –W. J. Turner, 108 Home Street.

UNITED STATES

Baltimore, Md. - D. E. Williams, 1939 W. Mulberry Street.

Beaukiss, Texas. - A. C. Harrison.

Boston, Mass. – John T. Bruce, 23, Hosmer St, Everett, Mass.

Buffalo, N. Y. – L.P. Robinson, 43 Birch Place.

Canton, Ohio. – P. Phillips, 1123 Norris Place, N.E.

Carlton, Texas. – S. S. Wolf.

Chicago, Ill.- Frank Coverley, 120 Albion Street, Park Ridge.

Clyde, Texas. – T. H. Tunnell, Route 2, Box 138, Callahan, Co.

Dale, Texas. – J. Bunton.

Denver, Colorado. – Percy Dixson, No. 340 Irvington Place.

Detroit, Mich. – G. Growcott, 3985 Field Avenue.

Dripping Springs, Texas. – J. O. Banta.

Elgin, Texas. – F. I. Beardslee, Route I.

Elizabeth, N.J. – Ernest Twelves, 409 Washington Avenue.

Forestville, Conn. – Adam Johnson, 110 Central Street.

Freeland, Luzerne Co., Pa. – Ivor Morgan, 125 Highland.

Glendale, Pa. – T.J. Llewellyn, 105-15th St. Scranton, Pa.

Hawley, Pa. – H.A. Sommerville, Lake Ariel, Pa.

Hebron, Texas. – J. Lloyd.

Houston, Texas. – Joseph H. Lloyd, 7211. Avenue C., Houston, Texas.

Jasonville, Indiana. – Aude Plew, R. F. D., No. 3.

Jersey City, N.J. – S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.

Lampasas, Texas. – W.A. Ray.

Los Angeles, Cal. – Jas. C. M. Sharp, 2725 So. Rimpau Blvd.

Lackawaxen, Pa. - John L. D. Van Akin.

Lubec (North) Maine. – A. L. Bangs.

Mason, Texas. – E. Eastman.

Newark, N.J. – R. W. Seldon, 852 So. 15th St., Newark, N.J.

Philadelphia, Pa.- 1626 Arch Street Ecclesia. D. C. Wilson, 3330 North 15th St.

Pomona, Cal. – Oscar Beauchamp, 261 West 8th Street.

Portland, Oregon. – Carl Hanson, 779 Roosevelt Street, Portland, Oregon.

Post City, Texas. – A. W. Greer.

Robert Lee, Texas. – James Greer.

Rochester, N.Y. – G.G. Biers, 243 Genesee Pk. Blvd.

Rochdale, Texas. – R. O. Greer.
Santa Barbara, Calif. – W.S. Davis, 310- 5th Avenue.
San Saba, Texas. – S. H. Farr.
Scranton, Pa. – See Glendale.
Seymour, Conn. – Geo. Carruthers, 31 Pershing Ave.
Stephenville, Texas. – R. R. Wolff.
Stonewall, Texas. – Clarence Martin.
Taylor, Texas. – E. Swayze.
Winters, Texas. – J. M. Clayton.
Worcester, Mass. – B. J. Dowling, 5 Florence Street.
Yucaipa, Cal. – R. Smead, R. R. I., Box 57.
Zanesville, Ohio. – J. P. Phillips, 1520 Euclid Avenue.

Errors and omissions will be gladly rectified by sending particulars to B. J. Dowling, 5
Florence St., Worcester, Mass. U.S.A.

IN FELLOWSHIP. – The Brethren named will be willing to afford information as to
meetings in their vicinity on the basis of purity: -

Ashton-under-Lyne. – J. H. Mellor, 27 New-market Road. Waterloo.
Bedford. – W. H. Cotton, 23 Rosamond Road.
Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgenorth Road, Franche, Nr. Kidder-
minster.
Bexley Heath. – See Welling.
Birmingham. – W. Southall, 91 Hampton Road, Birchfields.
Blackheath (Staffs.)- C. F. Powell, 34 Beeches Road, Blackheath, nr. Birmingham.
Bournemouth. – J. Wilkinson, 850 Wimborne Road.
Bridgend. – Gomer Jones, 3 Grove Road, Bridgend.
Bridport (Dorset) – Mrs. E. Miller, “Home Cot”, Bothenhampton, Nr. Bridport.
Brighton. – J. D. Webster, 8, Burlington Street.
Brimington (Chesterfield). – R. Wharton, Station Road.
Bristol. – A. G. Higgs, “Eureka,” IIO Longmead Avenue, Bishopston, Bristol.
Chepstow. – Mrs. Jaime, 35 Thornwell Road, Bulwark.
Colchester. – L. H. W. Wells, 45 Drury Road.
Crewe. – Mrs. Steele, 158 Earle Street.
Croydon. – A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey.
Derby. – R. J. Towne, 54 Beaufort St., Cowsley Estate.
Dudley. – F. Jakeman, “Halford,” Stourbridge Road, Scotts Green.
East Dereham (Norfolk). – Mrs. A. M. Wells, 23 St. Nicholas Street.
Falmouth. – W. Warn, Budock House.
Glasgow. – See Motherwell.
Great Bridge. – T. Phillips, 91 New Road.

Grimsby. – Mrs. G. Jennison, Corby House, Mill Road, Cleethorpes.
 Hitchin. – H. S. Shorter, “Eureka,” 61 Radcliffe Road.
 Ilford. – See Seven Kings.
 Ipswich. – W. Hayward, 78 Rosebery Road.
 Leamington. – Leigh Feltham, “Holmdene,” 36 Warwick New Road, Leamington Spa.
 Leicester. – A. C. Bradshaw, 52 Beechfield Avenue, Birstall.
 Lichfield. – S. M. Harrison, 102 Birmingham Road.
 London (Holloway, N.) – G. H. Denney, 47 Birchington Rd., Crouch End, N.8.
 London (Putney). – A. Cattle, 172C New King’s Road, S W. 6.
 London (South). – F. Button, 1 Hillsboro’ Rd., S.E. 22.
 London (West). – J. M. Taylor, 39 Gloucester Road, Ealing, W.5.
 Luton. – A. H. Phillips, 48 New Town St.
 Manchester. – Geo. J. May, 15 Middlewood Street, Harpurhey.
 Margate. – A. E. Newman, 19 Pleasant Place, Cliftonville.
 Motherwell. – Rod H. Ross, 34 Coronation Rd. New Stevenston, Scotland.
 Mytholmroyd, Yorks. – F. Shepley, 3 Calder Terrace.
 New Barnet. (Herts.) – E. C. Clements, 5 Hadley Road.
 Newport (Mon.) – D. M. Williams, 3 Constance Street.
 New Tredegar. – T. Davles, Sunny Bank, 32 Upper Road, Cwmsyfiog.
 Northampton. – G. Helms, 34 Cedar Road.
 Nottingham. – W. J. Elston, 97 Woodborough Road.
 Nuneaton. – W. H. Wilson, “The Elms,” 344 Tuttle Hill.
 Oldham. – A. Geatley, 27 Lynton Avenue, Hollinwood.
 Oxford. – F. Mayes, Hunt Stables, Stadhampton.
 Pemberton (near Wigan). – R. Turner, 9 Leader Street.
 Plymouth. – Hubert R. Nichols, 6 Nelson Terrace, Laira.
 Porthleven (Cornwall). – Miss A. Hosking, Cliff House.
 Purley. – See Croydon.
 Redhill. – A. T. Abbots, 93 St. Johns.
 Rhondda. – G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.
 Rochdale (Lancs.) – T. Heyworth, 345 Bk. Market Street, Whitworth.
 Ropley (Hants.) – S. Marchant, Monkwood.
 Seven Kings (near Ilford, Essex) – S. H. Coliapanian, 27 Wanstead Pk. Rd, Ilford.
 Shanklin (I. of W.). – Mrs. A. Mulliner, “Berwyn,” St. Martins Ave.
 Sheffield. – S. Heason, 21 Robert Road, Meadow Head.
 Smethwick. – A. E. Tandy, 135 Bearwood Rd.
 Southend. – W. L. Wille, 68 Cumberland Avenue, Southchurch.
 Southport. – Miss Doris Jannaway, 73 Oak Street.
 St. Albans. – S. F. Jeacock, “Eureka,” 45 Cambridge Road.
 St. Austell. – A. Sleep, Moorland Cottage, Moorland Road, St. Austell.
 Swansea. – J. H. Morse, 33 Gerald Street, Hafod.
 Tier’s Cross. – H. Thomas, Tier’s Cross, Haverfordwest, Pembroke.
 Wainfleet (Lanc.). – Bernard Smith, “The Sycamores,” Croft.
 Walsall. – A. M. Jordan, 12 Edward Street.
 Welling (Kent). – G. L. Barber, 72 Crayford Way, Crayford.
 Wellington (Salop). – H. Saxby, 39 Erccall Gardens.
 Worcester. – H. Blake, 54 St. Dunstan’s Cres.

East Africa

F. Browning, P. O. Box 121, Nairobi, Kenya Colony.

India

L. W. Griffin, Chakadahpur.

Australia

Victoria. - J. Hughes, 55 Glenhuntly Road, Elsternwick, Melbourne.

New Zealand

K. R. MacDonald, P. O. Box 55, Whangarei.

Tasmania

J. Galna 5 Lanoma St., East Launceston.

Notes

January Berean.- We thank the senders of several copies of this number; they have been very useful in supplying new readers.

Ecclesial News received too late for insertion: Coburg (Australia); Colchester.

Distressed Jews' Fund. – 5 dollars received from a small ecclesia in New Brunswick, which we have handed to bro. Bellamy to be forwarded as desired.

Free List. – We are in receipt of a number of letters from our brethren and sisters to whom we regularly send the Berean free of charge, in which they express their appreciation of the magazine, and their grateful thanks to those by whose thoughtful generosity this is made possible. We desire to convey our readers' thanks to our many brethren and sisters who have contributed in the spirit of, and with the happy result mentioned in, II Cor. ix. 12. We are always ready to add further names to the free list if such are sent us; there is no necessity for any who desire to have magazine to be without it.

Acknowledgement. – Bro. Bellamy has received £ 5 for the Distressed Jews' Fund from bro. F. G. Jannaway, which was sent him by a Canadian brother to be used at his discretion.

Forthcoming Fraternal Meetings. – Dudley (March 22nd); Holloway (March 22nd); Clapham (March 29th); Birmingham (April 18th); Nottingham (April 21st); Seven Kings (April 26th).

M. Greens (Victoria, B.C.). – We acknowledge receipt of your letter, but why write to us? Why not write directly to the brother to whose remarks you take exception? We are sending your letter to bro. Dowling for his information and consideration.

Bro. E. H. Bath desires to thank the brethren who assisted him in the effort to deal with the 1300 applicants for Bible Companions (in response to his letter in the Daily Express, to which we have already alluded). Brethren will be interested to know lists of names and addresses have been sent to local ecclesias in order that they may follow up the matter as they think best.

Employment. - A brother, aged 33, married, two children, requires work; would take anything; able to help in ecclesial work. Write T., c/o Editor, Berean.

Thanks. - Sister S. E. Squire desires to give her heartfelt thanks to the many brethren and sisters who have so kindly helped her with sympathetic letters and practical assistance since the death of bro. Squire.

Pemberton. - A wicker bath chair for sale, almost new. Would be pleased to lend it to any invalid brother or sister whilst not in use. Apply to the recording brother, Pemberton ecclesia.

Russia and the Dardanelles. - We thank brn. Bellamy and C. F. Clements for newspaper cuttings; the matter is dealt with in "Signs of the Times" this month.

West Middlesex Gazette. - Cutting sent by bro. Bath, reporting address by "Rev." A. E. Beldam, on World Peace. This gentleman says it is stated in the New Testament that before the coming of Christ to earth again there would be many wars and conflicts; "he could not believe, however, that genuine Christians would therefore do nothing to avert Armageddon." It is the "battle of the great day of God Almighty" (Rev. xvi. 14), which Mr. Beldam wants to avert; no "genuine Christians" will engage in that impossible task.

Amazing Jewish Movement. - Newsclip received from bro. Ellis of Oshawa, referred to in Ecclesial News.

Clapham. - The South London (Clapham) Mutual Improvement Class hope to pay their 32nd visit to the British Museum on Saturday afternoon, March 29th, if the Lord will. A Fraternal Meeting will be held in the evening. Details will be announced in due course.