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**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

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The Devil's Religion

By Dr. John Thomas

There are two religions in the world, and only two. They are hostile religions, and as deadly in their antagonism as the Deity and the Devil; for one is the religion of God and the other the religion of “the Flesh,” in which the Scripture tells us “dwelleth no good thing.”

The religion of the Flesh or Devil (which ought rather to be termed superstition), is not uniform in its manifestations. It delights in diversity and oppositions; therefore it assumes the form of what its adherents style, “the names and denominations of Christendom,” or in the language of the Bible, “the harlots and abominations of the earth.” Judaism and Gentilism in all their forms, or by whatever name denominated, are but the vain imaginings of ignorant and depraved humanity – “the thinking of the flesh,” in opposition to, or in ignorance of “the thinking of the Spirit.” Thus, in regard to Judaism, which raised its audacious front in opposition to Moses and the Prophets, the Spirit says by Isaiah, “My thoughts are not your thoughts, nor My ways your ways. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts” (Isa. lv. 8.) And in regard to Gentilism, it is said that all the world wondered after the beast; and that the inhabitants of the earth, even all nations, have been made drunk with the wine of the prostitution of the Great Harlot, which reigns over the kings of the earth (Rev. xvii. 2, 18; xviii. 3; xiv. 8; xiii. 3).

Now the Devil's religion is intensely “spiritual,” for it begins with the spirit of the flesh, is sustained by that spirit, and when this spirit exhales in the article of death, the religion evaporates into the thinnest air. By the spirit of the flesh we mean the electromagnetism generated by the decomposition of ingesta, and diffused over the brain, spinal cord and nerves, for the purpose of the animal economy. The blood is the depot of this spirit; so that when its circulation is excited unduly, the electromagnetism of the blood is proportionately evolved; and if the excitation be produced by ideas appropriate to “the sentiments,” which are naturally blind and impulsive, they become electro-magnetically charged, according to the temperament and capacity of the individual. Some are charged papistically, some episcopally, some presbyterially, some methodistically, some baptistically, and so on through all the shapes and diversities of diabolism. The process of charging “the sentiments,” that is the organs of veneration,

conscientiousness, cautiousness, hope, marvelousness, benevolence, love of approbation, and so forth, with electromagnetism, in the technic of “the Satan,” is termed “conversion,” and “getting religion,” or “experiencing a hope of pardon.” Hence the “conversion” lasts as long as “the sentiments” remain charged with fluid, according to the variations of which are the elevations and depressions of spirit, technically styled, “hopes and fears,” which are the evidences of the Devil’s Christianity. This is considerably depressed by a dark and cloudy day; or when the bile is not duly secreted from the blood; so that it often vanishes altogether, and the Devil stands confessed.

But the Devil’s religion is familiar to all, though we do not know that it is the Devil’s; we have therefore given this brief analysis of its “spirituality” that all may know it, and if unhappily bewitched by it, repudiate it with all possible dispatch. It is purely a religion of feeling, and not at all fit for men with heads upon their shoulders. The Devil himself calls it “heart-religion,” and cherishes it with great affection. He loves a religion where the heart can have free scope uncontrolled by enlightened brains. By quashing these, all sorts of troublesome doctrines are got rid of, and love, charity, and peace, the greatest of which is “peace at any price,” is established and confirmed.

The religion of the world is all “heart-religion,” and intensely “spiritual,” its heart being in its right place, as he thinks, it does not trouble about religion much; only just enough to keep the vested interests in good working condition. For these it will fall, lie, intrigue, and flatter, that the temporalities being right, the heart may be right also. Its head often aches over the interests and prosperity of the “precious cause”; but about Moses and the Prophets, and the doctrine of the prophet like to him there might as well have been no such things, for any concern evinced by its religious heart – it has no head for such affairs.

Religion in all its modifications is for some purpose. The highly intellectual, reasonable, and excellent religion of the Deity, has a purpose, and a noble and glorious one it is. But the religion of the Devil and Satan has likewise a purpose of its own; which is the very reverse of the purpose of God in all the details of His wisdom and excellent knowledge. The Devil, who is Sin’s Flesh in all its lusts and pride of life, assumes that he possesses “a soul” in some part of him; but in which, whether in his heart, lungs, liver, kidney, stomach, brains, or generally in all, he is not agreed; which “soul,” he says, shall die no death at all; lo moth temutha (Gen. iii. 4). It is true that God hath said that “the soul that sinneth it shall die”; and that unredeemed “it sees corruption, and ceaseth for ever”; but the Devil and Satan deny this, and swear until they have become as black as their religion teaches, that their soul is immortal and cannot die. Well, they say that it is to save this undying soul from second and eternal death, that their religion was invented and is preached. This is the spiritual purpose of the Devil’s spiritual religion, a purpose, indeed, not very intelligible as the Devil states it. We ask his sooty Majesty, what he means by saving an undying soul from eternal death? We are so stupid that we cannot understand how an undying soul can die in any sense. The Devil is not unaware of the apparent absurdity, and has therefore summoned all his theologians, Gentile and Jewish, to put the difficulty into such a shape, that when it is seen by the sons of the Abrahamic and Davidic covenants, they may be seized with a shivering fit, and die in the collapse of a cold and freezing materialism. Nor has the Devil called in vain; for his “divines” have flocked to the windows of his cote in clouds of turtles, cooping in the softest notes of a complacent spirituality. They affirm that the Devil’s proposition is perfectly correct – that a soul that never died can die, and does die, yet don’t do. None but the softest of theological brains can affirm this as the result of conviction. No matter, pulpy brains suit the Devil’s purpose best – brains that cannot think Scripturally, and will not learn; these are the brains for “heart – religion.” And well the Devil knows it; and therefore it is only such he will allow to talk to the people about religion in the dove-cotes, and money-changing crypts of his establishment. Their speculations upon the Devil’s proposition that “the soul shall die no death at all,” evince the softest of cerebral textures. In the nomenclature of “heart religion” they tell us that “eternal death” means “eternal life in torment,” and that consequently, the “spiritual” significance of “an undying soul dying eternal death” is an

immortal soul living an eternal life in torments. This definition we are not to dispute, but to accept it with implicit faith, in view of all the pains and penalties the Devil can inflict upon us for contumacy, and without any mitigation of torment through the intercession of his clergy, part of whose happiness it will be to behold the anguish of the damned in the dungeons of the Devil's "Holy Office."

(To be continued).

TRUST IN THE LORD, AND PATIENTLY WAIT FOR HIM.

Wisdom and Knowledge

An Exhortation by Bro. Roberts

No readings are appointed for today in the Bible Companion on account of the peculiar position of the day in the calendar. In the absence of an appointed reading, we have had a special selection (Prov. 1 and John 14): in this we suffer no detriment. It is one of the privileges that come with a knowledge of the truth that we are at home in any part of the word. In our orthodox days, we found large portions of the bible unuseful: the history heavy and effete; the Mosaic law cumbersome and dead; the prophets unintelligible and yielding no particular profit where they could be understood. A theology that fixed our attention on the death state and the sky, naturally robbed of its interest a book that mainly deals with life and the earth. We are emancipated, and "mixing trembling with our mirth," we rejoice to be able to turn to profitable account whatever portion of Scripture may be brought under our notice.

The book of Proverbs is particularly easy of digestion and rich in its nourishment of the new man. It is a book possessing a higher character than is usually allowed for it in our day. It is common to think of it as a book of moral maxims owing their excellence to Solomon's natural sagacity. It is a book of moral maxims truly, but it is much more: it is a book of revelation-it is a book in which the mind of God is unveiled, in a correct and authoritative declaration of truth not accessible to man in nature. We learn this from the frequent quotation of it by the apostles as an authority in divine matters, and from the information that what superiority of wisdom Solomon may have displayed in its composition was a direct gift from God (1 Kings 4:29). Its position in the compiled Scriptures of which Jesus says,

"they cannot be broken,"

is alone conclusive on this point.

When we compare the wisdom embodied in the Proverbs with the "morals" of Gentile philosophy, of whatsoever school, we discover a great contrast and a further evidence of divinity. The difference may be said to be this, that one has God in it and the other has not. Perhaps this needs further explanation. The explanation is simple. If you study the moral maxims of the schools, you will find they are recommended and inculcated for their own sakes just as the bath and exercise in the open air would be recommended as good for health. The idea of God may be recognised in the abstract, but not as the moving spring of philosophic morality. The practice of virtue "for its own sake," and "virtue its own reward," are phrases that express the philosophic view. In this view, the mental eye is turned on our own mechanism, so to speak, or the mechanism of the universe, and not the power and wisdom in which that mechanism had its origin. This is cold and unsatisfying for many reasons, but chiefly because of our inability to understand things as they exist. Bible wisdom is a complete contrast to this. God, not man: the Creator, not His work: His revealed will, not human guesses, are constantly pressed upon our

notice. The history of God's work on earth, is the illustration of this feature in its fulness. Abraham leaves his native Ur of the Chaldees: why? Because Yahweh commanded him. His posterity leave Egypt: why? Because God appeared to Moses and strengthened his hand for their deliverance. They receive a law by the hand of that wonderful and faithful servant: and what are its characteristics? The exhibition of God to the national and individual mind by every method and in every variety of aspect. The first command was:

"Thou shalt love the Lord thy God with all thy heart."

The first announcement of the tables of the covenant was:

"I am the Lord thy God, which have brought thee out of the land of Egypt."

The first feature of the national economy was the selection of a place where Yahweh should place His name. The first duty of every Israelite in every experience of life had to do with this centre of the nation's existence in some way or other. His first-born was Yahweh's, and (until the adoption of the Levites) had to be redeemed by the offering of sacrifice in recollection of the fact that God smote the first-born of Egypt in the day that Israel was redeemed by the observance of the Passover. The first operation to which he had to subject his male children was to circumcise them, in token of the covenant that made the nation God's nation. The first-fruits of his harvest were to be presented formally to God, at the feast of ingathering. Three times a year, his whole family had to appear before God in the place appointed, to rejoice and give thanks in connection with some special form of divine indebtedness. His private life was similarly bent towards God. He was to speak of Yahweh and His doings, and his laws, to his children continually. He was to write the leading statutes of the law against his door posts, that his eye and his heart might be continually in contact with them and not forget them. He was for the same purpose to wear a border of blue on his garment, that looking upon it, he might remember Yahweh and His statutes. He was to avoid certain articles of food in obedience to Yahweh's commandment, that he might be holy to Yahweh. He was for the same reason to avoid certain objects as causes of defilement: such as the dead body of any creature, or any piece of furniture with which a defiled person had been in contact. In every transgression he was to repair to the priest in confession with the appointed sacrifice.

At every turn and corner, God was kept under Israel's notice. God was the pivot of the national existence-the regulating power of individual life: not that this was realised in fact. Israel forgot God and turned aside from His commandments, and were dispersed among the nations as at this day; but the aim and purpose of the Mosaic economy was to keep Yahweh before Israel's mind as prominently and constantly as He was before the mind of David and all the righteous men of Israel's generations. Moses was himself an exemplification of the right thing in the case. He was no speculating philosopher or babbler about abstractions. He was a robust, strong-minded receiver of facts, and the fact of facts pressed home upon his notice was the Creator's existence, and His power, volition and requirements.

"There arose not a prophet since in Israel like to Moses, whom the Lord knew face to face."

So it was written of Israel's early generations under the law: but late in Israel's history, we are permitted to see a greater than Moses-the prophet like unto Moses, of whom Moses testified beforehand:

"A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him ye shall hear."

This prophet like unto Moses, but exceeding the greatness of Moses in all points, appeared at "the end of the (Mosaic) world," yet as part and parcel of it, in a sense, for-

"God sent forth his Son . . . made under the law."

Both historically and spiritually he was "the end of the law."

Moses at the beginning, Christ at the end: Israel's subjection to the law between-the fabric of righteousness resting on two glorious pillars, and the first feature of that righteousness being Yahweh's existence, service, and fear, ignored by Gentile philosophy.

The lesson of this history is the maxim written by Solomon as the key note of his Proverbs (1:7):

"The fear of the Lord is the beginning of knowledge."

Morality without this "fear of the Lord" is an indeterminate colourless thing. It is a husk without the kernel, flesh without blood, a form of wisdom minus the life-giving power. Some may take refuge in the idea that as Christ is "the end of the law for righteousness," he is the end of it in all senses, and therefore an end to that urgent ascendancy of Yahweh which the law sought to establish in all relations of life in the midst of Israel. Some would call this "the liberty wherewith Christ hath made us free"-liberty to withdraw our thoughts from God! Such an idea must disappear before a close acquaintance with what is revealed to us concerning Christ. Let us take what is brought before us in the selection from John this morning.

Here we have Christ in close and living intercourse with his disciples. What is the theme of his discourse? Does he indulge in abstract moralisings of the modern "philosophic" order? Far from it. He goes to the root of the matter, of all matters, in exhibiting the Father to their attention. God is the centre of all he has to say. His tuition of the disciples is best described in his own words, as used in prayer to the Father:-

"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me" (John 17:6).

Instead of the appearance of Christ having lessened the force of the Mosaic lesson, it has illustrated and brought it home more powerfully. We cannot look at Christ scripturally without seeing God, for the scriptural exhibition of Christ is this:

"God was in Christ, reconciling the world unto himself." (2 Cor. 5:19)

Jesus gives powerful testimony to this aspect of the case in the chapter read from John.

He says,

"He that hath seen me hath seen the Father."

Let us trace this saying from its rise in the beginning of the conversation so as to realise all its force. He was seeking to comfort the disciples in prospect of his approaching separation from them. He said, "I go to prepare a place for you," adding, "whither I go ye know, and the way ye know."

Had he said no more, we might have supposed he meant his ascension-the way to the Father's presence through space; but Thomas, feeling a lack of understanding, said, "Lord, we know not whither thou goest, and how can we know the way?" In answer to which, Jesus said, "I am the way," which shows that the "whither" of Christ's then impending separation and the way thereto, had relation to what was to be accomplished in his own person (by death and resurrection) in opening the way to the Father: for he immediately added, "No man cometh unto the Father but by me."

Why should Jesus assume that his disciples knew the way, saying to them "the way ye know"? Because he had frequently informed them that he would be delivered into the hands of the Jewish authorities in Jerusalem, and be by them condemned to death, and killed, but raised again the third day (Luke 18:31). But they did not understand: consequently, when Jesus spoke of going to prepare a place for them, they felt he was speaking parables, which, no doubt, he was to a certain extent (John 17:25), though parables not so utterly dark as the disciples felt them to be. Their undiscernment evoked from him a rebuke which must have hit hard:

"If ye had known me, ye should have known my Father also,"

which was as much as to say that they had not yet discerned him in his true relation. This was doubtless true, for though they confessed him as the Christ, they had not yet risen to a scriptural apprehension of all that the Christship involved. They knew the Messiah as the King of Israel in

the Davidic succession, but there was something much greater than that, leading David to address his son as "Lord." Jesus added the astounding statement:

"From henceforth ye know him (the Father) and have seen him."

What could this mean? The disciples were at a loss. Nothing was more in harmony with their desires and aspirations than to know the Father. As men of the divinely approved stamp though not yet apprehending their Lord and Master, they shared the sentiment of Moses when he said, "Lord, show me thy glory," and the saying of David,

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"

But what could Jesus mean by saying they had seen the Father? Philip gave expression to their general mind: "Lord, show us the Father, and it sufficeth us."

This was their highest desire. What a rejoinder this drew forth:

"Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father"

Well might the disciples exclaim as they did on another occasion: "What manner of man is this?"

He was the manner of man defined in the prophetic delineation:

"Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

He was the word made flesh-God manifest in the flesh-the character of God exhibited in a Son begotten of God by the Spirit, of the seed of David according to the flesh; and the power and presence of God manifested to Israel, after the anointing of this Son begotten with the Holy Spirit without measure on his attaining maturity. Those looking discerningly on Jesus, looked on the Father in human manifestation. But did Jesus mean he was the father in the primary sense? His own words preclude such a meaning. Having saddened his disciples by the intimation that he was about to leave them for the presence of the Father, he said,

"If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I" (14:28).

Although, therefore, he said, "He that hath seen me hath seen the Father," he did not mean there was no Father separate from him dwelling in unapproachable light. He explained himself in the words immediately following those we are considering:

"Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works."

The scriptural teaching concerning God enables us to understand this. When we realise that Yahweh dwells in the heavens (Psa. 123:1) yet fills the universe (Jer. 23:23-24) by the invincible energy of His Spirit (Psa. 139:7-12), and that thus, though in far distant heaven (Eccl. 5:2), He is not far from every one of us, for in Him we live, and move, and have our being (Acts 17:27-8), we are enabled in a small measure to understand how the special manifestation of His wisdom, character and power in "the man Christ Jesus," constituted that man Christ Jesus an exhibition of the Father to all who intelligently discern him, without, at the same time, interfering with that subordinate aspect in which the Lord presented himself as the Son who did nothing of himself.

We are not privileged as the disciples were when this conversation took place. We have not the Lord in our midst. We are assembled to obey the same Lord: to call him to our remembrance in the way appointed by himself, and to fan the flame of that love for him which the gospel has enkindled in our hearts. And while enjoying this present privilege, we are permitted to contemplate the hour that will certainly arrive when we shall look upon him as they looked upon him, and hear his voice as they heard, and rejoice in his love as they did. Greater indeed will be our privilege than that of the disciples in the days that are past; for if the Lord do us the unspeakable honour of counting us among his friends in that day, we shall see him in his

beauty instead of in his weakness, and we shall share in his joy instead of his suffering, and rejoice in the promised change from this corruptible instead of toiling in a service in which we groan being burdened. And every joy of salvation will be intensified by the immensity and completeness of the multitude of the saints of every age who will sit down to that feast of glory together, ascribing all thanksgiving and praise to him that sits upon the throne, and to the Lamb, for ever.

Providence

The life of Jacob illustrates plainly the angelic nature of what we call providence, giving affairs an intelligent bent this way and that, as occasion requires, without showing his hand. Where the angels do not operate, providence is not at work, but affairs are left to work themselves out on natural principles. Yet angelic operations in ordinary life are not distinguishable from effects of nature, the results induced appearing natural. We cannot discover their hand and need not make the attempt. Our part is to fear God, keep the commandments, and go forth with courage and trust, believing the assurance that all things work together for good for those who love Him. – Ways of Providence.

Editorial

The outstanding and universal feature in the world to-day is its ceaseless unrest. Outwardly the world is at peace; appearances, however, are entirely deceptive; it is an armed peace, lacking all the essential accompaniments of true peace. International jealousies and suspicions render it impossible for the present “peace” of the world to be accompanied by security, confidence, and rest. Restlessness, suspicion, and fear exist throughout the world as probably never before, and the international situation can only adequately be described in the ominous words of Christ: “Men’s hearts failing them for fear, and for looking after those things which are coming on the Earth.”

At home the prevailing unrest is unprecedented and unparalleled. Our newspapers bear testimony every day to this fact. Problem after problem confronts the statesman, the capitalist and the worker. The alarming increase in the number of the unemployed, and the inability of the Government to grapple with the problem threaten to involve it in a serious crisis in the near future; the feverish anxiety to find new markets for our manufactures is proved a failure by the latest trade returns; Egypt and India are causes of the gravest apprehensions to our statesmen, in which a slight error of judgment would probably be attended with bloodshed on a vast scale; admittedly, the conditions in India are worse than any which have existed there since the terrible days of the Mutiny; uncertainty and fear prevail, and these react upon business, and are reflected in dwindling trade and economic depression, with its consequent restlessness of the people. These are the accomplishments of the world’s so-called “peace.”

The outlook for the world is indeed dark and gloomy, but for the people of God there is comfort and assurance amidst the depressing surroundings. The comfort is in the realization that we have been called out and separated from the world and its affairs. What is a cause of perplexity and anxiety to the world, is to us a source of comfort and encouragement, bidding us “Look up, and lift up our heads, for our redemption draweth nigh.” If we were “of the world” we should share its anxieties and distractions; restlessness would be our mental condition in common with the sons of men; we should be concerned with world’s problems, such as “Free

Trade within the Empire,” “the advantages or otherwise of Protection,” “Safeguarding duties,” “Home Rule for India and Egypt,” and the multitude of other problems and distraction which belong to this present troubled age. The Truth has happily delivered us from all these entanglements, and in a restless age we may enjoy a measure of rest and assurance entirely unknown to those outside.

True rest is of God and not of man; the existing unrest is the outcome of man’s antagonism to the mind of God, and it is only by subjecting the mind to the will of God that true peace and rest can be attained. “Come unto me all ye that labour and are heavy laden, and I will give you rest”; these are the words of Christ, and away from Christ and His precepts there is no rest. In this present evil world there is for God’s people assurance and confidence begotten of the conviction that all things are being Divinely controlled and guided to a pre-determined and peaceful end, viz., the establishment of God’s kingdom on the earth. Christ will shortly subdue the present restless “Sea of nations”; “he will reign in righteousness”; “the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever” (Isa. xxxii.17). All the pressing and distressing problems of this restless age will find their final and complete solution at the hands of this great and wise king from heaven; meanwhile we have to endure in patience, holding fast to our glorious hope, keeping ourselves unspotted from the world, and maintaining that condition of separateness from its politics and its problems which is required of those who are constituted “heirs of the Kingdom of God.”

From the beginning of things in connection with our race, “A rest” has been ordained of God, as is foreshadowed by the fact that “God rested on the seventh day from all His work” (Gen. ii.3). A day of rest was also enjoined upon Israel in the Law given through Moses, thus: “Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work: But the seventh day is the sabbath of the Lord thy God...for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it” (Ex. xx. 8-11). Paul informs us that the “Law was a shadow of good things to come” (Col. ii.17), and thus our minds are carried forward to that “rest which remaineth for the people of God”; a millennium, or thousand years’ rest, which is shortly to supersede the six thousand years of human rule and restlessness.

Israel’s past history provides a lesson and a warning for us in this connection. When they were led out of Egypt by Moses, they had before them the prospect of “entering into a rest” in the land which God had promised them. Their subsequent history shows how far short they came of realizing this prospect. Consequent upon their disobedience and forgetfulness of the works of God in the land of Egypt, they wandered in the wilderness for forty years, instead of journeying direct to the promised land, and of these wilderness experiences God through the Psalmist says, “Forty long years was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: Unto whom I swear in my wrath that they should not enter into my rest” (Psa. xcv.10,11). Unbelief was the cause of Israel’s failure to enter into God’s rest. As in the case of the world to-day so with Israel in the wilderness, the natural antagonism of the mind of man to the mind of God, was productive of the opposite of rest; instead of entering into God’s rest, they wandered in the wilderness in fear and perplexity. Paul’s inspired comment upon these facts is: “And to whom swear He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief” (Heb. iii.18, 19). Israel’s past failure to enter into the promised rest is made the basis of the apostle’s exhortation to us to avoid their failings and to aim at success in attaining to “the rest that remaineth.” “For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: There remaineth therefore a rest to the people of God. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.” (Heb. iv. 2, 6, 9, 11).

This is our hope: we are privileged to be able to look beyond the prevailing unrest and to contemplate the establishment of the Kingdom of God, and the realisation of that “rest which remaineth for the people of God”: a “rest” from all that is connected with the past six thousand years of human toil, and of sin and evil in all its manifestations, and the glorious attainment of unending and unalloyed joy and peace in the company of Christ and his immortalised saints. Now is the opportunity to “make our calling and election sure.”

W. J. W.

I. Thessalonians iv. 17

The rendering of Paul’s words in this passage ‘shall be caught up together with them in the clouds to meet the Lord in the air,’ is objectionable. This is one of those things of Paul’s writings, which Peter said were hard to be understood by the unlearned and unstable. These suppose, that Paul taught that the resurrected and changed be carried up like Elijah to the dew-point of our atmosphere, the region of the clouds, there to remain for ever with the Lord. But, I object that Paul had no reference to either the clouds of our atmosphere, or to the air itself; and for these reasons.

In the first place, the Greek word rendered ‘we shall be caught up,’ neither expresses the idea of up nor down; but signifies to snatch, to seize, to take hold of forcibly, as a wild beast doth its prey’; and hence, the idea of hurrying off by any kind of force or power.

In the next place, Paul does not say in the clouds, but simply ‘in clouds’; instead therefore of ‘caught up in the clouds,’ we read ‘hurried off in clouds’; so that clouds of saints, by almighty power, will be removed from the east, west, north and south, where they had been resurrected, ‘for a meeting of the Lord’ in the territory of his kingdom, the Holy Land. – Luke xiii. 28, 29.

Eureka, Vol. I., p. 145.

The Second Seal

The last of the twelve Caesars passed off the scene in A.D. 96, soon after the Apocalypse had been given to John.

In the article on The First Seal, in last month’s *Berean*, it was shown that the thunder-clap with which that seal opened represented the violent overthrow of Domitian the last of the tyrants, who, from the death of Augustus in A.D. 14 ruled the Roman Empire; and who, by their “unparalleled vices” (Gibbon) kept up an unremitting tyranny for eighty years. Thereafter ensued a new epoch that marked the beginning of the “things that must shortly come to pass”; and which were revealed in the Seal prophecies as “Things which must be hereafter.” The seals had mainly to do with the great conflict of the Truth with pagan superstition, which finally resulted in the overthrow of paganism by Constantine the Great. The first stages of that conflict were under review in the article referred to above and need no further mention here.

To the Lord Jesus Christ – the opener of the Seals – the warfare of the Truth with the present evil world in the one all-important feature of history. The events that make up this world’s story are passing, and will soon end for ever. To Him they are quite secondary. The Apocalypse reveals that human history has been moulded according to the exigencies of the Truth during the ages. The “earthquakes” of history have happened either to open or close

chapters in its story. The dark ages were dark only because of the “sackcloth” condition of God’s two witnesses. Similarly the seal periods were modified according to the state of the Church. The tranquil times of the first seal were given in order that the Church might make headway. The changes that came under the second seal were the result of the then-present state of the Church. Two things had befallen it that had frustrated much of the work that had been accomplished. Baalamite and Nicolaitane corruption had crept in; and great persecution by the Dragon power had occurred. These two influences had brought the Truth into a precarious state. The true brethren were losing ground. The Truth - trimmers so rapidly gained the ascendancy that true Christians quickly disappeared from the page of history. Of their pagan persecutors during this period Trajan, Hadrian, and especially Marcus Aurelius deserve mention. Of the latter Mosheim states that excepting Nero, “There was no reign under which the Christians were more injuriously and cruelly treated.” This man (whom Farrar describes as “The noblest of Pagan Emperors,” and said we must seek in vain for a Christian Monarch to place beside him) was a devotee of that strictest of all the philosophical schools, stoicism – and as such despised the Christians who could not uphold the deified human reason he advocated. The Stoics, by their self-discipline and superior attainments in virtue (so-called), were the most insufferably self-conceited of all the sectaries of antiquity. Like all human speculation, however, their philosophy was of little worth; and then not obvious and axiomatic, was usually far wide of the mark. “It is not in man that walketh to direct his steps.” To the Epicurean life was a banquet to be enjoyed to the utmost; the Stoic in sterner mind would cultivate the higher powers and act a worthy part; both were equally vain.

Marcus, whose vocation was the rulership of the world, and whose avocation the pursuit of wisdom, was unfortunately unable to rule his own household; for the conduct of his wife, brother, and son was a public scandal. His philosophical pre-occupation, however, kept him insensible to much of their irregularities. He raised his son (Commodus) at the age of fifteen years to a full participation in the Imperial power. Marcus lived but four years afterwards; but he lived long enough to repent a rash measure that raised the youth above the restraints of authority. Commodus was of a weak and fluctuating character; all the efforts of his tutors to expand his mind and correct his growing vices were lost in the presence of other influences that led him, under the encouragement of self-interested favorites, to indulge in the follies and license made possible by sovereign power. Yet as the son of Marcus his elevation to the purple was acclaimed by the Senate and armies, and he ascended the throne without a rival or an enemy. A fatal incident brought out the cruelty of which his nature was capable. A conspiracy, instigated by his sister, was formed against him; as a result of which an assassin rushed upon him with a drawn sword, loudly shouting “The Senate send you this.” The blow was averted, and the assassin revealed the authors of the conspiracy. The words of the assassin sank deeply into the mind of Commodus, and left an indelible impression of fear and hatred against the Senate; with the result that the best blood of Rome flowed freely, and the most distinguished of the rich and powerful classes fell beneath the vengeance of the Emperor. Thenceforth Commodus became incapable of pity or remorse. His own kindred; his father’s friends; all whose superior merit cast a reflection upon his vices, were removed – in most cases by a violent death. At the same time he abandoned the reins of government to his favorites, and gave himself up to debauchery and excess. He is said to have been “the first of the Roman Emperors totally devoid of taste for the pleasures of the understanding, and to exhibit an aversion to whatever was rational and liberal.” Attaining the “summit of vice and infamy” (Gibbon), he was at last removed by the inmates of his own palace, who strangled him whilst he was in a state of drunkenness.

Such was the man who began the horrors of the second seal. Peace and prosperity were at an end. The second horse was to be a “Fiery Red Horse; and to him sitting upon him, to him was given to take the peace from the earth, and that they might slay one another; and there was given him a great dagger” (Rev. vi. 4, Dr. Thomas’s Translation). The redness of the horse was no ordinary redness. It was “A horse dyed red with blood –with arterial blood the life of the flesh, and therefore its fiery rather than its purple hue. The same word is used in the LXX. In 2 Kings

iii 22, **Red as Blood** – a very expressive word.” (2 Eureka 152.) The mission of the rider was to take “the peace” – (the then-existing peace) from the Roman earth, “that they might slay one another.” To that end there was given him a great machaira or dagger (“A large knife or dirk; a short sword or dagger; both rather an assassin’s than a soldier’s weapon,” Liddell and Scott). A different word is used for sword in the fourth seal. It was a symbolically great machaira because of the excessive use to be made of the weapon. The social horse “would bleed in all its parts, under the administration of his blood-shedding rider, and become fiery-red, as John saw him in the vision (2 Eureka 153). The historical fulfillment of this vision fully justified its grisly aspect. First the city of Rome and afterwards the whole Empire felt the rider’s sword. Who was the rider? Many have thought he represented the Pretorian Guards on accounts of the large part they played in the events of the times; but the truth is he represented an impersonal force: “The Spirit of the heavens,” as Dr. Thomas describes it; that pervaded the Empire during the period covered by the second seal. First the Emperor, then the army, then wide-spread civil war carried on the work of the symbolic rider.

The death of Commodus opened a new era in Rome. The prerogative of appointing the Emperor belonged to the Senate, in which was vested the highest authority of the State. That office now passed into the hands of the army. The Pretorian Guards thrust the Empire upon Pertinax, a senator of consular rank, who reluctantly accepted the throne. His election was ratified by the Senate (A.D. 193), who at the same time branded the memory of Commodus with eternal infamy. Pertinax immediately set about the work of restoring order to the State. The treasury was empty; yet he remitted much vexatious taxation and cancelled many expensive appointments that had been brought into existence by the extravagance of the former reign. The general satisfaction was great; but many in high places, together with the Pretorian Guards, resented the loss of their privileges. Sedition at length breaking out in the camp of the latter, an attack was made upon Pertinax, who fell beneath the “great machaira” that had fallen into their hands. His head was borne upon a lance to their camp in the sight of the mournful populace, who regretted the loss (after only eighty-six days reign) of a worthy prince. The Pretorians were now all-powerful in the State. Of these troops Gibbon says: “Their licentious fury was the first symptom and cause of the decay of the Roman Empire.” They at once proclaimed from the ramparts of their camp that the throne was vacant and could be purchased by the highest bidder.

A wealthy senator, Didius Julianus, upon offering to pay each soldier of their band £ 200 was made Emperor; and was conducted by them, in close formation of battle, to the Senate-house to receive the imperial insignia. His appointment caused much angry clamour in the City, and throughout the Empire a cry was raised for the legions to restore the majesty of Rome. Then ensued a state of things which fulfilled to the letter the rider’s mission to “take the peace from the earth, and that they might slay one another.”

The three leading generals of the time were Albinus in Britain; Niger in Syria; and Septimus Severus in Pannonia and Illyricum. These immediately revolted against Julian; each aspiring to the purple. The Pannonian legions proclaimed Severus Emperor, and quickly marched into Italy on the way to Rome. The Pretorian Guards being suddenly called upon to quit their pleasures, and meet the hardy troops from the provinces, found themselves in no condition to oppose them. The upshot of the situation was that they broke faith with Julian, and submitted to Severus, who was forthwith acknowledged by the Senate as lawful emperor; Julian being deposed and beheaded after a reign of sixty-six days.

Things in Rome being settled, Severus turned his attention to his two rivals. Of the civil war that ensued we need not go into details. Suffice it to say that for nearly four years, first in the east, then in the west, the finest troops of the Empire slaughtered one another in the interests of the three would-be Emperors. The outstanding feature of the war was the colossal losses of all sides. Having destroyed his rivals, Severus indulged a spirit of revenge, in which the “great machaira” was put to terrible use. Throughout the Empire his severity fell upon all who were suspected of sympathy with his rivals. Severus reigned for eighteen years, and proved himself a strong ruler. He was a great builder and law-maker, and also a great persecutor of the Christians;

he died at York at A.D. 211, leaving two worthless sons (Caracalla and Geta) whose mutual animosities plunged the Empire into fresh disasters. They were made joint rulers of the Empire; but both sought the destruction of the other. Civil war and the division of the Empire seemed imminent; but the tension was ended by the death of Geta who was murdered when the brothers were induced to meet in their mother's apartment; some centurions, who were concealed in the chamber, killing him in his mother's arms. Afterwards above twenty thousands of his adherents were slain in a far-reaching proscription that sought the destruction of all connected with him.

Thus the Second Horseman of the Apocalypse fulfilled his mission. It is a terrible picture – such events are the effect of the righteous judgements of God; but the earth is not always to be subject to such scenes, and the end is near; other horsemen will presently go forth and terrible events will attend their progress; but as a result of their work they will be able to meet their Master among the myrtle trees, and rejoice before Him because the whole earth will sit still and be at rest (Zech. i. 8-11; vi. 2-7). We know those horsemen and their Lord – may they soon be called upon to fulfil their mission.

C. J. Neate.

Britain and Egypt

(Continued from page 228)

Britain, herself once a persecutor of the Jew, is now, and has been for some two or three centuries, helper and benefactor to Israel: so, as God rewarded Nebuchadnezzar, King of Babylon, for his services against Tyre by giving to him the land of Egypt, as declared through Ezekiel xxix. 18, 20, so also has He rewarded Great Britain

“Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God.” God's controlling hand in the affairs of nations to this predetermined issue is strikingly evident, and history, secular history, substantiates the fact. Nebuchadnezzar, whilst conquering the mainland part of Tyre, did not subdue the Island Tyre, but afterwards conquering Egypt and thus received his reward, and God has also given that same land to Britain because of her kindness to the Jews, as we read in Isaiah xliii. 3. “... I gave Egypt for thy ransom, Ethiopia and Seba for thee,” and, as all the world knows, Britain is to-day supreme in all these countries, comprising as they do Egypt and the Soudan.

But it may be objected that Britain is not mentioned by name and request may be made to prove the connection.

There is little difficulty in doing this. As a starting point take Isaiah lix. 20 and 21: “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.” Now, continuing into the next chapter (there being no break in the originals): “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to

the brightness of thy rising (verses 9-10). Surely THE ISLES shall wait for me, and the Ships of Tharshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.”

There can be no mistaking the happenings spoken of in the foregoing scripture: The time and method of Israel’s restoration not only to favour but even to their own land, an event now happening before our very eyes, under the control of the Isles, the British Isles. The Ships of Tharshish first says the prophecy. What of these Ships of Tharshish?

Isaiah xviii. 1-2. “Woe (or “Ho” as it is in the Revised version and should be here), “Ho to the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled.”

“Ho to the land shadowing with wings.” A book published a few years ago, descriptive of the British Empire, represented it as a woman on a rock, with outspread wings, overshadowing lands beyond the seas. The Empire itself might well be described as having four great wings – Canada, Australasia, India, and Africa. The lesson is fairly obvious.

Consider now other marks of identification: “That sendeth Ambassadors by the sea in vessels of bulrushes” or as the Revised version, “swift whirling things.” The word bulrush means, that which drinks up water, as the marine engines of steamers actually do; or the alternative translation as readily indicates the rotary engines of air and seaplanes. These are the only ways in which Britain can send abroad her plenipotentiaries. The power spoken of is to “present a people scattered and peeled.” This is exactly that which Britain is doing to this people under the terms of the “Balfour Declaration.”

Ships of Tharshish evidently point to a mercantile shipping nation, and examination of the Bible use of the word Tharshish settles, beyond all doubt, that the British Empire is the nation referred to, although at the time when this was written there was no such group of nations, yet it must not be lost sight of that the lands now occupied by it were all in existence at that far-off date. There are two places called Tharshish in the scriptures; one, in the Eastern hemisphere, and the other in the west. 1 Kings x. 22: “For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.” And 1 Kings ix. 26-27: “And king Solomon made a navy of ships in Eziongeber, which is beside Eloth, on the shore of the Red sea, in the land of Edom...And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.” Further, 2 Chronicles ix. 21: “For the king’s ships WENT TO THARSHISH with the servants of Hiram: every three years once came the ships of Tharshish bringing gold, and silver, ivory (margin elephant’s teeth) and apes, and peacocks.”

Study of a map of the time before the Suez Canal was made reveals the fact that since Solomon’s ships were in the Red Sea from whence they sailed to Tharshish, they must go east. As these were times when the compass was not known as the means whereby a ship’s course was steered, they used to hug the shore, and would creep down the Red Sea, past the coast of Arabia and thence to India. From Ezion Geber to the river Indus is some 3,500 miles, thence to Colombo 1,580 miles, so allowing for the time spent in trading, three years seems to point to India being Tharshish of the East of those days, and the merchandise they brought back settles the matter beyond contradiction. Peacocks, the word for this gives a definite clue. It is THUCIYYIM. A French professor, M. Vinson, declares this to be a South Indian name. Tamil is the technical term used, being taken from the language of Colombo in Ceylon. The word for ivory has the

same origin and means "Tooth of Elephant." Then there is the Sandal Wood. All these are indigenous to India. The Brightest Jewel in the British Crown, as it has been termed. The other Tharshish is referred to in Jonah 1-3: "But Jonah rose up to flee unto THARSHISH from the presence of the Lord, and went down to Joppa; and he found a ship going to THARSHISH ..." The only way a ship could then sail from Joppa, or Jaffa (as it is now known), was to the West, across the Mediterranean Sea; and further reference to this Tharshish is found in Ezek. xxvii. 12, where, speaking of that once mighty nation whose capital was a little north of Joppa, her trade with Tharshish is referred to: "Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs." Study of the history of Phoenicia of which Tyre was the capital reveals that this great maritime nation traded beyond the "Pillars of Hercules," or Gibraltar as it is known to-day, and brought back tin from a land, the location of which they kept secret. The land was called Cassiterides, which translated means Tin Islands. The historian, Herodotus, who lived 450 B.C., speaks of tin in Albion, a term well known to apply to Great Britain, particularly in French circles. Who has not heard of the term "perfidious Albion" applied to Britain? Herodotus further said Albion lay beyond the Keltoi, and it is a fact that the word Britannia is a Celtic word of Phoenician origin: Baratanac – i.e., the Land of Tin – or Britain. In the Geological Museum in London are models of ingots of Tin, found in this country, with Phoenician words upon them; and in the Royal Institution in Cornwall is a block of tin having the same identifying marks. This was fished up in Falmouth Harbour, where it had evidently fallen from one of the Phoenician trading vessels. Painted on the walls of the Royal Exchange in the City of London are some remarkable pictures of these Phoenicians bartering with the natives of Britain. The points of identification between Tharshish and Great Britain are unassailable, and it is also a recognised fact that Britain itself is described as the Modern Tyre. Note these words of that well-known writer Jno. Ruskin: "Since first the dominion of man was asserted over the ocean, three thrones of mark have been set upon its sands: Tyre (Phoenicia), Venice and England. Of the first of these powers only the memory remains: of the second only the ruins. The third which inherits their greatness: if it forget their example may be led through eminence to less pitied destruction."

The final link in the chain of evidence of identification is provided in Ezekiel xxxviii. 13, wherein, as the guardian of Palestine (restored to a measure of prosperity with a portion of Israel there, regathered to their own land, reclaiming its waste places), she calls a halt to the invader from the north. Here is the description of that power: "Sheba, and Dedan, and the merchants of Tharshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

There can be little chance of mistaking the picture portrayed in this chapter. The nation we have been identifying, step by step, stands guard over God's people, Israel dwelling in their own land (verse 8), a "land redeemed from the sword." There are additional means of recognition in the words Sheba and Dedan. The territories of Muscat and Aden which are either under the protectorate or actual possession of Great Britain, who in addition, as was prophesied in Isaiah xlii, already referred to, is in control of Egypt. The late British Foreign Secretary a few months ago stated publicly that Egypt had been placed in the hands of this country by God and could not therefore be relinquished. The real significance of this position is revealed in a study of Ezekiel xxxviii, which indicates the final position of the nations of the world in that grand climax to which all things are hastening. The restoration of Israel to their own land, the final phase of God's plan of redemption for the world as portrayed in the scriptures. This means the establishment of the kingdom of God upon earth, with King of God's own choice as its universal ruler. Verses 21-22 of Ezekiel xxxvii deal specifically with this matter: "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen (nations) whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all:

and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.” That king was named at his birth, even the only begotten Son of God, the Lord Jesus Christ (Luke i. 31-32). “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

There is only one meaning to this, that declared by God through His prophet Zechariah xiv. 9: “And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.”

That this will be soon an assured fact is evidenced by the present partial return of Israel to Palestine under the aegis of Great Britain as so long foretold in the Bible, and fulfilled in the present position of Great Britain in Palestine and Egypt, as indicated in the evidence that has been produced.

E. W. Evans

Lessons from Journeyings of the Children of Israel

IV.

Having crossed the Red Sea into the Wilderness of Shur, the Israelites journeyed southward on the eastern side of the water to Marah, then on to Elim, from Elim still southward still southward and near the sea for some thirty miles, when they turned inland to Dophkah. From Dophkah they traveled westward into the heart of the desert and rested at Rephidim, then they turned southward to Mount Horeb in the Wilderness of Sinai. This journey of something like a hundred miles occupied about eight weeks, so that the distance would be covered by easy stages, as would be required by a great congregation, among which was a considerable number of women and children.

Incidents of great importance are recorded as occurring on the way from Marah to Horeb. In Egypt, God had revealed His mighty power and had confounded the Egyptian idols in the sight of His people. The sea had been divided and the redeemed slaves had entered the desert to serve their God, and now at Marah they failed to find water which they could drink, so their patience gave out. To trust in God was a lesson still to be learned. Men do like to see the future secure. But here is the lesson for God’s children –to see no food for to-morrow and still to believe that God will provide. The waters of Marah were made drinkable for God’s people and they did not die of thirst.

At Elim the outlook was altogether brighter. It would seem that the troubles of the wanderers were over. There were twelve springs of water to satisfy their thirst, and seventy Palm trees to give them shelter and they encamped there by the waters (Ex. xv. 27), but rest and quiet are not the portion of God’s people during their testing time. Obedience to divine law is not

proved by ease. So that after rest and refreshing at Elim, they moved as we have seen, into the wilderness to be proved. On the fifteenth day of the second month from their departure out of Egypt the nation marched away, and their troubles began, as Psalm cvi. informs us: “They soon forgot His works; ...and God gave them their heart’s desire; but sent leanness into their soul.”

Progress can only continue while the goal is in view. The Israelites began to ponder over the things they were missing, so that the view of the good things to which they were being led became obscured. Why could not we still enjoy the choice things of Egypt, they cried, where we had flesh and bread sufficient every day? Then at the command of God the whole assembly were called together and they beheld “the glory of the Lord.” And the Lord spake unto Moses, saying: “I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.” (Exodus xvi. 12.) This is the great lesson for men to learn – that God is the Almighty; that He can provide and will provide for those who obey Him. – Sufficient for the day, lest they be filled and deny the Lord.

The Israelites were required to learn their dependence upon God in a remarkable way. For forty years they would have no means of growing corn for bread, they would depend upon food specially sent from heaven, and for forty years they would not be able to procure any material for clothing or for shoes beyond that which they had brought with them, but God would preserve their footwear and their clothing throughout that long period, and at the end they would find that they had lacked nothing. That although they had been unable to amass wealth, although the future had been unseen, they had always been provided with the needs of the day. After the people had appeared before the Lord, the quails came, and in the morning when the dew ascended, the food from heaven was seen upon the ground. They were to gather the manna “a certain rate every day that I may prove them.” It must not be stored for future use, neither must they make profit out of it, but each man was required to gather sufficient for his family, so that “he that gathered much had nothing over, and he that gathered little had no lack.”

At Rephidim, when the camp had been fixed, the people discovered that they were without water. How could so vast a multitude live in a wild and waterless country? Again they gave way to despair, and even contemplated putting Moses to death. It was at Rephidim that God called to Moses and said: “Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand. Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink.” And so they turned southward to the Rock.

These things, says Paul, happened unto them for ensamples, and they are written for our admonition. Having then learned the lesson of the redemption of the Firstborn and seen the declaration of God’s righteousness, and the condemnation of the body of sin in this redemption, and having learned also of the salvation offered to those who believe in Jesus, there has been in our case the departure with haste from the bondage of sin. The refusal to dally with the offer until the leaven of wickedness worked to the loss of the offered freedom. Like Israel we have been baptized into our Saviour and have passed into the wilderness of probation, that God may prove what is in our hearts, whether we will serve Him or not. After baptism it may be the privilege of the members of the body of Christ to rest by the spring of living water, under the protecting shadow of God’s care. But this Elim must not deceive them, they also are to be taught their entire dependence upon God. They are to learn to trust in God for their food and clothing. He may not grant sufficient for the amassing of wealth lest being full they should deny God, but! – sufficient for the day. God’s people of to-day will be careful of their craving lest their God should give them their heart’s desire – with leanness of soul, and that this should be their reward. The members of Christ will not indulge in regretful contemplations of their loss of the pleasures and ambitions of this life, and begin to argue that these lost pleasures and friends may be resumed. Profession of faithfulness is easy; it is the life which gives proof of it that is pleasing to

God. God's children will serve Him with gladness of heart for all the good their Father has given them.

These people are still being fed with bread from heaven, and Christ, the rock over whom God watched while he was smitten, provides them with all satisfying draughts of Living Water. The bread from heaven becomes the sweeter to the taste the more it is eaten. It must be gathered – a certain rate every day. He who gathers much must gather it for the Household, and he who gathers little must not lack. The flesh devoured until corruption is apparent, belongs to the evening. The morning will manifest the glory of the Lord; when those who have assimilated the bread from heaven, even the words of God which are spirit and Life, will be gathered, that they may be for ever with their Head and Lord in the most Holy Place – Beyond the Veil.

Nottingham.

W. J. Elston.

The spectacle of a sinner doing evil a hundred times with impunity is pressed upon our senses every day, and is liable to drive us from our own integrity if we do not remember that the end of matters will justify thoroughly those who, in the fear of God, abide in righteousness.

The Captivity

III. – THE RETURN.

The concluding words of Chronicles record that “Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up.”

As a result of this decree, uttered B.C. 537, 42,360 Jews returned to the land of their fathers (Ezra ii. 64). Incidentally it may be observed that although this number included 4,000 priests, there were but 74 other members of the tribe of Levi.

The work of restoration was long and troublesome. Foreign tribes who had settled in Samaria claimed the right of assisting the Jews, but their offers were rejected. Thus was commenced that incessant feud between Jew and Samaritan which was never healed, and which is frequently demonstrated by incidents recorded in the gospels.

Zerubbabel had been sent by Cyrus as governor of Judea, but his mission was not very successful. Eventually the work was stopped; there was civil war followed by famine (Hag. ii. 16-17) and great distress (Zech. viii. 10).

Haggai and Zechariah, however, succeeded in stirring up the people to a sense of their responsibilities and with their encouragement a fresh impetus was given to the work in B.C. 520, in the second year of Darius.

Again there were troubles, Tatnai, the governor of Syria, endeavoured to stop the building and appealed to Darius for support. But the discovery of Cyrus' edict silenced him (for the law of the Medes and Persians was unchangeable), and the temple was at last finished. Tatnai was actually commanded to help the work forward and to hang anybody who hindered it (Ezra, chapters v and vi) and by the sixth year of Darius the rebuilding was accomplished (Ezra vi. 15).

We may observe here that the events are not recorded in perfect chronological order in Ezra, a fact which accounts for the difficulty we all experience in tracking and remembering the order of the events. In this article we shall keep strictly to the proper order, giving all suitable references, so that those who wish may readily mark their Bibles accordingly.

After the temple was dedicated little is recorded for some time. The books of Zechariah and Haggai belong to this period, but before we learn anything more of the historical sequence of events, both these prophets and Zerubbabel and Joshua pass from the scene. The generation of the Return has passed away. Joshua has been succeeded in the priesthood by Joiakim, and but little further attempt at restoration has been made.

Degeneration has set in; there is intermarriage with the alien, even in the family of the High Priest; the poor are oppressed; there is a slackening in the observance of the Sabbath and there is famine. The remnant is "in great affliction and reproach."

Xerxes is now on the Persian throne and it is unlikely that he did anything to assist matters in Palestine. An indication of his erratic character may be seen from the book of Esther which relates to this period. Ezra records an anti-Jewish accusation which was made in his reign (iv. 6).

About B.C. 465 Xerxes died, and in the reign of his successor, Artaxerxes Longimanus, a fresh start was made to build the city. Again the Jews were accused; this time by Rehum, the chancellor, and by the Samaritans, who alleged that they were building "the rebellious and the bad city" (Ezra iv. 12). The King was advised to prevent it lest the city should get strong and refuse to pay tribute. It was suggested he should search the records and he would find Jerusalem was a rebellious city "hurtful to kings and provinces," and that this was the reason for its former destruction (iv. 19). It was so found, and consequently the work was ordered to cease (iv. 21-2).

Later, by some means quite unknown, in the seventh year of Artaxerxes, he was induced to grant the request of "a ready scribe," Ezra, that he might go to Jerusalem and take with him whomsoever he pleased. He did more than he was asked. He sent presents to the city, remitted all tribute to the priests and Levites, gave plenty of gold and silver, and vessels for the temple services, and ordered his treasures and stewards to supply anything that was necessary. Coupled with all this is an extraordinary recognition of the God of Israel (vii. 23). Perhaps he thought the early troubles of his reign were due to God's anger, or perhaps he was influenced by his father's wife, Esther. We cannot say. At all events he is determined to do his work thoroughly and to this end appoints a Jew, Pethahiah, to keep him properly advised on Jewish affairs (Neh. xi. 24).

To secure obedience to the royal decrees, Ezra is appointed governor of Judea with power to appoint magistrates (Ezra vii. 25) and with the power of life and death (v. 26). He is armed with instructions to build the temple and a wall in Judah and Jerusalem (ix. 9).

Having left Babylon, he reached Ahava on the ninth day and reviewed his party. This time there were no Levites at all, and the party remained at Ahava whilst an attempt was made to obtain some. Subsequently he was joined by 38. A fast was proclaimed to seek God's protection, for he was ashamed to seek military help (viii. 22), although the district was infested with brigands (v. 31). We can understand his anxiety when we remember he was carrying a large quantity of gold and silver (viii. 26).

In four months Jerusalem was reached. Many evils were revealed especially the mixed marriages. Evidently he was previously unaware of the extent of such evils, for he "sat astonished" (ix. 3) and prayed for their forgiveness (v.6). He recognized that the land was unclean because of Gentile influence (v. 11).

He was not alone in his distress at the situation, for many people wept with him (x. 1) and some, particularly Shechaniah, urged him to take active measures (x. 4), which he did.

All present were made to swear to put away their strange wives, and all the Jews were commanded to assemble at Jerusalem in three days, otherwise they would be outlawed. They duly came, and doubtless the occasion proved very miserable, for there was "great rain." It was agreed that a commission should be appointed to enquire into and reform the abuses. For two

months (x. 17) it sat and compiled a list of all the offenders. It is with this list, which included four members of the High Priest's family, that the book of Ezra concludes.

There is now a blank until the twentieth year of Artaxerxes. History records that there were rebellions against this king, and it is probable that these were the cause of the weakening of Ezra's authority. At all events, the book of Nehemiah opens with Jewry in a condition of great distress, the walls still unbuilt, and Ezra no longer governor. The Arabs were encamped close to the city; Sanballat and his friends were all-powerful; the priests and the people had gone back to their foreign wives. Such was the news brought by Nehemiah's brother, Hananiah. Five months later it was Nehemiah's duty to serve the king, who noticed his dejection and enquired the reason for it. Following a rapid prayer for guidance Nehemiah tells the reason. "What is his request?" asks the king. It is that he may go and build the walls of Jerusalem. It is granted, and he, like Ezra, is made governor of Judea. He is empowered to requisition timber from Asaph, the keeper of the royal paradise, and making a rapid journey, arrives at Jerusalem in three months. He is opposed by Sanballat, Tobiah and Geshem (Neh. ii. 10), but soon sets to work. On the third night he makes a secret survey of the walls, convenes the Jews and induces them to start rebuilding; an event which produces jeering from Sanballat and his associates (ii. 19).

But the work is done with a will. All classes assist, except the nobles (iii. 5). We read of priests, goldsmiths, merchants, rulers, gatekeepers, apothecaries and even women (iii. 12) all joining in.

Their success turns Sanballat's jeers to anger, and he would have prevented the work by force. Consequently, half of the men stood ready to fight whilst the other half worked, even these having tools in one hand and weapons in the other. In addition, they wore a sword and lodged in the city all night without removing their clothing. Thus, under great difficulties and with most violent opposition, the wall was completed in 52 days. Even the Jewish nobles were opposed to Nehemiah and there were several attempts to assassinate him, but he was too wary to fall into the traps that were laid for him.

Some of the Jews he found had actually intermarried with Tobiah (vi. 18); the poorer Jews had been enslaved, their property mortgaged, and many other sins committed. As a result of his appeal, matters temporarily improved.

When the walls were finished, the Jews were all assembled, and once more Ezra appears on the scene. From a wooden stage he read the Law of Moses aloud, whilst the Levites explained it to the people. It is to be observed that he read it properly (viii. 8). The people were told to rejoice, not to weep.

It happened to be the time when the Feast of Tabernacles should have been kept, but apparently this feast had been entirely forgotten. Whilst reading the Law they learned how it was to be kept and the instructions were acted on immediately. We are told how they made booths and kept the Feast eight days; such a celebration not having been known since the days of Joshua.

A covenant was then made that the seed of Israel should separate from all strangers, and it was sealed by Nehemiah, the priests, Levites and princes. The name of Eliashib, the High Priest, is not included, but this is not surprising for he was actually one of those allied to Tobiah. Neither is Ezra's name appended, but this would no doubt be due to the fact that he now held no official position in the land, acting only as a scribe, to read the law. It was agreed that they should not intermarry with strangers, that they should keep the Sabbath, and keep out foreign traders on that day, that they should keep the seventh year as the Law decreed, pay the expenses of the Temple, and so on. Doubtless Ezra interpreted to them the exact requirements of Moses' Law.

Nehemiah now set out to restore order in Judea and increasing the population of Jerusalem. The city was large, but there were few inhabitants (vii. 4). Lots were drawn to compel one in ten to live inside the city.

Here occurs another break in the narrative. In the thirty-second year of Artaxerxes Nehemiah was recalled for a time. Subsequently he returned and found things nearly as bad as

ever. He was not discouraged, but took energetic measures to reform them once more. He threw Tobiah's belongings out of the Temple (xiii. 8), restored the tithes and offerings for the Levites; stopped the desecration of the Sabbath, threatening the traders with violence; contended with and even smote those who had foreign wives, being greatly incensed by the sight of "outlandish" women with their half-breed children. Even the high priest's grandson was son-in-law to Sanballat. "I chase him from me," says Nehemiah.

Thus he endeavoured to straighten things out again. He was an excellent governor. He had received no reward save his lodging, but had himself helped to pay for the restoration. He had allowed no tribute to be levied to pay for his establishment as all former governors had done (v. 15), presumably including Ezra. Doubtless God will, as he asked, "Remember him for good." With this request the book concludes.

Ezra, it appears, had gone the way of all flesh during Nehemiah's first tenure of office, and, according to Josephus, had received honourable burial in Jerusalem. In Nehemiah's second tenure we find Zadok named as the scribe. Indeed, the gross departure from the covenant during Nehemiah's absence may be taken as evidence that Ezra had died. But of the events which took place between Nehemiah's visits we know nothing. Malachi's prophecy doubtless relates to the period of Nehemiah's second visit as various parallel passages will show.

So we take leave of two faithful men. Ezra has gone, after a long and busy career; first as governor and builder; then in retirement under Nehemiah's rulership. During this time he probably wrote much; disseminated a knowledge of the law, and it is believed, arranged the books of the Old Testament as we have them to-day.

Both he and Nehemiah are included in the band of faithful witnesses who have died, not having received the promises, but who will rejoice to see David's greater Son establish Jerusalem a praise in the earth and, as Zechariah foretold, rebuild the temple of the Lord.

Chronology of the Return.

Cyrus. 537: First decree
 Return under Zerubbabel.
 533 (about): Work hindered.

Cambyses, 529-522.
 Smerdis, 522.

Darius Hystaspes. 521-485. Zechariah and Haggai.
 520: Temple resumed. Tatnai's appeal fails.
 515: Temple finished.

Xerxes, 485-465: Esther. Nothing done in Palestine.

Artaxerxes Longimanus. 465-425: Fresh start stopped.
 458 (seventh year): Return under Ezra.
 445 (twentieth year): Nehemiah sent.
 442: Reading of law by Ezra.
 433 (thirty-second year): Nehemiah returns to Persia.
 428: Second visit to Nehemiah.

Xerxes II. : 425.

Darius (Nothus) II., 424-405.
 409 (about): Temple services reformed.
 408: Samaritan temple built at Gerizim.

W. Jeacock.

The Millennium in Scripture and History

VIII. – The Huguenots and the Millennium

John in Patmos foresaw a time when to the woman were given the two wings of the Great Eagle that she might fly into her place in the wilderness, where she was nourished a time, times and half a time (1,260 days, representing as many years) from the face of the serpent. This period began in 312 and ran out in 1572. The witnessing of the Donatists marked its beginning, and the event known in history as the Massacre of St. Bartholomew its ending. If taking our stand with those contemporary with its beginning, we regard the Roman State which was the city itself, as the body and head of the eagle – then the Roman Africa on the one hand, and the region of mountainous country which belongs with the Alps and ends on the southern side of the Pyrenees on the other, would be the two wings. It is the witnesses in the latter which we purpose considering in this section.

The Waldenses living in the Cottian Alps have always claimed to be of apostolic origin, and it has been considered that the epistle to the Hebrews was written among them, that they are in fact the people referred to as “they of Italy” in chapter xiii. v. 24.

Adjoining the Cottian Alps on their western side is a region of mountainous country, which comprises the French provinces of Languedoc, Dauphiny and Provence. This was the seat of the Albigenses, and afterwards of the French Waldenses, and later of the Huguenots. The city of Lyons, of this church in which Irenaeus was a bishop, A.D. 177-201, is on the borders of this region. He was as we have seen, a Millenarian. It is indeed probable that there has existed in this region a number of believers in this doctrine from his days until our own. The writer met a brother (in the faith) some years ago, who had lived for some time in this district. He assured him that he found many Christadelphian ideas, including that of the Millennium in this region. From where we may inquire, did they receive them, unless they had been handed down from the second century? Mountainous districts have always been favourable spots for the preservation of at least some degree of the faith in its apostolic purity. Vigilantius was born in this region in the fourth century and lived to bear witness against the apostasy until some time had elapsed in the fifth century. He laboured in Gaul and at Barcelona in Spain. He was possibly a Millenarian. It is interesting to note that in 397 A.D. Vigilantius was, according to Jerome, “then living in the vicinity of the Cottian Alps; in a region ... where religious opinions were entertained contrary to the prevailing dogmas of the day.” This confirms the Waldensian claims to a much earlier origin than most writers of our day are willing to assign to them. These usually insist that they did not exist before the time of Peter Waldo (12th century).

These provinces of France were famous during the Middle Ages for the people called the “Troubadours.” They were decided anti-Papists, and some of them composed poetry of a religious character, indeed “The Noble Lesson” of the Waldenses was included in “Raynouards’s Choice Poems of the Troubadours.” We may note that the poems of these minstrels, though only, in many cases, love songs, were yet strongly reminiscent in form and style of the Bible poetry. They are a number of them in a book called “The Troubadours,” by Francis Hueffer. It would not, therefore, be surprising to find that the Albigenses who were their neighbours, believed in the Millennium. Hueffer says that these considered it unlawful for a Christian to take an oath. This shows an acquaintance with the precepts of Jesus given in Matt. v. 7, and where these have been observed men have usually been believers in the doctrine we are considering.

The crusade conducted by Simon de Montfort at the instigation of Pope Innocent III. in the years 1209-1229 against this people destructive though it was, failed in its object, which was – a complete annihilation of them. Hence we find traces of them, not long after the war had ceased, and in the early years of the eighteenth century we find that one of the Popes (Clement XI.) described “the heretics of the Cevennes” (a range of mountains in Languedoc) as “an

accursed race sprung from the execrable race of the Albigenses.” If, then, we can find what the heretics of the Cevennes believed concerning the Millennium we may be able to draw some conclusion as to what the Albigenses believed regarding it also. The aforesaid “heretics” were known as a body by the general name of “Huguenots.” The persecution which began in 1685, or rather, a former persecution, which culminating as it did in 1685, in the Revocation of the Edict of Nantes, gave rise to a further, and still more dreadful persecution, caused these people to divide into militant and non-militant sections. The former arose in arms against the government of Louis XIV. The latter protested against their conduct in doing so, thinking it to be not in harmony with the precepts of Christ and his apostles. Yet we find evidence that the Camisards (the name by which the former are known to us) believed in the doctrine of the Millennium. In a book published in the year 1860, entitled “The Denominational Reason Why,” there occurs the following statement: “The United Society of Believers, or Millennial Church, commonly called Shakers, trace their origin to the Camisars, or Camisards, or more commonly known as the French Prophets, whose origin is attributed by M. Gregoire to a certain School of Prophets in Dauphiny (see above), conducted by a Calvinist, named Du Serre. These prophets first appeared in Dauphiny and Vivarias, in France, in 1688...About the year 1705, three of the most distinguished of their number, Elias Marion, John Cavilier, and Durand Page, left France and repaired to England... The great subject of their prediction was the near approach of the kingdom of God, the happy times of the Church, and the Millennial state.” While it is perfectly true that these prophets claimed to be making this prediction by inspiration of the Holy Spirit, this may be accounted for, either by supposing that they meant that they were inspired by this Spirit as it exists in the written words, or if, as is more probable, they claimed direct inspiration, by concluding that this must have been a delusion of which they were the victims, a sort of mania to which the dreadful oppression, of which they had been the subjects, had driven them (see Eccles. vii. 7). The subject of the prediction, however, is sufficient to show that the Camisards, and therefore in all probability, the Huguenots, as a body believed in the personal reign of Christ on earth for a thousand years. If, then, “the heretics of the Cevennes” believed in this doctrine, may we not also conclude that their ancestors, the Albigenses, also believed in it? Is it not also reasonable to conclude from all the facts mentioned above that a belief in this doctrine has existed in this South-Eastern quarter of France from the days of Irenaeus unto the days in which we are writing?

According to Mosheim, the first appearance of the Albigenses in Europe was 1017, in which year a congregation of theirs was said to have been discovered at Orleans in France. “Great efforts were made to convince” some of the members of this congregation of their (supposed) errors; but in vain; neither arguments nor threatenings could move them, for they expected a miraculous deliverance from death,” and were, therefore, to the number of thirteen, burnt alive. The words which we have printed in italics probably testify to their hope of a glorious resurrection to eternal life in the Kingdom of God, and if so, would show their faith in the Millennial kingdom.

The times of the crusade against this people in the thirteenth century we have already considered. Passing on to the sixteenth century we find that in the year 1545 a terrible massacre of the Waldenses in Provence caused a widespread enquiry throughout France as to what their doctrines were, hence the rise and development of the people known to us as Huguenots. The latter name is derived from the German “Eidgenossan,” and means “Brethren of the oath.” Is there here an allusion to the oath which God swore unto Abraham? If so, it would be evidence that the Huguenots believed in the Millennium; there can, however, be little doubt that they did, because of the evidence existing at a later time in their history, which is already before the reader. At this time, however, we find Bernard Palissy alluding to “these latter times,” and there is probably here an anticipation that his days were the end of Gentile times, and that therefore the coming of the Lord was drawing nigh. Palissy was a leading man among the Huguenots. He was also the inventor of the celebrated Palissy ware.

The principal congregation of the Huguenots, however, were, in those districts of South-Eastern France where the Waldenses, and their ancestors, the Albigenses, were found at an earlier date; and it was in those districts that a determined stand was made for over a hundred years for as much of the truth as these people held. In the year 1685 we find Peter Jurieu, a Huguenot pastor, who had retired into Holland, some time before the Revocation, and who on that occasion would find his native land closed against his return, published an exposition of the Apocalypse, based mainly “on Mede’s views (of which more later), but with various new particular applications to his own time and his own country.” In “On the Millennium,” he shows “that it never yet had had fulfilment; anticipated from it a reign of the saints on earth, the Jews’ restoration, and fulfilment concurrently of the prophecies of the blessedness of the latter day in the Old Testament. He also decidedly inclines to think that the first resurrection is a literal resurrection of the departed saints; then at length to take part in the glory of the manifested kingdom of Christ.” See Elliott’s History of Apocalyptic Interpretation.

During the period symbolized in the Apocalypse, ch. xi., v. 9, by three days and a half, and which in fact lasted from the Revocation to the Revolution, 1685-1790, the Huguenots, styled by themselves “the Church in the Desert,” met in the caves in the mountains, and in out-of-the-way spots for worship, and breaking of bread, always in danger of being massacred by the soldiery. At the moment of writing the writer has before him “A Tale of the Huguenots,” by G. P. R. James, published at Paris in 1839. It gives an account of such a meeting at which the preacher finished his discourse (a very earnest one, based on the words, “In your patience possess ye your souls,” and in which he frequently alluded to the kingdom of heaven, the kingdom reserved for the faithful, etc.) with the words:-

“With endurance we shall live, and with patience we shall possess our souls; and we, if we so do, serving God in this life under all adversities – shall have peace, the peace of God which passeth all understanding; joy, the joy of the Lord, who has trodden down his enemies; glory, the glory of the knowledge of God, when he cometh with clouds and great glory, and every eye shall see him, and they, also, which pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen.”

Apparently, then, this people during this period still awaited the return of Christ, and the coming manifestation in the earth of the glory of God.

Although it may appear somewhat irrelevant to our subject, yet we cannot refrain from relating an incident in the history of these people during this period. There is in the Cevennes a ruined castle, that of Le Castellas, and in the midst of its ruins is a great heap of stones, and other materials of about the same size as a stone, gathered together from all parts of the Cevennes, and on each stone, chalk, spar, etc., a message is engraven and a sign; the message usually in the words of the Bible. This was a method devised by the people of corresponding with one another. The stones were passed from hand to hand and finally deposited in this place, which their elders were charged to visit and to send on the messages deposited there. “Below the ruins are large hollows, made by nature, and of great extent, which served as a refuge for the Camisards, when they wandered in dens and caves of the earth for conscience sake.”

The Huguenots at the time of the Revocation, are said to have been more widely scattered than were the Jews. Many of them came to England. There is in Wandsworth, London, a disused Huguenot cemetery, a feature of which is that most of the graves have just a plain stone, on which is recorded the simple fact that such and such a person lies buried beneath it. There are, however, two stones, which bear evidence that these refugees believed in the Millennium, or rather the evidence points that way. The inscriptions are as follows:-

To the Memory of John Farrell
of this Parish
Obiis 8th March 1788
aged 68 years.

Also Elizabeth Farrell

Obiis April 1788

Aged 54 years.

How loved, how valued once, avails thee not;
To whom related or by whom begot,
A heap of dust alone remains of thee,
'Tis all thou art and all the proud shall be.

The other stone which bears the name of Chester, expresses the prospect before the mind of the deceased person, and probably also before the minds of his brethren and relatives, of a Joyful Resurrection to Eternal Life through Jesus Christ. In the early years of the nineteenth century some of the Huguenot ministers joined in fellowship with the Moravian Brethren, who were probably Millenarians. De Felice relates characteristics concerning them which usually distinguish those who are waiting for the Kingdom of God.

In addition to the practice connected with the ruined castle mentioned above there are two occasions, one in Huguenot history, the other in Waldensian, in which the hand of God has through nature been visibly manifested for the preservation of these people. We purpose relating them in our concluding section.

Seeing they still believe, as we stated above, in the Millennium, we can, in their case, trace the doctrine from semi-apostolic days down to our own.

J. H. Dyer.

Signs of the Times

The roaring of the lions. – “Will a lion roar in the forest when he hath no prey?” asks Amos (iii. 4). The answer to be inferred is “No,” in harmony with the fact of nature that the lion roars when he is about to spring on his victim; for the latter therefore it serves as a warning of immediate impending disaster. Thus, the prophet continues “The lion hath roared, who will not fear?” (v.8).

Amos is here referring to the coming judgements upon Israel, duly accomplished by Assyria and Babylon, who, like lions, “devoured him” and “broke his bones” (Jer. 1.17).

Nevertheless, both Amos and Jeremiah foretell a time yet future when “The Lord shall roar out of Zion” (Amos i. 2), and the devouring lions themselves be destroyed by the “lion of the tribe of Judah.”

This punishment of the lion powers of Assyria and Babylon is evidently future, for “in those days the iniquity of Israel shall be sought for and there shall be none” (Jer. 1.20). We need not stay to elaborate the fact that the confederacy that first comes against Israel in the latter days is styled “Assyria,” for concerning Jesus it says that “this man shall be the peace when the Assyrian shall come into our land” (Mic. v. 5); nor that the confederacy which will carry on the war after Assyria’s defeat on the mountains of Israel is styled Babylon, for we are plainly so informed in the Apocalypse.

Israel will therefore once again be the prey against whom these lions will roar, the prophecy of Ezekiel xxxviii. being confirmed by Isaiah who says that “the Assyrian” is “to take the spoil and to take the prey” (Is. x. 5-6).

The point we wish to emphasize is that as in the natural order of things, the lion roars when about to attack his prey, so in the figurative. The roaring of the latter-day lions shows that the victim is in its appointed place and that the sudden vicious spring is imminent.

We are aware of the fact that the sound of waves breaking on the beach is similar to a lion's roar, and that in symbolic language, the sea and waves represent nations. The greater the turmoil in which they are, the more they roar; thus one of the signs of the times is "the sea and the waves roaring". Is this not remarkable in view of the prophetic designation of the latter-day confederacies as lions? and does not Christ's statement, therefore, suggest something more than merely general national upheavals?

There always have been such upheavals, and were it not that Israel (the lion's prey) were in her appointed place they could not be regarded as a sign of Christ's near approach. But the time for the fulfilment of Ezekiel xxxviii. is at hand; the lions are preparing to spring, and consequently they particularly are the 'sea and waves' for whose roaring the watchmen are advised to listen.

We believe that Russia and Rome are the leaders of the two latter-day confederacies, and surely it is from these places the most ominous rumblings of war are heard.

We hear daily of the enormous warlike preparations in Russia; of her "millions of horses," of her transference of her Baltic fleet to the Black Sea; of her engagement of hundreds of foreign engineers to exploit the wealth of the country; of her enormous army and airfleet, and of her immense accumulation of armaments. Her papers openly advocate war against Britain, and the proclamation of strikes and Communism all over the world.

The other lion, antitypical Babylon, is not behind with his roaring, either. Both the Vatican and Mussolini (the two being at present hand in glove) are "speaking very great things" (Daniel vii. 20).

Mussolini has recently been making a number of very war-like speeches, although different from the spirit of peace which the League of Nations is supposed to have spread over the world. At Florence he declared that the will of Fascism is a resolute will of iron (compare the iron teeth of the fourth beast, Daniel vii. 19). "Fascist Italy, strongly armed, will postulate her simple alternative – precious friendship, or very costly enmity".

At Leghorn he said "One does not know to what a pitch of fever I might take the Italian people. These masses might be thrown meteor-like against the enemy." There have been many other similar lionlike utterances.

The Papacy is as bad, as the reports concerning "The Battle in Malta" reveal. The trouble started a little over a year ago, when a Maltese friar was ordered to leave Malta for Sicily. The Government being convinced that, in effect, a British subject was being deported, declined to give him a passport. The Archbishop of Malta, supported by the Pope, has in return made it a "mortal sin" to vote for the Government or even read the newspapers which support it, and as a result the elections have had to be postponed. A pastoral letter has been circulated alleging that Lord Strickland (the Maltese Premier) has "shown impertinence in regards to the Holy See." So far the British Government has been unable to adjust matters amicably with the Vatican. At the date of writing the Daily News in a leading article (June 6th) says "It has even extended its ban to the use of the Te Deum at a thanksgiving service for the escape of Lord Strickland from assassination. The British Government has refused to tolerate these remarkable pretensions. It is difficult to see how any Government, Catholic and Protestant could do anything else."

How it will end we cannot foresee. It is but another example of the blasphemous roarings that proceed from the mouth of the Papal horn. But the lion of Judah will silence it once and for all shortly, and we may see in its very activity the sign of its approaching end.

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: 5, Florence Road, Worcester, Mass., U.S.A.

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

BRIDPORT (Dorset). - "Home Cot," Bothenhampton. Sincere greetings in the name of our Lord. Since last writing we have been cheered by the company of the following visitors: bro. and sis. J. M. Evans, bro. T. Wilson, bro. J. Evans, and sis. Mona Evans, all of the Clapham ecclesia; also bro. and sis. Finch and Sis. Payne, of the Southend ecclesia. We much enjoyed the word of exhortation given us by bro. Evans; it was most refreshing and upbuilding. We numbered eight at our Breaking of Bread – the largest meeting we have had since we have been in the Truth. May the time soon come when our dear Master will be back in the earth again; and, in the meantime, our prayer is that we may be given strength to hold fast and be faithful labourers in the vineyard till the great day arrives. We take this opportunity of thanking all our brethren and sisters for words of comfort sent by letters and exhortations; they are a great help to us on the journey to that glorious Kingdom which we seek. With our united love to all of like precious faith, your sincere sisters in Christ – E. Miller and D. Hallett.

BRIGHTON. – Athenaeum Hall, 148, North Street (Room A). Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.15 p.m. Wednesdays: Bible Class (same Hall as Sundays, Room B), 7.45 p.m. Greetings in the name of Jesus. We are pleased to report an increase in our numbers, sisters Henderson, Potier (senior) and Eva Potier (Clapham) having transferred to this ecclesia. We welcome them to our midst, for in this town the laborers are comparatively few. Brethren H. T. Atkinson, I. P. Evans, and C. H. Lindars (Clapham) were with us last month as serving brethren, and their help was much appreciated. We have also welcomed at the memorial feast sisters I. Woodward, G. Atkinson, Kidman, Jenkins (senior) and E. Jenkins (all of Clapham), and sis. I. Stokes (Holloway). – J. D. Webster, Rec. Bro.

CROYDON. —Gymnasium Hall, High Street. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m.; Wednesdays: Bible Class (at Horniman's Hall, North End, West Croydon), 8 p.m. We are pleased to report that bro. and sis. Crowhurst, formerly of Rainham, who have been meeting with us for some time as visitors, have now joined us. We have also gained by transfer from the Clapham ecclesia sisters F. and M. White, who have removed to Selsdon. These additions make our membership now 36. We have also had the company at the Table of the Lord of brethren E. Williams and Cyril Clements, and sisters Brewer, G. Squire, Beryl White, Mavis White, and W. Ramus, all of Clapham; bro. and sis. B. Smith, of Redhill; bro. and sis. Finch and sis. Payne, of Southend; and bro. G. H. Lethbridge, of Holloway, all of whom we have been pleased to welcome amongst us. We have been encouraged by the presence of a few interested strangers at our lectures, and pray that our efforts may be blessed by the calling out of darkness of some in this big town. We wish to place on record our thanks to the unknown brother who has again forwarded to us £ 10 with which to further make known the glorious news of the Gospel to those around us, and we hope to use the money a little later on in the year, God willing, in special advertising of our lectures. – A. A. Jeacock, Rec. Bro.

HITCHIN. – Co-operative Hall, Nightingale Road. Sundays: Breaking of Bread, 2nd and 4th Sundays in the month; Lectures, 3 p.m.; Breaking of Bread, 4.15 p.m. M.I.C. at “Eureka,” 61, Radcliffe Road, on Thursdays, 8 p.m. Our first fraternal gathering was held on Saturday, May 24th, when over a hundred brethren and sisters, representing Clapham, Seven Kings, North London, Luton and St. Albans, partook with us of the spiritual food provided in the consideration of Christ’s early return, to seek for “the faith” and works which will procure for us eternal life with him. Bro. W. Jeacock, in reviewing “The Signs of His Coming,” stirred our interest in the things that have been revealed to the servants of Jesus anointed; bro. E. W. Evans recalled “The Indifference of the World” and warned us lest we should countenance its dissipating tendencies; bro. S. H. Coliapanian, in reviewing “The Means of Overcoming,” reminded us of the necessity of making full use of the armour provided for us; bro. J. M. Evans exhorted us to endure to the end that we might receive “the promised reward” as signified so beautifully in the “new name,” the “white stone” and other tokens of conquest. A most happy and profitable evening left us with much to meditate upon which would help us in the “Noah-like” days in which we wait “the coming” of our Elder Brother. We thank all our brethren and sisters who rendered such willing help at our gathering. We also desire to place on record the valuable assistance of an anonymous donor of the sum of £ 10 to help us in the Lord’s work, to whom we send our grateful thanks. Since our last report we have had the assistance of the following brethren for lectures: brethren G. M. Clements, H. M. Doust and W. R. Mitchell (Clapham), and G. H. Lethbridge (North London). We have also welcomed to the Lord’s Table bro. E. C. Clements (North London), bro. and sis. L. Phillips (Luton), and bro. W. Collis (St. Albans). – Herbert S. Shorter, Rec. Bro.

HORN’S CROSS (Kent.) - Co-operative Hall, Galby Hill, Swanscombe. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Sincere greetings in Christ Jesus. Since our last communication we have been considerably encouraged by the regular attendance of an interested friend at the lectures. The seed appears to have fallen upon good ground, and we pray that it may yet bring forth fruit to the honour and glory of our Heavenly Father. Our visitors to the Memorial Service have been bro. and sis. Brooks and bro. Doust (Clapham), and sis. N. Smith (Welling). We thank the brethren for their words of exhortation and faithful witness in the evenings. Sincerely your brother in Israel’s hope –E. R. Cuer, Rec. Bro.

LEAMINGTON SPA. - Holmdene, Milverton. Breaking of Bread, Sundays, 11 a.m. We have great pleasure in announcing the obedience to the faith of There Feltham (sister of the writer). The examination was very satisfactorily passed on May, 17th, the candidate being baptized into the One Faith the same evening by bro. F. G. Jannaway. On Sunday, 18th, we gave her the right hand of fellowship. On May 25th we were pleased to welcome sisters Kate and Phyllis Ellis, of Clapham, and bro. Fred and sis. Lily Jeacock, of Croydon, at the Lord’s Table. Their visit gave us much pleasure. We would like to thank brethren Jannaway and Jeacock for their helpful exhortations. Your brethren in the One Hope – Leigh Feltham, Rec. Bro.

LEICESTER. - 71, London Road. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. Will intending visitors please note that we are now meeting at the above address, which is about three minutes’ walk from the L.M&S. Station. We again thank our anonymous brother for another gift of £ 10, which we hope to use wisely for the furtherance of the Truth in this city. Since our last report we have been pleased to have the company at the Table of the Lord of bro. and sis. W. H. Wilson (Nuneaton); bro. J. Burton, sis. I. Johnson, and bro. and sis. A. J. Heason (Nottingham); bro. Rawson (Luton); sis. J. T. Warwick (Clapham), and bro. S. Riddell (Nottingham); also the following brethren who have been with us in the service of the Truth: H. Kirton, F. W. Brooks and J. T. Warwick (Clapham), D. L. Jenkins and E. H. Bath (Holloway), and W. Southall (Birmingham). We are always pleased to see any of our brethren and sisters who are able to visit us; being so few in number it is not only cheering to us, but also their presence is most encouraging to the strangers who are attending the lectures. – A. C. Bradshaw, Rec. Bro.

LONDON (Clapham). – Avondale Hall, Landor Hall, 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 May 18th we were pleased to assist Albert Edward Mumford to “put on Christ.” Our young brother is the son of bro. and sis. Mumford and an ex-Sunday School scholar. We pray that he may receive the prize of eternal life. We gain the company of sis. M. Fletcher from Hitchin, and bro. D. L. Jenkins, from Holloway, who will in future meet with us. On Saturday, May 17th, a National Bible Day was held at the Crystal Palace, attracting some 7,000 people. The opportunity was seized by some 34 of our brethren and sisters to distribute leaflets and cards, whilst men with boards advertising “Christendom Astray” were employed to parade outside the two entrances. Some interesting conversations took place, but we do not know yet whether the “sowing” has had any result. We regret to lose the company of sisters Henderson, Potier and Eva Potier, who, having removed to Brighton, will in future meet with the ecclesia there. As announced last month, our annual summer outing to Hampton Court and Bushey Park is arranged for July 5th, and on July 12th, a fraternal gathering will be held at Essex Hall, Strand; all in fellowship are cordially invited to be present; programs may be obtained from the undersigned. We have had pleasure in welcoming the following visitors at the Table: bro. and sis. Shorter, sis. Doris Shorter and Townsend (Hitchin); sis. Irving (Holloway); sis. Hatton (Margate); bro. Restall (Oxford); sis. F. Wood (Purley); bro. and sis. Gadsby and bro. Piper (Seven Kings). – F. C. Wood, Ass. Rec. Bro.

LONDON (Holloway). – Sundays: Manor Gardens Free Library, 11.15 a.m. and 7 p.m. Thursdays: London College, 409, Holloway Road, 8. 0 p.m. We regret to report the loss by removal of sis. Gladys Fraser to Plymouth and bro. D. L. Jenkins to Clapham. Both have been faithful and willing workers and will be missed very much. Our lectures continue to attract interested friends, and we are much encouraged by this fact, and also desire to express our deep appreciation of a gift of £ 20 received from a brother who desires to remain anonymous. This greatly helps us to carry on the work given us to do in this corner of the vineyard. – Geo. H. Denney, Rec. Bro.

LONDON (Putney). – Scouts’ Hall, Oxford Road. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class, 8 p.m., at 2, Schubert Road, East Putney. We have gained by removal sis. W. Keats from the Clapham ecclesia, and we welcome her into our midst. We gratefully acknowledge an anonymous gift of £ 10, which we shall prayerfully use in the work of the Lord in this corner of his vineyard. We are encouraged in this work by the regular attendance of strangers at the lectures, and we pray God that we may be the means of bringing some of these into the glorious light and liberty of the Truth. – A. Cattle, 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. Thursdays, 8 p.m. With sorrow we report having had to withdraw from bro. Sidney Horsler. Bro. Horsler was immersed by the Birmingham Temperance Hall brethren in Glasgow just over four years ago. He came to Luton early in 1927 and was received into fellowship by us on the assurance that he was in agreement with the stand we had taken in withdrawing from the Birmingham Temperance Hall brethren and all in their fellowship. It was not long after that he began to question that position, and has since been a continual trouble to us. Latterly his views and conduct have taken a serious turn, and the only alternative, in faithfulness to the commands of our Master, was to stand aside that he might be admonished by our action. He has now applied for fellowship with the Birmingham Temperance Hall brethren here in Luton. We have been glad to have the company and help during the past month of brn. F. G. Ford, of Clapham, and D. L. Jenkins, of Holloway. – A. H. Phillips, Rec. Bro.

MOTHERWELL (Scotland). – Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m. ; School, 1.15 p.m. We desire to record our grateful thanks to the anonymous brother for his gift of £ 10 for the work of the Truth in this part of the vineyard, which we are using in following

up the work begun by bro. Bath, London, through his letter inserted in the Daily Express. We thank God for the means thus provided. So far we have had three replies, one with a list of 26 questions, which we have answered. We purpose, if the Lord will, holding our annual outing on June 28th, to the Home Farm, Stonehouse; any brother or sister in fellowship will be made welcome. – Rod. H. Ross, Rec. Bro.

NEWPORT (Mon.). – Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (1st Sunday in each month' 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Bible Class, 7 p.m. We are pleased to state that on May 25th bro. F. Walker, of Bristol, visited us and gave us words of exhortation, and lectured in the evening upon the troublous times which now exist and the remedy to bring peace. It was a very stirring address indeed and much appreciated by those present, including a few strangers. Also we are pleased to state that we have had a visit from bro. F. Morse and sis. Squire, of Clapham, whom we welcomed at the Table of the Lord. On Sunday, July 27th, we hope to be favored by a visit, God willing, of our bro. B. J. Dowling, of America, and on Saturday, the 26th, we intend holding an evening meeting at 6.30 p.m. Subject to be "The Clean Flesh Heresy; the reason why the majority of Christadelphians in America have withdrawn from the Birmingham (Temperance Hall) Fellowship." It is intended (subject to bro. Dowling's consent) to invite those of the Temperance Hall from the surrounding ecclesias to be present; also we extend a hearty invitation to all in our fellowship to attend and support our brother on this occasion. – D. M. Williams, Rec. Bro.

NOTTINGHAM. – Corn Exchange. Sundays: Breaking of Bread, 10.30; School, 2.30 p.m.; Lecture, 6.30 p.m. Huntington Street Schools, Tuesday, Eureka Class, 7.45. Wednesday, 7.45. It is with joy that further increase is reported. On May 13th Sarah Gregory Finch, the sister of sis. Goddard of this ecclesia, was baptized into the death of Christ. We trust she will patiently and faithfully tread the path of obedience until the Lord Jesus brings the reward. We regret that bro. and sis. V. Copestake are leaving us for London, where we expect they will meet with the ecclesia at Seven Kings. We hope they will prove a blessing to that ecclesia. – W. J. Elston, Rec. Bro.

PLYMOUTH. – Oddfellows' Hall, 148, Union Street. Sundays, 11.0 a.m., Breaking of Bread; 6.30 p.m., Lecture. Thursdays: Bible Class, 7.45 p.m. We gain by removal sis. Fraser from North London (Holloway), whom we welcome as a member of this ecclesia. We have arranged, God willing, to hold our summer outing and Sunday School treat on Wednesday, July 23rd, when we shall journey to Cornwood by special motor coach, and shall be pleased to welcome all brethren and sisters and interested friends on this occasion. At the time of writing we have with us bro. B. J. Dowling, who, after a safe passage, arrived here on Thursday, June 5th. We are anticipating a profitable week-end in the company of our brother from America, and also with others of like precious faith who have come among us for this event, and we pray that as a result of his visit our hands may be strengthened and we may be helped to stand firm in the Truth as it is in Jesus. We regret that the brethren and sisters who remain in fellowship with the Birmingham Temperance Hall ecclesia did not accept an invitation to interview bro. Dowling, which we sent them in the hope that they might be roused to a realization of the errors they are fellowshiping. They are, however, unwilling to listen, and we have found argument with them to be fruitless. We have therefore no alternative but to let matters take their course, in the hope that they will eventually come to a realization of their position. – H. R. Nicholls, Rec. Bro.

SWANSEA. – Portland Buildings, Gower Street. Sundays: School, 3 p.m.; Breaking of Bread, 5.15 p.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m. We are pleased to report we have been encouraged by the company of bro. Frank Morse and sis. Phyllis Squire and bro. E. A. Clements, of the Clapham ecclesia, London. Bro. Clements encouraging us with words of exhortation to go on in the work of the Truth, and to let our light shine that others may be acquainted with God's glorious plan of salvation, by persevering in the work we have in hand. In the evening he delivered a stirring lecture (which we advertised by cards, posters, and in the

local press) on the subject “God is –God has spoken.” We had a few strangers who were much interested by the address and promised to come again. – James Hy. Morse, Rec. Bro.

WELLING. – Co-operative Hall, High Street, Welling, Kent. Breaking of Bread, Sundays, 11. a.m.; School, 3 p.m. ; Lecture, 6.30 p.m. Thursdays: Bible Class, 8 p.m. Affectionate greetings to all of like precious faith. We regret to have to report the loss of our bro. and sis. Barber, who have removed to Slough; we shall miss them very much, having been associated together for many years in the work of the Truth. Our numbers are now reduced to sixteen, but altogether few in number we pray our Father that our hands may not be slack in His work. We are deeply thankful to the brother who so kindly sent us £ 10 to further the Truth in Welling; may the Lord reward him in “that day.” We intend, if the Lord permit, to exhibit posters in the district as a new means of advertising the Truth. The attendance of the stranger is very disappointing, but we rejoice that we can number nine of their children in our Sunday School, to which we shall devote our earnest attention. Our midsummer outing for the school will be held, as before, on Dartford Heath, on July 19th; details can be had on application to the writer. We are grateful for the ministrations of the following brethren who have visited us recently: F. W. Brooks, J. T. Warwick, C. Owen, G.M. Clements, E. A. Clements, M. L. Evans, A. A. Jeacock, G.H. Lethbridge, E. H. Bath, J.L. Mettam, P. Coliapanian, and D. L. Jenkins. Other visitors to the Table have been sis. Warwick, bro. and sis. B. Smith, sis. Mettam and sis. Reeves. Will brethren please note to address all communications to the undersigned at 179, Ancona Road, Plumstead Common, S.E. 18. Your affectionate brother in Christ – Percy G. Kemp, Rec. Bro.

CANADA

TORONTO (Ont.). – Kimbourne Hall, 1484 Danforth Avenue. Breaking of Bread, 11 a.m.; Public Lecture, 7 p.m.; Sunday School, 9.45 a.m. Bible Class, Wednesdays, 8.15 p.m. It has been our pleasure to assist two more friends in the obedience of baptism following scriptural confession of the Gospel of Christ: Mrs. Walter Hurst, on December 18th, and Mr. Fred Moore, on February 5th. May they endure unto the end, and realize the glorious hope they have now embraced. We are obliged, regretfully, to announce withdrawal from bro. Charles Jones, who has separated himself from the ecclesia without showing legitimate cause or consenting to a meeting in regard thereto. Bro. Wilfrid Green and sis. Isla Holt, both members of this ecclesia, were united in marriage on December 25th, and have our best wishes for their future welfare. We regret the loss, by removal to Montreal, of our bro. Geo. A. Gibson. While expecting, if the Lord tarries, to ultimately return to our midst, we meanwhile miss his company and help, as he was our recording brother, and assisted regularly in platform duty. Our Montreal brethren will, we trust, gain by our loss. Bro. Thomas Briggs, of this ecclesia, has just returned from a visit to his old home in England, and a pleasant time spent in meeting many of like faith while there. We have been pleased to welcome the following visitors: sis. Tinker, of Montreal, bro. and sis. E. Cope, sis. Lilian Cope and sis. Evelyn Price, all of Hamilton, Ontario. Bro. Cope spoke words of exhortation at the Table on December 1st. – H. W. Smallwood, Rec. Bro.

ECCLESIAS IN THE UNITED STATES

AND CANADA IN FELLOWSHIP

The Brethren named will be willing to supply information as to Meetings

to 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, Arindale.
- Hamilton. - E. D. Cope, 120 Flatt Avenue.
- Hatfield Point, N.B. – J. S. Ricketson.
- Lethbridge, Alberta. – Sydney 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. Manlcom, 17 ½ Cremazie Street.
- Oshawa. Ont. - Geo. Ellis, 305 Conrcelette 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.

UNITES 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 Third Street, N.E.
- Carlton, Texas. – S. S. Wolf.
- Chicago, Ill. –A. S. Barcus, 3639 No. Springfield Ave.

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. – E. Styles, 2421 Concord Avenue.

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

Elgin, Texas. – F. I. Beardslee, Route 1.

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. I. 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.:-

Accrington (Lancs.) – See Rochdale (Lancs.)

Ashton-under-Lyne. – J. H. Mellor, 27 Newmarket Road, Waterloo.

Bedford. – W. H. Cotton, 23 Rosamond Road.

Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Road, Franche, Nr. Kidderminster.

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,” 110 Longmead Avenue, Bishopston, Bristol.

Chepstow. – Mrs. Jaine, Tyrie Cottage, Brockweir, Nr. Chepstow.

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. Phipps, 91 New Road.

Grimsby. – Mrs. G. Jennison, Corby House, Mill Road, Cleethorpes.

Hitchin. – H. S. Shorter, “Eureka,” 61 Radcliffe Road.

Horn’s Cross (Kent). – J. Hembling, 22 Carlton Avenue, Horn’s Cross, Greenhithe, Kent.

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, 17 Harbledown Road, Parsons Green, 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. Davies, 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. Nicholls, 13 Riga Terrace, Laira.

Porthleven (Cornwall). - Miss A. Hosking, Cliff House.

Purley. - See Croydon.

Redhill.- A. T. Abbotts, 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. Willie, 68 Cumberland Avenue, Southchurch.

Southport. - Miss Doris Jannaway, 73 Oak Street.

St. Albans. - S. F. Jeacock, "Eureka," 45 Cambridge Road.

St. Austell. - A. Sleep, 31 Moorland Road, St. Austell.

Swansea. - J. H. Morse, 33 Gerald Street, Hafod.

Tier's Cross. - H. Thomas, Tier's Cross, Haverfordwest, Pembroke.

Wainfleet (Lincs.) – Bernard Smith, “The Sycamores,” Croft.

Walsall. – A. M. Jordan, 12 Edward Street.

Welling (Kent). – Percy G. Kemp, 179 Ancona Road, Plumstead Common, S.E. 18

Wellington (Salop). – H. Saxby, 39 Ercall 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

Ecclesial News received too late for insertion: Coburg (Australia); Northampton; Oldham; Worcester (Mass.) U.S.A.

Forthcoming Fraternal Meetings. – Clapham (July 5th and 12th; Welling (July 19th); Plymouth (July 23rd).

Our American Editor. – Bro. B. J. Dowling has arrived safely in the “old country,” and is already hard at work in the service of the Truth. The brethren are anticipating great benefits from his visit; and, having listened to bro. Dowling’s vigorous exposition of Scriptural fellowship, we are sure they will not be disappointed.

Apartment. - A sister has a large comfortable bed-sitting room to let; front room, overlooking the Clapham Public Hall; convenient for meetings, suitable for a brother or sister. Apply 2a, Cato Road, S.W. 4.

Bro. Jas. Hughes (Australia). - Many thanks for letter sent to bro. F. G. Jannaway. We shall be very glad to have Intelligence from Sydney (Burnwood), and hope to hear shortly of the developments you look for in other directions.

Apology. - Some information sent us from the Philadelphia (Pa. U.S.A.) ecclesia, and printed in the March Berean, page 120, was signed by bro. D.C. Wilson, and in mistake we added to the signature “Rec. Bro.,” which he is not. Will both the Recording brother and bro. Wilson please accept this explanation and apology? – C.F.F.

All nations Deceived. – A religious census has just been taken in the U.S.A., and it is reported that there are 212 separate denominations. Christian Scientists and Mormons have more than doubled their membership in the past 20 years. The largest body is the Roman Catholic with 13,000,000 adult adherents. We await the time when “all this foolery will be abolished by Yahweh Elohim, who will permit no more lies to be preached in his name by Latin, Protestant or Greek” – (Eureka iii. 639).

“Divine Right” of the Pope. – Viscount Halifax, who represents at least one third of the Anglican laity (Daily Express, June 12th), makes a strong appeal to the Church of England for the cessation of individual secessions to Rome, and for a corporate return instead. He says “we ought to acknowledge the Divine right of the Holy See, and the Anglican Communion has never denied it.” How interesting in the light of these movements are Revelation xvii and xviii.

“Spying in Russia.” – With reference to the note on the cover of the June Berean concerning Russia’s plan of campaign in the East, bro. W. Jeacock writes: “It will be interesting to remind brethren that Dr. Thomas, so long ago as 1848, perceived that ‘an offensive in the Far East (India)’ was involved in movements of the king of the North as described in Dan. xi. In Elpis Israel he wrote ‘They (the British) will unquestionably adopt all possible measures to circumvent the Autocrat. England’s Indian Empire, and its contiguity to Asiatic Russia, make her his natural enemy. It will be her policy to prevent him from taking possession of Egypt and the Holy Land; for if he were to do this, he would intercept all communication between England and India by the Red Sea’ (p. 420, 1917 Edn.)”

The Heavenly Shepherd. - We are requested by the publishers to review this booklet, which consists of meditations on Psalm xxiii, no doubt anticipating that our remarks will be laudatory. But what can we say of such statements as “Death is Love”? and “Death is but the gateway to a fuller life”? The Bible declares that death is punishment, and the end of life (Gen. iii. 17, 19). The writer also speaks of the hope of “immortality among the shades”: that is not the hope of immortality held out in the Scriptures for the righteous, their hope is to “shine forth as the sun in the Kingdom of their Father” (Matthew xiii. 43). It is a sad mixture of piety and paganism. May the Sun of Righteousness soon arise and destroy the darkness (Isaiah lx. 1, 2).

Hampton Court and Bushey Park. – The 43rd Annual Outing of the South London (Clapham) Ecclesia and Sunday School will (God willing) take place on Saturday, July 5th, at Bushey Park and Hampton Court, to which all brethren and sisters in fellowship are affectionately invited. Programs may be had on application to bro. W. R. Mitchell, 92 Canterbury Grove, S.E. 27.

