

FEBRUARY 1949.

# The Berean Christadelphian

EDITED BY G. H. DENNEY & G. A. GIBSON

*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; with  
the object of making ready a  
People prepared for the  
COMING OF THE LORD*

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*The*  
*Berean Christadelphian*

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**"THE GREAT HARLOT." THE ROMAN CHURCH.**

"The most disgusting of womanhood is chosen by the spirit as representative of the Ecclesiastical System in doctrine, institutions and practice, approved and cherished by the peoples of Europe. This system is in Revelation (17 Chapter) compared to a drunken murderess and prostitute intoxicated with the blood of the holy and the faithful whom she has destroyed by many thousands for what she blasphemously styles "Heresy." Her doctrine is represented by "a golden cup in her hand full of abominations and filthiness of her fornications" which all nations have been made to drink. Such is the Divine view of "Christendom" so called."

J. THOMAS, EUREKA 3/619.

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**EDITORIAL**

**"THE POPE IN POLITICS"**

We have quoted from "Eureka" the very pungent commentary on the work of the Papacy that occurs in that wonderful book written by Bro. J. Thomas now nearly 100 years ago.

Communism has become in Europe and is becoming elsewhere the greatest enemy of the Catholic Church. As students of the prophetic Scriptures we know full well that there has in time past been no greater persecutor of those who disagreed with it than the Roman Catholic hierarchy. "Nemesis has overtaken the Papacy" one recent writer avers.

The Vatican has ordered, in return for the condemnation of Cardinal MINDSZENTY by the Hungarian Russian controlled Government, the excommunication of all concerned in the trial of that great leader of Catholicism. The Pope has also called for prayers to be offered to expiate what he terms "the crime of the enemies of God." Behind the trial of the Cardinal lies the fact that the papacy is not now and never was since 608 A.D. content to control a religious movement. It has striven since the decree of PHOCAS to be a dominant political power. The present Pope was before his election to that high office known as the political advisor in chief to the Vatican, so let us not waste any pity on the Hungarian prelate.

Communism is anti-religious and plans to open a new great offensive against the Catholic Church. Plans are in course of preparation by the Cominform—the international Communist Federation—for the purpose of this campaign. This "war" was decided upon recently at the Prague Conference.

Behind General de Gaulle in France there is much Catholic support and it would not be surprising if at the next French General Election the Catholic or Moderate party might join forces with

him to establish a strong government. The Communists have been the cause of much unrest and trouble in stance and the de Gaullists are their principal enemies.

Out of this maelstrom certain things come to the surface.

**First:** —God is against GOG of the land of MAGOG, now clearly seen to be the great Russian movement headed by Josef Stalin and aiming for world-leadership.

**Second:** —Catholicism is the one religion that is gaining ground. She will be able shortly to justify her boast of Rev. 17, "I sit a Queen and am no widow" if she has not already begun to do so.

**Third:** —The "Tarshish" or British Empire is bound to hold together in spite of recent events until the end.

**Fourth and last:** —The time of the end is upon us. We are near the day of catastrophe for Rome depicted in Rev.17 and for the triumph not of Communism, but of Christ and His Saints as the succeeding chapters of the APOCALYPSE show clearly.

G.H.D.

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## **SUNSHINE**

Sunshine can be weighed. The amount that comes to the earth is equal to the weight of a heavy shower falling from the clouds for one fiftieth of a second.

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## **SIGNS OF THE TIMES.**

### **Israel a Nation.**

One of the most interesting signs of the times is the present recognition of the State of Israel. Ezekiel in his 37th chapter said "Take thee one stick for Judah and for the children of Israel v/ho are his companions. Then take another stick and write upon it. For Joseph Ephraim and all the house of Israel their companions. Join them together into one stick and they shall become one." The prophecy is given as immediately preceding the last great development in human affairs involving Britain and Russia in the last war between human forces prior to our Lord's Advent. The State of Israel is now recognised by the larger part of the United Nations. Palestine House in Manchester Square, London, just behind Selfridge's great store has now become the Embassy of the new State in London. It was formerly the house in which leading Jews and their British friends met together.

It is being refitted and fashioned to accommodate the Official representatives of Israel.

Dr. Chaim Weizman has been elected President of the New State and elections having been duly held. Jerusalem has seen the assembly of a Jewish Parliament. But Dr. Weizman and his Government have no use whatever for the peculiar form of thought known as British-Israelism. There are no "lost ten tribes" to the Israelites of today and they justify their choice of the name ISRAEL to the fact that they do represent the whole of the descendants of Jacob, i.e., the twelve tribes of Israel.

Another notable fact is that the new State has been brought about in the main by the military prowess of the Jewish people. As was indicated in Genesis 16 and 17 chapters the Arabs, descendants of Ishmael could never assume rule over the Israelites. Whether from Egypt or Syria the Arabs met with signal defeat. The Bible is never wrong and the theory of the British being the descendants of the 10 "lost" tribes is thoroughly and properly discredited for ever.

## **RUSSIA'S POLICY.**

The Russian policy of infiltration and taking authority by armed power is now gathering force. How perfectly clear the words of Ezekiel are becoming where he says "Thou (Russia) shall ascend"—we see the ascent—"thou shall be like a storm cloud covering the land, thou and all thy bands and many people with thee." The figures of Russia's armaments as given during the past month are colossal. Over 4 million men are in Gog's Army, Navy and Air Force.

The Air Force boasts of many thousands of the latest types of aeroplanes fitted for war.

The policy in the United Nations organisation is one of creating friction and preventing any real advance toward unity and a peaceful world. Well might the prophet dwell upon the might and the worthlessness of this great modern Autocrat.

## **EAST AND NORTH.**

Following Bro. J. Thomas' interpretation of Dan. 11 chapter, verses 40 to 44, as applicable to Russia's last attempt at conquest, we read "Tidings out of the East and North shall trouble him therefore he shall go out with great fury to destroy and utterly to make away many."

President Truman has recently called attention to the fact that with Russia dominating Manchuria and China and the Northern shores of Europe she is in very close contact with the U.S.A. and Canada by the air routes below the Arctic circle. But if instead of sharing the fears of the Western hemisphere we look rather at the means that Britain Canada and the United States have to do great damage to the Russians we can see the great importance for offensive purposes of the Northern contacts. Aeroplanes with atomic bombs could take havoc to Petrograd and Moscow quickly from Northern bases. Everything points to the present importance of East and North in relation to Russia. These have now become her most vulnerable points. We confess that we had never seen this clearly before. What a difference the development of airborne bomb warfare has brought!

## **THE INCREASE OF KNOWLEDGE.**

One of the signs given in Dan. 12, chapter, is that of the increase of general knowledge in the last days. The independence of India, Ceylon, Burmah was based upon what Mr. C. P. Attlee described as "political consciousness." This came by education. All over the world this process has been and is going on. Education of the people has brought about astonishing changes in outlook. We are seeing the results of this now. Daniel's prescience was God guided. But all this growth of education has not, as Paul foretold (2 Tim.4.) resulted in a greater respect for God but to its exact opposite. This lamentable result is beyond the power of man to put right. But Christ will make the great change very soon now.

Watchman.

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## **MERCURY.**

The planet Mercury is the nearest planet to the sun. Half of it enjoys perpetual day and the other half perpetual night for it presents one side always to the sun. The temperature reaches 1,000 degrees.

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## **“NIGHT UNTO NIGHT . . . . .”**

Day unto day uttereth speech and night unto night showeth knowledge. Psalm 19. 2

One day to another, each successive day tells us about God. The day that is passing away proclaims the lesson which it had to convey from the movements of the heavens, about God, and thus the knowledge of God is accumulating as the days pass one at a time. Each day has its own lesson in connection with the wisdom, power and goodness of God, and that lesson is continued from one day to another. There is thus a perpetual testimony to the wisdom and power of the Great Creator.

The word rendered 'uttereth' means properly 'to pour forth,' to pour forth copiously as a fountain, hence the word means to utter or declare.

The word 'speech' means properly 'a word,' and then a lesson, or that which speech conveys. The idea is that the successive days thus impart instruction, or convey lessons about God. The day does this by the returning light, and by the steady and sublime movement of the sun in the heavens and by all the disclosures which are made by the sun in his journeyings.

And night unto night showeth knowledge—knowledge regarding God. Each successive night does this, it is done by the stars in their courses, in their order, their number, their ranks, their changes of position, their rising and setting. There are as many lessons conveyed to man about the greatness and majesty of God by the silent movements of each night as there are by the light of the successive days.

The word 'showeth' in connection with knowledge means properly 'quickeneth' 'keepeth alive,' that is—the night gives a living quickening knowledge, as though the contemplation of the starry firmament awakened deeper, more spiritual thoughts than the brightness of day. Then the Psalmist proceeds 'There is no speech or language where their voice is not heard.' The margin gives 'Without these their voice is heard.' The Hebrew is 'Without their voice heard.' The idea of the marginal rendering is that when the heavens give expression to the majesty and glory of God, it is not by words, not by the use of language as is employed among men. Rosenmuller renders it—There is no speech to them, and no words, neither is their voice heard. There is a silent but very real testimony to the power and glory of their Great Creator.

The idea in the A.V. which is the same as the LXX and the Vulgate is that there is no nation, there are no men, whatever may be their language to whom the heavens do not speak, declaring the greatness and glory of God.

The language they speak is universal, and however various are the languages spoken by men, however impossible it may be for men to understand one another, yet all can understand the language of the heavens, proclaiming the perfections of the Great Creator.

This is a universal language which does not need to be expressed in forms of human speech, but which conveys great truths alike to all mankind.

'Their voice' refers to the heavens, they speak with a clear and distinct voice to men, they convey to men true and just ideas of God's greatness, the same great lessons are conveyed by the sun in the heavens during the day.

These lessons are conveyed to men day by day and night by night. However great the diversities of speech among men, these convey lessons in a universal language understood by all mankind; thus God is constantly making himself known to all dwellers on the earth.

All men can understand the language of the heavens, though they may not be able to understand the language of each other.

Speech denotes outward communication, knowledge—inward apprehension.

"Day and night are thus occupied, like two parts of a choir, chanting forth alternately the praises of God."

(Bp. Horne)

Then returning to verse 1 of this 19th Psalm.

The heavens declare the glory of God,  
and the firmament showeth his handiwork.

The heavens announce, proclaim, make known the glory of God. The word heavens refers to the material heavens, as they appear to the eye, the region of the sun, moon and stars. The Hebrew word is used in the Scriptures uniformly in the plural, though in our A.V. the singular is sometimes used. The word glory here means that which constitutes the glory or honour of God, His wisdom, power, skill, faithfulness, benevolence, as seen in the starry sky above us, the silent but solemn movements by day and by night.

The idea is that these convey to the mind a true impression of the greatness of God.

The word rendered firmament means properly an expanse, that which is spread out, and is applied to the heavens as they appear to be, spread out or expanded above us. And these heavens show God's handiwork, they make known the work of His hands. The idea is that God made these heavens with His own hands, and that the firmament thus adorned with sun, moon and stars, showed the wisdom and skill with which it was done.

The Psalmist in Psalm 8 says: —

"When I consider the heavens, the work of thy fingers." He calls them God's heavens because God made them, He is the proprietor of them, He also has his abode among them. The fingers are the instruments by which we construct a piece of work, perhaps indicating skill rather than strength and so used with respect to God, as it is by his skill that the heavens have been made.

The Apostle Paul, writing to the Romans, uses these facts to show that the heathen had no excuse for ignorance of God and His will, because His power and divine nature were clearly shown by the works of his hand.—Rom. 1:20

God's eternal power and divine nature, which are invisible, have been perceptible and clearly visible from the very Creation, because the things around us which He has created demonstrate them. 'His invisible things' refers to those things which cannot be perceived by the senses, but there are many things which may be known of Him, though not discoverable by the eye.

We judge of the objects around us by the senses—sight, hearing, touch, etc., and Paul affirms that though we cannot judge thus of God, yet there is a way by which men may come to a knowledge of Him. He states this knowledge has been available since the Creation.

As an historical fact, God has been known since the Creation by means of the material universe which He has created. His perfections may be investigated and comprehended by means of His works. They are the evidence submitted to men's intellects by which they may arrive at a knowledge of God. These works, the continual operation of God, who is continually producing and accomplishing in the displays of His power and goodness, they were capable of understanding.

The apostle did not contend that everything could be known of God by His works, but enough to render men inexcusable. God's manifold invisible attributes become clearly seen, being conveyed to the mind by means of His works—the invisible lying behind the visible as its cause—in the first place the Wisdom whose thoughts are written in heaven, earth and sea, and then the Power which makes those thoughts realities. These and the other divine attributes are conceived in the mind and discerned

by means of the things that are made. The mind ascends from the impression of things seen to the idea of the invisible God. Among the invisible attributes of God, power alone is specified because it is the attribute first and most prominently displayed in Creation. It is clearly seen to be eternal because by it all temporal things were created.

The other attributes of God, which are clearly seen in His Works such as His wisdom and goodness, Paul sums up as divinity.

God hath showed it to them says the Apostle. He had made them capable of seeing and investigating His Works, had spread before them proofs of His wisdom, goodness and power, and had thus given them the means of learning His will.

The proof is not weakened because we do not see the process of creation constantly going on, it is rather augmented by the fact that He sustains all things and controls continually vast masses of matter in the material worlds. God had given the heathen such clear evidence of His existence and claims that they had no excuse.

Where men have the means of knowing the truth within their reach and do not avail themselves of them, all excuse is taken away.

EDGWARE.

H. F. Wicks.

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## **THE RELIGIONS OF THE WORLD.**

"Religion" derived from RE-LIGIO simply denotes a binding together of things formerly united which had become severed. James uses it in the broad sense as having to do with actions that bind together. See Jas. 1-27.

It does not occur as a word often in the Scriptures—only four times—but its meaning is clear throughout. It is the re-uniting of God and man between whom sin had made a breach. God sets out the terms of this re-union in Christ resulting finally in the "restitution of all things."

**MAN'S DESCENT.** Teachers of the evolution theory delight to speak of the "ascent of man" and in every way mistake deterioration for progress. We prefer to treat man's position as one of descent from what was a high perfect position to what is now both in politics and religion a most deplorable and decadent one.

Possibly the best book and certainly the easiest to read in which the theory of the evolution of religions is dealt with is E.E.KELLETT'S "Short history of Religions" GOLLANCZ. But to people like Christadelphians such a theory has no appeal. What has actually happened is a drift away from truth to error. The Flood gave one great check to this drift: the preaching of the Gospel following the Resurrection of Jesus gave another. But today the things that Jesus and the Apostles taught have been set aside just as Babylon set aside the "preaching of righteousness" by Noah. They have been set aside by allowing man's own imagination to supplant God's Work. But it is little use condemning other people's religions unless we know something about them and having studied them all in a fairly long life one can only say that there is not one such form of thought that in any way challenges the "Faith once for all delivered" for reasonableness and logic. The only all-sufficient purpose is the one exhibited in the Scriptures and believed in by us. We therefore purpose to write a few articles on other religions and to show where they fail.

G.H.D.

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## ECCLESIAL NEWS and CORRESPONDENCE

### BOSTON U.S.A.

32 Prospect St. Ave. , Waltham.

At the beginning of another year, the Boston Ecclesia wish to send for listing in your magazine, the following Ecclesial activities which are planned, God willing, for the year: —

Sunday, February 20<sup>th</sup>—Tea Meeting  
Monday, July 4<sup>th</sup>—Sunday School and Ecclesial Outing.  
Sunday, September 11<sup>th</sup>—Tea Meeting  
Sunday, January 1st, 1950—Sunday School Program and Prizegiving

We are always pleased to see those of like precious faith from other Ecclesias.

Arthur Coye, Committee Chairman

### BRANTFORD, CANADA.

CHRISTADELPHIAN HALL, 44 GEORGE ST.

SUNDAYS; 9.45, 11 a.m. & 7 p.m.

It is with great sorrow that we report the death of our dearly beloved Sister H. W. Styles, who fell asleep in Jesus on January 5th, 1949. A goodly number of Brethren and Sisters attended the burial in Farringdon Cemetery. Bro. F. G. Marlett offered words of comfort to the sorrowing family.

We like to think of our Sister, as a true Mother in Israel. Five sons and four daughters grew up to maturity to bless and honour a God-fearing mother. One daughter (Florence) pre-deceased her mother a few years ago; and now they are both resting in the earth until the Resurrection Morning.

As far as we are able to observe, the remaining members of this family are walking in the fear of God. This we know, is an unspeakable joy and comfort to the heart of our aging brother, to whom we extend our heartfelt sympathy and love.

Bro. Styles has now left Brantford, the scene of many years of his faithful witness to the Truth of the Gospel; and has taken up residence in Detroit, Michigan, to be with some of his children. Our love and sincere affection goes with him, trusting that in the companionship of the Detroit Ecclesia he may find great peace and happiness.

On January 8th, our annual Sunday School Entertainment was held in the Hall. A hot dinner was served, after which an evening of recitations, by the scholars, prize awards and suitable moving pictures was enjoyed by all.

Please note the change of the Recording Brother: —

F. G. Marlett,  
45 Mintern Ave.,  
Brantford, Ont., Canada.

### BRISTOL

73 Groveleaze, Shirehampton, Bristol.

We have very little to report this time, we are still fewer in number since we have returned to our meeting place at Shirehampton, the inclement weather and longer distance keeping some away, but we are glad to have Brother Porter with us again, being able to find room for him here, enabled him to leave his lonely country lodging and dwell in peace with those of like precious faith.

A. V. Bailey.

**DETROIT. U.S.A.—2610 Ewald Circle**

Sunday: Breaking of Bread, 10 a.m.; Bible Class, 11.30; Lecture, 7.30 p.m. Thursday, 8 p.m.

Our Annual Gathering was held on Jan.1. There were 156 present, including 17 bre. and sis. from 5 other ecclesias, whose presence added greatly to the pleasure of the event. The occasion strengthened and confirmed us in our family relationship together, and in the importance of maintaining the unity and high standards of the Truth in these corrupt and perilous times.

We have been holding classes every two weeks for the benefit and preparation of the young brethren affected by military service laws. The classes take the form of open discussions on a compiled list of questions that may be put to the brethren. One young brother is selected to open the discussion on each question. Apart from the immediate end in view, we believe the classes are of great general benefit, grounding the brethren in important principles of the Truth, and the ability to express them.

A special advertising effort is planned in connection with our lectures from March 5th to April 10, as in past years. External results are usually meagre, but we believe internal benefits have been worthwhile in several respects. A special effort always draws the ecclesia itself more closely into contact and co-operation with the work. Everyone tries just a little harder, in bringing others, in attendance, in singing, in preparing and giving the lecture, and in discussion, and the whole body is strengthened thereby.

Bro. John Hartley has returned to Texas; Bro. Colin Randall to California, and our Bro. Robert Cady has left Detroit to live in Los Angeles. We pray that he will find comfort in the Truth among the bre. and sis. there.

Visitors have been: Sis. H. Boyle, Bro. & Sis. P. Inman, Bro. & Sis. Wheeler, Sis. R. Whitehouse (Canton); Bro. & Sis. Boyce, Bro. Jackson Sr. (London, Ont.); Bro. J. Tinker (Montreal); Sis. Slipp (Oshawa); Bro. & Sis. G. Jackson, Bro. G. Jackson, Jr., Bro. W. Jones, Bro. & Sis. C. MacDonald (Toronto); Sis. N. Livermore (Brantford); Bro. Taylor (Saginaw); Sis. A. Carney (Mansfield); Bro. Spencer and Sis. Butterfield (Clinton, Mich.).

Bro. Wheeler addressed our Gathering, and also gave the word of exhortation.

G. V. Growcott.

**DETROIT. U.S.A.—2610 Ewald Circle.**

Sunday: Breaking of Bread, 10 a.m.; Bible Class, 11.30, Lecture, 7.30p.m. Thursday, 8 p.m.

We are glad to welcome Bro. H. W. Styles to this ecclesia, and we sympathize with him in the present loss of his life's companion.

We have enjoyed the company of Bro. and Sis. J. H. Tinker, of the Montreal ecclesia, for a few weeks.

It is with sorrow, but renewed determination to hold fast and draw closer to our Father, that we report the following. In view of her marriage into the world and continued absence, we recognize that Sis. Margaret Neil (now Mrs. Sam Young) has separated herself from us, and to preserve the Spirit among us unto the day of Christ, we sorrowfully signify our withdrawal from her. Because of the views she has expressed and her admitted attendance at a church, a thorough examination would be needed before refellowship could be considered. We have attempted unsuccessfully to locate her; it is our purpose to write to her as in similar cases whenever we are able to determine her whereabouts.

G. V. Growcott.

**HOUSTON, TEXAS, U.S.A. Christadelphian House of Worship, 8008 Junius St., Houston, Texas.**

Sunday: Bible Study 10 a.m. Breaking of Bread 11 a.m. Lectures first and third Sundays, 7.30 p.m.  
Friday: Bible Study 7.30 p.m.

After a good confession of the one faith, Charles Banta, son of Brother and Sister E. W. Banta, was immersed into the saving name of Christ, Jan.30, 1949. It is our hope that he will hold fast the form of sound words he has learned and grow in grace and the knowledge of our Lord Jesus Christ that he may obtain a crown of life that fadeth not away.

Bro. and Sister C. R. Barber have been away on an extended visit to San Antonio, Texas. We hope to have them back with us soon.

No doubt the end is near. Should we not all give ourselves wholly, as individuals and as ecclesias, to the great work of preparing to meet the Lord at His coming.

J. O. Banta, Recording Brother.

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**JORDANS—BUCKINGHAM.**

In one of the prettiest rural scenes in England there stands a reminder of the people who desiring religious freedom and not being able to obtain it under the Stuarts, set sail in the Mayflower from Plymouth and went to America. When the Mayflower was broken up its timbers were built into a barn still standing near to the Old Friends or Quakers meeting house at Jordans village near Seer Green station or three miles by bus from Beaconsfield.

The Perm family wore the most energetic members of the Jordans Quaker community. William Penn the founder of Pennsylvania was one of the original "Pilgrim Fathers." His descendants still survive both in Britain and in U.S.A.

We have met one or two Christadelphians who were descended from him. It is not surprising to find some inclination to the Truth among Quakers, for in their beginnings they were much nearer to it than they are now. Like all religions they have drifted from their first position: a danger not unobserved among ourselves. Robert Barclay's "Divinity" was their principal book but in the 19th century official documents issued by the Friends show very considerable changes from the 17th century position set out by Mr. Barclay.

Their conscientious objection to becoming armed soldiers has been well displayed in recent wars.

William Penn was the son of an Admiral who served under Blake in the Commonwealth Navy, but later went to the Hague and joined the then exiled Charles 2.

When his son went to Charles later in connection with the Master of his new colony the restored King asked if he had thought of a name. Penn said, "Yes, Sylvania."

The King replied. "I shall name it after my friend your father." So it was Pennsylvania.

Philadelphia, standing for liberty, really has the meaning of brotherly love and is now a very fine city. We have not observed that its ideals have all been realised or that liberty and brotherly love always dwell together.

G.H.D.

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## GOD'S MERCY IN FORGIVENESS.

“God is Love, his mercy brightens, all the path in which we rove.” As David so beautifully puts it in one of his Psalms as we sang in our opening hymn, 3, “Be merciful to me O God, Thy mercy unto me do thou extend, because my soul hath put her trust in Thee.” Christ gives us the lesson concerning mercy in that wonderful sermon on the mount when he says, “Blessed are the merciful, for they shall obtain mercy.”

This is a direct command to his followers in that day and in this, to be merciful even one to another. This is a most important command we believe for the Bible is full of noteworthy examples of God’s merciful goodness from cover to cover. Webster gives us a very good definition of the word mercy—“the disposition to forgive, spare or pity; clemency, compassion.”

God is ever merciful unto his servants because he understands our makeup, our very nature and our weaknesses, realizing we are composed of the dust of the ground, of sinful nature, prone to sin. God, in His merciful goodness, does not expect any more from us than we are able. Paul writes to the Corinthians, “If there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.” God does require a willing heart, willing hands in His vineyard. These come from a love of God first, and second, the ever realization of thankfulness for having been called out of this decaying world of sin which is soon to be destroyed, and for being given the understanding concerning God’s wonderful promises; even the promise and hope of embracing a life without an end in a day when it shall be a joy just to be alive.

Being of a forgiving nature, merciful, makes one of a humble disposition towards both God and man. As soon as one becomes high-minded in his own eyes he immediately loses contact with the ways of God. Our command is clear today, “to humble yourselves under the mighty hand of God, that He may exalt you in due time.” “Before honor is humility,” says the wise man Solomon.

Being of a merciful nature, demonstrated in humble action one to another, is as far from glorification of the flesh as east is from west. These two opposites cannot exist together. A person cannot exemplify both characteristics, for one will surely destroy the other. That which is highly esteemed among men is abomination in the sight of God. God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty. Why? The answer is simple and clear, “that no flesh should glory in the sight of God.” Solomon has written God hates a proud look. In Proverbs 6: 16-19, he lists seven (that complete Bible number) displeasing things in the sight of God. We could speak the whole morning on these seven would time permit. He says these are an abomination:

1. A proud look;
2. A lying tongue;
3. Hands that shed innocent blood;
4. A heart that deviseth wicked imaginations;
5. Feet that be swift in running to mischief;
6. A false witness that speaketh lies, and—
7. He that soweth discord among brethren.

Christ sets the example for his brethren, you and me today, by his humble and meek disposition when on the earth the first time. James says, in writing upon this very point, “God resisteth the proud, but giveth grace unto the humble.” Humble yourselves in the sight of God and He shall lift you up. Peter says, “Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, for God resisteth the proud, and giveth grace unto the humble.”

Christ, in His memorable words, “Blessed are the meek, for they shall inherit the earth.”

Getting back to the merciful goodness of God we think now of the man David, a man after God's own heart and yet a man of sin. We learn a great lesson of God's merciful forgiveness from David and his sin concerning Bathsheba. We all recall the incident. One evening David was walking upon the roof of the King's house and he saw this beautiful woman washing herself. He inquired as to whom she was and they tell him she is Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite. David sends for her and she comes to him, and David commits adultery. Now under the law of Moses it reads that the man who committeth adultery with another man's wife, they both shall be put to death. David committed adultery. He was also under the law of Moses. Let us go a little further.

David writes a letter to Joab, the captain of his host, Uriah's death letter, and sends it to Joab by Uriah himself. It was a letter of death indeed, for it told Joab to place this Uriah in "the forefront of the hottest battle, and then retire from him, that he may be smitten and die." These are David's exact words. Is this not murder? Was this not one of the seven things which were an abomination in the sight of God, even, "hands that shed innocent blood."? Was it not the same as if David had gone up to Uriah and killed him without a reason or a warning—killed him that he might have Bathsheba his wife? Was this not a terrible thing to do? Yes, there is no denying the fact, it was a terrible sin in the sight of God.

To review for a moment. David committed adultery which was punishable by death, and, secondly, David committed murder, punishable also by death under the law. Did David know it was wrong? Did he premeditate it? Yes, there is no doubt whatsoever, he knew just what he was doing, and it was all contrary to the ways of God, for he knew the law and the commandments. One of those commandments reads, "Thou shalt not kill." The very next commandment reads, "Thou shalt not commit adultery."

What shall we say? What do we think? Shall we declare we have no part with David and that we cannot associate with a man that would do such horrible sins? We can hardly make such a rash statement when we quietly stop and ponder for a moment and think upon the covenant that God made with David. We listen to God's own words. (Psalms 89: 34-37) "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

We know from genealogies that Christ did come from the house of David. One more fact, we must recognise. Solomon, the son of David who succeeded him on the throne was born unto David by whom? Bathsheba, this same woman David took for wife in such a sinful manner after first committing adultery and then murder. We ask again, what shall we say? What can we say? It brings us right back to the subject matter chosen for this morning, the merciful forgiveness of God. Let us consider a little further. In doing this we can do no better than to read David's own words as found in Psalms 32.

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

Oh, but some will say, David should have been stoned to death for his terrible deeds. Under the law it plainly states that if a man kill or if a man commit adultery, he shall surely die. Doesn't it say this? Yes, we cannot deny it, but let us be careful and reason always from the scriptures of truth. The very logic of it all is that God must have forgiven David thru his merciful forgiveness. David was indeed blessed as being "the man unto whom the Lord imputeth not iniquity."

If God forgives such wicked deeds of a man, which we cannot deny he certainly did in David's case, although David paid for his sins in many other ways as God said he would, yet not with his life as the law commands; but if God is merciful to forgive such an one, can we stand up and question God's actions? Let us be very careful. We never question what God has done, rather as his

servants we try to reason out why he has done it. In this way, and this way only, do we learn to understand the spirit of the law. God indeed exhibits mercy unto his servants by possessing the disposition to forgive, one of the meanings of the word mercy, as we have stated earlier.

God has written that he shows mercy (or has the disposition to forgive), unto thousands of them that love him and keep his commandments. In reasoning this out a little more, we call upon Paul and his teachings for further enlightenment,

Paul says in 11 Cor. 3: 3-6, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

Paul teaches we are ministers of the new testament; not of the letter, but of the spirit, for as Paul continues, the letter killeth, but the spirit giveth life. Remember Christ's one, big condemnation of the scribes and Pharisees, what it was. Hypocrites, generation of vipers, serpents! So exacting in the letter of the law, being able to repeat word for word, but alas, failing to understand the spirit of the teachings therein.

We could hardly pass this subject of God's great mercy and forgiveness, without considering the case of the woman taken in adultery and brought to Christ to tempt him. We are all familiar with the incident. They ask him, "but v/hat sayest thou?"

What shall we say, dear brethren and sisters? We can apply every bit of the spirit of the teaching of mercy for this great lesson, which we applied in David's own case. This woman committed adultery. Adultery was punishable by being stoned to death. But what sayest thou Christ? Christ gave them an answer they never forgot. It is an answer we cannot forget today! Was it not the lesson of God's merciful forgiveness, through his dear Son? Yes, for Christ tells them to let the one that is without sin, be the first one to cast a stone at this woman's sin.

After Christ tells them this, we notice the eldest leave first, no doubt having more sins on their conscience than the younger ones in the company, by reason of their more years of life. The most important lesson for us to take today in our own lives, is to ever keep the merciful forgiveness of God before us. Without this mercy or grace or favor as Paul terms it, we could not inherit eternal life. If God would mark each and every sin we commit, who could stand? David realized this as he penned his 130th Psalm. "If thou, Lord, shouldest mark iniquities, Oh Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities."

David indeed sums up the great lesson for us in his very words, "And he shall redeem Israel from all his iniquities." Here, we believe is the most noteworthy example of God's mercy. All of Israel's wickedness—bowing down to false gods, worshipping idols, marrying into the surrounding nations which they were not to do, and committing all kinds of sins; yet God loved his people Israel, and as David has written in this very Psalm, he will redeem them, even as he redeemed David, and was willing to spare his life from death for his sins, even though the very next person coming along and committing the very same sins, might be stoned to death.

Would we say there is unrighteousness with God? GOD FORBID! We remember always, we are the clay, the lump, and God fashions one lump to honor and another lump to dishonor. We cannot say to the potter, "why dost thou fashion me thus?"

In closing we would just like to read another portion of David's beautiful Psalms. (Ps. 103: 1-4; 8-17.)

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all they diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; the Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them."

Does this not so ably sum up the whole lesson of God's merciful forgiveness? Yes, God is love and his mercy brightens all the path in which we rove. Yet, we have those in our day, as in the days of Christ, hypocrites, always willing to receive God's mercy and forgiveness, but eager to point the finger of scorn and accusation at another for their sin. God shows mercy ONLY to the merciful. Let us always keep the teaching of our Master before our eyes—"let he that is without sin", be the first to cast an accusation at another," realizing as we must, we all sin miserably and fall short so many times of our high calling.

When, and only when, we exhibit this attitude, this very teaching of Christ, among our brethren, shall we become as little children in the sight of God, which we are commanded to be like in mind and attitude, if at last we would hear those welcome words of invitation to, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world."

Don. C. Kling. New York.

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## **OUR LORD'S USE OF FIGURES.**

In Matthew 18 we have a record of the way our Lord Jesus used a money calculation to illustrate the need and right use of forgiveness both as regards God and man and man and his fellow.

He takes the case of two men in debt. The first one over ten thousand talents, to his King. A talent was 750 ounces of silver. Silver was the equivalent of about 10/- per ounce in present day values. Some margin Bibles give this as 5/- but that was the value 50 years ago. Today 10/- is nearer the true position we are informed. Perhaps some reader has had recent experience of the price and may inform us better. Well at 10/- the amount involved is as follows: — 750 @ 10/- is £375. Multiply this by 10 thousand and you have the colossal figure of £3,750,000. This we feel was made so high by Jesus so as to exhibit the great forgiveness of God to His servants when they appeal to him. The debt that His children owe to Him is utterly beyond their ability to pay.

Then comes the contrast. The servant thus forgiven with the prayer before him given as a model by our Lord. "Forgive us as we forgive them that trespass against us," goes out forgiven from the King's presence. He meets a fellow servant who owes him "one hundred pence." The term used is the Roman "denarius" and the value in today's equivalent would be approximately one shilling. The total is five pounds. He demands payment: refuses all pleas for forgiveness and goes to the harshest extreme to get what he would no doubt term "justice" and his "rights."

The lesson is plain Human nature is so selfish that while it is willing to accept all the gifts of God it is quite unwilling to treat its component members in the same generous way. Hence arise so many troubles. But it is still true of the generous and the kind. "To him that hath shall be given."

G.H.D.

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### **LIFE OF TREES.**

The Pear tree is the longest lived of all fruit trees. Some are 300 years old and are still bearing fruit.

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