

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.

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

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

CONTENTS

ECCLESIAL NEWS: Boston, Houston.....	Inside Front Cover
EDITORIAL: The Joy Set Before Us	193
THE PARADISE OF GOD (Bro. Thomas)	196
Fraternal Gatherings: Hye, Worcester	201
Articles for the Berean	201
MY DAYS AND MY WAYS (Bro. Roberts) Part 7	202
GIRD UP THE LOINS OF YOUR MIND	205
Books Available	207
LOVERS OF PLEASURE	208
THE LORD OUR GOD IS ONE	211
WHAT IS TRUTH?	222
THE LAW OF SIN	223
CORRESPONDENCE	Inside Back Cover
<u>Texas Fraternal Gathering Program</u>	<u>Back Cover</u>

We are anxious to send the Berean FREE to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

This is a partial list, containing the information we have a record of having been given. Please notify us of any errors. Ecclesias and brethren and sisters in isolation not listed, please give us information.

AUSTRALIA

ESPERANCE, W. Australia—2 Emily St.—Mem. 11 a.m.; Class Thur. 7:30 p.m. Bro Ray Hodges (same address).

CANADA

HAMILTON, Ont.—Sherwood Rm., Wentworth Arms Hotel, Main St.—Mem. 11 am.

JAFFRAY, B. C.—Bro. Fred Glazier.

LETHBRIDGE, Alta—633 Seventh St. S.—Mem. 11 am; S.S. 12:30 pm; Lec. 7:30 pm; Class Wed. 8 pm. Bro. W. Blacker, 1225 6th Av. S.; (403) 327-5663.

LONDON, Ont.—Wells Academy, 306 King (just E. of Wellington); Ph. (519) 432-3481—S.S. 10:15 am; Mem. 11:30 am; Lec. 7 pm; Class Thurs. 8 pm. Bro. Dan E. Gwalchmai, 29 Devonshire; Ph. (519) 438-7730.

MONTREAL, P.Q.—Massey Rm., Central YMCA, 1441 Drummond—Mem. 11 am. Bro. E. Kercher, P.O., New Glasgow, P.Q.; Ph. (514) 438-2635. Phones near hall: bro. A. H. Johnson (514) 845-0359; sis Irene Baines (514) 768-5306.

RICHARD, Sask.—Mem. 10 am; S.S. 12 noon; Lec. last Sun 8 pm; Class Fri. 8 pm. Bro. Fred G. Jones, Rte. 1; Ph. Richard 6r15.

STONY PLAIN, Alta. (near Edmonton)—Bro & sis. David Blacker, Box 606.

TORONTO 17, Ont.—Leaside Gdns., 1073 Millwood Rd.; Ph. (416) 421-4944—S.S. 10 am; Mem. 11 am; Lec. bi-weekly 7 pm; Class other Sun. eves in homes. Bro. G. A. Gibson, 294 Glebeholme Blvd., Toronto 6; Ph. (416) 466-9980.

VANCOUVER 14, B.C.—at home of sis. (Mrs.) P. S. Randell, 8091 Selkirk; Ph. (604) 261-2664—Mem. 11 am. Bro. Ralph Hobklrk, 949 Belvedere, N. Vancouver; Ph. (604) 988-5941

NEW ZEALAND

PAPAKURA—Bro. A. Starr, Ardmore R. D., via Auckland.

WHANGAREI—YWCA Hall, Rust Ave.—Mem. 10:30 am; Lec. 7 pm. Bro. M. T. Griffin, PO Box 55, Whangarei.

GREAT BRITAIN

BIRMINGHAM 34—46 Falmouth Rd.—Mem. 11 a.m.—Bro. Leslie Allock.

KIDDERMINSTER—"Eureka," Bridgnorth Rd., Franche—Mem. 3 p.m. Bro. H. W. Pigott.

NEWPORT, Mon. — 3 Constance St.—Mem. 10:30 a.m.—Bro. Ken Williams.

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

WALLINGTON, Surrey—Sis. (Mrs.) A. A. Jeacock, 10 Garden Close; Ph. Wellington 7485.

UNITED STATES

BALTIMORE, Md. 21207—3617 Forest Hill Rd.; Ph. (301) 944-3870—Mem. 10:30 am (home to home). Bro. Russell C. Frisbie (same address).

* * *

BOSTON, Mass. 02115—Hastings Hall, 320 Huntington; Ph. (617) 536-7800—S.S. 10:30 am; Mem. 11:45 am; Lec. 2 pm 2nd & 4th Suns; Class Wed. 7:30 pm at 95 W. Cedar St., Boston. Bro Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867; Ph. (617) 944-9094.

WE are sorry to report the sudden death of our brother Harry Thomson, who died peaceably in his sleep, May 7, aged 83.

Bro. Thomson was baptized in his 70th year. Severing his associations with Scottish Clan activities, the last years of his life were brightened with the Hope of Israel which he enthusiastically embraced.

His interest in the Truth was first aroused by a Christendom Astray which had been given him in Scotland many years before. The seed then planted reached fruition in 1952 when he was baptized with his already long-time friend, bro. Mark Russell. Bro. Russell conducted the funeral at his request.

Bro. Harry's most recent joy was experienced when the two Boston meetings came together last March.

He now awaits the call of the Master.

—bro. K MacKellar

* * *

BUFFALO, N.Y.—100F Hall, Kenmore at Myron, Kenmore N.Y. 14217; Ph. (716) 877-9363—Mem. 10:15 am; S.S. 11:45 am; Class Wed. 8 pm. Bro Geo. Kling, 386 N. Ellicott Crk. Rd., Tonawanda, N.Y. 14151; Ph. (716) 693-6796.

CANTON, Ohio 44704—1322 Fourth St. NE; Ph. (216) 456-2393—S.S. 10 am; Mem. 11 am. Bro. Kenneth Passwaters, 1922 Genoa SE, Massilon, Ohio 44646; Ph. (216) 477-1324.

DEERFIELD BEACH, Fla. 33441—Bro. & sis. Fred. Gulbe, 363 34th Terrace W.

DENVER, Colo. 80209—432 S. Emerson; Ph. (303) 777-9575—S.S. 10 am; Mem. 11 am; Class Tue. 7:30 pm. Bro. John Osborne (use above address); Ph. (303) 429-3023.

DETROIT, Mich. 48227—12954 St. Marys; Ph. (313) 273-7498—Mem. 10 am; S.S. 11:30 am. Bro. G. Growcott (same address).

HONESDALE, Pa. 18431—859 Main—S.S. 10:45 am; Mem. 11:45 am. Bro. David Sommerville, 224 Conklingtown Rd., Wanaque, N.J. 07465; Ph. (201) 835-4751. Near hall: sis. G. Frisbie (717) 253-2534; bro. K. Frisbie (717) 226-3507.

* * *

HOUSTON, Tex. 77012—8008 Junius—S.S. 10 am; Mem. 11 am; Lec. 3rd Sun. 7:30 pm; Class other Suns. 6 pm; Wed. Class 7 pm. Bro. Chas. Banta, 815 Boston, Deer Park, Tex. 77536; Ph. (713) 479-2568.

IT is with very much sorrow that, in faithfulness to the principles of truth and holiness, it has been necessary to withdraw fellowship from bro. Michael Packer for marriage outside of the Covenant relationship

— bro. Charles Banta

* * *

LAMPASAS, Tex. 76550—Christadelphian Hall, Ave. I East—S.S. 10 am; Mem. 11 am. Bro. Wayne Wolfe, Star Route, Lampasas, Tex. 76550.

LENEXA, Kansas 66051—Bro. James Ross, 9122 Noland Road

MASON, Tex. 76856—Christadelphian Hall, Hwy. 386—Mem. 11 a.m.; Class 2 pm. Bro. W. Edwards, Ranch Rte., Harper, Tex. 78631; Ph. (512) 864-3064.

MIAMI, Fla. 33155—3428 SW 64th Ave.; Ph. (305) 667-7828—Mem. 10:30 am; S.S. 11:30 am; Class Wed. 7:30 pm. Bro. Thomas S. Lumley (same address).

NEW PORT RICHEY, Fla.—Bro. & sis. Chris Bird, 710 Pennsylvania Ave.

ORANGE CITY, Fla. 32763—Sis (Mrs.) Lois Boulerice, PO Box 305, S. Lancaster Ave.; Ph. (305) 775-2821.

PAINT ROCK, Tex. 76866—Route 1 (about halfway between Eden & Eola)— S.S. 11 am; Mem. 12 noon. Bro. Melvin Edwards (same address).

PORTLAND, Ore. 97211—2212 NE Prescott; Ph. (503) 287-3064—Mem. 11 am; Lec. at Central YWCA 7 pm; Wed. Class in homes 8 pm. Bro. Arthur A. Tilling (same address).

SO. CALIF.—693 N. Palomares cor. Pearl, Pomona, Cal. 91767; Ph. (714) 622-9021—S.S. 10:30 am; Mem 11:30 am; Lec. first Sun. 3 pm; Thurs. Class 8 pm in homes. Bro. Wm. Sharp, 140 Princeton, Claremont, Calif. 91712; Ph. (714) 626-0490.

TYLER, Tex. 75706—Sis. Carolyn (Mrs. K.B.) Thompson, 3131 Rosemary; Ph. (214) 592-0881.

WARREN, Ohio 44483—Bro. Thomas Tulloch, 1043 N. Park Ave.

WORCESTER, Mass. 01607—IOGT Hall, 1 Ekman; Ph. (617) 753-4492—S.S. 10 am; Mem. 11; Lec. 2nd & 4th Suns. 2:30 pm; Class Tues. twice month 8 pm. Bro. W. Davey, Strawberry Hill, Dover, Mass. 02030; Ph (617) 785-0881.

We have received requests to reprint material from the Berean. Anyone is at any time free and welcome to use anything published in the Berean. To the best of our knowledge and endeavour it is God's Truth, and the more it is proclaimed and publicized the happier we shall be. We would tremble to presume to claim the right to license, restrict or assert ownership of the life-giving Word of God in any form that it could conceivably be expressed.

Many tapes are available, to any who would like them, including the Hye, London, Boston and Worcester Gatherings for the past several years, lectures, exhortations, etc.

Write to bro. Charles Banta, 815 Boston, Deer Park, Texas.

EDITORIAL

The Joy Set Before Us

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. . . And the gates of it shall not be shut at all by day: for there shall be no night there"—Rev. 21

WHAT a magnificently beautiful picture is presented to us in those words! But how faint it appears in our weak mortal eyes. If, however, it be our ultimate lot to enter the Kingdom of God, we will then look at this ravishing sight through eyes of Spirit nature, and behold it in its enchanting perspective.

Why is it that these things seem so far away? Why does the process leading up to it cover such a long period of time? Why must we suffer so much distress, which at times seems more than we can bear? And again, why is it that sometimes our efforts seem to be useless, and all we appear to accomplish is misery and heartaches?

The answer to our questions will doubtless be found in the fact that we are FORGETTING SOMETHING.

Let us look to the Captain of our salvation. If we look at him from a natural viewpoint we see a man despised and rejected, a man of sorrows and acquainted with grief. We see him taken and scourged, and then pass through the excruciating torture of crucifixion ending in tragic death. Still looking in the same direction, we hear two of his disciples say:

"We trusted that it had been he which should have redeemed Israel."

They did not realize the exalted purpose that lay behind his suffering until he said:

"O fools, and slow of heart to believe all that the prophets have spoken!

"Ought not Christ to have suffered these things, and to enter into his glory?"—Luke 24:25-26.

The introduction of sin has resulted in all the suffering that has come upon the human race; but it will not last forever, for God has determined to remove it from the earth. We may not understand the process fully, but we must not question His method. It is a gradual development that will eventually lead up to the time when—

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

* * *

LET us go back and follow through briefly. Because of sin, our first parents were driven from the garden of Eden, but a method was provided by which they could worship God through the medium of sacrifice. This continued for many years, until God set apart the people of Israel, through whom He was to be manifested. At Mount Sinai, they were constituted a nation, and given a system of religion known as the Law of Moses.

This was not a finality, but a shadow of good things to come, and continued so until the appearance of Jesus. In the letter to the Hebrews, the apostle shows that Jesus was the antitype of all that the Law prefigured.

It was during this period that Jesus was offered to the world through the Gospel by opening the door of faith unto the Gentiles, and now God is taking out of them a people for His Name. Those who respond to the invitation of the Gospel are brought into the Name by belief and obedience of it, and are then commanded to:—

“Come out from among them, and be SEPARATE.”

This separateness does not only relate to what we **believe**. James makes this positively clear in 1:27, where he gives a precise definition—

*"Pure religion and undefiled before God and the Father is this,
"To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."*

* * *

IN the parable of the pounds, Jesus said, “Occupy till I come.” Therefore, we are in a time of keeping ourselves busy as we wait for the coming of the Lord. The time appointed is long and, during it, we are subject to disappointments, weariness and distress, sorrow and sighing, and many times troubled and perplexed. But thanks be to God, **that is not the end of the matter**: for Paul, in 2 Cor. 4:17, reminds us of something we should ever keep uppermost in our minds—

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Isaiah gives a beautiful word-picture of that to which Paul refers. When the appointed time comes, and Jesus returns to the earth—

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head.

"They shall obtain gladness and joy; and sorrow and mourning shall flee away.

"For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody"—Isa. 51:11 & 3.

Our object in bringing these things to your attention is to stir up your minds, and endeavour to place before you a brighter and more living picture of what is in store for those who love God, and keep His commandments, and that we may better realize how little this fleeting existence really means, except as a golden opportunity to prepare ourselves for a better one.

Following the manifestation of the Lord Jesus to receive for himself the Kingdom, there will be a creative period of renovation throughout the world preparatory to "planting the heavens and laying the foundations of the earth." The curse on the ground will be lifted, and weeds will no longer mar the crops so that the earth will bring forth an hundredfold, and there shall be an abundance of food in the land. Forgotten will be the smoky cities, and the destructive forces of nature will be remembered only as the terrors of an age that is past.

In this present life, we accept many unpleasant things as necessary parts of the imperfection that surrounds us, and give them little thought.

But when we stop and think about them, we become appalled at the mass of evil and corruption that mars and blights, in some way, every single life upon the earth.

Think of the effort and time that is wasted in elections, lawsuits, trials, investigations, searches for criminals, and taking care of them. Consider, too, the many things that will be discontinued. No more soldiers, firemen, police, wardens, diplomats, doctors, nurses, lawyers, judges, members of parliament, senators and a host of civil-servants. No vast armament industry, armies, navies, air forces, cunning instruments of cruel and diabolic destructions. No more great prospering corporations catering to the follies and corruptions of mankind.

Turning to another aspect of modern life, there will no longer be any drunken parties, no more dance halls, no lurid movies, no pool rooms or cocktail lounges to satisfy the stunted intelligence and the ignorance and depravity that goes with them.

No, these will all be gone, and the picture we looked at in the beginning of our remarks will come to life, and we shall see Jesus—

"And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain"—2 Sam. 23:4.

All people will find pleasure in righteousness and the law of the Lord. They will be HAPPY to worship God, and meditate upon all the wonders of His handiwork. The lover of God will no longer be called upon to come out and be separate. He will mix freely in a worldwide fellowship of those whose joy will be to serve and obey the Creator of heaven and earth.

The many diseases that bear so heavily upon the people of today will be taken away, and the inhabitant shall no longer say, "I am sick." The blind shall see, and the lame shall walk, and the deaf shall hear. These are some of the things revealed in the Scriptures of Truth, and this blissful state of affairs is that to which we are called by the Gospel.

* * *

The contemplation of these things should stir us to the very depths of our being, and give us courage and determination to face the problems of this life, which Paul describes as "our light affliction."

If we should become down-hearted, then let us turn to the Word of God, for it sets before us a resplendent future—a future of glory and everlasting joy—a future in which the wisdom of God combines the glory of His Name with supreme happiness for them who will be redeemed to God out of every kindred, and tongue, and people, and nation.

If we vividly realize and BELIEVE "WITH ALL OUR HEART" what God has offered us through the Gospel, and set our minds upon it, and determine to develop a "patient continuance in well doing," and "be not conformed to this world," but let "Christ dwell in our hearts by faith," we will be able to overcome many things.

May God give us wisdom and understanding that we may know how to stand in the midst of the evil that surrounds us, "looking unto Jesus, the Pioneer and Perfecter of our Faith," that when he comes our joy may be full.

"Thanks be unto God for His unspeakable gift!"

—Editor

The Paradise of God

BY BROTHER JOHN THOMAS

"Thou shalt be called Hephzibah, and thy land Beulah, for the Lord delighteth in thee, and thy land shall be married" — Isaiah 62:4

THIS word "Paradise" is merely a transfer from one language to another. It is originally a Persian word, transferred to Hebrew; from Hebrew to Greek; from Greek to English.

In the Perso-Hebraic form it is **pardais**, and occurs in Neh. 2:8, where one Asaph is designated as "keeper of the **pardais** which belongs to the king" of Persia; that is, a **pardais** in Palestine, from which the king authorized Nehemiah to take "timber to make beams for the gates of the palace," and so forth.

It is evident, from this, that a **pardais** was a tract of land containing trees, from which timber might be hewn. In the English version it is translated "forest."

This word occurs in two other places of Scripture: first, in Eccl. 2:5. Here Solomon says —

"I made for myself gardens, and **pardaisim**, and I planted trees in them of all fruits.

"I made me pools of waters for to irrigate with these the wood, making the trees to grow."

In the English version, **pardaisim** is rendered "orchards." From this text it is easy to perceive what **pardaisim** were understood to be in Solomon's time. They were tracts of land planted with all kinds of fruit trees, and irrigated with streams of water, to make the trees productive.

The third place the word occurs is in the Song of Solomon. The passage reads thus —

"A garden enclosed is my Sister Bride, a spring shut up, a foundation sealed.

"Thy sprouts are a **pardais** of pomegranate trees with fruits of most pleasant ones, cyprus-flowers with spikenards.

"Spikenard and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief of the spices; a fountain of gardens, a well of living waters, and streams from Lebanon" (Song 4:12-15).

The literal of this exhibits a **pardais** as a very beautiful enclosure, and illustrates the sort of garden our first parents were placed in at the beginning. Of it, Moses says (Gen. 2):

"Yahweh Elohim planted a garden in Eden of the East. And Yahweh Elohim made to grow out of the ground every tree that is pleasant to the sight and good for food.

"And a Tree of the Lives in the midst of the garden, and a Tree of the Knowledge of Good and Evil.

"And a river went out of Eden for to water the garden; and from thence it was divided, and became into four heads.

"The name of the first Pishon; that encompassing the whole region of Havilah, where there is gold; and the gold of that region is good: there is the pearl and stone of the onyx.

"And the name of the second river Gihon; that encompassing the whole region of Khush.

"And the name of the third river Hiddekel; that flowing eastward of Asshur. And the fourth river the Euphrates."

* * *

FROM these examples we know what the Hebrews understood by a **pardais**, namely, a tract of land well watered, and abounding with choice trees, pleasant to the eyes, and yielding luscious fruits, and fragrant flowers; and rich in gold, and pearls, and precious stones.

The Jews knew what "Paradise" signified, for they were taught it in glowing terms by many of the prophets.

Instructed by these, they knew that the area of Paradise belonged to the country styled "Eden." When Moses wrote the passage quoted above, he was westward in "the wilderness of the land of Egypt." He says —

"Yahweh-Elohim planted a garden in Eden of the East."

This region was so named because of the delightful and pleasant character of the land and climate, from Eden, "delight, pleasure."

Eden was a part of the East. It was quite an extensive range of country, and in after times became the seat of powerful dominions. It appears to have been well watered by the tributaries to "a river that flowed out of Eden."

This country, in after ages, came to be called "the Garden of Yahweh"; and the Powers reigning in it, "the Trees of Eden." It came, doubtless, to be styled Yahweh's Garden, as a whole, from the fact of His having in the beginning planted a garden in it for Adam and Eve; so the name of a small part of Eden came to be applied, in the time of Abraham and his posterity, to the whole region; more especially as the prophets of their race testify that the future Paradise is to occupy a considerable portion of its ancient limits.

THAT the Holy Land is a part of the Eden of the East, appears from certain prophecies of Ezekiel. In setting forth the certainty of the overthrow of Pharaoh, king of Egypt, by the king of Babylon, the Spirit recapitulates the power and dominion of the Ninevite dynasty of Assyria.

In the recapitulation, the Ninevite Assyrian is styled "a cedar in Lebanon." That is, his dominion extended over the land of the Ten Tribes of Israel, in which are the cedar-crowned mountains of Lebanon. After describing the greatness of his power by the magnitude of the cedar, the Spirit saith—

"The cedars in the **Garden of Elohim** could not hide him; nor was any tree in the Garden of Elohim like to him in his beauty.

"I made him fair by the multitude of his branches; so that all the trees of Eden in the Garden of the Elohim envied him" (Eze. 31:3, 8, 9).

These trees were the royalties of Mesopotamia, Syria, Israel, and so forth, which the kings of Assyria had abolished (Isa. 37:11-13), and which "could not hide him," or prevent him getting the ascendancy over them.

It is clear, then, from the terms of this beautiful allegory, that the countries I have indicated were parts of the Eden of the East; that as a whole it is styled the "Garden of the Elohim"; and that the trees are the royalties of the land.

* * *

THAT Eden extended to the Mediterranean appears from Ezekiel's prophecy against Tyre, he says (Eze. 28:13-19)—

"Thou hast been in Eden a Garden of Elohim. Thou hast been upon the holy mountain of Elohim. Thou wast perfect in thy ways from the day thou wast created till iniquity was found in thee.

"Therefore I will cast thee as profane out of the mountain of Elohim. Thou shalt be a terror, and nothing of thee during the Olahm."

The meaning of this is obvious to one acquainted with the history of Tyre. It was a royalty of Palestine in Upper Galilee, whose king, Hiram, was in intimate alliance with Solomon. He appears to have been a proselyte of Judaism, which his successors sometime afterwards abandoned; and therefore Yahweh Tzvaoth suppressed the kingdom of Tyre by Nebuchadnezzar for 70 years; and for the rest of the Olahm, by the Greeks.

EDEN has been a field of blood from the beginning of the contest between the "Seed of the Woman" and the "Seed of the Serpent" until now; and will yet continue to so be, until the Serpent-Power be broken upon the mountains of Israel.

It was in Eden that Abel died by the hand of Cain. There also Abel's antitype was wounded in the heel when "he was made a curse for his brethren" by hanging upon a tree (Gal. 3:13).

But the blood of the saints shed in Eden did not cry to Him in vain for vengeance, for as the Lord Jesus predicted, so it came to pass. Said he, to that generation of vipers—

"I send you prophets, and wise men, and scribes; and some of them ye will scourge in your synagogues, and persecute from city to city;

"That upon you may come all the righteous blood shed upon the land from the blood of righteous Abel unto the blood of Zecharias, son of Barachus, whom ye will slay between the temple and the altar" (Matt. 18:25).

THE Holy Land, Syria, Mesopotamia, and Assyria, are manifestly countries of Eden. In the beginning, Eden contained a Garden, **Pardais**, or PARADISE. So also in the beginning of the Millennial Aion, the same Eden will rejoice in a paradise adapted to the necessities and enjoyment, not of two persons only, but of (Rev. 7:9)—

"A great multitude which no man can number."

Adam and Eve's paradise was upon a small scale, yet ample enough for them. From its Mosaic geography no other locality, I believe, can be reasonably assigned to it than between the Gulf of Persia and the confluence of the four rivers named. The text reads—

"And a river went out of Eden to water the Garden: and **from thence** it was divided, and became into four heads."

This I understand to mean, that a river, formed by the confluence of four others flowing out of Eden, was caused to water the garden on its way to the sea; and that, tracing this river northward from the garden, it diverged into its tributaries which terminated in four heads.

The heads were not in the garden, but at remote distances from it; for it was watered by one only; as it is written, "a river went out to water it," which certainly excludes the four from its inclosure.

* * *

FROM subsequent developments in the history of their posterity, the Babylonian region of Eden was a very appropriate locality for the origination of "Sin, which is the transgression of law."

In the Adamic Paradise was laid the foundation of that gigantic system of iniquity, which is styled, apocalyptically—

"Mystery, Babylon THE GREAT, the Mother of Harlots, and Abominations of the Earth."

The principle—which may be termed the "**vital** principle"—of this "mystery" is DISOBEDIENCE. Adam's paradise was the birthplace of this principle, and at once the arena of the Serpent's victory and defeat.

The individual serpent prevailed, and was cursed in the Paradise of the First Adam. So also he has prevailed, and is destined to be bruised in the Paradise of Adam the Second. The serpent principles, embodied in the Gentile Power symbolized by the Goat and his Five Horns (Dan. 7:8-9), have thus far prevailed. The Power has desolated the Holy Land, and made it a field of blood.

But this fair portion of Eden is not always to lie in ruins under the serpent-dominion; for the sentence is (Gen. 3:15)—

"Thy Head, O Serpent, the Woman's Seed shall bruise."

The dominion will therefore be destroyed, and the Holy Land in Eden of the East be delivered from the enemy.

* * *

THAT the Holy Land is to become the Paradise of the Deity is manifest from the following testimonies, which everyone acquainted with the history of Eden, in whole or in part, knows have never yet been accomplished. Thus the Spirit saith—

"Thy Land, O Zion, shall no more be termed 'Desolate'; but thou shalt be called 'Hephzibah' (that is, My Beloved is in her), and thy land Beulah (that is, Married); for Yahweh delighteth in thee, and thy Land shall be married.

"For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thine Elohim rejoice over thee" (Isa. 62:4-5).

Here Zion and the Holy Land are represented as a Virgin Bride; and the Elohim, or Messiah and his brethren in their One Spirit-Body manifestation, as the Bridegroom. This Virgin-Bride and her Bridegroom are the loving couple, whose loves are celebrated by Solomon in his "Song of Songs."

The land, in its paradisaic development, is typified in his "garden enclosed," and which, as king, he styles, "my sister spouse," as already quoted. (This is the literal, which is also allegorical of something deeper. At present we have to do chiefly with the geographic aspects of the subject.)

When the marriage, or union, between the Sons of Zion and their King as the Bridegroom, and the Holy Land as the Virgin-Bride, comes to pass, the country will become the "Paradise of Yahweh" which His Own right hand hath planted.

Thus the Spirit saith—

"Yahweh shall comfort all her waste places, and He will make her wilderness like Eden, and her desert like the Garden of Yahweh.

"Joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3.)

"Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to Yahweh for a renown, for a memorial of the Olam, which shall not be cut off" (Isa. 55:13).

At that time (Isa. 41:18-20)—

"I will open rivers in high places and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water;

"I will plant in the wilderness the cedar, the shittah tree, and the myrtle tree, and the oil tree.

"I will set in the desert the fir tree, and the pine, and the box together, that they (Israel) may see, and know, and consider, and understand together, that the hand of Yahweh hath done this, and the Holy One of Israel hath created it."

Lastly upon this point Ezekiel's testimony (36:33)—

"Thus saith Adonai Yahweh, In the day that I shall have cleansed you, O Israel, from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

"And they shall say, This land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities fenced, and inhabited.

"Then the nations that are left round about you shall know that I, Yahweh, build the ruined places, and plant that that was desolate; I, Yahweh have spoken it, and I will do it."

* * *

WHEN thus converted into Paradise, the same prophet tells us that there will be "a river that can not be passed over" by wading; and it will be formed by a confluence of—

"Waters springing out from under the threshold of the Temple eastward, from its right side, at the south of the altar" (Eze. 47:1-5).

He then informs us that on the bank of the river was a great wood on the one side and on the other. The waters issue from Mount Moriah down its south side, and flow on toward the east through a vast cleft in the Mount of Olives (Zech. 14:4,8).

When they have passed this valley they divide into two rivers, the one flowing through the desert and emptying into the Dead Sea; and the other into the Mediterranean—both of them abundant and never failing streams.

The effect of the eastern river upon the Dead Sea will be to heal its waters. Both streams are healing waters; for the prophet says that—

"It shall be, that everything that liveth, which moveth, whithersoever the two rivers shall come, shall live.

"And there shall be a very great multitude of fish because these waters shall come thither; for they (of the Dead Sea) shall be healed; and everything shall live whither the river cometh!

"And by the river on the bank thereof, on this side and on that side, shall come up every tree for food, whose leaf shall not fade, neither shall the fruit thereof be exhausted;

"For its months it shall yield, because their waters they issued out of the sanctuary; and the fruit thereof shall be for food, and the leaf for healing."

* * *

AFTER these statements, the Spirit then proceeds to point the BOUNDARIES of "Paradise."

He commences the line from the Mediterranean at the outlet of the Orontes River, called "the entering in to Hamath," and passes on in a direct course to Berothah on the Euphrates.

This is marked out as the natural boundary on the north by the range of mountains called Amanus, which, as a natural barrier, extends across the country from the Great (or Mediterranean) Sea to Berothah; to which the Euphrates is navigable from the Persian Gulf.

When Messiah is enthroned king of the land, and proceeds to take possession of it to its utmost limits, he will then say to his companions—

"Come with me from Lebanon, my Spouse, with me from Lebanon: Look from the top of AMANA, from the top of Shenir and Hermon, from the lion's dens, from the mountains of the leopards" (Song 4:8)

Taking up their position upon that commanding border, the Sons of Zion may view the landscape of a goodly and glorious land, fragrant of rich odours, and flowing with milk and honey, outstretching eastward in all the length of Euphrates to the East Sea. This is its border on the **east**.

From the junction of the Euphrates with the Persian Gulf, the frontier is drawn—

"From Tamar to Meribah of Kadesh, to the river towards the Great Sea."

This is the **south** border of Paradise; a line of over a thousand miles abutting upon the Nile, and thence to the sea; and affording free access to the Red Sea by the Elanitic Gulf. The boundary on the **west**—

"Shall be the Great Sea from the border (south) till a man come over against (the entering in to) Hamath."

* * *

THUS we have an ample area; containing by estimation 300,000 square miles, for the length and "breadth of Immanuel's land," extending, as covenanted to Abraham and his Seed—

"From the river of Egypt unto the great river, the river Euphrates, for a possession in the Olahm (the Hidden Period)."

Such is the territorial Paradise, or Kingdom of the Deity, which all the prophets testify shall be inhabited by the Twelve Tribes of Israel and their Nobles all of them Priests and Kings—with Messiah pre-eminent in all things over all.

Fraternal Gatherings

(If the Lord Will)

HYE, Texas: July 26 to August 1

Bro. C. Banta, 815 Boston, Deer Park, Tex. 77536, Ph. 713-479-2568

Please notify bro. Banta of desired motel accommodations.

WORCESTER, Massachusetts: October 9 and 10
Bro. W. Davey, Strawberry Hill, Dover, Mass. 02030; Ph. 617-785-0881
**Please tell us as soon as possible of all proposed Fraternal Gatherings. Many have to select their
vacation periods early.**

ARTICLES FOR THE BEREAN

WE would like to have a much greater range of representation in the articles in the Berean. We therefore request all Berean speaking brethren to send in articles. They can be of any nature — exhortations, lectures or addresses on particular subjects. Those who are not speaking brethren could help by forwarding copies of addresses by others in their ecclesias which particularly strike them as desirable for publication. Double-spaced typing is preferred, but not essential.

My Days and My Ways

BY BROTHER ROBERT ROBERTS

*“Who is my mother? And who are my brethren? Whosoever shall do the will of my Father in Heaven,
the same is my brother, and sister, and mother”—Matt. 12:48-50*

PART SEVEN

MY employer started a second paper at Dewsbury, a town of about 20,000, about 8 miles from Huddersfield. Dewsbury was mostly composed of factory people, employed in the lower kinds of woollen manufacture, including "shoddy." The place was like the business—rough and raw, and a newspaper of their own was a novelty among them. In the starting of this paper I had to lend considerable help, and so became acquainted with what little life there was in the place.

I found it a very nest of atheism. There was a particular temperance hotel where "free-thinkers" congregated. This hotel had a hall connected with it, and in this hall the proprietor encouraged meetings every Sunday, at which papers were read, lectures given, or discussions held. These were mostly of an "infidel" complexion, but addresses on any subject were welcome, debate usually following.

It was suggested to me that I should give a lecture in the place. It was a poor place at which to present the Gospel of the Kingdom. Still, as there was no door of utterance anywhere, and I strongly recognized my obligation to make the Truth known, I consented after a while, and wrote a lecture, which I delivered on a certain Sunday afternoon in 1858, to this audience of unbelievers.

It was gloomy work in a gloomy place. The hall was not large, the seats were rough, and the hearers were of that heavy, lack-lustre aspect which seems to belong to atheism.

It was horrible memory for a long time. The chairman was the proprietor, a mild, good-natured man, who seemed to have a leaning in favor of the Bible, but with a sort of patronising manner that seemed to say—

I wish I **could** believe. I am sorry it is all nonsense."

If I recollect, it was at his request that I gave the lecture. He opened the meeting by reading Titus 2, pronouncing it as fine a piece of moral teaching as they could find anywhere. He then called upon their friend to let him hear what he had to say, which the chairman understood was something new.

The criticisms passed upon the lecture were not very definite. They mostly took the shape of expressing inability to know what the speaker had been driving at. That anything came of it I never heard. I had to be satisfied having employed an opportunity which I never felt encouraged to use again.

On another occasion, in the same town, in another temperance hotel, by the importunity of an old man who had become interested in the Truth, I consented to hold debate on the immortality of the soul.

My opponent was brimming with buffoonery. He had nothing in the way of arguments except appeals to the "fathers," by which he by no means meant Abraham, Isaac, and Jacob, and Moses, and the prophets, but certain ecclesiastic drivellers whose names at the time were more or less new to me—Origen, Tertullian, Justin Martyr, and the rest. He had nothing to say to the scriptural argument.

* * *

TIME sped on, and I began to feel unwell. Looking back, I do not wonder at it. I had been carrying out vegetarian ideas, with a view to intellectual assistance, and while living on the most frugal diet, I worked hard all the week and Sunday into the bargain. It was no wonder, therefore, that my condition began to run down.

Under the circumstances, my solitary stay at a poorly-appointed house became hurtfully comfortless. The upshot was an understanding, by letter, that we should hasten arrangements for independent housekeeping. Accordingly, we were married on my next birthday (Apr. 8, 1859), a thing we have never regretted.

I always felt that marriage was something that lay in my path, as a wall that had to be climbed, or a bridge that had to be crossed, before I could enter upon the earnest work of life.

Thinking of John and Jesus, they were "eunuchs for the kingdom of heaven's sake" as also Paul; but there is variety in the tools used, as well as in the work, of God. In my own case (if I have been a tool) I felt it was inevitable that I must, like Peter, "lead about a sister, a wife."

And now, looking back, I can see how serviceable it has been in every way for the work that has been done (if any work has been done that will stand in the day of the Lord). I can see also how much God has favoured me in the wife He guided me to. There are not many women who have a real and spontaneous taste for spiritual things. There are not many men either.

I could never take any credit for selecting so good a wife. I was looking in another direction, because there was nowhere else for me to look. I recognized that marriage must be "in the Lord," and the number of those answering to this description was extremely small. Consequently it was one or other, in a very limited circle, or nobody. But, being guided to the right quarter, I soon dropped all other ideas.

* * *

THE marriage took place in Edinburgh, in the home of the bride's father. I confess I was impatient of the marriage conventionalities. I endured them: that was all. Enjoy them I could not. The greetings and the socialities—I waited till they should all be past and I should be free to depart and live the life dictated by godliness. The atmosphere around me was stifling.

It was put down to my pride. This was a great mistake. I can humble myself to anything, but I cannot hold communion with a mentality that acts only on man and social trivialities, and has no affinity for the stupendous facts connected with God and His revealed purpose.

Of course we have to accommodate ourselves where we cannot commune, but accommodation is a different thing from true fellowship. Fellowship I found in my companion. I therefore desired to be free to enjoy the gift, and was glad at the prospect of this freedom when the time should arrive for our departure to England.

There was first a fortnight of the amenities to be got through. In the course of these, there was a visit to be paid to Kincardine, a small seaport on the Firth of Forth, about 12 miles up the river—some relatives on my companion's side.

I had never seen them before. I have never seen them since. There was no point of connection. What is flesh? "A wind that passeth away." There is no form of kinship in it for those whose

foundations are rooted in God. It is transient as a flower, and uninteresting as a weed in the ditch. There is nothing noble in the flesh left to itself. It is petty, insignificant, narrow, cloudy.

Only in the things of the Spirit is there that which is noble, sublime, far-reaching, broad, intelligent, interesting, and everlasting. Every man who truly approximates to the spirit and standard of Christ realizes for himself the verity of the rule of friendship laid down by him—

"He that doeth the will of my Father, the same is my brother, and sister, and mother."

Looking round on all of them, he exclaimed to him that told him—

"Who is my mother? And who are my brethren?"

* * *

THERE were none such answerable to this rule in the place where we were visiting. There was an uncle mildly interested in Bible things, but with none of the earnestness that leads to decisive action or even to fuller enlightenment.

Jesus has signified to us, since his ascension (Rev. 3:16), his estimate of lukewarmness. That estimate is a reasonable one. His greatness and his glory are insulted by the feeble appreciations of such as think they are conferring honor on the Truth by their attentions, or who bestow on it a very uncertain fraction of the affection they feel for all worldly things.

"NOT WORTHY OF ME!" is Christ's own verdict in advance in such cases. Won't people rub their eyes and wonder how they could have been so foolish, when they stand in Christ's actual presence, and behold with their eyes the actuality of his relation to the earth's affairs!

There was another uncle, a bluff and deep-voiced captain, who had done well as a shipowner. He was more energetic, but not so intelligent, as his brother. He was zealous for the traditions of his "Covenanting" fathers, and hated the Truth.

Piety and whiskey entered largely into his life. With loud prayer-saying he kept his house on their knees the best part of an hour every day; and kept himself jovial the other parts of the day with copious draughts from the decanter.

It was considered quite a feat of respectability to mix religion and the brandy-bottle thus. A man was not a man who could not carry a good quantity of liquor without quite losing his self-control. A boozy sort of hilarity was consequently chronic with some. The habit was fatal with others.

He had an only son, who took the pledge under the influence of his cousins. It would have been well if his father had encouraged him in this. On the contrary, he went into a towering passion when he heard of it, declaring that a man was no man who did not know when to stop without being a teetotaller.

On this plea he compelled his son to drink. His son at last went down to a drunkard's grave. The captain passed away in due time, and so did his finical wife, who kept a house of spotless elegance, without happiness.

The scene—looked at now—against the background of vacuity and night, appears in its true character of folly. Why cannot people see the folly beforehand? Some do, and are voted bores. Destiny will justify Wisdom yet.

RETURNING to Edinburgh, sundry visits here and there, which decorum called for but which served no rational end, whiled away the time, and we gladly escaped by the Caledonian train that took us to England by way of Carlisle. A final conventional call in Manchester (on acquaintances supposed to have some love for the Bible, but who never came to anything in that line—and what other line is

there that does not end in the dark?) brought our penances to an end, and landed us in Huddersfield, where the Examiner editor's lady had prepared a snug little cot in Hebble Row, Bradford Road.

It was the spring of the year, with bright and joyful weather. The suburbs of Huddersfield were more pastoral than they are now. We had many a pleasant wander among the fields and woods.

CONTINUED NEXT MONTH IF THE LORD WILL

Gird Up the Loins of Your Mind

"Let this mind be in you which was also in Christ Jesus."

WE all know, and should be learning more fully and deeply, that a knowledge of the Truth does not, of itself, entitle us to life eternal. God, in His grace and mercy, has given us a knowledge of His Truth, but it does not necessarily follow that He will give us the gift of life eternal which is in His Son. We will not automatically receive eternal life because we have believed God's Word and have put on the Saving Name of His Anointed One.

Something more is required after baptism—even a faith in God that shines through probationary trial and testing.

So after belief of the Truth and obedience to it which begins with baptism into Christ, our responsibilities and duties and obligations that come with knowledge demand a GIRDED UP MIND.

And upon a little reflection, considering the fact that we must overcome the carnal (fleshly) mind and its thinking process, this is seen to be vitally logical. How else can we manifest loving obedience to the Ways and Thoughts of God revealed to us? We are what we think, and we must no longer think our own natural thoughts. To prepare the mind is essential, and without that preparation nothing lasting—nothing truly spiritual—will be developed in us. Therefore we read:

"Gird up the loins of your mind, be sober, and hope to the end" (1 Pet. 1:13).

* * *

IT is quite well-known what is meant by "girding up the loins." Knowing this, we must apply the meaning to the Mind. The literal "girding up of the loins" means to prepare to undertake some particularly strenuous activity: such as getting ready for a long, arduous journey by foot, or preparing for the vigors of hard, toilsome labor. In 1 Kings 18:46 is recorded the incident of Elijah outrunning Ahab's chariot to be the first to arrive at the city of their destination—

"The hand of the Lord was on Elijah; and he **girded up his loins**, and ran before Ahab to the entrance of Jezreel."

Here we are told that "the hand of the Lord was on Elijah," and that Hand could have swept Elijah forward without Elijah doing a thing.

Yet we are told that he "girded up his loins, and ran." We must do our part to the utmost of our God-given ability, and THEN God will work with us.

With Elijah, "girding up the loins" was preparatory to a long journey to arrive at a definite destination in a limited time. So also it is required of us, and we must apply the lesson to our minds. As one in ancient times girded up their loins in preparation for ACTION, so also we must prepare our minds for action in our New Life—the spiritual life.

We must prepare the mind—we must brace the mind—we must be ready for a contest, that we may be unhindered in the supreme contest of our lives. The emphasis here is on preparation for activity—getting ready for action—establishing the right attitude of mind for the great contest—to be

free and unencumbered—to be patient and endure. Thus we call to memory our Lord's parable, recorded in Luke 12:35-36—

"Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

In its application to the mind, we are taught to not only make up our minds for action, but we must maintain that readiness. This must apply inwardly—to the mind—for it is only with the properly prepared spiritual mind that we can be ever waiting and watching and ready. In what other state of mind would we dare be when Christ comes? And how else can we hope to overcome the flesh? If we are not of the right mind, the greatest efforts **MUST** end in failure. We look to our Heavenly Father for help and guidance in preparing our minds aright for the sustained, strenuous, life-time of effort Godliness requires.

But the girding up of the loins of our mind, while it means preparation and readiness and bracing for agonizing activity in the things of the Truth, in addition implies that all activity be undertaken in the appropriate frame of mind—in the proper spirit. That frame of mind is the Spirit of Christ.

* * *

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). What are the main qualities of that mind? Paul here (Phil. 2) further informs us that such a mind does not presume any reputation to self and pride, but is one of **service and humility even unto death**.

And so, when we examine ourselves, to see whether we be in the Faith, reviewing our life in God's Truth in respect to our neighbor and our "enemy" and our brethren, what are we to look for? Deeds and accomplishments? No. We must look for humbleness

Thus it is written for our learning that Jesus—

"Rose from supper, laid aside his garment; and took a towel, and girded himself.

"After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

Just as Jesus took a towel and girded himself preliminary to washing his disciples' feet, and then wiped their feet with the same towel, we may truly say, "Our minds must be girded with humility." For here in this example given by our Lord to his disciples, we cannot help but realize that only a truly humble-minded person would be prepared (in his attitude) to perform such a lowly task, said to be the lowest function of a slave!

Are we always ready, and even eager, to do many things for the brethren and sisters, so long as the service is not what we consider lowly and humbling?

Do we shy away from SUCH service, from such simple ministering unto our brethren? We should not. Let us gird up the loins of our minds with humility. Let us look to Christ in the brotherly consideration of one another that is characteristic of the family of God. Let us look to Christ, as we are exhorted to do by Paul —

"If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affections and sympathies,

"Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.

"Let nothing be done through strife or vanity, but in lowliness of mind let each esteem other better than themselves.

"Look not every man on his own things, but every man also on the things of others.

"Let this mind be in you, which was also in Christ Jesus."

It is imperative for us to have this attitude—this mind of Christ—if we are to be accounted worthy to associate in the family of God in the eternal ages to come, beginning with the Millennium.
—N.M.

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Lovers of Pleasure

"In the last days perilous times shall come. Men shall be lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away"— 2 Tim. 3:1.

It is significant that the era of the Roman world which was to witness the great apostasy was an era in which sports, games, theatricals and all forms of public entertainment probably reached their peak in ancient times, and have never been exceeded until modern times. Without a doubt, the love of ease and pleasure and luxury and self-indulgence was one of the chief contributing factors in the fall of Grecian and Roman civilizations.

The Apostle Paul contrasts the contest waged by the disciple of Christ with the contenders in the games (1 Cor. 9:25)—

"Now they do it to obtain a **corruptible** crown; but we an **incorruptible**."

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

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

Not a converted world, but a world revelling in its own fleshly desires and pleasures, oblivious of coming doom, is the word-picture drawn by Christ and his apostles.

In Matt. 24:38-39, the Saviour describes a generation absorbed in its pleasures and selfish desires, "eating and drinking," scorning impending judgment as in the days of Noah.

In Luke 21:34, the Lord left a warning to his disciples lest they be led away by these fleshly pleasures—

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

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

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

The most miserable and discontented people are those who seek happiness and contentment in gratifying the lusts of the flesh, and imagine that they can find happiness in pleasure which can never satisfy, but only calls for more. And such is the increasing trend everywhere.

All thinking people are alarmed at the increase of godlessness, crime and immorality, but the most alarming aspect of all is the utter misguidedness of those who seek a remedy.

True, there are many who say that a "return of Divine principles" is the remedy, which is true; but at the same time they are blind to the fact that a people satiated with pleasure, their minds

stupefied with worldly entertainment and their affection set upon these things, are almost, if not totally, impervious to Divine teaching.

We are told that the best way to keep the youth of the country from turning to crime and immorality is to give them more and more pleasure. While it might be somewhat difficult to diagnose the psychological effect of these things upon youthful minds, yet the results speak for themselves. Never in history has youth been pampered, coddled and given so much pleasure and entertainment as during the present era, yet juvenile delinquency has reached such alarming stages as to frighten even the most optimistic.

But the alarming increase in crime and immorality throughout the world is by no means confined to youth.

It is general, and as more and more lustful pleasures are made available, crime and immorality increase accordingly. The crime picture for 1964 should cause lovers of pleasure to stop and think, but, like all wishful thinkers, they are blind to the real cause.

During the past year more than 1½ million major crimes were committed. Eminent judges tell us if the present rate of increase continues, we shall soon revert to the lawlessness of the jungle. Social diseases have become a major problem of the medical profession. Illegitimate births have increased 15% during the past year, and the greatest increase is among teen-agers.

This is the U.S.A., which has the greatest opportunity for moral and spiritual advancement of any people on earth. At least one of the chief causes should not be hard to detect. Thirty billion dollars a year are spent on godless sports and entertainment. The sports celebrity, the movie star, the comedian, and all types of entertainers are the chief objects of adoration and esteem, morally they may be little better than degenerates. It makes no differences as to their character, just so they can satisfy for a little while the craving for entertainment.

Except to those who want to revel in these godless pleasures, and those who lack the courage to speak out against it, the baneful effects of the modern craze for pleasure is readily apparent. It creates a spirit of restlessness, for it never satisfies; it leads to covetousness and craving of wealth, which they feel that they must obtain by any means, thus often leading to crime; it creates flippancy and shallow-mindedness, a taste for nonsense and everything contrary to Divine teaching and common sense.

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

A generation has grown up schooled in the modern idea that it is their privilege and their right to indulge the desires and passions to the fullest extent, so long as they can escape penalties.

Moral principles, if any, are based upon human ideas and according to human desires, easily adjusted to suit every wish and whim of a pleasure-mad crowd.

True there is much lip service to God, and it is even becoming fashionable now. But lip service it is, while His holy law they scorn in every way that it conflicts with their pleasures. It is a —

"FORM of godliness, but denying the **power** thereof."
— a religion fashioned, not according to Divine teaching but after the fashion of paganism.

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

Such as these scorn Divine teaching; for it is contrary to their heart's desire, and they despise those who would teach them to forsake their pleasure and turn to Divine teaching. If they take any interest in religion, it must not interfere with their pleasure. Human beings do the same things under

the same circumstances and obtain the same results. In Job 21:12-14, "lovers of pleasure more than lovers of God" are described in this way—

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

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

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

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

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

The chief pleasure of the disciples of Christ is to drink deep of his Word; to meet with those who love the Word and "speak often one to another" upon it; to worship together with those of like precious Faith, rejoicing in the hope of eternal life. Let us note some examples —

"Thy words were found and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart" (Jer. 15:16).

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

"Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

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

The Lord Our God Is One

"There is ONE God, AND one mediator between God and men, the MAN Christ Jesus"

—1 Timothy 2:5

THE churches of the world—Protestant and Catholic—teach that there are three Gods—three separate individuals, or "persons," in what they call the "Godhead"—all three co-equal and co-eternal. The word "Trinity" means three, just as "unity" means one. Orthodox Christendom's God is 3-fold.

Let us 'Search the Scriptures' to see if these three Gods of Christendom are true Gods or man-made inventions—to learn what the BIBLE itself reveals concerning the relationship between those whom, and that which, it speaks of as "the Father," "the Son," and "the Holy Spirit."

We shall find, as all truth-seekers have found before us, in the place of the mysterious and meaningless contradictions and absurdities of the Trinitarian doctrine, a clear and wholesome and satisfying and beautiful picture of reasonable and simple understandability, appealing to the faculties of reason, and beauty, and intelligent harmony, with which the ONE God of Scripture has lovingly endowed us.

THE TRUE BIBLE PICTURE

THE Bible reveals to us first and above all, the FATHER, the Creator and Source of all, eternal and all-powerful, dwelling in heaven in unapproachable light.

Then the HOLY SPIRIT —**not a person**, nor a separate individuality, but the radiating and space-filling **power and vital energy** of God; the source and maintainer of all life; the medium and instrument by which God is everywhere present (Psalm 139:7)—

"Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?"

"The Spirit of the Lord came mightily upon him, and he rent the lion as he would have rent a kid" (Judges 14:6).

"Thou sendest forth Thy Spirit: they are created" (Psalm 104:30).

"He shall baptize you with the Holy Spirit" (Matt. 3:11).

"God anointed Jesus of Nazareth with the Holy Spirit" (Acts 10:38).

"God giveth not the Spirit by measure to him (Jesus)" — John 3:34.

"The disciples were filled with the Holy Spirit" (Acts 13:52).

And then JESUS CHRIST, the Son of God, born of the virgin Mary, and anointed without measure by God with the power of the Spirit at his baptism, and finally raised to life and immortality by the working of the same Spirit after having been obedient to the Father in all things.

THE "TRINITY" THEORY CREATES ABSURDITY AND CONFUSION

WE shall find that to attempt to apply the mysterious trinitarian formula to the simple narrative of Scripture reduces it to an absurdity.

We would have one co-equal God anointing another co-equal God with a third co-equal God, and all the time they are all one God! We would have one coequal God overshadowing a woman so that her child would be another eternal co-equal, the son of the third co-equal. And yet all three co-equals exists inseparably from all eternity!

We would have one of the almighty co-equal Gods stating frankly that he himself could do nothing, that another of the three Gods had given to him all his power and was greater than himself, and indeed knew things that he did not know! And all the time they are all the same God!

We are aware that many sincere people accept and revere this doctrine, because they have been so taught, and we do not desire to unnecessarily offend them, but this above all is a subject on which we must speak plainly, though always with respect to the reverent convictions of others, mistaken as we believe them to be.

We could, of course, multiply these absurdities endlessly, all showing that the doctrine of the "Trinity" takes all meaning out of the clear and distinct revelation of the Scripture, and leaves it but a hazy and shapeless mass of incoherency.

All this we are asked to believe in the very face of plain Scripture, without any evidence except its impossibility; for indeed its very absurdity is given as proof of its truth!

A trinitarian bishop rapturously writes—

"I ever did, and ever shall, look upon those apprehensions of God to be truest, whereby we apprehend Him to be the most incomprehensible, and that to be the most true of God which seems most impossible to us.

"Upon this ground, therefore, it is that the mysteries of the gospel which I am less able to conceive, I think myself the more obliged to believe; especially this mystery of mysteries, the Trinity in Unity, and Unity in Trinity, which I am so far from being able to comprehend, or indeed to apprehend, that I cannot set myself seriously to think of it, but I immediately lose myself as in a trance or ecstasy; that God the Father should be one perfect God of Himself, God the Son one perfect God of Himself, and God the Holy Ghost one perfect God of Himself; and yet that these three should be but one perfect God of Himself, so that one should be perfectly three

and three perfectly one; that the Father, Son and Holy Ghost should be Three, and yet but One; but One, and yet Three!

"O heart-amazing, thought-devouring, inconceivable mystery!"

This is very enlightening, though saddening, for it shows the viewpoint of the pious trinitarian mind, which accepts the dogmas of the Church although it perceives them to be absurd and impossible. Reason and Scripture alike are swept away by the blind infatuation of pious incoherency.

QUOTATIONS FROM TRINITARIAN AUTHORS SHOWING ADMITTED PAGAN AND PHILOSOPHIC ORIGIN

THE "Trinity" is a mystical and philosophical speculation developed through ages of benighted priestcraft, with its root in Platonic paganism. A careful study of the writings of those who accept and try to explain this doctrine will show this clearly. This fact is not denied by its supporters, but revelled in.

The following quotations from trinitarian writers are chosen to illustrate the philosophic, ecclesiastic, and admittedly unscriptural origin of this doctrine. It was not accepted easily by the Church at first. It was, on the contrary, the cause of the greatest and bitterest controversy the Church has known.

It was finally established, not by common consent, but by Emperors championing it and overriding all others, persecuting whoever raised their voice against it. The historian Mosheim traces the varying fortunes of Trinitarianism and Arianism as they alternately enjoyed imperial favor, until finally the Trinity won full imperial support, and Arianism was crushed by force. And these were by no means the only two factions in the church on this question. There were many.

The trinitarian Dummelow, in his well-known Commentary, says—

"The exact theological definition of the doctrine of the Trinity was the result of a long process of development."

That process, history reveals, continued until—and even after—the 8th century. The trinitarian "Encyclopaedia of Religious Knowledge" says—

"The development of the Christian doctrine of the Trinity is historically clear . . . The formulation of the dogma was ruled by the necessity of establishing the absolute character of the Christian revelation."

The Encyclopaedia Britannica says—

"The propositions constitutive of the dogma of the Trinity . . . were not drawn directly from the New Testament, and **COULD NOT BE EXPRESSED IN NEW TESTAMENT TERMS.**

"They were the products of reason speculating (note well!) on a revelation to faith.

"They were only formed through centuries of effort; only elaborated by the aid of conceptions, and formulated in the terms, of **GREEK AND ROMAN METAPHYSICS.**

"The evolution of the doctrine of the Trinity (note this expression) was far the most important fact in the doctrinal history of the Church during the first five centuries of its post-apostolic existence.

"The doctrine itself was the work of reason . . . As soon as an inspired record is left at all, as soon as any speculation is allowed on its contents, as soon as the process of forming doctrine is permitted to begin, all conceivable right to stop the movement anywhere is lost."

This, by the way, is very true, and is a grave warning. The first small step off the path is the most dangerous of all because it inevitably leads to more. If we condone or ignore the first small step, we have no right to oppose any. The trinitarian writer of this article, of course, glories in the "advances" made in religious speculation, but the believer of Scripture Truth will see a different lesson in these words. The Britannica continues—

"Medieval discussions as to the nature of God turned chiefly on 2 points—the relation of the Divine essence to the Divine attributes, and of the one Divine substance to the 3 Divine persons . . .

"The fusion of theology and philosophy was the distinctive feature of medieval Christendom . . .

"So long as the simplicity of the Divine nature was conceived of as an abstract self-identity, intelligence could not venture to attempt to pass from the unity to the trinity of the Godhead, or hope for any glimpse of the possibility of harmoniously combining them.

"But this view of the simplicity of the Divine nature having been abandoned, and an idea of God attained which assigns to Him all the distinctions compatible with, and demanded by, completeness and perfection of personality, the doctrine of the Trinity necessarily entered on a new stage of its history."

The trinitarian Mosheim, in his "Ecclesiastical History," writes of the Council of Nice, 325 AD, where the "Trinity" was first officially formulated—

"There is so little clearness and discrimination in these discussions that they seem to rend the one God into three Gods.

"Moreover, those idle fictions (note well, from a trinitarian!) which a regard for the Platonic philosophy and for the prevailing opinions of the day (how history so tragically repeats itself in the once-chosen Body of Christ!) had induced most theologians to embrace, even before the times of Constantine, were now in various ways confirmed, extended, and embellished."

Of the methods of reasoning in the Church at this time (when the "Trinity" doctrine was being developed) he says—

"From the disputes with those who were regarded as opposed to divine truth, the ancient simplicity had nearly taken its flight. In place of it, dialectical subtleties and quibbles, invectives, and other disingenuous artifices had succeeded, more becoming the patrons, than the opposers, of error.

"I pass in silence those rhetorical figures and flourishes by which many endeavour to parry the weapons of their adversaries, and to involve in obscurity the question under discussion; likewise the inclination to excite odium against their antagonists so common to many, and the disregard of proper arrangement and of perspicuity, and other habits which were no better in their discussions.

"Yet so far were some writers of this century (4th) from disguising these faults, that they rather claimed praise for them. Their antagonists made use of the same weapons.

"With the ancient form of discussion new sources of argument were in this age combined; for the truth of doctrines was proved by the number of martyrs who had believed them, by prodigies, and by the confession of devils, that is, of persons in whose bodies some demon was supposed to reside.

"The discerning cannot but see that all proofs drawn from such sources are very fallacious, and very convenient for dishonest men who would practise imposition; and I greatly fear that most of those who at this time resorted to such proofs, notwithstanding they were grave and eminent men, may be justly charged with the dangerous propensity to use deception.

"Ambrose, in controversy with the Arians, brings forward persons possessed with devils, who are constrained, when the relics of Gervasius and Protasius are produced, to cry out that the doctrine of the Nicene council concerning three persons in the Godhead is true and divine, and the doctrine of the Arians false and pernicious. This testimony of the prince of darkness Ambrose regards as proof altogether unexceptionable."

Mosheim says further of this time—

"To these defects in the moral system of the age must be added two principal errors now almost publicly adopted, and from which afterwards immense evils resulted.

"The first was, that to deceive and lie is a virtue when religion can be promoted by it.

"The other was, that errors in religion, when maintained and adhered to after proper admonition, ought to be visited with penalties and punishments.

"The first of these principles had been embraced in the preceding centuries; and it is almost incredible what a mass of the most insipid fables, and what a host of pious falsehoods, have through all the centuries grown out of it, to the great detriment of true religion.

"If some inquisitive person were to examine the conduct and writings of the greatest and most pious teachers of this century, I fear he would find nearly all of them infected with this leprosy. I cannot except Ambrose, nor Hilary, nor Augustine, nor Gregory Nazianzen, nor Jerome.

Finally, Mosheim says regarding the conditions in the Church during this 4th century—

"The sacred and venerable simplicity of the primitive times, which required no more than a true faith in the Word of God and a sincere obedience to His Holy laws, appeared little better than rusticity and ignorance to the subtle doctrines of this quibbling age."

Such is the sorry background of this unscriptural doctrine. The doctrine is most fully and precisely expressed in the so-called Athanasian Creed, which appeared about the year 825. This sums up the orthodox viewpoint of God. It is as follows:—

THE "ATHANASIAN CREED"—FOUNDATION OF "TRINITY" THEORY

"The Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the persons; nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

"But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

"Such as the Father is, so is the Son; and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal.

"And yet there are not three eternals, but one eternal. Also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

"So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet there are not three Almightyies, but one Almighty.

"So the Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods: but one God.

"So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords but one Lord.

"For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so we are forbidden by the Catholic religion to say, There be three Gods, or three Lords.

"The Father is made of none: neither created, nor begotten. The Son is of the Father alone: not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

"So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

"And in this Trinity none is afore, or after other: none is greater or less than other; but the whole three Persons are co-eternal together: and co-equal."

"So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped. HE THEREFORE THAT WILL BE SAVED MUST THUS THINK OF THE TRINITY."

Such is the product of five centuries of theological speculation, a venerable and fitting relic of the dark ages of ecclesiastical superstition and ignorance. As the Britannica so truly says, "As soon as speculation is allowed on Scripture, all conceivable right to stop the movement anywhere is lost."

There are four points on this Athanasian creed to which we would like to draw attention:

1. *It is wholly unsupported by Scripture. Nothing in the whole Bible faintly resembles this fantastic and meaningless jumble with which men have bewitched themselves. We shall show immediately that it is entirely contrary to Scripture.*

2. *The whole thing on the face of it, is an impossible self-contradiction, and as we have quoted, this fact is admitted and revelled in by its deluded adherents.*

3. *All three Gods are said to be Almighty.*

4. *All three Gods are said to be co-equal—none greater, none less. There is no distinguishable difference between them—all are one and the same in all respects.*

Now let us turn to the Word of God for a clear and refreshing antidote to the above confused foolishness.

JESUS ALWAYS DISTINCT, SEPARATE, AND DEPENDENT UPON GOD

ALL through the Scriptural record we find Jesus Christ a distinct and separate person from the Father, never an inseparable and indistinguishable, coeternal and almighty coequal.

We find Jesus praying to God, being strengthened by Him, submitting to Him, calling Him Father, ascribing all power to Him, saying that he himself (Jesus) could do nothing, saying God was greater than he, saying God knew things he (Jesus) did not, teaching that all he had received was of God, and all he did was by God's command, with God's power.

There are, it is true, passages which show a unity between them of mind and purpose and character—a manifestation of the Father through the Son—but never a confusion of identity, authority and power.

And the Holy Spirit, far from being a third person in a mysterious "co-equality," is the POWER that flows between them, the power with which the eternal and almighty Father anoints and strengthens the created and dependent Son.

The Son said, in worshipful and submissive prayer to the Father—

"THIS is **life eternal**, that they might know Thee, the ONLY true God, AND Jesus Christ whom Thou hast SENT" (John 17:3).

THIS is life eternal!—to KNOW these two as the Holy Scriptures so beautifully reveal them. How important then is this graciously-revealed knowledge! How careful we must be what we accept and believe!

"TO LAW & TESTIMONY"—NOT TO PHILOSOPHIC THEORIES OF MEN

"TO the Law and to the Testimony!" (Isa. 8:20). THAT is where we must look for the truth about God—not to the multitude of contradictory teachings that comprise the Babel of orthodox Christendom, who boast of their debt to Plato, the pagan philosopher. Moses said, by divine inspiration (Deut. 6:4):

"Hear, O Israel, the Lord our God is ONE Lord."

And Jesus repeats this Scripture with remarkable emphasis (Mark 12:29)—

“The FIRST of all the commandments is—
“Hear, O Israel, the Lord OUR God is ONE LORD.”

Such testimonies are legion—

"I am God, and there is NONE ELSE" (Isa. 46:9).

"There is no God beside Me" (Isa. 45:5).

"Beside Me there is no God" (Isa. 44:6).

How, then, can it be maintained that there are THREE Gods? Could plainer words be conceived of stating that there is only one? It is meaningless to seek refuge in a contradiction by calling it a mystery. The Bible never says there are three. We have just as much right to say there are 33 in one. Where is the authority in Scripture for the Trinitarian theory?

JESUS CLEARLY DISTINGUISHED FROM THE ONE TRUE GOD

THE trinitarian seeks refuge by saying that Jesus Christ is a part of the one true God, and that whenever we are told in Scripture that there is one God, we must understand that this one includes three. The "Articles of Religion of the Church of England" declare on this—

"There is but one living and true God . . . and in unity of this Godhead there be three Persons, of one substance, power and eternity: the Father, the Son, and the Holy Ghost."

The Scriptures say, on the contrary (1 Cor. 8:6)—

"To us there is but ONE God, of Whom are all things, AND one Lord Jesus Christ, by whom are all things."

How then can anyone say that Jesus Christ is part of the one God? Again we read plainly—

“There is ONE God, AND one mediator between God and men, the MAN Christ Jesus”
(1 Tim. 2:5).

Here is a widening breach in the trinitarian doctrine: ONE God AND one mediator, the MAN Christ Jesus.

CHRIST'S REAL, WEAK, SUFFERING HUMANITY THE BASIS OF OUR SALVATION: "TRINITY" MAKES THIS A PANTOMIME AND MOCKERY

THIS statement that Christ Jesus, the mediator between God and men, was **himself man**, is the basis of the whole doctrine of the Atonement and Salvation he wrought for the human race by his REAL overcoming of the law of sin in all the descendants of Adam.

The whole theme of Paul's epistle to the Hebrews is this—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil . . .

"For verily he took not on him the nature of angels, but he took on him the seed of Abraham.

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the people.

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:14-18).

In connection with this reference to the temptation of Jesus, James' inspired words are very instructive (1:13)—

"God cannot be tempted."

This proves that Jesus, who WAS tempted, was not God. Here again the Trinity theory finds itself in opposition to the Scriptures.

GOD'S SALVATION FOR MAN WROUGHT THROUGH A MAN

LIKEWISE the theme of the other great expository epistle—the Romans—is this (5:15)—

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

"For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one MAN, Jesus Christ, hath abounded unto many."

Can we intelligibly speak of one Almighty God being obedient to another Almighty God, who is an inseparable part of Himself?

And we find the same clear picture in 1 Cor. 15:21—

"For since by man came death, by MAN came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

"But every MAN in his own order: Christ the first fruits; afterwards they that are Christ's at his coming."

This is the theme all the way through the Scriptures. GOD, the Almighty Father, wrought salvation for mankind by one MAN, and that MAN was Jesus Christ.

Not an all-powerful, untemptable, all-knowing God masquerading as a weak man, feigning mortal man's weakness, pretending to learn, pretending to die, pretending to suffer, pretending to struggle and overcome, pantomiming agony and tears, exhibiting effortless perfection of character and making a mockery of poor, weak mankind's REAL struggles and painful failures.

No, not this—but a MAN, a REAL man, "made in all points like his brethren" (Heb. 2:17), "made of a woman, made under the Law" (Gal. 4:4), "made of the seed of David according to the flesh" (Rom. 1:3).

Strengthened by God, it is true, taught by God, overshadowed by the power of God, the very SON of God, but STILL A MAN—a real, weak, mortal man. Otherwise his work was meaningless and useless. For, in the wisdom of God, man's salvation must be wrought by man. There must be a real overcoming, a real victory over sin, not a pantomime. Man, aided and strengthened by God, must redeem himself.

The man that God provided for the work was Jesus, who himself said (John 5:30)—

"I can of mine own self do NOTHING . . . I seek not my own will, but the will of the Father which hath sent me."

Is this an almighty "coequal" speaking?

* * *

FOUR men, guided by the Spirit of God, have given us brief accounts of the life of this God-provided Saviour of mankind, the man Christ Jesus. Let us glance through these records to get the true picture of Jesus, and to learn the relationship between this man and his Father, God, Who he says was in him and working through him to redeem mankind.

We shall find a beautifully clear and reasonable and satisfying and inspiring picture of a loving, all-powerful, eternal Father, and an obedient, dependent and created Son, of which the Trinity theory is a hideous and blasphemous parody.

In all his actions and words Jesus constantly emphasizes above everything else his **complete submission to and dependence** upon God his Father. All the efficacy of what he accomplished is based entirely upon this submission and obedience.

GOSPEL RECORD: REAL DEPENDENCE, REAL STRUGGLE, VICTORY

Matt. 4:1—"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

One almighty, untemptable God, led by another almighty God to be tempted! We have already mentioned James' testimony that God cannot be tempted.

Matt. 4:4—"But he (Jesus) answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Jesus here applies this command of God to himself, as a man dependent on God. So also (v. 10) he applies this command to himself.

"Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Matt. 11:27 (Jesus speaking)—"All things are delivered unto me of my Father."

Matt. 12:18 (God speaking of Jesus)—"Behold My **servant**, whom I have chosen; My beloved, in whom My soul is well pleased: I will put My spirit upon him."

God speaks of Jesus as His servant, and promises to put His Spirit upon him because He is well-pleased with him.

Matt. 12:32—"Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come."

How then could Jesus and the Spirit possibly be co-equal parts of one "Godhead"?

Matt. 19:17—"And he (Jesus) said unto him, Why callest thou me good? There is **none good but One**, that is, God."

Jesus distinguishes between himself as a mortal man (subject to the ills and weakness of sinful flesh), and God to Whom only the term "good" could be applied in the fullest sense. Paul said, of mortal flesh, "In me, that is, in my flesh, dwelleth no good thing."

Matt. 20:23 (Jesus speaking)—"To sit on my right hand, and on my left, is **not mine to give**, but it shall be given to them for whom it is prepared of my FATHER."

This authority was not his, but the Father's. How could they be "co-equal"?

Matt. 26:53—"Thinkest now that I cannot now pray to my Father, and He shall presently give me more than 12 legions of angels?"

Mark 13:32—"But of that day and that hour knoweth no man, no, not the angels which are in heaven, **neither the Son, BUT THE FATHER.**"

How could one part of a co-equal "Trinity" know something another part did not know? Does not God know everything?

Mark 15:34 (Jesus speaking)—"My God, my God, why hast Thou forsaken me?"

Mark 1:32—"The Lord shall give him the throne of his father David."

Luke 2:52—"And Jesus increased in wisdom and stature, and in favor with God and man."

If we accept the "Trinity" theory, we make the whole, plain account of the birth and childhood and gradual growth of Jesus a meaningless fabric of confusion.

Luke 4:18 (Jesus speaking)—"The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted."

Luke 6:12—"He (Jesus) continued all night in prayer to God."

Luke 22:41—"He kneeled down and prayed, saying, Father, if Thou be willing, remove this cup from me. Nevertheless, not MY will but THINE, be done."

Jesus PRAYED earnestly and tearfully to God ("And was heard in that he feared . . . He LEARNED OBEDIENCE by the things that he suffered" — Heb. 5:7-8). This is fatal to the "Trinity" theory.

Luke 23:46—"Father, into Thy hands I commend my spirit."

* * *

But it is the Gospel of John that gives us the most intimate and revealing picture of the Almighty Father and the dependent Son—

John 3:34-35—"He whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand."

John 5:19—"The Son CAN DO NOTHING of himself, but what he seeth the Father do . . . for the Father loveth the Son and SHOWETH him all things that He Himself doeth."

John 5:26—"For as the Father hath life in Himself, so hath He GIVEN to the Son to have life in himself, and hath also GIVEN him authority."

John 5:30 (Jesus speaking)—"I can of mine own self DO NOTHING . . . I seek not mine OWN will, but the will of Him Who SENT me."

Not Jesus' will, but God's. Re-read the Athanasian Creed. How can it fit?

John 5:36—"For the works which the Father hath GIVEN me to finish, the same works that I do bear witness of me that the Father hath SENT me."

Jesus could DO NOTHING himself . . . God GAVE him life . . . gave him authority . . . SENT him . . . gave him a work to do.

John 6:57—"The Father hath SENT me, and **I live by the Father.**"

John 7:16—"My doctrine is NOT MINE, but His that SENT me."

John 8:28—"As my Father hath TAUGHT me, I speak."

God TAUGHT Jesus. The destructive effect of these clear scriptural testimonies on the pagan, medieval, philosophic "Trinity" theory is too apparent to need comment. The "Trinity" blurs this beautiful, inspiring picture of our faithful, obedient, suffering Elder Brother into an indistinguishable mass of incoherent confusion, and then asks us to worship it as an "incomprehensible mystery."

John 8:42—"Neither came I of myself, but HE SENT ME."

John 8:54—"Jesus answered, If I honor myself, my honor is nothing. It is my Father that honoureth me."

John 10:18—"This COMMANDMENT have I received of my Father."

One almighty co-equal COMMANDING another almighty co-equal!

John 11:22—Martha said, I know that whatsoever thou wilt ASK of God, God will give it thee." Vs. 41—"And Jesus lifted up his eyes and said, Father, I thank Thee that Thou hast heard me."

John 12:27—"Father, SAVE ME from this hour: but for this cause came I unto this hour."

John 12:49—"I have NOT SPOKEN OF MYSELF: the Father which SENT me, He gave me a COMMANDMENT what I should say . . . As the Father said unto me, so I speak."

Jesus spoke, not of himself, but as God commanded.

John 14:24—"The word which ye hear is NOT MINE, but the Father's which SENT me."

John 14:28—"MY FATHER IS GREATER THAN I."

This is the death-blow to the "Trinity" theory, if words and reason have any meaning at all. It directly denies and contradicts it in as plain words as we could possibly find. If we desired to deny the "Trinity," how could we word our denial any more plainly?

"TRINITY" TAKES ALL MEANING FROM JESUS' BEAUTIFUL PRAYER

Then we come to John 17, Jesus' beautiful prayer to the Father on the eve of his crucifixion. In the light of the "Trinity" theory, all this has no meaning or reality. It portrays a relationship that is so far removed from the co-equal, co-almighty "Trinity" theory that it is difficult to imagine a more striking contrast. It is obvious, as we have seen that historians have testified, that the Church had to wholly abandon the simple meanings of Scripture before it could develop the "Trinity" theory.

And what happens when the "Trinity" theory runs up against the facts of the crucifixion and resurrection? We can only imagine the confusion. Indeed, a perusal of trinitarian writings reveals a host of contradictions, as of course must inevitably be the case when the doctrine itself abounds with contradictions. No wonder the Churches of the world have lost their faith in a wholly inspired Bible, when they read it in the light of the "Trinity" theory.

WHOLE NEW TESTAMENT GIVES SAME CLEAR, BEAUTIFUL PICTURE

We could go on through the rest of the New Testament, as we have through the Gospels. One or two passages from the Acts will be sufficient to show the consistent trend —

Acts 2:32—"This Jesus hath God RAISED UP."

Acts 2:36—"God hath made that same Jesus both Lord and Christ."

Acts 3:15—"The Prince of Life, whom GOD HATH RAISED from the dead."

Acts 5:31—"Him hath God EXALTED to be a Prince and Saviour."

After his resurrection, Jesus said—

John 20:17—"Go to my brethren and say to them, I ascend unto my Father and your Father; to MY GOD and your God."

How confusing this must be to pious trinitarians! But we have seen how they take refuge in glorying in its "incomprehensibility." With this outlook, anything could be believed, regardless how self-contradictory.

Two more quotations must suffice, although they could be multiplied indefinitely, for the "Trinity" sets itself against the whole trend of Scripture.

The first deals with the relation of Jesus to the benefits and effects of his own sacrifice, as one of the condemned race (utterly confused by the "Trinity" theory) —

Heb. 9:12—"BY HIS OWN BLOOD he entered in once into the Holy Place, having obtained eternal redemption."

(The "for us" in the AV is spurious. It is a trinitarian corruption. The form of the verb does not permit it. See the Rev. Ver.). It is hopeless to even try to fit this with the "Trinity."

Heb. 9:14—"Christ, who through the eternal Spirit OFFERED HIMSELF without spot TO GOD."

One co-equal, co-almighty God offered himself to another coequal, almighty God through a third co-equal, almighty God! And the third, by the power of the second, raised the first from the dead. And all three are actually one! We are very reluctant to appear disrespectful to anyone's pious and sincere beliefs, but we do feel it is vital to point out that scripture teaching and the medieval "Trinity" theory are utterly incompatible.

FINAL CONSUMMATION OF ALL THINGS—CHRIST SUBJECT TO GOD

Finally, the great consummation of all things —

I Cor. 15:24-28—"Then cometh the end, when he (Jesus) shall have delivered up the kingdom to God, even the Father . . . And when all things shall be subdued unto him (Jesus), then shall the Son also be SUBJECT unto Him that put all things under him, that GOD MAY BE ALL IN ALL."

As a trinitarian writer admits in puzzled confusion in his commentary on this passage, subjection and co-equality are completely incompatible opposites.

In conclusion, let us once again repeat and solemnly emphasize the words of Jesus which vest this subject with such vital importance and urgency —

John 17:3—"AND THIS IS LIFE ETERNAL, THAT THEY MIGHT KNOW THEE, THE ONLY TRUE GOD, AND JESUS CHRIST, WHOM THOU HAST SENT." —G.V.G.

ABSENCE OF THE SPIRIT'S APPOINTMENTS

IN THE apostolic ecclesias, the Spirit of God, by the hand of the apostles, or other Spirit-endowed persons, nominated and appointed such special brethren, in virtue of which appointments, the rest of the body were bound to yield a ready submission to the rule and authority so established. Such ruling brethren were appointed to permanent office. Under this institution, the brethren were saved the trouble of election, and the confusion more or less incidents in our times to the absence of authority.

In our day, until the Spirit speaks again, we can have no such privilege; and it is worse than useless to profess a possession we lack. Our wisdom lie in recognising the true nature of our case, and making the most of the unprivileged circumstances of a time succeeding to a long period of divine absence and ecclesial chaos.

RULES AND MODES

In all communities, large or small, there must be order and mutual submission, in order to attain the objects of their existence. In small bodies, few and simple rules will suffice. In large bodies, there will be more need for precise and definite regulations, having reference to what duties certain persons will attend to, how such are to be appointed, under what condition their duties will be exercised, and so forth.

Two things have to be secured in the conduct of an ecclesia, which are capable, in a wrong mode of working, of becoming inconsistent with one another, but which, with care, wisdom, and patience, can be so reconciled as to both have their full and effective place. The one is, ORDER, and the other INDIVIDUAL LIBERTY.

Both are essential to the healthy and harmonious life of an ecclesia. The danger is that one or other may be sacrificed, in the endeavour to secure either. Care should be taken that neither is secured at the expense of the other. Let no order quench individual liberty, and be sure that individual liberty is not allowed to destroy order. Both are to be secured by appropriate arrangements, such as are indicated in this Guide.

—**Ecclesial Guide**

What Is Truth?

*"To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Everyone that is of the Truth heareth my voice."
"Pilate saith unto him, What is Truth." — John 18:37-38*

TRUTH is the opposite of falsehood. The dictionary definition of it is:

"Agreement with reality; eternal principle of right, or law of order, veracity; fidelity; fact."

This definition is in agreement with that Truth that is so abundant in the Scriptures; as is expressed in 1 John 2:21—

"I have not written unto you because you know not the Truth, but because ye know it, and that no lie is of the Truth."

The broad way of untruth grows wider as the years go by. There are more seeking this way of untruth—falsehood—the commandments of men—than are seeking the Truth.

When Jesus was in the judgment hall before Pilate, in a summary of what had taken place, Jesus said, in relation to what Pilate had asked about Christ's kingship—

"Every one that is of the Truth heareth my voice."

This implies that whatever that voice has declared is a matter of Truth, and that acquaintance with it is of utmost importance. Many like Pilate will ask, What is Truth?—and like Pilate will not wait for the answer, but turn their backs on it.

The Truth which Jesus began both to do and to teach is that to which he referred on another occasion in the words—

"Know the Truth and the Truth shall make you free."

Ignorant man may feel, like the Jew, that he is not in bondage to any man. But the first glimmer of light reveals all men to be in bondage to sin and death, without hope and without God in the world.

A knowledge of THE TRUTH will open the grave and free him from the bondage of eternal death. Nothing but a belief of the Truth and obedience to it, will open up that grand hope beyond the present; and it was this of which Jesus spoke when he said that the Truth would make one free.

All men are in bondage to sin and death and unless they are released from that bondage "all must moulder in the tomb," dead in trespasses and sins. The Truth as it is in Jesus makes that great difference between everlasting life and everlasting death. The choice rests upon man himself.

By a knowledge of the Truth, we come to recognize the Lord Jesus as—

"The Way, the Truth, and the Life."

And that life is Eternal Life, as Jesus said—

"This is life eternal, to KNOW Thee, the only true God, and Jesus Christ whom Thou has sent."

This life is to be spent in the Kingdom of God to be established upon this earth, and it is in contemplation of this hope, in earnest expectation of this Truth, that we must give our whole heart and mind.

The Spirit in the Psalms testifies of Christ—

"Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me."

Because a body was prepared by believing and doing ABSOLUTE TRUTH, that glorious avenue of Truth was opened to all who would come unto Christ through TRUTH. Thus in John 1:14 *it is testified*—

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

"And of his fulness have all we received, and grace for grace.

"For the Law was given by Moses, but Grace and Truth (as represented by the Law) came by Jesus Christ."

In summary then, we find the apex of the purpose in Jesus' prayer to his Father in John 17:19—

"For their sakes I sanctify myself, that they also might be sanctified through the Truth. Neither pray I for these alone, but for them also which shall believe."

In the beautiful words of the afore-mentioned prayer—

"That they all may be ONE; as Thou, Father, art in me, and I in Thee, that they also may be ONE in us: that the world may believe that Thou hast sent me.

"I in them, and Thou in me, that they may be made PERFECT IN ONE."

—W.J.P.

The Law of Sin

"I know that in me—that is, in my flesh—dwelleth no good thing.

"I find a law that, when I would do good, evil is present with me.

"I see a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin in my members.

"There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live"—Rom. 7-8.

LET us learn to recognize sin as that which brings death, and strive to avoid being entangled in its net. It is so easy to let the flesh have its way. It is so natural to do those things which are contrary to the revealed will of God.

What is it that causes us to act this way? Why is it that we so often fail to do that which is pleasing to God? Why is it so easy to find excuse for pleasing ourselves?

Were we to consult the psychologist or the psychiatrist for the answer, the response might be complex reasons and impressive sounding terminology excusing the flesh—man's "wisdom" based on the blind, man-pleasing theory of the innate goodness of man.

But the Bible, in the simplest of terms, gives us a very different answer. It goes right to the point with unerring accuracy—

"The heart is deceitful above all things, and desperately wicked: who can know it?"

(Jer. 17:9).

These are plain words. There is no minimizing the ugliness of the flesh—no excuse for its evil. The curtain is drawn aside and man is exposed for what he really is: desperately wicked, his heart deceitful above all things. The true facts of the case are brought brilliantly into focus by this one simple statement which is substantiated in all the rest of Scripture.

All the great swelling words of psychology are cast aside and the light of the Truth clearly delineates the character of the natural man. His heart is wicked and deceitful, and who can really know it?

Psychology may be able to find some of the answers as to what motivates people to do some of the evil things that they do—surface answers. It may to some extent predict human behaviour under certain conditions and circumstances (for man has behaved himself the same way for almost 6,000 years). It might even help to control the behaviour pattern to some degree.

But, if we are looking for lasting help and hope in overcoming the natural tendency to evil, we have one recourse only: God's Word alone tells us how to combat this natural evil condition of man. Its very purpose is to reveal man to himself and offer him the remedy for his hopeless, sin-stricken, death-laden condition.

God knows man for He made him. It would be foolish to look for the answer elsewhere—

"Shall the thing framed say of Him that framed it, He hath no understanding?"

God's remedy is simple; too simple for most men to accept:

"Fear God, and keep His commandments; for this is the whole duty of man."

When men seek other remedies they disregard the only true source of help. They do not like the blanket condemnation that all men are evil—that the whole world lieth in wickedness. So they look past Christ Jesus—

"In whom are hid all the treasures of wisdom . . ."

"Who of God is made unto us wisdom and righteousness and sanctification and redemption."
—They look past the divine purpose of God in him as the depository of all the wisdom and knowledge and power necessary for the heirs of the world, choosing rather the arm of the flesh—the way that seemeth right but whose end is death. They have yet to learn that—

"The wisdom of this world is foolishness with God.

"The Lord knoweth the thoughts of the wise, that they are vain (empty, useless)."

Man's wisdom is almost always in opposition to that revealed in the Scriptures of Truth—

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!"

The depths to which the mind of the flesh, unrestrained and undisciplined, can descend, is brought home to us in the endless news accounts of what men do to their fellow man. Consider the world picture today and all through the ages—war, hate, violence, crime, pride, greed, and untold man-created suffering. As long as we are in the flesh we will have to strive against the law of sin which is in our members.

It is easier to "mortify the deeds of the body" if we clearly recognize that anything outside of or contrary to God's will is a manifestation of the mind of the flesh and is abhorrent to God, but that we can, THROUGH THE SPIRIT, overcome.

—J.F.P.

Correspondence

As many will have heard of, and been concerned about, bro. Bob Roberts' illness, which at first looked as if it could be a permanent affliction, we are happy to print the following —

Dear brethren and sisters:

May 20, 1965

Loving Greetings in Jesus Anointed.

This is to say my condition is much improved and my strength is coming back and I am eating quite well. The doctor feels it will take a little time, and it may.

But with the prayers of the brethren and sisters, if the Lord will, by His abundant mercy, may He restore me soon to my former health.

Words cannot possibly convey what is in our hearts for the united expressions of love and fellowship of our brethren and sisters. Please let all know we joyfully received their expressions of love and we share their united entreaties to our Heavenly Father.

Surely His ears have been open to their prayers, for we have been comforted and strengthened and we rejoice in the glorious hope common to us of the House of Israel.

With kindest regards, and with much, much love in the bonds of the Truth, we remain, your brother and sister,

Bob and Hazel Roberts 4924 North Albina Ave., Portland, Oregon 97217

1965 Berean Christadelphian TEXAS FRATERNAL GATHERING

HYE, TEXAS

If the Lord Will

JULY 26 — AUG. 1

MONDAY,

JULY 26: SPEAKER, Bro:

9:00 a.m.

11:00 a.m.

3:00 p.m.

8:00 p.m.

W. Pickford

John Packer

R. Sutherland

SUBJECT:

BUSINESS MEETING

"Precious Stones and Pearls"

REVELATION 13:1-10

THE RETURN OF CHRIST to subdue all nations and rule the earth in righteousness and peace, and lead all mankind to God. This is the one true "Gospel of the Kingdom" that MUST be believed for salvation.

TUESDAY, JULY 27:

9:30 a.m.

11:00 a.m.

3:00 p.m.

8:00 p.m.

G. Growcott

Frank Pyne

N. Mammone

DAILY READINGS and DISCUSSION

"The Spirit of Christ in the Law of Moses"

REVELATION 13:11-18

THE BIBLE: God's holy, infallible, inspired Word. Our greatest gift and treasure. The only light in the present darkness. Simply and clearly recorded, and meant to be studied daily, and to be lovingly understood by all God's children.

WEDNESDAY, JULY 28:

9:30 a.m.

11:00 a.m.

3:00 p.m.

8:00 p.m.

John Randell

David Clubb

W. Pickford

DAILY READINGS and DISCUSSION

"The Message to Sardis"

REVELATION 14:1-12

WHAT IS MAN, IN LIFE AND IN DEATH? A perishing, mortal creature of dust; sinful and weak, but offered a glorious redemption and destiny in the love and wisdom of God, through resurrection from the sleep of death, at the last day.

THURSDAY, JULY 29:

9:30 a.m.

11:00 a.m.

3:00 p.m.

8:00 p.m.

D. Sommerville

Paul Sharp

John Randell

DAILY READINGS and DISCUSSION

"Walking in the Light"

REVELATION 14:13-20

GOD'S PURPOSE WITH THE JEWS: God's greatest witness in the earth. Their continual disobedience, their terrible scattering and punishment for ages, and their final regathering and blessing—all foretold from the beginning. Positive proof of God's foreknowledge, purpose and power.

FRIDAY, JULY 30:

9:30 a.m.

11:00 a.m.

3:00 p.m.

8:00 p.m.

Bill Edwards

Ross Wolfe

D. Sommerville

DAILY READINGS and DISCUSSION

"From Glory to Glory"

REVELATION 15

BAPTISM AND LIFELONG OBEDIENCE: The only way God has provided for entrance into Christ, and partaking in the blessings of eternal life. Complete burial in water the only divinely acceptable way. Sprinkling is not true baptism, and is useless.

SATURDAY, JULY 31:

9:00 a.m.

11:00 a.m.

3:00 p.m.

8:00 p.m.

N. Mammone

Wayne Jr. Wolfe

G. Growcott

DAILY READINGS and DISCUSSION

"Our Friend Lazarus Sleepeth"

CHILDREN'S PROGRAM

THE SIGNS OF OUR TIMES: The world events of the past year as related to the development of God's purpose with the earth, and the foretold conditions of the last days of human corruption, violence and misrule.

SUNDAY, AUGUST 1:

10:30 a.m.

John Randell

"No Greater Love"

PRINTED IN U.S.A.

