

THE CHRISTADELPHIAN
TIDINGS
of the Kingdom of God

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No. 8

Editorial — Earnest Packie Wells.....	375
Exhortation — Answers for Some of Prayer’s Difficulties, <i>Paul Jackson</i>	378
Bible Study: The Way of Cain: Life and Legacy of the World’s First Murderer, (1) Cain: The Messiah, <i>Matthew Harrison</i>	386
Youth Speaks: Jonathan the Faithful Prince: (5) Pride Comes Before Destruction, <i>Jason Hensley</i>	391
<i>Worry, Annie Elton</i>	396
Letters — Re: “God is Spirit” by Bro. Peter Wisniowski, <i>George Booker</i>	398
The Joy of Sunday Schooling — Music, (1) A Valuable Teaching Tool, <i>Carol Linsenmeier</i>	400
History — Jim and Lizzie Cheetham: Part 4, The Later Years, <i>Gordon Hensley</i>	403
Reflections — The Bible School That Almost Wasn’t, 2013 Idyllwild Bible School, <i>Jeff Gelineau</i>	407
Bible Mission News — Christadelphian Save the Children Fund (CSTCF); The Truth Continues to Spread in Mexico; “Shores of the utmost West, ye that have waited long...”	410
News & Notices	416
Minute Meditation — All things really do work together for good, <i>Robert J. Lloyd</i>	421
Coming Events	422

The CHRISTADELPHIAN TIDINGS of the Kingdom of God

Peter Hemingray, Editor

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The Book Road, Ontario Letter

Most ecclesias in North America have received a letter from the Book Road, Hamilton, Ontario Ecclesia. It concerns the present ecclesial situation in Ontario, which has been discussed in these pages previously.¹ It consists of two parts: an accompanying letter and a "Unity Proposal" from the Book Road Ecclesia. The letter also includes a fellowship statement.

In the letter, it says "we [the Book Road Ecclesia] approached the three Central Magazines of the UK, Australia and North America (the CMPA, the Lampstand and The Tidings) seeking their counsel to help resolve the impasse that had been reached. After due consultation it was felt...". Although the Tidings Committee were initially consulted, we had neither previously seen nor do we now endorse the Unity Proposal from Book Road. We take no position on this proposal, and note that it reflects the view of one ecclesia out of the twenty-five or so in Ontario.

It is hoped that a resolution to this situation can take place which involves all the ecclesias in the area. We pray earnestly that this can soon be realized.

The Tidings Publishing Committee

Notes:

1. "The Situation in Ontario and Illinois", *Tidings*, September, 2012, pp. 391-393.

Editorial

Ernest Packie Wells

Deep in Virginia

One evening I was to be found hunting through a Christadelphian graveyard for a certain headstone. It was in Southern Virginia, close to the North Carolina border, and dusk was falling, so it was difficult. But I did find what I was looking for, as you can see. It recorded the early death of “E. P. Wells” on Oct 18, 1918 at the age of 27, the month before the end of WW1. And his memory has almost completely vanished. Childless, none of his relatives remain in in our community, to my knowledge. So why was I there? Because this young brother symbolizes for me the struggle of our brethren to maintain their beliefs during WW1, a time of tremendous turmoil and patriotic fervor. In the battle between freedom of conscience and patriotism, patriotism was the clear winner.

Background

The conscription regulations in the American Civil War made some provisions for those who objected to military service in any form, as was the situation in Great Britain during WW1¹. The account of the Christadelphians in Great Britain during that period can be found in “Without the Camps”². Christadelphians were by far the largest group being granted exemption if they performed civilian service: there were 1716 members so granted, out of 4,000 total, with The Brethren next at 145.

There was therefore hope among our community of similar regulations in the USA. However, by the time Woodrow Wilson enacted the regulations on May 18, 1917 such exemptions were limited to members of the Amish, Quakers and Church of the Brethren. Unlike in subsequent conflicts, and unlike the American Civil war, the authorities made no provision for those who objected to serving in the military in any capacity. The only provision was for “non-combatant” service, which as we all know does not prevent or exclude those so categorized as being called on to fight. It also involves swearing allegiance, which we also object to.

Despite vigorous attempts by the Christadelphian Exemption Committee, all those who were conscripted were sent to military camp, and for many the conditions and treatment were terrible. I have accounts passed down to me of those who were dragged behind horses, who were starved, subjected to physiological examinations, and otherwise made to endure immense pressure to wear uniforms and obey military orders.

Very few brethren yielded under the pressure, for which we must be grateful. The subsequent regulations in WW2 and later included provisions for conscientious objectors to serve in civilian camps: but that is another story.

Ernest Wells

As far as I can tell, only Brother Wells was sentenced to a lengthy prison sentence: of the 50 brethren for whom I have records, most were ultimately furloughed to work on farms, or similar occupations. All except Brother Packie survived, although many were harmed by their experiences.

We will let contemporary records speak about the experiences Brother Packie underwent.

“Ernest Packie Wells of the Berea Ecclesia, Mecklenburg, Virginia, was ordered to Camp in November [1917]. He went to his local board prior to the day for entrainment and explained that he could not go voluntarily to camp on account of his conscientious convictions against becoming a soldier. He left with this Board a written statement of his reasons for his stand. The boy returned home and fully expected to be arrested and sent to Camp right away. Days went by and it was not till January 15th [1918] that the Sheriff from Boydton, Virginia, came to Brother Wells’ house for the purpose of arresting him and taking him away to Camp. At Camp, Brother Wells immediately made known his position and refused to sign any papers. The officers were very rough with him and immediately placed him in a guard-house, where for two days he was given nothing but bread and water. At the end of the second day he was given regular meals and has had them ever since. The brother was charged with being a deserter and was supplied with a carbon copy of the official charge which the Army made against him. This charge, of course, meant a court-martial.

“Day after day dragged wearily by while the boy ate, drank and slept in the one small room of the guard house occupied by about a dozen other fellows of the usual guard-house character. It was not till February 11th that the court-martial was held. The result of the Court-martial proceedings in connection with Bro. Packie Wells as reported last month came to Bro. Wells in the guardhouse on Saturday morning, February 23rd. The original sentence of the court was twenty years at hard labor, but later this was cut to ten. so the news that came to Bro. Wells was ten years at hard labor at Fort Leavenworth, Kansas... Bro. Wells is to be admired by all the brethren for the firm, confident trust which he maintains toward God and toward the truth through all this terrible experience. It is admirable and the brethren from Richmond who have been visiting him from week to week praise him highly for his continued faith and trust.”³

His trial was recorded in local newspapers as well. The unusual nature of his treatment was also emphasized. I can find no explanation of why he was subject to such a harsh sentence, but Brother Wells did not agree to enter the army even so.

“Camp Lee, Va., March 28. — Ernest P. Wells, a conscientious objector who refused to report to Camp Lee for duty when ordered by his local board, has been sentenced to 10 years at hard labor and was taken to Fort Jay, K. Y., this afternoon, where he will begin his long term. His case is declared to be the most unusual that has yet arisen in connection with the induc-

tion of men into the Federal service by the draft method. Wells claims to be a conscientious objector of the Christadelphian faith.²⁴

The end of the matter



There is no contemporary mention of the death of Brother Wells that I can find. Perhaps this was because the end of the war came as his death became known, and it was believed that any mention would not be appropriate in the light of the countless deaths in Europe. Apart from a brief mention in John Botten's book, his death and the associated background is not to be found in our literature. Interestingly, however, his name is included among those whose death was due to religious convictions in WW1. It is recorded as:

“Ernest D. Wells, from Virginia, was a Christadelphian and objected to military service on religious grounds. He died at Fort Leavenworth.”²⁵

Unfortunately, the records of the USA exemption committee of WW1, and the similar committee of WW2, have been lost. (Those of the committees in Canada do survive, fortunately.) So almost the only record of the one who died as a direct result of his

firm stand against military service, is to be found in the mute words on Brothers Wells' gravestone, now difficult to read after almost 100 years. (2Tim 4:7-8).

“EP. Wells. Aug 4 1891 – Oct 18, 1918.

I have fought the good fight. I have finished my course. I have kept the faith Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge, shall give me at that day.”

Peter Hemingray

Note: on page 397 is a list of those I know were conscripted in WWI. I would be grateful for any information on these brethren, particularly pictures and accounts.

Notes:

1. There was some initial attempts to allow non-combatant service, as suggested by CC Walker and other in the USA, but the views of Frank Jannaway prevailed.
2. Without the Camp by Frank G. Jannaway, published privately in 1917.
3. Concerning Exemption, V & VI, *The Christadelphian Advocate* 1918.
4. *The Daily Independent*, Monessen, PA. Feb 1918.
5. *American Political Prisoners*: Stephen M. Kohn (1994).

Exhortation

Answers for Some of Prayer's Difficulties

There's one particular aspect of discipleship that too often gets too little use, maybe not used at all, or perhaps just used in the wrong way. It is a tremendously important aspect to our discipleship and very integral to our development as sons and daughters of God. But it is, admittedly, a difficult aspect. In fact, one particular brother once said something along the lines of "it is one of the hardest aspects, if not THE hardest aspect of a disciple's life to learn and to effectively implement, and the majority of people who are in the Truth struggle with it to a large degree." We're talking about prayer, and it was our bro. John Martin who made that comment. It's something that initially seems all too familiar and so easy, but in retrospect, something that perhaps we've found ourselves struggling to really find a real, meaningful place in our lives.

Prayer IS difficult, but why is this? Why do we at different points during our walk in the Truth find prayer do hard? We all know what prayer is, it's communication with our Heavenly Father — why is *that* difficult? Let's explore this question for a moment.

There are many reasons for the difficulty, but perhaps it has something to do with the fact that all around us, at school, at work, in public, in people's homes, nearly everywhere prayer has become a very unimportant part of daily life. Who really sees people praying anymore? Do you? I don't. It's rare, if at all. Prayer has become something of a taboo activity in the times we're living. It seems like it's been lost, and more than just lost, it's been outlawed in places where it used to be commonplace.

So we may begin to wonder — is prayer a thing of the past? Is it really even that important anymore? Even if it is important, can it really fit into the 21st century's code of ethics or even into the 21st century pace of life? We might start to think to ourselves: "It seems like a pretty silly thing to do, after all no one else really is doing it and besides, God knows what I'm thinking anyway, so there's really no point." The end result is, we may really start to question, consciously or subconsciously, whether prayer is essential or not, or if God really even want us to pray?

So it begs the question — is prayer really a necessary thing in the life of a believer? Here's the nice thing, however: all the questions we're going to ask today are going to have answers found in the Bible. It's the guidebook to life, and it's going to be our guide here. So is prayer really actually necessary?

Is prayer necessary?

- 1) Luke 18:1: "*Men ought always to pray and not lose heart*" — Jesus' instruction is to pray always. HE was a man of prayer, wasn't he? If prayer was necessary for him, who of us could really claim that it's not so much for us? That would make no sense.

- 2) Rom 12:12: “*Rejoicing in hope, patient in tribulation, continuing steadfastly in prayer*”
- 3) Eph 6:18: “*Praying always with all prayer and supplication*”
- 4) Col 4:2: “*Continue earnestly in prayer, being vigilant in it with thanksgiving*”
- 5) 1Thess 5:17: “*Pray without ceasing*”

Now it doesn't take much then to see that even a cursory glance at Scripture will show that prayer is indeed very necessary. The Bible is clear cut on this topic; it doesn't leave us wondering, does it?

So yes, prayer is absolutely vital to discipleship, we've just seen that, but here's the question that needs some answers. **Why is prayer still so hard at times?** Why can we so often be left with the unsettling feeling that we're just not really doing as well as we would like to in this specific area? Why is that we can be so inconsistent, so up and down when it comes to prayer? **Why is prayer so difficult?**

Well, maybe I'm assuming too much, maybe you all don't actually have any problems with prayer and with communication with God. I hope this true; but I also know this — we all suffer with the same fleshly nature, and I know that my nature likes to undermine and to undercut the need for prayer all too often, and I've got to believe some, if not all of us, find ourselves in that boat at different points as well.

It's all too easy to turn prayer into something that it shouldn't be. For example, it can become:

- 1) A ritualistic thing where we say the same thing the same way every time. There's no real thought or feeling behind what we're saying. Our mind isn't actually in tune with the thoughts we are formulating in our brain and pretending to offer up in prayer and we aren't really actually engaging with the Father in real communication. It's not unlike the “Hail Marys” the Catholic Church likes to do. It's just a repeated set of ritual words, said over and over.
- 2) A selfish thing where we just pray when we're in a bind or in trouble or need something and that's it. And on top of that, when God does answer prayers, how often do we ever stop to thank Him? Do we ever stop to praise God? Or is it all just about me and nothing about God?
- 3) A means to an end, where we just pray to satisfy the conscience. For example, we can't eat before we say “prayers” so we just quickly mutter some words so we can eat, but all we can think about is the food on our plate and how good it smells and how good it will taste, so let's hurry up and give a prayer. It's just something we have to do. It's just part of a checklist that helps us feel like we're being real disciples of Christ. It's just something we check off.

So, despite the fact that we know prayer is very important, it can still become all these things, can't it? But the question is, *why* are there all these things that prayer can become? Well, there are a number of reasons and we want to investigate some of them now and see if we can find answers for them.

In no particular order, eight reasons that will hinder our prayers and prayer life are:

- “I don't think God cares to hear me”

- “I’m too busy, I don’t have time to pray”
- “People might think I’m strange”
- “I can’t talk to someone I can’t ever see”
- “I don’t know what to pray for”
- “I feel inadequate — I’m too sinful”
- “I don’t feel God is answering me”
- “I don’t really want to hear God’s answer”

As I mentioned before, there *are* answers for all of these difficulties, and the good news is, the Bible is going to provide us with the answers.

1. God WANTS us to pray to Him

This first reason that makes prayer difficult is one that is critical to work out because it’s fundamental to developing any sort of effective prayer life and it’s “I don’t think God cares to hear me.” It not uncommon to feel our existence is meaningless when we consider the greatness of God; so who are we to think God wants to hear from such insignificant people as you and I? But we must remember, God is our Father, we are His children. Just as our natural parents desire for us to speak with them, so too does God. God invites us to speak with Him and we should see this as a tremendous privilege and of great benefit to us personally. *Psa 62:7-8* has this to say, “*In God is my salvation and my glory; the rock of my strength, and my refuge, is in God. Trust in Him at all times, you people; pour out your heart before Him; God is a refuge for us.*” Likewise, *Phil 4:10* states, “*Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God.*” So the Scriptures indicate, don’t they, that God does want us to pray to Him, at all times, in the good and the bad.

But let’s make sure of this, so that we fully understand that while God does absolutely want us to pray to Him, that it *is* a two way street. We have to be listening back, and we need to be hearing God speak — and that’s done by reading His word, the Bible. *Prov 28:9* gives us the following warning, “*One who turns away his ear from hearing the law, even his prayer is an abomination.*” God wants us to pray to Him, but it’s going to be meaningless if we don’t listen for His answers by reading His words. James tells us in *James 4:8*, “*Draw near to God and He will draw near to you*” and we can read this as a promise. God *will* draw close to us, but let’s not forget that we have to hold up our side of the equation as well.

2. Don’t fit God around life, FIT LIFE AROUND GOD

The second area of difficulty that we listed is one that all too often surfaces, especially these days, and it’s “I’m too busy, I don’t have time to pray.” We can’t become where we’re just squeezing God in here or there rather than squeezing life into a God-focused existence. Every day is go, go, go — going here and there and we get to the end of it and we’re exhausted, we crawl into bed and think back on the past day and we haven’t done anything in respect to our God and so we feel bad and so we say a little prayer, meanwhile falling asleep half way through it — that’s when we’re trying to fit God into our lives instead of fitting life into a God-centered existence.

It's a matter of priorities and it's a matter of making the choice to not conform to the fast pace lifestyle of our day and age. We're well aware of what Rom 12:2 says, "*do not be conformed to this world...*" We do not conform to the lifestyle of this day and age, *including* its fast pace mentality, because it will kill our spiritual lives. Earlier in Rom 8:5-6 we read, "*For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace.*" So maybe it's a matter of re-evaluating where we're spending our time and energy, maybe it's a matter of doing some restructuring of our daily routines, and maybe it's a matter of cutting out some activities in our lives so that we actually have time to put God at the center of our lives. What we'll find is that it will make a world of difference.

3. We ARE strange, always have been

The third aspect of difficulty is one that hits close to home for me. It's something that in the past has bugged me a lot and it's the "people might think I'm strange" paranoia that all too often surfaces when we're in public. The facts are, the true sons and daughters of God down throughout history have never really actually fit in — from the time of Noah, who built a huge boat when there was no water in sight, to the time of Christ who bore the shame on the cross when everyone thought he should have been king. And it's not because we're *trying* to be the odd man out, it's because the ways of society don't mesh with the ways of God, with the Truth of God, and so there's a natural polarization that will occur. That's just the way it is, and either we accept that we aren't every really going to fit in, because we aren't supposed to, or we just keep going on always worrying about looking strange.

What's more important to us, doing the right thing and looking weird to the public, or doing the wrong thing and displeasing God? Whose opinion at the end of the day is going to matter more? Don't let other peoples' strange looks keep you from praying to your God.

We do not face the same physical persecution that some of our brothers and sisters do in this world, but perhaps in some small way we do suffer from verbal persecution, and the encouragement of our Lord on this is in Matt 5:10, "*Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*" Likewise, in 1Pet 3:13 we read, "*Who is he who will harm you if you become followers of what is good?*" The point is, we can't let other peoples' strange looks determine if we're going to pray to God or not.

4. BY FAITH, we see God

The fourth reason that can make prayer difficult is a very real one, "I can't talk to someone I can't ever see." Faith is key here: we need to develop an eye of faith and in doing so we will see God all around us, in everything. Heb 11:1 tells us, "*Now faith is the substance of things hoped for, the evidence of things not seen*" and later in verse 6, "*But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.*"

We need to grow in faith — it will make all the difference in how we view God relative to prayer. Faith makes prayer real, and prayer makes faith real, and the Bible is the foundation of all of it.

5. Don't know WHAT TO PRAY FOR?...Let the Lord's Prayer be our guide

Oftentimes, we find ourselves at a loss of what to actually pray for, and this is the fifth area of difficulty. The thing is, our Lord Jesus Christ has given us a model to follow, hasn't he? Matt 6:9-13 details the Lord's Prayer, and what is it that we learn from that example? We find that it begins and ends with God, with just a small part in the middle about us. So the first lesson is, we find that prayer should not be self-centered. It needs to be God-centered.

There are some major components to prayer, and the Lord's Prayer lays down the template. Three of these major components are praise, thanksgiving, and petitions.

Praise, in short, is the acknowledging, verbally, of God's greatness, power, wonder and might. Heb 13:15 tell us, "*Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.*"

Thanksgiving is that aspect of prayer that can never be exhausted, because we have so much to be thankful for. Everything we have has been given to us, it's not our own, so let's show our thankfulness. In Psa 50:23 (ESV) we read, "*The one who offers thanksgiving as his sacrifice glorifies Me.*" What do we thank Him for then? Well, we thank Him above all for the hope of life eternal, given to us through Christ Jesus, and for the forgiveness of sins. Additionally we thank Him for our health, our family, our ecclesia, our daily food and shelter: the list goes on.

When it comes to petitions, the thing to keep in mind is that it's not all about us; we need to make our petitions about others. We pray for our brothers and sisters, for the brotherhood at large, even for our enemies. We also pray for the return of Christ. There *are* personal petitions as well, like asking for strength and guidance in specific circumstances or struggles. But there is also petitioning for forgiveness, which goes hand in hand with confession of sin — this demonstrates our understanding that we know we are not all right the way we are, and that God is actually right and not ourselves, and that only He can save us.

There in the Lord's Prayer is a template that we can follow provided by the Lord, as are the other prayers of faithful men and women in the Scriptures.

6. We ARE inadequate, but God still wants to hear us

Now, the sixth difficulty that we listed is one that left unanswered can stunt our spiritual growth, and it's where we don't pray because "I feel inadequate — I'm too sinful." If we're waiting for the time when we feel righteous enough to approach God, then we're going to be waiting for a long time. It's the wrong frame of mind — it's the type of thinking that bases our relationship with God on our own merits and goodness. It doesn't have anything to do with that; the only reason we have a relationship with God is because *He* first loved us and *He* by *His* grace condescended to draw us close to *Him*. He wants us to respond to that act of grace by drawing close to Him in return, even in our weakness. Let's not forget the

tremendously comforting words in Psa 103:11-14 which say, “*For as the heavens are high above the earth, so great is His mercy toward those who fear Him; as far as the east is from the west, so far has He removed our transgressions from us. As a father pities his children, so the LORD pities those who fear Him. For He knows our frame; He remembers that we are dust.*”

God knows our weaknesses, but He can, even in our weakness, make us strong. We certainly *do* hate the fact that we are sinful, but letting that fact cripple our walk only compounds the matter. We *are* sinful and *do* continually fall short, but the strength we need to overcome our sinful propensities will be found in continual prayer and Bible reading. This is how God would have it to be.

7. God WILL answer prayer — but be prepared for “yes” and “no” answers

The seventh and second to last difficulty that can hinder our prayers is “I don’t feel God is answering me.” It’s not unusual to feel that what we are praying about is not really being heard, and so we may lose heart and not pray at all. What we come to learn is that God works on a different time table from the one we have, and in ways other than we may think appropriate. But the point is, God *will* answer our prayers — we just need to be looking for His response in His Word and watching for it around us. The Lord Jesus Christ encourages us in Matt 21:22 by saying, “*Whatever things you ask in prayer, believing, you will receive.*” Also, in Matt 7:7-8 he says, “*Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.*”

There is a hugely important thing to remember as well, when it comes to what it is we are praying for. If what we’re praying for is not according to God’s will, then we will not, of course, get the answer we are looking for. 1John 5:14-15 has this to say, “*Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.*”

Here’s the thing too, if we’re going to pray according to God’s will, then we need to know what God’s will is, don’t we? And we’re not talking about knowing the intricacies of every little thing that God plans to do, because we won’t know that. It’s about knowing in general the way God thinks and operates, and letting that knowledge shape our requests made in prayer. In this dispensation, the only way we can find God’s will out is by reading the Bible. Prayer and Bible study are tightly interwoven activities, where we cannot have one without the other. We speak to God in prayer and God speaks to us through the Bible. So, in real life, we can’t expect God to answer in the affirmative to requests we’ve made, if the request we’ve made is something totally opposed to the way God operates. We need to learn God’s will, as distinguished from our will, and learn to pray according to God’s will, and not ours.

8. Trust God, He knows best

The eighth and last aspect of difficulty relative to prayer is perhaps a bit opposite to the seventh, but it’s just as harmful, and it is “I don’t really want to hear God’s

answer.” The answer is that we need to learn to trust that God knows best, and to therefore always seek His guidance. His direction won’t always be what we may have initially wanted or thought, but it’s what will be best for us in the end. We *have* to believe that. Now Psa 73:28 has this to say, “*It is good for me to draw near to God; I have put my trust in the Lord God, that I may declare all your works.*”

It’s far too easy to ignore God and to rely on our own intelligence and strength, but it’s the warning of Prov 14:12 that we must always bear in mind, “*There is a way that seems right to a man, but its end is the way of death.*” Let’s never forget the encouraging words found in Prov 3:5-6, “*Trust in the LORD with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths.*”

Benefits of prayer

So we have then eight common difficulties that spring up in the life of believers, but we also have eight Scriptural answers. Developing a healthy prayer life is a lifelong process with many ups and downs. We’ll never be fully perfect at it, but we’ve seen that for all the reasons why we may find prayer so difficult, there *are* words of comfort and instruction in the Scriptures to help us past those difficulties.

You see, we can never forget the point that God really does want us to communicate with Him; and how marvelous that is! The God of the entire universe desires to hear from tiny you and me. It’s a staggering thought, but it’s true. And if we *do* respond to that calling to pray, we’ll experience tremendous benefits, not the least of which is a fine tuned God-consciousness. And what is “consciousness?” It’s when we’re in tune and aware of what’s going on around us. So what is “God-consciousness?” It’s when we’re in tune and aware of how much *God* is around us.

God is willing to work in every part of our lives — if we let Him. If we pray for all things, as Jesus instructs, and seek God’s guidance in all aspects of life, the implication is that we are obviously letting God into ALL aspects of our life. Prayer is one of the best ways of welcoming God into our lives and giving Him a place to work with us and help us.

By making prayer a regular part of daily life, we will not forget the presence of God around us. The result of this?...a healthy living God consciousness. And the result of that?...we’ll make better choices on places to go and not to go, things to do and not to do, things to say and not to say.

If we can keep up with praying as much and as often as we can, we will be better served in keeping our minds and our feet where they need to be.

And so, why do we pray? Not just because we’re instructed to do so in Scriptures, but because God has set it up as a means by which His creation can develop a closer and intimate relationship with Him. As the apostle Paul says, “*in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus*” (Phil 4:6-7). Notice how prayer is linked with peace. It’s an interesting connection. Can praying really bring peace? What

kind of peace? Brothers and sisters, prayer brings inner peace. But how? Because it puts God in control. If God is in control, then it means we're not relying on our own selves to get through life, let alone any given day. What greater peace can there be in life then knowing that God is in control?

So we come then to this table of remembrance, and we come to tune our God-consciousness as we sit here in prayer, personally and together, and reflect upon the life of God's only begotten son, Jesus Christ. His life is the one we wish to emulate; he's left the pattern behind for godly living, hasn't he, and it's up to us to choose if we're going to follow or not. So, let's learn the power there is to be found in prayer, and put behind us all those worries, concerns and difficulties that only serve to hinder and stunt our spiritual growth, and let us press on in true and sincere prayer to our God, and develop as His true sons and daughters.

Paul Jackson (Detroit Royal Oak. MI)

Prayer — A Way of Life

If we think about it more deeply than usual we shall realize that prayer is an extraordinary experience. We pray to God, the Father whom we have never seen; we assume that He is interested in us, even though, in the scale of His creation we are no more than a grain of sand on the seashore! The universe He created is so vast and complex that no human being can fully understand its wonders.

Why then should we pray to our God and Father? Because He chose us at a moment in eternity when He foresaw His only-begotten and beloved Son, before He began the creation of the heavens and the earth. Even more breathtaking is that His purposive control of history is directed not towards the Kingdom age, but beyond it, to another moment in eternity, when He will reveal Himself in His full glory to the saints of all ages, including the Kingdom age; and they will see His face, and bear His Name on their foreheads. They will then dwell with Him to explore all the wonders of His vast creation and to know the full depth of His love.

Prayer, then, has to become a way of life. As it was for Jesus, so it must be for us — a daily necessity. The Psalmist also found it so: "I lifted up mine eyes to the mountains whence my help shall come from the Lord, who made the heaven and the earth." He prayed in hope and confidence, too: "In mine affliction, I cried to the Lord, and he hearkened to me" (Psa 121:1-2, 102:1 LXX).

Although Jesus was the only begotten Son of his Father, and was given all authority and power on earth, he still had to talk to his Father to ask His help in all the problems and difficulties that he faced. When, for example, the multitude tired him in his desire to help and heal them, "He went up into the hills by himself to pray. When evening came he was there alone" (Matt 14:23). That is the essence of prayer: praying alone with the Father... If Jesus could not do without the help of his Father, do we think we can get through life, with its daily problems and difficulties, without His help?

John Marshall, The Christadelphian, 1994 p 303

Bible Study

The Way of Cain: Life and Legacy of the World's First Murderer

“Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam’s error; they have been destroyed in Korah’s rebellion” (Jude 11).

Introduction

A murderer might seem like an odd choice for a Biblical character study, yet there is something fascinating about criminals: they pique our curiosity because their crimes exist on the periphery of our imaginations. Among the pantheon of Bible villains, Cain, as the world’s first murderer, ranks among the most notorious. Yet in spite of his notoriety, there is not a single reference to him or his crime in the Old Testament beyond the account in Genesis 4. That fact alone may strike us as surprising; however even more remarkable is that after 4,000 years of absence from the Biblical record, there are multiple references to Cain in the New Testament.

Direct references

“Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother’s were righteous” (1John 3:12 NIV).¹

“By faith Abel offered God a better sacrifice than Cain did. By faith he was commended as a righteous man, when God spoke well of his offerings. And by faith he still speaks, even though he is dead” (Heb 11:4).

“Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam’s error; they have been destroyed in Korah’s rebellion” (Jude11).

Indirect references

“And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berkeiah, whom you murdered between the temple and the altar” (Matt 23:35).

“Therefore this generation will be held responsible for the blood of all the prophets that has been shed since the beginning of the world, from the blood of Abel to the blood of Zechariah, who was killed between the altar and the sanctuary” (Luke 11:50-51).

“You have come to God, the judge of all men, to the spirits of righteous men made perfect, to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel” (Heb 12:23-24).

Several questions arise concerning these references about Cain in the New Testa-

ment: Why did New Testament writers consider Cain relevant to their first century audiences when none of the Old Testament authors, other than the author of Genesis, refer to him in a 2,000 year-period of divinely-inspired writing? What is it about Cain that was particularly significant to the first century ecclesia? And what does Jude mean when he refers to Cain's "way"?

In order to understand Cain's new relevance in the first century, we must peer back through antiquity and examine in detail who Cain was; his relationship with his brother and with God; his offering; the murder of Abel, and his legacy. The difficulties in undertaking such a task are obvious: Cain lived approximately 6,000 years ago and the truth of who he was has been obscured by tradition and myth. Further digging, however, unearths a wealth of information; not only about Cain, but also about the antediluvian era in which he and succeeding generations lived; an era, like the murderer himself, about which we know so little.

(1) Cain: The Messiah

"Adam lay with his wife Eve, and she became pregnant and gave birth to Cain. She said, 'With the help of the LORD I brought forth a man' " (Gen 4:1).

The Bible is extremely economical with its choice of words. There is no better demonstration of this in the Old Testament than in Genesis, which devotes a mere four chapters to the period of time from Adam to the Flood. The smallest, most mundane details must be carefully examined in order to illuminate approximately 2,000 years of history. One way Genesis conveys information without a great deal of text is through people's names. Unfortunately, readers often pass over names included in genealogies, because they seem to be mere lists.

Names are important because much can be derived from their meanings. For example a name can indicate how that person was remembered, as is the case of Tubal-Cain, a descendant of Cain. His name means "smithy" or "metal-smith," since he was the first to work with metal, particularly bronze and iron (Gen 4:22). Names can also reflect historical moments. Such is the case of Peleg, a descendant of Shem, whose name means "division," because "the earth was divided" during his life (Gen 10:25). Names can also reflect a parent's hope or expectations. Noah's father, Lamech, gave him a name that means "comfort" (Gen 5:29), in the hope that his son would alleviate "*the labour and painful toil*" of his hands, which he experienced as God's curse upon the earth came to fruition (Gen 5:29; 3:14).

Concerning Cain's name, one might expect that it would reflect his infamy as the world's first murderer. Instead, it reflects his mother's hope for salvation from sin and death, which had entered the world through her action in eating the fruit from the Tree of Good and Evil (Gen 3).

Even the coming Lord

Eve gave her firstborn son the name Cain: "*And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD*" (Gen 4:1). Interpreting Cain's name has been problematic for translators. In *The Creation*

Text: Studies in Early Genesis, David Levin sums up the confusion surrounding the interpretation of his name:

The exact meaning of her [Eve's] proclamation is ambiguous. The Hebrew text reads, *'I have gotten a man the LORD.'* Translators' efforts to fill in the apparent gap include... *'from the Eternal'* (Moffatt), *'with the LORD'* (Alter), *'with the help of the LORD'* (RSV, NIV, JPS, NASB), and *'with the help of the LORD'* (RV, bold indicating words not in Hebrew)." (p. 306)

In *An Old Testament Commentary for English Readers*, Charles John Ellicott suggests that Gen 4:1 — the passage concerning the birth of Cain — is more accurately translated as: *"I have begotten a man, even Jehovah"* (p. 27). He further notes that the Hebrew word *eth*, which is translated in Gen 1:1 as *"even (eth) the heavens and even (eth) the earth,"* should continue to have the same meaning in Gen 4:1: *"even Jehovah."*

Obviously, Eve did not birth the LORD himself. Therefore she must have intended the meaning of her words to suggest that her offspring would share the name of the LORD at some future time. Ellicott suggests that the phrase, *"even Jehovah,"* might also be interpreted as *"even the coming Lord,"* a title that later came to be associated with Jesus as the Messiah. (p. 177)

A mother's hope

If Eve believed in the concept of a Messiah (a coming Lord), how might she have arrived at this conclusion? Recall the words of the Almighty when he cursed the serpent in the Garden:

"I will put enmity between you [the serpent] and the woman [Eve], and between your offspring and hers; he [the woman's seed] will crush your [the serpent's] head, and you [the serpent] will strike his [the woman's seed's] heel" (Gen 3:15).

In this verse, God promises to destroy the power of sin and death through Eve's offspring. Having been witness to this prophecy, what conclusion could Eve have reached other than that her son would redeem the earth from the curse she had brought upon it through her disobedience?

Consider Mary, the mother of Jesus, who found herself in a similar situation. In response to the angel Gabriel's message about her unborn son, *"Mary kept all these things, and pondered them in her heart"* (Luke 2:19). Undoubtedly, Eve reacted in a similar way. God's words influenced her faith, which she expressed by naming her son *"even Jehovah."* As further evidence of Eve's faith, Paul writes:

"Adam was not the one deceived; it was the woman [Eve] who was deceived and became a sinner. But women [Eve] will be saved through childbearing — if they continue in faith, love and holiness with propriety" (1Tim 2:14-15).

The translators of the NIV note that "women" in this verse should be translated as "she" and suggest it refers to Eve, since she is the subject of the preceding verses. Therefore the verse should be read: *"Eve will be saved through childbearing."* At first glance, it might appear as though Paul believed that Eve (and women)

would be saved only through procreation, rather than through belief, baptism, and in following Christ's example. If this is what Paul espoused, then he would be contradicting himself since, in writing to the Galatians, he wrote that there is "*neither male nor female . . . for you are all one in Christ*" (Gal 3:27). Thus the verse in Timothy cannot refer to her procreative abilities, but must instead refer to Eve's faith: her belief that her seed, as promised by God, would bring about a Messiah and through him, she and the world would be saved from the conditions brought about as the result of her error.

This interpretation credits Eve with a degree of spiritual understanding and faith: two characteristics that are not often attributed to this ancient woman. Instead, she has traditionally suffered the ignominy of her transgression. Paul's comment in his second letter to the Corinthians takes this view:

"But I am afraid that just as Eve was deceived by the serpent's cunning, your minds may be somehow led astray from your sincere and pure devotion to Christ" (2Cor 11:3).

Eve has also been remembered for her procreative abilities as "the mother-of-all-living" (Gen 3:20).

Eve did disobey the Lord by eating of the forbidden fruit. Moreover, as the first woman to bear children, she was, quite literally, "the-mother-of-all-living." Nonetheless, we should also view this woman as a person of faith, who placed her hope in God that he would restore the earth to its former glory through her son.

The "afterthought"

Eve had a second son called named Abel. Levin notes an oddity in the announcement of his birth: "Remarkably, the text does not record that she conceived first. It might seem obvious that women conceive before giving birth, but Genesis accounts almost always specify this sequence" (p. 307). He suggests that this could indicate that Cain and Abel were twins.

Regardless, Cain was the eldest, whether he was birthed first as a pair of twins, or whether he was the sole result of Eve's first childbirth. Given the ancient hierarchical system whereby the first son inherits the father's birthright and is typically esteemed greater than subsequent children, Abel would have been regarded as an afterthought.

The more common interpretation of Abel's name is "a thing unstable, not abiding, vapor," which reflects the fact that Abel's life was cut short. Thus his name is a product of remembrance and was most likely attributed to him after his untimely demise. Ellicott affirms this conclusion:

"We can scarcely suppose that Eve so called her child from a presentiment of evil or a mere passing depression of spirits; more probably it was a title given to him after his untimely death."

Although Abel lived for only a short time (relative to the abnormally long life spans of most antediluvians), his life was marked by faith. In testifying to this, Hebrews says:

Youth Speaks

Jonathan the Faithful Prince: (5) Pride Comes Before Destruction

Introduction

The story left off (see *The Tidings*, July 2013, p. 217) with Jonathan and his armor bearer in the midst of the Philistine garrison. After they had slain twenty Philistine warriors, Yahweh shook the earth and caused confusion throughout the Philistine encampment. No one knew exactly what was happening and no one knew where the enemy was. Each Philistine took up his sword and attacked whoever was around him.

It was a remarkable victory through the faith of two men. Because of their willingness to give up their lives (they didn't know if God would bless their efforts or not) Yahweh smote the Philistines. Their actions were a remarkable contrast to the king of Israel, who had done nothing. He had set up his camp and had sat beneath his tree, neither choosing to enquire of God or stand up against the enemy. Throughout the rest of this battle, Saul continued the contrast, acting with the exact opposite spirit of his son, and even trying to kill him at the end of it all. Thus, the story will focus not only on Jonathan, but on both Jonathan and his father — and will ultimately show the troubling things that a man can do when he is overtaken by his pride.

Back in the Israelite camp

As the dust settled and as the ground stopped shaking, the watchmen in Saul's camp looked over to the camp of the Philistines and saw the signs of battle. They saw their enemies fighting — but they weren't fighting against any Israelites. The Philistines had turned upon one another. The earthquake had caused a great confusion and the Philistines had no idea what they were doing! For the Israelites, this was exactly what they had needed. Their troops had been dwindling, the morale of the soldiers was declining, and the king was deliberating.

But now, after this miraculous and sudden earthquake, everything changed. The enemies were melting away. What joy this change in the tide of the battle would have caused among the ranks of Israel! What surprise! But there was at least one person in the Israelite camp who didn't seem pleased. That person was Saul:

“Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armor bearer were not there” (1Sam 14:17).

It was a strange thing that Saul commanded here — in front of him, his enemies were thrown into confusion after an earthquake, and it was the perfect time to attack. Yet Saul didn't. Why? Why throw away this opportunity for victory? Perhaps something troubled him: armies don't simply start attacking one another after an

earthquake. Confusion generally results, but rarely would an army destroy itself. However, *what if an enemy had attacked just at that time?* What would have happened then? Perhaps the Philistines would have been aware that an invader had come, and with the confusion that resulted in the earthquake, they would have jumped upon anyone that didn't look familiar—including other Philistines. Those could have been some of Saul's thoughts — and on realizing this, Saul's pride got the better of him. If someone else had initiated the attack, then he wouldn't get the credit for the victory. For Saul, that simply wasn't an option.

As we consider this possibility, let us take a quick diversion from the story to try and consider Saul's mindset at this point.

Saul's vanity

Saul was a very vain man. He had not always been this way (1Sam 11:13; 15:17), but after a time of being king, Saul began to focus entirely upon himself and upon his own name. No more was it about extolling Yahweh's name and about encouraging the nation to follow Him — instead it was about Saul's victories and Saul's abilities. Hence, when Jonathan went to fight against that first garrison of the Philistines, Saul made sure that all of his people understood that *he* was the one who had defeated the garrison — even though he hadn't really done anything:

*“And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. And all Israel heard say that **Saul had smitten a garrison of the Philistines**, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal” (1Sam 13:3-4),*

When Jonathan made an attack on the Philistine garrison, Saul was swift to take the credit. Saul wouldn't share the glory with anyone, not even his own son. All Israel needed to recognize their king as the one who would deliver them — and thus, he made sure that his name was glorified, even though he didn't do any of the work.

Such were Saul's actions at the beginning of this battle: just consider how his thinking would have progressed as time passed. As the days went by, Saul's army became smaller and smaller. Israel's army was in a humiliating state: people were deserting because of pure terror, and no one had any confidence that they would win. Then, in trying to improve the situation, Saul chose to offer a sacrifice, the one which cost him the kingdom. Yet the issue wasn't simply Saul's disobedience of the law and who was supposed to have offered. Both David (2Sam 6:17) and Solomon (2Chron 1:6) broke the letter of those laws without punishment. In this case, instead, the issue was with Saul's attitude:

“And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, the Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering” (1Sam 13:11-12).

When Saul explained his actions to Samuel, his words were all about himself! He saw that the people were scattered from *him!* The people were deserting their leader! It wasn't that the people were distressed and they needed a man of faith to lift them up — it was that they were deserting him and leaving him alone. Such was Saul's perception. His focus was on himself, his reputation, and his name alone. Yet because of this attitude, he was told that the kingdom would be taken from him, which was the exact thing that he dreaded. It was the complete opposite of his name being exalted and praised; and it would have made him yearn for respect and honor even more. We want what we don't get.

Thus, throughout the rest of this battle, a thirst for praise and recognition fueled Saul's actions. He constantly thought about his own pride reputation. This became fairly evident soon after he had numbered his troops. Before going to attack the Philistines, Saul put the people under a vain oath:

“And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food”
(1Sam 14:24).

Amongst other reasons, Saul specifically forbade the people from eating until the evening, so that he could be *avenged on his enemies*. Saul wanted all of his followers to understand that this was a battle that they were fighting for *him* — it wasn't about God's name or God's glory. This was a battle which they were fighting to honor the king. Such was Saul's mindset just after he numbered the people, and likely before he numbered them as well.

Numbering the people

Therefore, as Saul looked out over the Philistine army after the earthquake, the effect of this battle upon his own name was his chief concern. He wasn't overjoyed that the enemies were defeating themselves. Instead, he wanted to know how this had happened. He wanted to know who had been the one from Israel's ranks who had deserted the camp and attacked the Philistine garrison *without telling him*. Who had been the one that had *stolen* this chance of victory and fame from their king?

So the command went forth. The army was not going into battle against the enemy. Rather, they would take a census. The king demanded to know who was missing from their ranks. Eventually, the report came to Saul: almost everyone from the camp of Israel was present. There were only two who were missing: Jonathan and his armor bearer.

Consider how these words would have affected the jealous king. This was the same son who had “stolen” the victory from him just previously, and now he had done it again. Throughout this whole story, Jonathan had consistently outplayed his father. Jonathan appeared to be more faithful, more courageous, and even more strategic! Saul, whose mind was filled with vanity and the desire to stand against Samuel's prophecy, would have burned with envy when he realized that it was again his son who had won this victory for Israel. Yet he wouldn't make his envy

known. In keeping with the actions of a man propelled by jealousy, Saul hid his thoughts within his own mind — and instead considered how he might somehow smear Jonathan while exalting himself.

Enquiring of God

It would seem as though his opportunity to do so was instantaneous — after hearing that it was Jonathan who was missing, Saul suddenly made an intriguing demand:

“And Saul said unto Ahiah, Bring hither the ark of God, For the ark of God was at that time with the children of Israel” (1 Sam 14:18).

Have you ever wondered why Saul suddenly waxed spiritual and decided to enquire of God in the middle of this battle? Everything just seems poorly timed. All around the camp of the Israelites, the noise of battle and slaughter could be heard, coming from the camp of the Philistines. The soldiers would have been anxious and ready to charge against the Philistines. Even more, an earthquake had just occurred: something which was clearly an act of God, showing that God Himself had blessed the attack.

It truly was an odd situation, yet perhaps the strangest thing was what Saul had commanded. When did Saul honestly enquire of God for direction? Even during his period of faith when he fought against the Ammonites, he didn't do this. Later in the battle against Goliath, he didn't seek God. Only twice throughout his entire reign (at least that is recorded) did Saul try to ask God for guidance — and both of those times show the lack of value which he placed on God's commands. The first time was actually later in this battle, and he did so because the priest told him that he should seek guidance: he had to be prompted to seek Yahweh's direction:

“And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God” (1Sam 14:36).

Ahiah had to *remind* Saul that he should ask for God's counsel. This wasn't something that Saul developed on his own, because it wasn't like him to enquire of Yahweh! Again, the second time was marred by a similar type of issue. When he looked for God's direction at that time, God didn't answer him!

“And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets” (1Sam 28:5-6).

Saul sought for God's wisdom, and it was hidden from him. Yahweh would not answer, showing that there was clearly something wrong with Saul's attitude. He didn't truly want to follow God, he simply wanted to be able to know what would happen in the battle. Again, this is reinforced by what he did after God's refusal to answer. He went to a medium (1Sam 28:7), something which had been explicitly *forbidden* by God (Lev 20:27)!

It wasn't typical behavior for Saul to enquire of God for the purpose of knowing God's will. It appears to be the same in this situation. As Saul called to Ahiah and

requested that he might ask for guidance from Yahweh, it doesn't appear as though Saul was particularly concerned with what *God wanted*. Instead, there seemed to be another motive. This is further supported by what happened afterward.

“And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand” (1Sam 14:19).

Before the priest could even ask God for direction, Saul called off the entire process: clearly, God's answer wasn't all that important to Saul. Thus, why then did he call the priest over in the first place? Saul had an army behind him who was waiting to fight, it was already clear that God had blessed the Israelite invasion of the Philistines, Saul didn't typically enquire of Yahweh, and the answer to his enquiry wasn't important enough to him to wait for it. So, what was this all about?

There certainly could have been a number of reasons, but after considering Saul's current mindset, it seems likely that the reason was somehow connected to Saul's reputation. Saul's actions here were not the actions of a wise leader. Instead, they were the actions of a leader who was seeking to serve his own agenda, by proving that his own inaction and laziness as he sat underneath the pomegranate tree was actually what God required. Thus, perhaps Saul had called Ahiah because he wanted to put on a show for the people — showing them that he still believed that God didn't want them to fight. He didn't want to give his support to the attack — because it had gone on behind his back. He didn't want to admit that it was right, and he held to that as long as he could — even by using the priesthood to try to show the people that he wasn't sure if Jonathan's assault had been sanctified and blessed by God. Saul was trying to back up his own lack of attack.

There he stood, surrounded by his army, with the Philistine army melting away in the background, and with his name slowly becoming smaller and smaller amongst his soldiers. Why was their king wasting time? Why was he preventing them from honoring their God and smiting the enemy?

Conclusion

Sadly, all of this confusion was the result of Saul's pride, pride which is just so human. For each of us, pride and envy can be such a challenge. We want people to know our name. We want people to know our achievements and talents. We want to be lifted up and praised. Yet it's that spirit that can lead us down the road of Saul. Instead, when we find ourselves seeking recognition or feeling jealous over the successes of others, may we remember Jonathan's attitude:

*“And Jonathan said unto his armour bearer, Come up after me: **for the LORD hath delivered them into the hand of Israel**” (1Sam 14:12).*

God is the one who deserves the focus. God is the one who deserves the recognition. May all honor and praise go to Him. Truly, that is the attitude that wins victories and triumphs over the enemy.

Jason Hensley (Simi Hills, CA)

Thoughts from the Young

Introduction

This last school year, I was privileged to teach middle school at the Christadelphian Heritage School in California. Annie Elton, the young author of the article below, was one of my students — just this month, she completed the 7th grade. In the middle of the school year, she told me that she wanted to begin writing down some of her ideas about spiritual topics so that she could encourage other young people. The article below is her thoughts on worry — may you find her reminders to be both encouraging and inspiring.

Jason Hensley (Simi Hills, CA)

Worry

Our lives can easily become overtaken by worry and fear. But, we need remember that God has given us courage to not fear and worry. We can always look to God for help in every situation we are in. God will take care of us.

Worry is a big part of our lives. We always worry about things and consider the worst. But it's not like that. We don't often realize we are being taken care of by the mighty Creator of Earth. We need to look to God and pray that He will fix our worries. I used to worry and consider the worst in life, like when we moved to the United States. I worried about everything and it took over my life! Worry is just a phase we have. When we worry, we can look to God for help. In 2Tim 1:7 it says, "*For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*" This here is saying that God gave us a spirit, not of fear, but power, love, and self-control. We should not need to worry. If we do worry, we can look to God and trust in Him. In Isa 26:3-4, it says, "*Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD Jehovah is everlasting strength.*" This here is explaining that we should keep our mind on God and trust in him forever, because He is an everlasting rock, and we should be steady on our feet because we don't quit. When we do worry, it tends to make us depressed, and it weighs us down. Worry weighs us down like a brick. We can't be lifted up with that rock without God's guidance and trust.

Another option is that if we do worry, we can read God's word. The Bible is filled with good and happy words that can cheer us up, and remind us not be afraid or worried as in "*Blessed art thou, O LORD: teach me thy statutes*" (Psa 119:12). This is talking about how God is teaching us to act in His footsteps. There are many verses there that speak about not worrying, and can cheer us up! An exercise we could is to write all our worries down on paper, think of a Bible verse, and then just throw the paper away! You are letting go of all of your worries!

In addition to reading Scripture, we should always pray about everything! Even worry! In Phil 4:6-7 it says, "*Be careful for nothing but in everything by prayer and supplication with thanks giving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds*

through Christ Jesus.” We should not fret or worry! Instead, just pray! Let God know your concerns, and he will treasure you and look after you. In Rom 8:28 it says, *“And we know all things work together for good to them that love God, to them who are called according to His purpose.”* We know that worry will work out for good. We can be sure that every detail in our lives of love for God is worked into something good. So why worry? There is no need to worry! God has this in store for us and will take care of us! Pray when you need to let out your worries. God will guide you and take care of you.

Annie Elton (Simi Hills, CA)

US Christadelphians who were Conscientious Objectors in WWI

Adams, Clifford, Boston, MA	Jenkenson, Jesse, Philadelphia, PA
Banta, Emmet	Link, August H., Philadelphia, PA
Binch, William, Philadelphia, PA	Lisk, Jeremiah, Canton, OH
Brady, P	Lloyd, J, TX
Brinkerhoff, Howard	Millay, Ernest, Worcester, MA
Birittle, Will, Philadelphia, PA	Mitchell, Robert, Philadelphia, PA
Burd(?), Carden C. , Louisville, KY	Mowry, Nathaniel, Worcester, MA
Chauncey, George	Price, Herman, Jersey City, NJ
Chiles, Alfred, Richmond, VA	Purseley, George, Jersey City, NJ
Connaway, Allan, Spottsville, KY	Richman, Gordon S., Rochester, NY
Cook, Oscar	Roeder, Kenneth, Boston, MA
Conable, Claire, Axtell, KN	Rogers, Orville, Choctaw, AK
Cordle, Thomas, Richmond, Va.,	Rogers, Robert, Portland, OR
Crosby, Howard, Heber Springs, AK	Scott, William
Gelineau, Edgar, Worcester, MA	Staunton, Wilbur, Rochester, NY
Gettling, Philip, Richmond, VA	Tucker, Sanford, Gillespie, IL
Gibson, James,	Turner, Herbert, Auburn, NY
Gregory, D.L. , Henderson County, KY	Vincent, Herbert, Rochester, NY
Gregory, Herbert, Henderson County, KY	Wade, Clarence, Richmond, VA
Gregory, John [J.E.], Henderson County, KY	Wainwright, Clarence, Worcester, MA
Gregory, William E., Henderson County, KY	Washicheck, Aloysius, Milwaukee, WI
Huie, Scott	Washicheck, John ,Milwaukee, WI
Jasper, George L., Philadelphia, PA	Watkins, George, Worcester, MA
	Wells, Ernest, Chase City, VA
	Zilmer, Edwin, Washington, DC

Letters

Re: “God is Spirit”, by Bro. Peter Wisniowski

In his opening paragraph (see *The Tidings*, June 2013, pp. 241-243), Bro. Peter manages to categorize five ideas as “first principles”. So far as I can see, he does this with nothing more than his own personal assertion.

We understand that the BASF, with its “Truths to be Received” as well as its “Doctrines to be Rejected”, is an acceptable outline of the “first principles”. So we really must conclude that any other idea or doctrine **not** spelled out there should **not** be considered a “first principle”. Therefore, if it is wrong to say that doctrines **listed** in the BASF are **not** “first principles”, then it is just as wrong to say that doctrines **not listed** in the BASF **are** “first principles”.

My question, then, is this: **If** some or all of Bro. Peter’s **presumed** “first principles” are **not** listed in the BASF, then isn’t his article contrary to the BASF? Now the inside front cover of *The Tidings* states: “Publication of articles does not presume editorial endorsement **except on matters of fundamental doctrine as set forth in the BASF.**”

So my second question is this: Given *The Tidings* policy stated above, how could this article have been allowed in print?

“One-ness”?

Bro. Peter says that we must seek “one-ness” “within the community”. Evidently he thinks this means: ‘We should agree with practically everything “the pioneers” have written.’

If we take such a rigorous view of what should not be permitted in the community, then we are well on the way to destroying the spirit of personal inquiry that has been a Christadelphian hallmark from our beginnings. Instead, we may be well along the way to becoming a Jehovah’s Witness-type community ourselves, where individuals cannot think for themselves or express any new ideas without consulting the Watchtower and their elders. Such “one-ness” is artificial and built on fear, and it stifles any **real** Bible study while driving away **real** Bible students. By elevating traditions and non-first principles to first principle status, we restrict ourselves in a potentially fatal manner.

Such attitudes run absolutely contrary to one of the great ideas of “the pioneers”, which Dr. John Thomas articulated in his “Rules for Bible Students”:

“Never be afraid of results to which you may be driven by your investigations, as this will inevitably bias your mind and disqualify you to arrive at ultimate truth. Investigate everything you believe — if it is the truth it cannot be injured thereby; if error, the sooner it is corrected the better” (*Herald of the Kingdom and Age to Come*, 1859, p. 180).

“Vermin”?

I will add one last thing. Personally, I find the use of the word “vermin” on page 243 to be both repulsive and insulting, and just about the least helpful thing that we could say or think about others, like Roman Catholics, who do not believe the truth of the gospel. If we really need a model for how to speak about or to others who are different from us, whether by religion, race, nationality or ethnicity, we should consider how the apostle Paul approached the idolatrous and alien peoples of Athens:

*“From one man [or ‘one blood’: KJV] [God] made every nation of men... He is not far from **each** one of us... ‘We are his offspring’” (Acts 17:26-28, NIV).*

Paul saw the importance of treating all people, even those who seriously disagreed with him, as part of one human family, **each** created by the same God and **each** in His image. Language that marks other people as subhuman or contemptible, even if spoken as hyperbole, deserves an apology and a retraction.

*“Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with **gentleness and respect** [‘meekness and fear’: KJV]” (1Pet 3:15).*

*“Those who oppose [the Lord’s servant] he must **gently** [‘in meekness’: KJV] instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth” (2Tim 2:25).*

While it is true *The Tidings Magazine* does not have to agree with everything that is published, it does bear a particular responsibility not to pass along what might be harmful or disruptive to the brotherhood. “*Qui tacet consentire videtur.*” (“Silence gives consent.”)

*Yours in Christ,
George Booker (Austin Leander, TX)*

Response

Dear Bro. George, Bro. Editor, and brethren and sisters:

I didn’t mean my article to be too rigorous. I wrote with the exact intention you identify as so essential to our heritage: to provoke our community to “think for themselves” of those things once delivered to the saints, as it is our duty and privilege “to prove all things and hold fast that which is good” (1Thes 5:21).

The article was prompted by a concern of us becoming like Jehovah’s Witnesses. Without going into too much detail, I was made aware of how a “witness” came into our community and tore a Bible class apart. Soon the devil, demons, pre-existent Christ, heaven-going, and other false doctrines were bantered about freely and some younger members were becoming confused. Some of my article’s points of doctrine were ones that had been attacked. Unfortunately, a few of the more impressionable members wound up leaving the meeting.

I didn’t mean to be disrespectful regarding our Statement of Faith. I was only trying to rally our community to obey Paul’s exhortation:

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine: but after their own lusts will they heap to themselves teachers having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables” (2Tim 4:2-4).

To this end, perhaps we should revive the first principle Bible marking study days we used to have under the tutelage of Brethren Ron Abel and Colin Badger.

As far as being derogatory to Roman Catholics, I meant no harm to its lay community. As a former member of this religion, my anger was directed towards its power structure. I intended them for the Vatican and all that the papacy stands for. The Anti-Christ system will be ultimately punished, its mask removed, and exposed for what it is: “the mother of harlots.”

Please don't seek to quench the spirit, as some of us strive to be watchmen and guard against the apostasy. We need more than ever to defend the faith and hold onto the foundation that our predecessors gave their all to establish.

I admire all your pastoral work, Bro. George, and pray for God's blessing upon your labors.

*Yours in our One Hope,
Peter Wisniowski*

The Joy of Sunday Schooling

Music

(1) A Valuable Teaching Tool

Music has played an integral part in religious worship and instruction since Bible times. Important victories and events were commemorated in song, such as the Song of Moses in Exod 15 and the Song of Deborah and Barak in Jdgs 5. Music has served to give praise to God and to instruct future generations in God's ways. The Psalms were sung by the people of Israel as an integral part of their Temple worship and to guide them in a life of faith. The Psalms still occupy a prominent place in our hymn books today. Those who understand the message of the “new creation” sing the “new song” of Isa 42 and Rev 5. Without music to express the feelings and ideas that words alone cannot express, worship and religious instruction are not complete.

Music is a powerful teaching tool in Sunday school. It can be used to

- put your students in a relaxed and receptive mood.
- drive home the point of a lesson.
- add enjoyment to the lesson.
- encourage memorization of facts and Bible verses.
- highlight important moral values without being “preachy”.
- repeat information for a long time after its introduction.

Singing a song such as “Seek ye first the kingdom of God”¹ can turn your students’ attention away from other distractions and remind them why they are in Sunday school. If you are teaching a lesson about the conquest of Jericho, a rendition of “Joshua fought the battle of Jericho” is a fun way to reinforce the story.² When you are asking students to memorize the Lord’s Prayer³ or the 23rd Psalm,⁴ singing the words to a melody may help them learn it more quickly and remember it longer. Or if you are studying the Creation of Gen 1, ending the class by singing “All things bright and beautiful” will help drive home the point of the lesson.⁵

The simple fact is that melody, rhythm, and rhyming words combine to make a Bible message more memorable. Think about your own experience. If you sang songs when you were in Sunday school, you can probably still hum many of the melodies and remember many of the words. Hearing the songs again often calls some very happy memories to mind. Music is a valuable teaching tool in Sunday school.

Sunday school songs to sing

Sing to the Lord,⁶ contains 133 hymns selected for use in Christadelphian Sunday schools and youth groups. Just over 50 of these are favorites from the *Christadelphian Hymn Book*. The rest include many beloved Sunday school songs: “All things bright and beautiful” (3); “Morning has broken” (9); “Praise Him, praise Him, all ye little children” (23); “Thank you for every new good morning” (25); a rendering of “Amazing Grace” (47); “Tell me the stories of Jesus I love to hear” (32); “The wise man built his house upon the rock” (55); “Zacchaeus was a very little man” (60); “The Bible tells of God’s great plan” (84); “We love the good old Bible” (87); “We love the wonderful stories” (88); “Jesus bids us shine” (100); “Make what is true more true to me” (104); “Saviour, teach me day by day” (109); “Stand up, stand up for Jesus” (111); “The wise may bring their learning” (112), and “Whisper a prayer in the morning” (118). Chances are you can hum many of the melodies as you read this list. Songs like these provide the children with a rich spiritual heritage that lasts a lifetime. *Sing to the Lord* is published in a music edition and a words-only edition.

Praise the Lord,⁷ contains 300 spiritual songs for Sunday school use and more. *Praise the Lord* includes many of the songs that were published in four *Sing Hosanna* song books during the 1970s and 1980s. It contains a wealth of new songs as well. The *Sing Hosanna* books are out of print, but *Praise the Lord* retains such favorites as: “What a friend we have in Jesus” (121); “Amazing Grace” (134); “Give me oil in my lamp” (“Sing Hosanna”) (166); “I lift my eyes to the quiet hills” (185); “I love you, Lord” (187); “Joshua fought the battle of Jericho” (206); “Just a closer walk with Thee” (207); “Seek ye first the kingdom of God” (251); “The Lord is my shepherd” (266); “Send the light, the blessed gospel light” (270); “This is the day that the Lord has made” (274); “To God be the glory, great things He has done!” (278); “Were you there when they crucified my Lord?” (290); “Go down, Moses” (292), and “Count your blessings, name them one by one” (293). *Praise the Lord* is published in a music edition and a words-only edition. It is also supported by 13 CDs that can be ordered separately.

Sing a Bible Story, Songs for Infants,⁸ has 73 Bible songs that have been selected or specially written to complement more than half of the Infant lessons for children ages three to six.⁹ Songs are indexed to lesson numbers. For example, “Who built the ark, Noah, Noah” is indexed to lessons 2 and 3 (“Noah builds a boat” and “Noah is saved from the flood”); “The Lord loves me” is indexed to lesson 34 (“Jesus’ Friends in Prison”); “Go tell it on the mountain” is indexed to lesson 35 (“He is coming again”), etc. Many of the melodies are traditional and easy to sing. *Sing a Bible Story* is published in a small music edition booklet. It is also supported by two companion CDs that can be ordered separately. You can also order the *Sing a Bible Story* song book and CDs from Christadelphian CDs at www.christadelphiancds.co.uk.

Bible Songs for Young Children,¹⁰ provides 143 songs to go with a full range of Bible lessons. Some of the songs have traditional melodies and words, but most are new. *Bible Songs for Young Children* is published in three words-only booklets that are supported by accompanying CDs. The Christadelphian Sunday School Association website is presently being updated, but you can order *Bible Songs for Young Children* from Christadelphian CDs at www.christadelphiancds.co.uk.

The Christadelphian Hymn Book, (see footnote 1), contains many hymns that are easy enough for children to learn and love. “All creatures of our God and King” (76); “Thy goodness, Lord, our souls confess” (131); “O come, all ye faithful” (195); “All glory, laud, and honor to Thee, Redeemer, King” (197), and “Christ the King is coming” (274) are just a few of these. Using the hymn book in Sunday school has been made easier than ever by the Christadelphian Music website, www.christadelphianmusic.org. High definition MP3 piano recordings of all the hymns can be downloaded from the website and used to accompany Sunday school or ecclesial singing. Whether you teach Sunday school or not, you may want to visit — and listen to — the Christadelphian Music website.

With the many Christadelphian music resources available to us, singing in Sunday school has never been easier to enjoy. And the children’s learning will be greatly enriched by the experience.

Carol Linsenmeier (Cleveland, H)

Notes:

1. *Christadelphian Hymn Book*, The Christadelphian, Birmingham, 2002, #356; *Praise The Lord*, Hoddesdon Christadelphian Services, 2010, #251.
2. *Praise The Lord*, #206.
3. *Christadelphian Hymn Book*, #161
4. *Christadelphian Hymn Book*, #10, #11, #12; *Praise The Lord*, #110, #266; *Sing to the Lord*, The Christadelphian, Birmingham, 1979, #27, #28.
5. *Praise The Lord*, #4; *Sing to the Lord*, #3.
6. *The Christadelphian*, Birmingham, 1979, see website: www.thechristadelphian.com
7. See Hoddesdon Conference website, <http://hoddesdon.org/services>
8. Christadelphian Sunday School Union, Birmingham. See <http://www.cssu.org.uk/>.
9. Infant lessons can be downloaded from the CSSU (UK) website.
10. Christadelphian Sunday School Association, Modbury North, South Australia

History

Jim and Lizzie Part 4: The Later Years

The first 50 years of the revival of the Truth (1848-1898) was a very eventful time for the modern day brothers and sisters in Christ. First there was John Thomas' lecture tour of Britain and his book "Elpis Israel" getting the movement off the ground in 1848-1849. Then in 1864 the new name "Christadelphian" was chosen further differentiating the believers from apostate Christianity. This was followed closely by the launching of a Magazine by Robert Roberts called *The Ambassador of the Coming age* which took on *The Christadelphian* name in 1869, as suggested by John Thomas. As editor of *The Christadelphian*, Brother Roberts' leadership laid the groundwork that led to an organized and energized group of believers. Unfortunately, negative events also occurred within the brotherhood during these early years including two major divisions (caused by Renunciationism¹ in 1873, and Partial Inspirationism² in 1884). Along with these positive and negative events, the early years were also a time of strong growth. There were "hardly more than a thousand Christadelphians in the mid 1860's"³ but 20 years later the number had swelled to 5,000 to 6,000 brothers and sisters in Christ.⁴

During the very eventful first ten years of Bro. James and Sis. Sarah Cheetham's marriage, their family also grew, doubling in size from two to four. As with the



The Cheethams during the early years of their marriage.

early years of the Christadelphians, some of the events in their lives were unpleasant. Married in 1892, the young couple struggled with illness and unemployment as well as friction within their ecclesia. Soon after Bro. Roberts' death in San Francisco in 1898, fellowship issues caused a new division in the Christadelphian world in general and specifically in the San Francisco ecclesia. One group of brothers and sisters, led by R.C. Bingley, aligned with the Fraternal Visitor⁵ fellowship and met in San Francisco. Another group consisting of five members, with James Cheetham as Recording Brother, met under the Central Fellowship in Bro. Cheetham's home in Oakland.

The Central Fellowship ecclesia grew from the original five members (Bro. and Sis. Cheetham, Bro. and Sis. Baldwin, and Sis. Slade-Ross) to eleven members the following year. It's unknown how Sis. Cheetham felt about the choice that James made to side with Bro. C.C. Walker and the Birmingham, England ecclesia in this Resurrectional Responsibility⁶ division, but it must have been difficult for her since her best friend in the truth, Sis. Lillie Wade, was now in a different fellowship. Many such difficult choices were made at this painful time in our history. Bro. Walker, the editor of *The Christadelphian Magazine* at the time expressed it this way: "The truth, or rather the household, is in a terrible muddle at present,

especially so in America, so mixed is the belief and fellowship in many ecclesias that one scarcely knows where unity of faith and a pure doctrine are now found.”⁷



Golden Gate Park as it looked around the time that the Sulleys visited it in 1902.

Bro. Henry Sulley, who was the assistant editor to Bro. Walker at the time, visited the Oakland ecclesia in 1902 and expressed his delight with the city's layout though not with its morality.⁸

“San Francisco is a fine city, as you would expect it to be, seeing it is the most important seaport

on the United States' western sea-board. Wide streets, lined with fine stores, impress you at once. With few exceptions, the avenues are laid according to the usual American symmetry and regularity. But the striking peculiarity of the city, differing from almost all other American cities, is that the bulk of it is built upon the slopes of hilly ground. Its streets are rectangular, notwithstanding. The trolley lines carry you over its undulations like so many switchbacks. From the elevated portions you get a fine panoramic view of the city, so that you feel familiar with its principal features in a very brief period.

“If one were to judge of the good order of a city by the absence of policemen, then San Francisco is the antithesis of Chicago. The policemen were something like the proverbial presence of the angels—few and far between. But if San Francisco is law-abiding, its social lack of reverence for traditional custom is more marked even than Denver. Practically, there is no Sunday in San Francisco. To-day the retail grocers' shops were open, also sweet stores and shaving saloons; and, of course, the ubiquitous tobacco emporiums. Restaurants abound. Every shop window was brilliantly lighted, even if closed. People seemed to parade the streets in order to look at the display. A casual observer might be excused for thinking that the stores were all open. On the front of the trolly-cars, blazing advertisements invited you to go and see the “flying Jordans at the Shute.” Having no special duty in the evening, sister Sulley and I strolled into the “Golden Gate Park,” on the way to which we passed the “Shute,” where were roundabouts, swingboats, and switchbacks, &c., in full swing. In the park were boys playing cricket, men wheeling round the cycle-track, children in goat-wagons and riding donkeys at so many cents the trip. It was like a fair in the old country.”

The next evening, Bro. Sulley “gave a talk at the home of brother McKire, where sixteen or eighteen brethren and sisters gathered.” Bro. Sulley's comments about the evening testify to the fact that the Partial Inspiration division was still an issue in the brotherhood.

“There were present some not in fellowship, amongst whom was a son of brother and sister Rowley, of Birmingham, England. Being called upon to speak, I selected for subject the history of the truth in the nineteenth century. During the address I drew particular attention to the “divisions” which had arisen among brethren, as a foretold necessary condition of the body (1Cor 1:10). It was useless to find fault and say, ‘Such and such a division ought never to have occurred.’ The practical way was to define our own relation to the division when it did occur, leaving the responsibility upon the shoulders of those who had caused it. What avail was it to constantly harp upon some incidents of a personal nature, which did not, and could not, affect the broad question at issue, say in relation to inspiration of the scriptures? There is such a thing as undue distress because of other men’s sins (See Ecc 5:8). Although in making that remark I do not necessarily countenance the gainsaying of the grumblers — none of whom perchance ever carried out the commands of Christ in connection with their offended spirit. Murmuring is of no avail to remedy an evil. Better bear in silence if the sin cannot be absolved in a scriptural way. Some of those who murmur will give account for their hard speeches shortly, concerning whom Paul gives warning in the tenth chapter of his first epistle to the Corinthians.”

Illness and unemployment

After the dramatic events at the end of the nineteenth century and the beginning of the twentieth, life continued on in a familiar vein for the Cheethams. Sarah’s



An early twentieth century photo of Bro. James and Sis. Sarah Elizabeth Cheetham.

health remained poor and Jim continued to struggle to support his family. The weight of these issues on Bro. and Sis. Cheethams’ lives are reflected in the words of a letter that Sarah received from her sister-in-law Edith: “And now dear, I do hope you are better. ...Has Jim plenty of work now? I do hope so. It is so bad for him and you when he is short of work.”⁹ Because of her illness, Sarah spent a lot of time with the brothers and sisters in Stockton. Stockton was the nearest ecclesia to Oakland and had been the site of James and Sarah’s wedding. Both of the Cheethams would spend a great deal of time with the Stockton Christadelphians over the years. Sarah went there in 1899 in what appears to be an attempt to recover her health. Around this time the

Cheethams lost a child, which was stillborn, although the exact date is unknown. It’s not hard to imagine that an unsuccessful pregnancy led to the illness Sarah was suffering at the time which apparently was much like the woman with the issue of blood that Jesus healed. Jim, who stayed in San Francisco to work, wrote to her after returning home from a visit to Stockton to see her. “My Dear Wife, I arrived home all safe, got to the city at 4:15 this morning. Walked up home, it was a lovely morning... I do hope you are feeling better and will get along alright and don’t worry and get so nervous... Dr. Stiles...says he has a case somewhat

like yours on his hands now but she is a lady from New York, he says he has been successful in stopping the hemorrhage so far...I did not mean to be unkind nor say anything unkind, but Lizzie you take things very often in a different light and draw a different conclusion than what is intended and take it to heart so much, it makes both of us despondent. Let us try to understand each other better and I am sure we shall both be happier and far more contented. Now don't think I am giving a lecture so don't take any offense whatever. I just want to see you bright and well again, so just make up your mind you are going to get well and be the bright and merry spirit you used to be, so now cheer up dearest one and hope for better and happier days to come...I will conclude these few lines hoping to find you much better than when I left with my fondest love and kisses to my dear little wife and boy. Your ever loving husband Jim.”¹⁰

The severity of Sarah's illness was evident in a letter that James wrote to her a week later, “I was very sorry indeed to hear from Robert [their son] what a terrible time you have had and that you have suffered so much. I am indeed thankful that you did not lose your life in the trying ordeal you have gone through. I do hope you are getting along alright and that you will soon be well again. Dr. Preston says you must take the greatest of care of yourself.”¹¹

Despite James' encouragement, Sarah continued to have a hard time getting well. James himself continued to struggle finding work as evidenced by another letter he wrote. “My Own Dearest One, I received your most welcome letter Saturday evening. Am very sorry to hear you are in such a weak condition and that you have suffered so much but sincerely hope that you are improving and will be able to get around and outdoors... Things are very quiet at the store. They laid two more off last Saturday night; one of them being the finisher that was doing my work that time was off with my hand [when Robert Roberts died]. He has got a better job though at Bare Bros.; went to work there on the Monday following... With fondest love and kisses to my dear little wife and darling boy. Your loving husband, Jim.”¹²

To be continued...

Gordon Hensley (Simi Hills, CA)

Notes:

1. Renunciationism was so named when Bro Turney renounced his previous beliefs in the nature of Christ, instead claiming Jesus was incapable of sin.
2. Partial Inspiration was a division started by Robert Aschcroft, who held the Bible was not inspired in areas of history.
3. *Sects and Society*, Bryon R. Wilson, University of California Press, 1961, page 239.
4. *The History of the Christadelphians*, Andrew R. Wilson, Shalom Publications, 1985, page 277.
5. The Fraternal Visitor fellowship was so named after the magazine of the “Partial Inspiration” division. This later became known as the Suffolk St Fellowship.
6. The Resurrectional Responsibility Division was started by JJ Andrew, who held that God could not raise to judgment anyone who was not baptized.
7. *The Christadelphian Magazine*, 1902, page 39.
8. *The Christadelphian Magazine*, 1902, page 81.
9. Personal letter to Sarah from Edith Genders, April 17, 1899.
10. Personal letter to Sarah from James, May 16, 1899.
11. Personal letter to Sarah from James, May 24, 1899.
12. Personal letter to Sarah from James, May 31, 1899.

Reflections

The Bible School That Almost Wasn't: 2013 Idyllwild Bible School

For 58 years, Brothers and Sisters have met for a weeklong Bible School at the Idyllwild Pines Camp in the San Bernardino National Forest near the town of Idyllwild, California. Although the camp lies in a perennially dry area prone to Forest Fires, the Bible School had never been affected by this concern.

On Monday, July 15, a fire started in Mountain Center near Idyllwild. By Thursday, July 18, the fire had grown to over 10,000 acres, and the two roads to Idyllwild were closed. The Bible School was scheduled to begin on Sunday, July 21, and by Saturday the fire had grown to over 25,000 acres, and the roads were still closed. So the Bible School Committee Brethren decided it best to cancel the Bible School at Idyllwild Pines.



It was a hard decision to make, as 375 people had registered and were looking forward to attending the school. After much prayer and discussion, it was felt best to make alternate plans. The turning point was when we were informed by the Camp that the roads probably wouldn't open for several days, and there was concern about the water supply being damaged by the large amount of ash falling. Alternative locations were contacted during the week, but no suitable location was available. July is the peak of the summer camp season, and every other suitable location was fully rented.

Several local Ecclesias were then contacted to see if there would be a suitable location available amongst the Brotherhood. The challenge was to find a facility that could handle an estimated 150 adults, 75 teens and 25 children. The Simi Hills Ecclesia was able to make arrangements with an evangelical church across the street, and it was felt that we would be able to handle the group between the two buildings. We explained our situation to the Pastor of the church, and they graciously offered their facility for us to hold the Teen Classes. This worked out well as 95 young people ended up attending.

Brother Joseph Palmer graciously agreed to postpone his classes to 2014, and it was agreed to only have two speakers for four days. Brother Ron Cowie presented six classes for the Adults the first two days, while Brother Mark Alfree gave six classes to the Teens. For the second two days they switched, with Brother Mark leading the Adult studies, and Brother Ron teaching the teens.

As many had prepared youth classes, we were able to host four different groups of children for all three periods as well. With favorable weather, we were able to set up an awning outside to provide enough rooms for all of the classes.

Within hours offers from Brothers and Sisters in all Southern California Ecclesias began pouring in offering housing for visitors. Soon we had more spaces available than requests from those who needed housing. So many offered to help with youth classes, piano playing, crafts, etc. that the work was spread well among many.

The Committee assumed that this really wouldn't be a "Bible School", but would more resemble a Study Day. But, those attending had other ideas! A grassroots effort rose quickly to add many different activities and some of the beloved Bible School traditions back into the schedule. Before long, the Sister's Tea, Ping Pong Tournament and Boutique Sale were back on! In addition, we added several swim days, a zoo trip and some morning golf.

Facebook played a valuable role in helping to communicate the fast moving changes during the week. 325 Brethren follow the Bible School's Facebook page, so it was easy to communicate the status of the firefighting, and the eventual cancellation. A Facebook Group was created to organize events during the week and quickly share that information with as many as possible. This allowed for several to enjoy time together during the week.

By the end of the week, those in attendance were able to enjoy two excellent series of studies and a unique fellowship experience. In actuality, many Brothers and Sisters who were unable to attend Idyllwild were able to enjoy many of the activities at "Idyll-Simi-Wild." There was also a striking and helpful benefit for the Members of the Simi Hills Ecclesia. Like many Ecclesias, we struggle with the stresses of everyday life impinging on our Member's efforts to live spiritual lives. Rising to meet an "Emergency" like this brought out the best of our Brothers and Sisters.

Like the Brother who smoked 80 pounds of Beef for Sandwiches on Tuesday, the Sister who opened her house to 12 teenage boys, or the couple who had 100 people over to their house for swimming and Dinner; so many Members rose to different challenges and showed Christ like hospitality. Working together towards a com-

mon Godly goal is a great way to bind together a group that is often splintered by individual challenges.

One Brother relayed to me a story that I feel best sums up the experience for many of our Members. On Saturday it was announced that we would not be attending Idyllwild, and his entire adult family was having Dinner together as they had all gathered for Bible School. He acknowledged to them that they were all sad about having their plans cancelled, as they had all attended Idyllwild since children. They decided that instead of simply being depressed about what was not going to happen, they would work hard to make sure that what WAS going to happen would be as great as it could be.

That same positive spirit was readily apparent by all those who worked hard to make this week a success, as well as by the many that attended and enjoyed the Fellowship.

*Jeff Gelineau: Registrar, Pacific Coast Bible School
(Simi Hills Ecclesia, CA)*

Some thoughts from attendees:

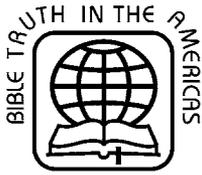
*organized spontaneity
thank you Bible school committee
service from our host ecclesias w/o a whimper
home brotherly/sisterly love manifest
many hands making efficiency
can-do with Father's blessings
wonderfully inspiring youth evening songs with smiling
enthusiasm
many faces seen though not registered for Idyllwild
new acquaintances, older ones lovingly renewed
well fed by the WORD — thank you Bre Ron and Mark,
and younger class teachers shoring up our children —
tomorrow's brethren by God's good grace
warm, generous, thoughtful, silent sacrificing hosts to so
many homeless without an Idyllwild bed
farewells from curb and airport till the Kingdom, or
another school.....
much love in our Lord and many thanks,*

Tom Zunker (Denver, CO)

Idyll-Simi-Wildwild at the Simi Hills Ecclesia

An amazing week full of unexpected blessings! It was apparent that we were all disappointed that we would not experience the Idyllwild Bible School that we all love, but we wanted to be together and share in fellowship around God's Word. That in itself is always a beautiful experience. Everyone was willing to drive, host people and help in any way possible to make the week enjoyable for all ages. One thing is for sure, we should never take our faith, our brotherhood or our time together for granted.

Christian Russel (Verdugo Hills, CA)



Bible Mission News

Christadelphian Save the Children Fund (CSTCF)



On May 27th a CSTCF workday was held at the London, Ontario Ecclesia. Members from several area ecclesias volunteered to help the London Ecclesia package up Sunday School supplies for the September start-up of Sunday Schools in the Caribbean Ecclesias. The photos of brothers, sisters

and children were taken in the basement of the ecclesial hall — a “church” building they purchased a few years ago. One of the photos shows the old house (opposite the Hall and to the left of the entrance to the parking lot) they renovated into a storehouse for all the CSTCF supplies. If you can read the labels on the boxes,



these were packed with teachers’ kits to go in the steel 45 gallon barrels (18 I think) that were shipped out of Toronto on May 28th to the Caribbean ecclesias. The barrels should have arrived to the different countries at the end of July or early August. The coordination of this effort is no small task,

and begins with the timely submission of Order Forms from the various countries — which has been very good in recent years! CSTCF covers the total cost of the Australian Sunday School notes, plus the support supplies in the storehouse (which is full in every room), including all shipping costs.

Submitted by Sis. Jan Berneau, CBMA/CBMC Publicity



The Truth Continues to Spread in Mexico



Located approximately 90 minutes outside metro Guadalajara, near the banks of Lake Chapala, is the city of Ocotlan. It is much quieter than the hustle of Guadalajara, even though it has over 80,000 inhabitants. For the past two years, Bro. Sergio and Sis. Oli Lomeli Medina have been faithfully preaching in this town and the Truth has taken hold in the hearts of many men and women. Each Sunday, meeting at a home provided by

Bro. Manuel Hernandez Rodriguez, there are about 18 adults and upwards of 25 children that attend services. Bro. Sergio, Sis. Oli and Bro. Manuel have received steady support from the Guadalajara Ecclesia during this time, providing classes, exhortations, literature and the introduction of Truth Corps this summer.

Truth Corps arrived in Ocotlan the week of July 7th to accelerate awareness of this satellite meeting of the Guadalajara Ecclesia. During the week, over 20,000 handbills were distributed to advertise for a series of public Bible talks on the Prophecy of Daniel and the Kingdom of God. There were also radio spots and mobile car announcements (a service where an announcement is played by a car with larger speakers driving around the city!).

Bro. Sergio gave addresses on both Friday and Saturday evenings. On Friday, a children's carnival was held next door for those in the community. We are pleased

to say that 17 attended the public address on Friday and 8 new students also came out on Saturday. Also, there were over 30 children at the carnival. Sis. Oli provided the children with a lesson on Daniel at the conclusion of the carnival.

The Ocotlan group meets each Sunday in Bro. Manuel's home, which accommodates a meeting room for up to 30 adults and Sunday School facilities for the same number. Currently, there are 18 regular adult attendees and nearly 25 children, many of which are from Bro. Sergio and Sis. Oli's extended family. We hope that many of the new friends from the public talks will be coming now too.



The Ocotlan brethren will continue the outreach in the city, with the hope of creating a new ecclesia. We thank the Lord for his rich blessings in this effort. A special thank you to the Guadalajara Ecclesia for their support of this important work.



While the Truth corps team was not able to communicate directly with most contacts due to language differences, the team nevertheless made a significant contribution. Their hard work canvassing was critical and their enthusiasm was of great uplift to the brothers and sisters in Mexico.

*Submitted by Sis. Jan Berneau,
CBMA/CBMC Publicity*



“Shores of the utmost West, ye that have waited long...”

“Do you believe in the things concerning the kingdom of God and the nombre de Jesucristo?” No matter the language, country or even continent, our hearts thrill to hear the words, to see the actions that proclaim “Yes, si.” A father baptizes his own daughter and they become brethren in an instant, standing with a long line of witnesses to the life, death and resurrection of the Lord Jesus Christ. She is not only a new sister in Christ, but the third generation in a family to take on that name through the preaching efforts there.

I had never wanted to visit South America. Firstly, not knowing Spanish seemed like an insurmountable hurdle. Second, what can one person do? Two sisters? Yet at the beginning of 2013 Sister Jamie Cawston and I were blessed and inspired to travel and meet the four members of the La Paz, Bolivia ecclesia (now five!), and witness the spiritual birth of the fourth member of the Cordoba, Argentina ecclesia.

Their numbers are small, but there is much potential. In Bolivia, most people welcome receiving pamphlets, and often time there are between five and 15 visitors at Thursday night Bible class, Sunday morning exhortation or Sunday School.



Bible class with an interested contact and some of the members of the La Paz, Bolivia Ecclesia.

Some of the visitors have been attending faithfully for years; others take one of the multitudes of correspondence courses. Some do both, and one contact even asked if there were any more courses after completing all of the series' written! The courses cover a multitude of topics, including first principles, Bible events, and the life of Christ. While we were there, we supported those who were working long term: talking to contacts, correcting correspondence courses, and assisting the missionary family with whatever they found for our hands

to do. Warm smiles and the tight hugs of the brethren greeted us, crossing all cultural and language boundaries, and many of the brethren and contacts spoke some measure of English. We often received the questions, “When are you coming back?” “Do you like our city?”

The city of La Paz is a metropolis at somewhere between 10,000 and 13,500 foot elevation, hemmed in on all sides by the mountains looming above. Llamas graze in the hills surrounding the area, and busy markets abound with colors too bright for our drab Western eyes. Street corners and parking lots are filled with garments made of fine woven work, beads, instruments, or produce; all sold by polite and gentle bargainers. “Yes, we do like your city, and would like to return if the Lord wills” we would reply to the oft asked questions above.



**The ecclesia at
La Paz, Bolivia**

The next stop after some adventures southward was Cordoba, Argentina. Here we witnessed the baptism spoken of above, and saw the next generation of brethren strengthened by the addition of one young sister. Here we had the opportunity to encourage her and her family to walk in the way of life, as well as meet many other contacts thirsting for the good news. Again, the questions arise from many of the brethren and contacts, “Do you like Cordoba?” “Will you come visit us again soon?” The city of Cordoba is a center of art and culture that transports one to the streets of Italy or Spain with street performers, jugglers, magicians and merchants all weaving their way through the mostly pedestrian crowd. Mate (tea) drinking groups of people lounge and chat of politics, religion and many other things while the ancient bells of the Catholic cathedral witness the incontrovertible passage of time.

In countries with many ecclesias, we are blessed to know the fellowship of hundreds, and even thousands of brethren. When we visited South America, we saw the universality of the hope of Israel, our hope, our fellowship, and the one body of the Lord Jesus Christ. Whether by many or by few, the Lord continues to call out a people for his name. Please remember in your prayers, and with your visits if possible, the workers in far off vineyards and our brethren of all nations, tribes and tongues. May we all faithfully strive until that day when the Great Shepherd gathers all of his sheep into one fold, and may we all be waiting to hear his voice!



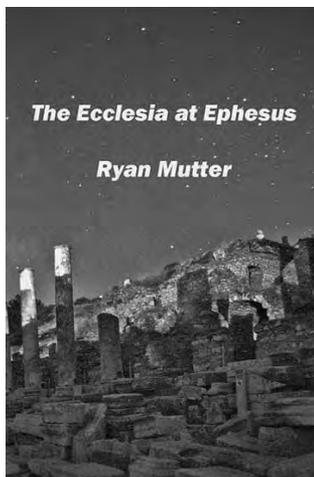
*Colleen Uiga
(Norfolk, VA)*

**Friends and
family at Sis.
Milena Barboza’s
baptism in
Cordoba,
Argentina.**

Books from The Tidings

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Ephesus was one of the most advanced cities in the Roman Empire. Believers living there faced many of the same issues that confront followers of the Lord Jesus Christ today. The Bible captures more than four decades of the ecclesia's history through the Acts and the numerous New Testament writings penned by or to believers living in Ephesus. The lessons the Bible provides about the causes and consequences of events in the ecclesia remain relevant in today's ever-changing times. Since the Bible records the development of the ecclesia as a whole and also certain of its individual members, studying the ecclesia at Ephesus provides powerful lessons in spiritual growth.

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News & Notices

(Please send in news and notices by the 5th of the preceding month;
please include full name of ecclesia and recording brother.
Word files or e-mail in text-only format are preferred.)

BOZEMAN, MT

Bro. Steve and Sis. Mindy Faver and family transfer to Seattle with our love. We thank them for their fellowship and active participation here for the last eight years and for Bro. Steve's service as recording brother. He relinquishes that office as he transfers and the undersigned has been asked to fulfill that role going forward. I can be reached by mail at 3743 Reese Creek Rd, Belgrade, MT 59714; by phone at 1-406-599-8993; or by email at paul@bottomleys.us.

God willing we will be holding our annual study weekend over the Labor Day Holiday, with studies on Noah, led by Bro. Eric Hawthorne (Seattle, WA). Please contact me for details and accommodation.

Paul D. Bottomley

BRANTFORD, ON

We commend our Bro. Grant Penny to the love and care of the Moorestown, NJ Ecclesia and pray the Father will be with him and Sis. Susie Cheetham as they begin their married life together.

We look forward to the upcoming Thanksgiving Gathering to be held Saturday, October 12, 2013, with our Bro. David Griffin (Kings Norton, UK) speaking on the theme, "Beloved for the Fathers' Sakes", to include a presentation on Jewish Relief efforts in the UK.

In April 2013, we enjoyed fellowship with our Bro. Leen and Sis. Kathleen Rhitmeyer for our Family Study Weekend and thank them for their ministrations with us, including our brother Leen's studies in the Psalms. This time left the ecclesia feeling strengthened and much refreshed. We also thank Bro. Brian Luke for his visit in July.

Daniel Billington

CALGARY, AB

We have received by way of transfer Bro. Nathan, and Sis. Lydia Bullock, formerly of the Sale, UK Ecclesia into our meeting. We wish Yahweh's blessing on them, as we journey together towards the kingdom.

We would like to announce that our speaker for our Thanksgiving Fraternal Weekend scheduled for Oct 12-13, 2013, will be Bro. Tim Osborn, from the Vernon Okanagan Ecclesia. Please contact Bro. Paul Aback by email at: pcaback@shaw.ca, or by phone at: 403-225-9670 if you plan to attend.

We wish to express our thankfulness to all those who sent letters of concern for our brothers and sisters here in Calgary with regard to the flooding that happened here. By God's grace none of our brethren were hurt, or suffered property damage. We are reminded of the love and care the brotherhood has for one another. We truly enjoy a world wide family within the bonds of the truth.

Paul Aback

CAMBRIDGE, ON

It is with great joy that we announce that on April 28, 2013, EUNICE HAMMOND, daughter of Bro. Fred and Sis. Alberta Hammond of our ecclesia put on the saving name of our Lord Jesus Christ in the waters of baptism. The ecclesia rejoiced along with her parents and family in this happy occasion.

Since our last correspondence we have welcomed by transfer Bro. James and Sis. Simone Samuels of the Kingston, Jamaica Ecclesia, and Bro. Paul and Sis. Bonnie Robinson from the Brampton, ON Ecclesia. We pray that they will be strengthened together with us as we walk toward the kingdom of God.

We also lose by way of transfer our Sis. Hadassah Hammond to the Kitchener Waterloo, ON Ecclesia. In addition, our Sis. Jennifer Baines has transferred her membership to the Sussex, NB Ecclesia. We commend these sisters to their new ecclesias and pray that they will be strengthened in the ways of their Lord in their new ecclesial homes.

In addition, please note that as of July 2013, Bro. Andrew Pearse will be taking over the responsibilities of recording brother for the Cambridge Ecclesia and may be reached by email at: apearse@sympatico.ca.

Kurt Ruhland

COMOX VALLEY, BC

The Comox Valley Ecclesia would like to thank the following for their visits and services: Andrew and Sue Bramhill (Shirley, UK); Nathan Badger (Cambridge, ON), speaking at the Ski Weekend; Stan Wilkinson (Glendale, AZ) for his visit as part of his ride North to Alaska as a CBM fundraiser; and Dida and Mark Whale (England). We also are grateful to local brethren from Victoria, Saanich and Vancouver for their many visits and exhortations.

We welcome as new members by transfer from Nanaimo: Joel Rosenau, Yvonne Rosenau and Sue Smith. We experienced joy in the baptisms of BENJAMIN JOB WHEELER, RYAN WARE, JUSTIN ENNS, and MAGGIE HOULT. May our heavenly Father bless them on their way to the future kingdom. We welcome into the world Pippa Kate Enns, born on June 21, 2013, to Bro. Matthew and Sis. Rebecca Enns.

We thank everyone who took part in our annual Ski Weekend on Mount Washington and Bro. Nathan Badger for his talks. We thank those from the local community who participated in our annual Sunday School Picnic.

The undersigned would like to thank Bro. Randy Enns for 20 years of service as Recording Brother. Joel Rosenau is Assistant Recording Brother.

Eric Hoult

ECHO LAKE, NJ

It is with great sadness that we report the falling asleep of Bro. Orville Earle on Friday, June 14, 2013. Bro. Orville migrated to the United States from Jamaica West Indies in 2007. He was baptized on May 8, 2011, and was a member of the Echo Lake, NJ Ecclesia. His generosity and jovial spirit will be deeply missed. Our thoughts are with his wife, Sis. Lolurie, and his family. We shall miss him but look forward to seeing him again on that glorious resurrection morning when the Lord will gather together His own.

Michael Day

HONESDALE, PA

Bre. Dave Cheetham and Chuck Link visited us on June 30, 2013, from Moorestown, NJ. Bro. Dave gave us a very uplifting exhortation. Afterwards the sisters gave us a scrumptious luncheon and we all enjoyed each others' company.

Stephen J. DeMarco

JASONVILLE, IN

We are very happy to report that Bro. Drew Miller has been received back into fellowship on June 9, 2013. May God bless and guide him in his walk to the kingdom.

We also report our loss of Sis. Fraun Kershaw. She was baptized Dec. 29, 1985, and fell asleep April 19, 2013. She was unable to attend for many years due to ill health. She was the daughter of the late Sis. Mary Abercrombie, and a sister to Sis. Andrea Vester.

We thank the brethren of the Avon, IN Ecclesia for regularly sending speakers to support our small ecclesia.

Ted Plew

NORTHERN VIRGINIA, VA

The Northern Virginia Christadelphian Ecclesia rejoices in the addition by transfer of Bro. Andrew and Sis. Erin Amis along with their children Kate, Liam and Rhys. We also commended our Bro. Zack Kemp to the care of the Pittsburg, PA Ecclesia in February 2013.

We have enjoyed fellowship with several brothers and sisters over the past month. Tom and Miriam Brittle as well as Bob and Norley Kling (Washington DC); Rebecca Palmer (Pittsburg, PA); Tom and Leslie Colby, Matt and Carmella Colby, Luke and Laura Colby, Hannah Colby and Josh Hodge (Hamilton Book Road, ON); David and Karen Anderson, and Craig and Diane McInturff (Shenandoah, VA); and David and Davida Mutter (James River, VA).

We are thankful for the words of exhortation by our Bre. David Anderson, Tom Brittle, Matt Colby, Bob Kling, Craig McInturff and David Mutter.

The Northern Virginia Ecclesia has secured a central meeting location in Centreville, VA. Our meetings are now at The Mulford School at 15105 Lee Hwy, Centreville, VA. Our meeting times have now been changed to Sunday school starting at 9:30am, and Memorial Service at 11:00am. We thank our heavenly Father for providing this central location for us to focus our efforts on his behalf.

Everyone wishing to visit with the Northern Virginia Ecclesia can contact us through our ecclesial email at: nva.ecclesia@gmail.com, or call Bro. David Fertig at: 703-644-6311.

David Fertig

OCALA, FL

With sadness, we of the Ocala Ecclesia announce the passing of our sister in Christ, Helen Sticht. Sis. Helen was a principal in the establishment of the Ocala Ecclesia in March of 2008. She was previously a member of the Orlando Christadelphian Ecclesia.

Sis. Helen would join Sis. Louise and myself each Sunday as we drove to the Orlando Ecclesia to attend Sunday school and meeting. The trip was an hour each way and two hours for Sunday school and meeting. As Sis. Helen reached her late eighties in

December 2007, she informed us that she just physically couldn't hold up for such an exhaustive day. It was with this situation in mind that the Ocala brothers and sisters, considering the health and age of the rest of us, took a vote during our Wednesday night Bible class to establish the Ocala Central Christadelphian Ecclesia to keep Sis. Helen in an active ecclesia.

She would join our family for dinner before the Wednesday night Bible class and although she ate well, we observed her abilities as her memory failure grew worse, until it became a danger to her health and welfare. At that point, she moved to California, where her daughter, Sis. Laura Sticht, obtained housing for her and provided her with daily care. She passed away on May 3, 2013, in California.

Our sister is remembered fondly, especially by the brothers and sisters on the east coast, and we pray her sleep will be a short one with the imminent return of our Lord and Savior.

Jack Green

ORLANDO, FL

We welcomed the following visitors over the last few months: Julian and Sandra Baseley (Guildford, UK); David, Dalita, Amy, and Katie Zammit (Moorebank, Aust.); Dan, Lynsie, and Matthew and Michaela Teal (Camden, Aust.); Richard Palmer (UK); James, Cathy, Chloe, Marcus, and Joe Willis (Maidenhead, UK); Alan Markwith (Hamilton, ON); Andrew and Carly Culver (Norfolk, VA); Roger and Gail DiZefalo (Nashua, NH); Al and Sandra Walker (North Bay, ON); Phil and Jean Hale (Castleford, UK); Phil and Linda Beckerson, and Dan and Nicole Styles, Caleb, Zach and Michah (Ann Arbor, MI); Jim Rutkovsky (Westerly, RI); Bruce and Barb Abel (Barrie, ON); Tom and Vivian Thorp (Hamilton, ON); Eric and Claudia Richter (Los Angeles, CA); Tom and Tricia Bekker, Leah and Trent (Milford Road, MI); and Bruce and Pat Waite (Nashua, NH).

We would like to extend our sincere thanks to all those who graciously exhorted.

Randy Davenport

PARIS AVENUE, OH

The members of the Paris Avenue, OH Ecclesia have enjoyed fellowship with brothers and sisters from many other ecclesias during the first semester of 2013. words of exhortation were given by Bre. Dave Pommer and Gar Cooper (Pittsburgh, PA) and Bro. Larry Cooper (Seattle, WA).

For our spring 2013 Study Weekend we were led in classes dealing with, "The Letters to the Seven Ecclesias" by Bro. Jim Cowie (Wilston, Aust.). He presented Bible classes from Wednesday through Friday preceding the weekend study. Nearly two hundred were in attendance during the weekend with visitors from Ontario, Virginia, Michigan, Indiana, and Pennsylvania.

We rejoice in the birth of David Lloyd to Sis. Annalee and Bro. Tim Cooper on January 28, 2013. Bro. Mike Cooper has been received into fellowship by way of transfer from the Shelburne, ON Ecclesia.

Our ecclesia hosted a Preaching Campaign in the Foltz Center in East Canton with four sessions taking place during February of 2013. We presented a series of 4 lessons on the study of David where the adult classes were coordinated with the children's classes on Wednesday evenings with outsiders being invited to take part.

The ecclesia has sponsored a seminar on "How to Read the Bible More Effectively" during March and April with follow up classes continuing into the summer. These sessions have been held in a local shopping mall.

Lord willing, if our Lord and Master has not returned, upcoming events this year will include our Fall Study Weekend on September 14-15, 2013, with Bro. Stan Isbell (North Houston, TX). The topic will be, "The Temple in the Kingdom Age". The title is, "Enter into His Gates with Thanksgiving, and into His Courts with Praise." It will be "a lesson tour of the future house of prayer for all nations".

For further information on the study weekend, contact Bro. Everett Muniz by phone at: 330-497-2811, or by email at: everettmuniz@gmail.com. We ask that, if you plan to attend, you register with Bro. Everett for purposes of planning.

Jack Vogelgesang

SARASOTA, FL

The Sarasota Ecclesia extends its deepest sympathies to Sis. Joy Butler and family on the falling asleep in Christ Jesus of her husband of over forty two years, Bro. George Butler. He had been in declining health for some time. We enjoyed the company of Bro. and Sis. Butler over the past few winters here in Florida. While we sorrow with the family at this time, we also look forward to the great day when that great trumpet shall sound, and we will again see our brother, and all the faithful who have fallen asleep in Christ.

The Sarasota ecclesia is pleased to announce that Sis. Debbie Gay, after an absence of several years, has returned to the table of the Lord. May the Lord strengthen our sister in her walk toward the kingdom. Sis. Gay is the daughter of Bro. Bob and Sis. Jean Deakin.

James Wilkinson

SUSSEX, NB

We have been blessed by the visits of brothers and sisters: In April, John Mark Ghent, and May, Mark Carr (Toronto West, ON); in June, Peter and Ruth Edwards (Derby, Bass St.); and in July, Jay Goodwin (Mississauga West, ON).

Bro. John Mark Ghent gave an inspiring study on, "The Emblems" and Bro. Mark Carr led our Youth Camp weekend study on, "Elijah". Bre. Peter Edwards and Tim Baines encouraged us with the word of exhortation.

Bro. Ron Hicks will be speaking at our Thanksgiving weekend October 12-13, 2013, on, "Jesus, the Master Teacher".

We welcome Sis. Jennifer Baines by transfer from Cambridge, ON.

Cliff Baines

VANCOUVER, BC

We report that one of our young members, Sis. Amie Orsetti, name has been removed from our register. God willing, at our fraternal gathering on the weekend of October 12-13, 2013, Bro. Nathan Badger will be speaking on, "Peter and his Epistles".

Terry Fearn

Minute Meditation

All things really do work together for our good.

The Chinese thinker Confucius, who lived around 500 BC, once said, “The gem cannot be polished without friction, nor man perfected without trials.”

The human experience is full of trials, as Job reminds us, “Man is born to trouble as the sparks fly upwards.” Not only does trouble help perfect our character, as Confucius recognized, but it is controlled by the divine hand. When we realize how the struggles and hardships we face in life benefit us and improve our character, it makes them easier to bear. Peter tells us, “On that day [judgment day] you will be glad, even if you have to go through many hard trials for a while. Your faith will be like gold that has been tested in a fire. And these trials will prove that your faith is worth much more than gold that can be destroyed.” The writer to the Hebrews explains how to endure the trials God sends us. He asks, “And have you forgotten the exhortation which addresses you as sons? ‘My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by Him. For the Lord disciplines him whom he loves, and chastises every son whom he receives.’ It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers to discipline us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time at their pleasure, but He disciplines us for our good, that we may share His holiness. For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it. Therefore lift your drooping hands and strengthen your weak knees.”

It is comforting to know that the Lord will not give us a test that we cannot pass. If He sends us trouble, then we can take strength from the knowledge that we are capable of dealing with it, with God’s help. Paul tells us, “No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.” Every problem, including those we feel confident we can handle on our own, should be taken to our heavenly Father in prayer, and He will help us. Bringing a consciousness of God into our decision-making not only helps us to avoid missteps such as when Joshua made a covenant with the Gibeonites without consulting God, but brings God’s support to our struggles. As the Psalmist counsels, “Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.”

When we are being tested very severely, most of us hope that God will take the problem away or fix it completely. However, the Scriptural guarantee is not that the problem will be removed, but that we will be able to bear it. God never will give us a problem that we cannot cope with. A boss could give us a task that overwhelms

us, but our all-knowing Heavenly Father knows us better than we know ourselves and He promises never to do this. The Lord knows all about each of us and it is comforting to know that whatever trial we may face, we have the strength and ability to overcome it with God's help.

Jesus tells us, "Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows." While some of us do not have much hair anymore, we still do not know how many hairs are left — but God does. God knows everything about us. We can trust Him to give us the right trials and to help us through whatever trial we may be facing. Our loving Heavenly Father is trying to prepare us for a future life of immortality in the Kingdom with His son, and our characters need to be perfected by learning from the trials He sends us to overcome. God is giving us lessons, many lessons, and sometimes the lessons need to be repeated. He wants us to be there, so He is carefully grooming us now for that good time that is coming.

We have such a wonderful future to look forward to. We should all be doing what the Lord Jesus Christ himself did when he was enduring the trails that his Father put him through. We have his example to follow as we "look unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and has sat down at the right hand of the throne of God."

In my personal trials a few years ago, after two major surgeries in one week plus a heart attack, and then a lung collapse due to the mistake of a nurse, while I was lying in the hospital bed, it was a comfort to continually think over the verse, "Though he was a Son, yet he learned obedience by the things which he suffered." It helped me to remember that our suffering is nothing in comparison to what the Lord Jesus Christ endured, and if he had to learn obedience by suffering then we should try to learn from what is going on in our lives. These thoughts, plus the realization that God never gives us more than we can bear, helped to pull me through that very trying time.

Let us all then accept the fact that hardship and adversity are needed to help us develop strength of character, and that our lives are in the hand of our Heavenly Father who wants us to be in His kingdom with His dear son. May we focus on the joy set before us and say with Paul, "I can do all things through Christ who strengthens me."

Robert J. Lloyd

Coming Events (Lord Willing)

**(Please send in notices at least two months before the date of the event.
Three months is preferable.)**

SEPTEMBER 2013

Aug 31-Sept. 2 Bozeman, MT Annual study weekend over the Labor Day Holiday, with studies on the Noah, led by Bro. Eric Hawthorne (Seattle, WA). Please contact Bro. Paul Bottomley paul@bottomleys.us or 406-599-8993 for details and accomodation.

- 7 Hamilton Greenaway, ON** Fraternal Gathering, Wildwood Ranch at 2:00 pm. The speaker is Bro. Jon Tarry (Orangeville, ON) and his theme is "Pray and Do Not Faint". Bring your own picnic dinner. Contact 905-877-6852 or Bro. Robert Webb 905-296-6908 robert@gwsalescanada.com.
- 8-13 Adult Study Week.** The Bible School with a Difference! Location: Wildwood Manor, Ballinafad, ON. Topic of Study: "The Book of Proverbs — Wisdom for Disciples". For information about the workbook or to register please contact Rick and Elaine Sales (ersales@xplornet.com) 519-925-6847 or Martin and Lois Webster (mjwebster@execulink.com) 519-442-0544.
- 14-15 Paris Avenue, OH** Fall Study Weekend with Bro. Stan Isbell (Houston North, TX). His topic will be, "The Temple in the Kingdom Age". Contact Bro. Everett Muniz at 330-497-2811 or everettmuniz@gmail.com.
- 21-22 Pittsburgh, PA** CYC Study Weekend. Speaker will be Bro. Jim Cowie (Wilston, Brisbane, Australia) on "How God Deals with the Jacob in All of Us". It will begin at noon with a travelers' lunch provided. Contact: Bro. Len Budney at pghecclesia@gmail.com or (412)983-1970.
- 29 Honesdale, PA** The Honesdale Christadelphian Ecclesia is celebrating the 50th anniversary of our chapel. Join us at our 10:00am service followed by light refreshments. RSVP to Stephen J. DeMarco at 607-797-7991.

OCTOBER 2013

- 5 Grants Pass, OR** Study day. The speaker will be Bro. Joseph Palmer (San Diego, CA). His topic is "The Man Moses".
- 11-13 Norfolk, VA** CYC Weekend 2013. Bro. Dennis Bevans (Baltimore, MD) will be leading classes on the subject "Ruth: The Wild Olive Grafted In". Come join us for a great weekend of Bible study, praise, fellowship, food, and, of course, a lot of fun! Space is limited, register now! For further information and to register, go online to NorfolkCYC.com or contact Sis. Amy Lagasse at 757-222-6726 or amyandniq@hotmail.com.
- 12-13 Atlanta, GA** Weekend gathering. The theme is "Galatians reflected in the modern Ecclesia". The five sessions of, new and thoughtful contents, will be locally presented.
- 12 Brantford, ON** Thanksgiving Gathering at the Copetown Community Centre. Our speaker will be Bro David Griffin (Kings Norton, UK). Theme "Beloved for the fathers' sakes," to include a presentation on Jewish Relief efforts in the UK. Registration 12:30pm, dinner provided. Contact Bro Dave and Sis Celia Hill, hillrock@rogers.com.
- 12-13 Calgary, AB** Thanksgiving Fraternal Weekend. Our speaker will be Bro. Tim Osborn (Vernon Okanagan, BC). Please contact Bro. Paul Aback by email pcaback@shaw.ca, or by phone 403-225-9670 if you plan to attend.
- 12-13 Sussex, NB** Study Weekend. The speaker will be Bro. Ron Hicks (Washington, DC). His topic will be "Jesus, the Master Teacher".
- 12 Vancouver, BC** Fraternal Gathering. The speaker will be Bro. Nathan Badger. His topic will be "Peter and his Epistles".
- 19 New England Little Disciples** Youth Study Day at Barton Center, 60 Clara Barton Rd, North Oxford, Ma. 01537. A day of Bible study and activities for pre-K to 7th grade children. Workbooks available online www.nelittledisciples.com. Contact Sis. Tammy Rundle at nelittledisciples@hotmail.com or 781-829-4410 for registration.

The CHRISTADELPHIAN TIDINGS of the Kingdom of God (USPS 107-060)

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NOVEMBER 2013

2-3 Kouts, IN Fall Study Weekend at Woodland Park Community Center, 2100 Willowcreek Road beginning at 10:00 A.M. Bro. Garth Maier (East Texas, TX), Theme: "Signs of John (Law and Grace in Miracles)". Please contact Bro. Joe Bennett at (219) 762-2704 or jkb8275@comcast.net.

8-10 Brothers' Weekend at New Hamburg, ON. Theme: Training to Join God's Family Forever. Speaker: Bro. Jim Styles (Simi Hills, CA). Please contact Bro. Nathan Badger at natejbadger@gmail.com or see our new website: www.christadelphianbroswknd.org.

9 Victoria, BC Fall Study Weekend. The speaker will be Bro. Chris Sales and his subject will be "Pictures of Redemption." Contact Bro. Clyde Snobelen at victoria@csl.ca.

15-17 Austin Leander, TX Fall Gathering at the HEB Camp near Leakey, TX. Our speaker will be Bro. Allen Laben (Baltimore, MD). His topic is "The Testing of Your Faith and the Challenge of James". For registration contact Bro. Cliff and Sis. Maritta Terrell at mt-ct@swbell.net.

16 Mississauga West, ON. Prophecy Day at Port Credit Secondary School, 70 Mineola Rd. E. Further details to follow. Contact Bro. Doug Jackson at dcjackson@bell.net.

29-Dec. 1 Washington, D.C. Family Bible Study weekend at Camp Hashawha, Westminster, MD. Bro. Jason Hensley (Simi Hills, CA) is scheduled to lead us in classes entitled "The Second Exodus and the Work of Elijah". Contact: Ken Green, 443-497-3497 or e-mail Hashawha@gmail.com for additional information.

DECEMBER 2013

21-27 Ontario Winter Bible School at The Best Western Highland Inn & Conference Center, Midland (ON). Speakers and subjects: Bro. Neville Clark (Tea Tree Gully, S. Australia): "Abraham & His Times"; Bro. David Nicholls (Gorseinon, South Wales, UK): "Under whose wings thou art come to Trust", young people "Redemption in Christ"; and Bro. Tim Osborne (Okanagan, BC): "The Epistle of James, Reflections on the Lord's Ministry". Registration information and other details are available from our website www.ontariowinterbibleschool.com.

FEBRUARY 2014

23-28 Palm Springs Bible School. The speakers this year will be Bro. Wilfred Alleyne (Birmingham, UK), and Bro. David Jennings (Pomona, CA). The school offers a wonderful environment for the mature adult to study God's word and enjoy fellowship. To register, contact Jeff Gelineau at register@christadelphianbibleschool.org, or visit our website www.californiabibleschool.org.

JULY 2014

6-12 Southwest Christadelphian Bible School at Schreiner University in Kerrville, TX. The teachers will be Bro. Jim Cowie (Wilston, Brisbane, AUS), Bro. Stephen Palmer (Mumbles, South Wales, UK), and Bro. Leen Ritmeyer (Cardiff, Museum Place, Wales, UK). Please mark your calendars now! More information will be posted on the website as it becomes available: www.swcbs.com.