

# THE CHRISTADELPHIAN TIDINGS

— of the Kingdom of God —

Vol. 72

September, 2009

No. 8

Editorial — The Rules of Civility and Decent Behavior .....	371
Exhortation — Eliminate the Parasites, <i>John Mark Ghent</i> .....	377
Bible Study:	
To Speak Well of God:	
(5) The Wilderness Journey, <i>John Pople</i> .....	379
What the Koran Says About...	
(1) Introduction, <i>Don Styles</i> .....	387
Youth — “I will always remember”, <i>Mark Berry</i> .....	392
Reflections — A Privilege and an Honor, <i>Marguerite C. Curry</i> .....	394
Bible Mission News — Guadalajara, Mexico; Faith at Work; El Salvador; Quito, Ecuador; Jamaica; St. Lucia; <i>ThisisyourBible.com</i> ;	
CBMC Appeal .....	395
News & Notices.....	407
Minute Meditation:	
Pushing Someone Up a Ladder, <i>Robert J. Lloyd</i> .....	417
Coming Events .....	418

# The CHRISTADELPHIAN TIDINGS of the Kingdom of God

**Editor: George Booker**

**Assistant Editor: Dev Ramcharan**

The CHRISTADELPHIAN TIDINGS of the Kingdom of God (USPS 107-060) is published monthly by The Christadelphian Tidings, 42076 Hartford Drive, Canton, MI 48187-3360. PERIODICALS POSTAGE PAID at San Dimas, California. POSTMASTER: Return Service Requested to The Christadelphian Tidings, P.O. Box 530696, Livonia, MI 48153-0696.

Tidings Publishing Committee: Joe Hill (Chairman), John C. Bilello, Peter A. Bilello, Steve Cheetham, Ken Curry, Clive Drepaul, Mark Giordano, Tony Isaacs, Ted Sleeper, Phil Snobelen, Ken Sommerville, Jeff Wallace.

The Tidings is published on the 25th of the month for the month following. Items for publication must be received by the 10th of the month. Correspondence to the Editor: George Booker, 2500 Berwyn Circle, Austin, TX 78745-3559. E-mail: [editor@tidings.org](mailto:editor@tidings.org). Administrator: Rose Madge: [rm\\_madge@yahoo.com](mailto:rm_madge@yahoo.com). Production Editor: Kathy Hill. Publication of articles does not presume editorial endorsement except on matters of fundamental doctrine as set forth in the BASF. Copyright 2009, Tidings Publishing Committee. Reproduction in whole, or in part, without permission is prohibited.

Home page: **[www.tidings.org](http://www.tidings.org)**. Subscriptions, payments, and book orders may be done online.

## Subscriptions

**United States: \$24, Canada: \$32.** Checks payable to *The Tidings* and sent to P.O. Box 530696, Livonia, MI 48153-0696. Tax-deductible donations may be sent to the same address. Changes of address and other subscription matters to Rose Madge at the above address or by e-mail at [rm\\_madge@yahoo.com](mailto:rm_madge@yahoo.com). **Australia: \$39.** Mail checks to Fran Caudery, 35 Jeffery Street, Blackburn, VIC 3130. **New Zealand: \$39.** Mail checks to John Beer, P.O. Box 559, Te Awamutu 3840. **South Africa: R 140.** Mail checks to Anthony Oosthuizen, P.O. Box 50357, Durban 4062. **United Kingdom: £14.** Mail checks to Malcolm Cross, Grange Farm, East Cottingham, York YO42 4TB.

---

## New Edition of *Minute Meditations*

*A brand new edition of the book **Minute Meditations** has been published. This is the 9th edition of this very popular book. Bro. Bob Lloyd has been writing these short, inspirational articles for over 50 years. Bro. Bob's unique writing style allows him to make important exhortational points in a memorable way.*

*Each time **Minute Meditations** is reprinted many new articles are added. For example, there are 250 pages in the 6th edition published in 1993 while the new 9th edition is 448 pages with about 200 more articles, including 50 new articles that were not in the previous 8th edition.*

*These books go out of print very quickly, so be sure to get yours soon. It also makes a fantastic gift. This 9th edition is now selling for \$10.00 per book plus postage. They can be ordered from: Minute Meditations, Box 1066, Pasadena, CA 91102.*

## Editorial

### The Rules of Civility and Decent Behavior

By age sixteen, a young George Washington had copied out “110 Rules of Civility & Decent Behavior in Company and Conversation”. These rules were based on a set of rules composed in the 16th century, and first translated into English in the 17th century.

Today some of these rules sound a little fussy or silly, with perhaps too much attention to trivial details. But they reflect a focus that is increasingly difficult to find these days: a concern for other people’s feelings and sensitivities instead of one’s own narrow self-interest. What can look like outmoded manners in some respects is actually much more than that: it is about making the small sacrifices for the good of others, the smooth functioning of society, and the sake of living together peaceably.

Putting aside some of its anachronisms, the list is a brief course in the application of what we now call “the golden rule”:

*“So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets” (Matt 7:12).*

Following rules like these is a way of giving respect to others; at the same time, we may be giving ourselves the gift of self-respect.

#### What the rules did for George Washington

The young man George Washington learned these rules, never forgot them, and — to all appearances — lived by them all his life. He stood out in every company and group of which he was a member, and not just because he was always the tallest. He was not the most intelligent, nor the best educated, nor the most effective speaker; in fact, he often had very little to say. But he listened respectfully to others, and when he finally voiced his opinions, they were careful, measured and dignified. To paraphrase a modern advertising slogan: ‘When George Washington spoke, everybody listened.’ And when he made a promise or a commitment, he was steadfast and faithful in keeping it.

Richard Brookhiser, in his book on Washington, wrote: “All modern manners in the western world were originally aristocratic. Courtesy meant behavior appropriate to a [royal] court; the word ‘chivalry’ comes from the French ‘chevalier’ — a knight. Yet Washington was to dedicate himself to freeing America from a court’s control. Could manners survive the operation? Without realizing it, the [aristocrats] who wrote them, and the young man who copied them, were outlining and absorbing a system of courtesy appropriate to equals and near-equals. When the company for whom the decent behavior was to be performed expanded to the nation, Washington was ready. One of Washington’s biographers got it right when he wrote that it was ‘no wonder everybody honored him, since he honored everybody.’ ”

Furthermore, the historian Gordon Wood wrote, “Washington became a great man because of the way he conducted himself during times of temptation. It was his moral character that set him apart from other men.”

Perhaps what begins as a scrupulous attention to the “little things”, such as courtesy, civility, thoughtfulness and decency, can grow and flourish until it becomes a very “big thing” — a powerful moral authority that stands head and shoulders above others, even winning the admiration of one’s enemies.

### **“The code of dignity” in American life**

George Washington exemplified what could be called ‘the code of dignity’. The columnist David Brooks wrote that this code was based on principles taught in the Bible, and which the Founding Fathers embedded in the Constitution of the United States:

- (a) that human beings are flawed creatures;
- (b) that, because of their natural desires, they are in constant peril of falling into disaster; and
- (c) that rules, systems, and laws must be established to restrain their natural tendencies.

Thus the new nation put in place an elaborate three-branched government, in which a system of checks and balances was imposed upon the Congress, the executive, and the courts. These checks and balances, written into law, effectively curbed the absolute power of any one branch. Washington, the man who might have been crowned monarch of a new nation, became instead a president with quite limited powers, all in the interests of the whole nation.

The ‘code of dignity’ required:

- putting the interests and concerns of others above one’s own;
- restraining personal emotions in public; and
- controlling the urge to act out of anger, rashness, greed, ambition, or zealotry.

In the United States, remnants of the ‘code of dignity’ lasted for many years. For much of America’s history, politicians did not campaign publicly for higher office. Self-promotion was a sure sign of corruption. Charismatic characters were distrusted. Public servants grew poorer while in office, not richer.

### **Have we lost our “dignity”?**

Our modern age has television, mass advertising, instant communication, and the 30-second sound-bite. All around us, tackiness, grossness and silly self-revelations are glorified. Entertainers act abominably not just in private but also in public, and an obsessive media spreads their images ever wider. Athletes dance in the end zone after scoring touchdowns, laugh at their defeated opponents, refuse to congratulate winners, and flout all authority. Preachers commit adultery and steal from the church collections, and ‘repent’ only when caught — and only for a moment; then they move on, to the next marriage, the next church, or the next big promotion scheme. Public officials fall into what used to be called ‘disgrace’;

then they use the same media that exposed them in the first place as a platform for a public ‘confession’, followed by a return to public ‘service’. Those who watch, and especially impressionable young people, learn to trumpet their own abilities, belittle others, scoff at rules, discard all repressive feelings, and suppose that they can get away with anything.

As believers, we are certainly not immune to the influences of the society in which we live. Even in the ecclesia, or in interecclesial activities, or areas of service within the brotherhood, we may lose sight of why we should do what we do. We may be promoting ourselves, and our personal agendas, instead of seeking truly to serve others. We may forget that it is not just *what* we do, but *how* we do it, that counts.

Fighting for the ‘purity of the Truth’, fighting for a more Scriptural ‘fellowship position’, fighting to change ‘the outmoded rules of the ecclesia’ — *or even fighting to resist all such changes* — any of these may be, when all is said and done, fighting nonetheless:

*“What causes fights and quarrels among you? Don’t they come from your desires that battle within you?” (James 4:1).*

In anything we do — even in the “Truth”, and even when our motives are all for the best — we may forget a fundamental Bible truth: We are all flawed, sinful creatures whose natural desires are not to be trusted, and that we ought ever to be on our guard, and examine ourselves. Not just, ‘Am I *in* the Truth?’ but also ‘Is the Truth of God — His moral teachings as well as His “first principles” — *in* me?’

If so, then we will not be always fighting and quarreling, but rather, as Paul said:

*“Don’t have anything to do with foolish and stupid arguments, because you know they produce quarrels. And the Lord’s servant must not quarrel; those who oppose him he must **gently** instruct” (2Tim 2:23-25).*

We are all sinners, all prone to self-interest, self-indulgence, hatred, anger, jealousy, pride, and ambition. We would all do well to ask ourselves, not just once but time after time, ‘Am I not only *doing* what is right, but am I doing it *in the right way*?’

The ‘rules of civility and decent behavior’ are worth keeping before our eyes at all times. Many of them have a solid Scriptural basis, and even the others are surely applications of Christ’s fundamental rule: “Do to others as you would have them do to you.” Bible references might easily be attached to most of these, but perhaps it is better not to list the passages. Instead, read, think, and ask yourself in each case: ‘What verses apply here?’ And, ‘Do I live by these rules?’

### **The rules themselves**

Let us take a look at some of the rules of civility and decent behavior (some of these have been restated in more modern terms):

- (#1) Every action done in company ought to be with some sign of respect to those who are present.

- (#6) Don't sleep when others speak. Don't sit when others stand. Don't speak when you should hold your peace.
- (#7) Don't take off any clothes in the presence of others, and don't go out of your chamber half-dressed.
- (#15) Keep your nails clean and short; keep your hands and teeth clean. But don't show any concern for them when you are in others' company.
- (#17) Avoid all forms of flattery.
- (#18) Read no letters, books or papers in company. When there is a necessity for reading them, you must ask permission. Do not go near the books or writings of another so as to read them unless offered. Do not express any opinion on them unless asked. Also, do not try to read what someone else is writing.
- (#19) Let your countenance be pleasant, but in serious matters somewhat grave.
- (#21) Reproach none for the infirmities of their flesh, nor delight to remind them of those infirmities.
- (#22) Do not show yourself glad at the misfortune of another, even when he is your enemy.
- (#23) When you see a crime punished, you may be inwardly pleased; but always show pity to the suffering offender.
- (#24) Do not laugh too loud or too much at any public spectacle.
- (#25) Superfluous compliments and all affectation of ceremony are to be avoided, but where due they should not be neglected.
- (#28) If anyone comes to speak to you while you are sitting, stand up.
- (#31) If anyone far surpasses others, either in age, wealth or merit, yet would still give place to another lower than himself, in his own lodging or elsewhere, the lower one should politely decline. And he (the one of higher rank) should not persist in offering it.
- (#32) To one who is your equal, or more or less of the same rank, you may give the chief place in your lodging. Then he who is offered it ought at first to refuse it, but at the second offer he may accept it — though not without acknowledging his own unworthiness.
- (#33) Those who in dignity or office have the precedence should — when they are young — respect those who older, even though the older ones do not have the same standing.
- (#35) When discussing business, let your discourse be short and comprehensive.
- (#36) Persons of low degree ought not use many ceremonies toward their masters, but simply show them respect and honor. Persons of high degree ought to treat their servants with affability and courtesy, but without arrogance.
- (#38) In visiting the sick, do not act like the doctor if you don't know what you are talking about.

- (#39) In writing or speaking, give to each person his due title according to the custom of the place.
- (#40) Do not strive with your superiors in argument, but always submit your judgment to others with modesty.
- (#41) Do not undertake to teach your equal in his particular area of expertise; it savors of arrogance.
- (#44) When a man does all he can though he does not succeed, do not blame him for trying.
- (#45) When advising or reprimanding anyone, consider: (a) whether it ought to be in public or private; (b) whether it should be done immediately, or at some later time; and (c) in what terms to do it. In reproving, show no sign of bad temper, but do it with all sweetness and mildness. If you yourself are corrected, take it without argument. If you were wrongly judged, you may correct it later.
- (#46) Receive all admonitions thankfully, in whatever time or place given.
- (#47) Do not make fun of anything that is of importance to others.
- (#48) If you criticize someone else for something, make sure you are not guilty of it yourself. Example speaks louder than precepts.
- (#49) Do not use reproachful language against anyone; do not curse or revile.
- (#50) Do not be quick to believe bad reports about others.
- (#52) In your apparel be modest and endeavor to accommodate nature, rather than to procure admiration. Keep to the fashion of your equals.
- (#54) Play not the peacock, looking everywhere about you, to see if you are well-clothed, and if your shoes and stockings fit well.
- (#56) Associate with men of good quality. Esteem your own reputation, for it is better to be alone than in bad company.
- (#58) Let your conversation be without malice or envy, for that is a sign of a well-controlled and commendable nature. In all causes of passion, be governed by reason.
- (#61) Do not discuss base and frivolous things among learned men, nor very difficult subjects among the unlearned.
- (#63) A man ought not to speak highly of his achievements, or his cleverness, much less of his riches, virtue or kindred.
- (#65) Speak no injurious words, neither in jest nor earnest, toward anyone, even though they give occasion.
- (#68) Do not go where you are not wanted. Do not give unasked-for advice.
- (#69) If two people disagree, do not take one side or the other. Be flexible in your own opinions and, when it is not really important, take the majority opinion.
- (#70) Do not reprimand the imperfections of others, for that duty belongs to parents, masters and superiors.
- (#71) Do not gaze on the marks or blemishes of others, nor ask how they came to have them.
- (#74) When another speaks, be attentive yourself and do not interrupt him,

- even if he hesitates. Do not answer him until he has finished speaking.
- (#79) Do not be quick to relate news if you are not sure of its truth.
  - (#81) Do not be curious about the affairs of others.
  - (#82) Do not start what you cannot finish. Keep your promises.
  - (#86) In a dispute, do not be so eager to win that you keep someone from offering his opinion. Submit to the judgment of the majority.
  - (#87) Let your conduct be such as becomes a man who is calm, and attentive to what is said. Do not contradict at every turn what others say.
  - (#89) Do not speak evil of the absent; it is unjust.
  - (#97) Do not take so big a bite that you must chew with your mouth open.
  - (#98) Do not drink or talk with your mouth full.
  - (#106) Do not seat yourself at the upper end of the table. But if it is your due, or if the master of the house will have it so, then do not argue with him.
  - (#108) When you speak of God or His attributes, let it be seriously and with reverence. Honor and obey your natural parents, even if they be poor.
  - (#110) Labor to keep alive in your breast that little spark of celestial fire called conscience.

### **Small acts and a larger life**

Would our interactions with our brothers and sisters be more pleasant if we gave close attention to such rules? Would our Bible classes and discussions be more edifying? Would our ecclesial business meetings, or other committee meetings, fulfill their purpose more effectively? What other rules might we add to these?

The life of every individual and the collective life of a community are composed alike of many small, seemingly inconsequential acts, performed day after day. Taken all together, however, all the little acts make up a whole life, or the life of the whole community. What do our lives show?

*George Booker*

---

### *Golden Rules for Easier Living*

*If you open it, close it.  
If you turn it on, turn it off.  
If you break it, admit it.  
If you can't fix it, find someone who can.  
If you borrow it, return it.  
If you value it, take care of it.  
If you make a mess, clean it up.  
If you move it, put it back.  
If it belongs to someone else and you want to use it, get permission.  
If it's none of your business, don't ask questions.  
If it will brighten someone's day, say it!*



## Exhortation

### Eliminate the Parasites

Dear brothers,

I am writing this letter out of love, specifically to brothers, to plead with you to endure to the end. It isn't that sisters don't share the same battle with the flesh, for we all are tempted and drawn away of our own lusts and enticed, but I am unable to speak from a sister's perspective as to the issues that are encountered on a daily basis. However, as a brother and a male, I can speak of the daily struggle that challenges and wages war against our faithful walk.

There is a Christian challenge that has been developed to help with relationships (especially ones that are struggling) called "The Love Dare". The twenty-third of these dares you: "Eliminate the parasites". A parasite is anything that eats away at your ability to love your God, your wife, or your family. Parasites are typically addictive and can include gambling, alcohol, pornography, gaming and sports. Parasites have the ability to consume our thoughts, passion, money and faith. The challenge is this: "Remove anything that is hindering your relationship, any addiction or influence that's stealing your affections and turning your heart away from your spouse (or your Heavenly Father)."

This challenge is not new. The influences of the world have a way of latching on to us, burdening our walk to the Kingdom. Hence the reason we are told in Hebrews 12 to "lay aside every weight, the sin that so easily besets us." At the time that this was written, Roman soldiers would spend many months away from home, traveling from conquest to conquest. They would have in their packs all their personal effects, reminders of home, and souvenirs. As they went into battle, they would leave this pack behind as it was too heavy and cumbersome to fight with. Brothers, we have a lot of opportunity to collect items in our pack; the challenge is to put them down and leave them behind, if they are holding us back.

What's in your pack that has to go? It might be the television or the subscription to that online gaming site. It might be the email account or the Playstation controller. It might be the stash of images stored on a flash drive, or it might be the BlackBerry. What is it that is consuming you and hindering you from following Christ? What is throwing you off balance as you walk to the Kingdom? Is it worth it?

When we get to the end of the book of Joshua, we see that the children of Israel are exhausted. Emotionally, they had finished fighting all the 'ites' who would hinder their faith. They just wanted to put their feet up, relax and recharge. But they weren't done fighting! Seven tribes hadn't even taken their inheritance yet. They had become slack in their quest to live in the land of promise. The warning is there for us in our daily fight. We too can become battle-weary. We can get

exhausted and develop the mindset: ‘I just want to come home and crash. I want to sink into my comfortable chair, switch on the media device of my choice, and allow the challenges of the day to wash away.’ Brothers, we are inviting the very influences of the world, and the ideas we should be battling, into our thoughts. We are inviting those “parasites” to latch onto us.

Joshua warned the children of Israel (and it is a warning for us too) to destroy the world’s influence or risk being destroyed by it (Josh 23:3-13). Listen to what we are being told: God will fight for you and will drive the enemies out of your life. But note verses 12 and 13:

*“Else if ye do in any wise go back, and cleave unto the remnant of these nations... know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.”*

If we are unwilling to fight, then God will stop fighting for us. If we are unwilling to push out of our lives, our homes, and our environments all the parasites attacking our faith, then God won’t fight for us either. In fact we read that:

- “they will be snares and traps to us” (the pride of life);
- “they will be scourges in our sides” (the lust of the flesh); and
- “they will be thorns in our eyes” (the lust of the eyes) —

— until we perish.

Brothers, we can relate to the traps in our lives and the scourges in our sides, and we can certainly relate to the thorns in our eyes. If we want to eradicate these influences in our lives, God will help, but we have to take the first step — in faith. We have to eliminate the parasites of our faith! Remember, Hebrews 12 instructs us to lay aside the weight that besets us, but we are also told that we are surrounded by a cloud of witnesses. Depend on your fellow soldiers in Christ; lean on each other in times of weakness.

Brothers, I write this not because I have defeated the flesh, because I haven’t. I write this because, like you, I am battle-weary, and in my efforts to glorify my God I trip and stumble. I need help, just like you do, and just like the rest of our brothers. Together in faithful prayer, God will strengthen us and fight for us. The battle is almost over, the darkness of this night is about to be chased away by the bright rays of light as the Sun of Righteousness rises from the east with healing in his wings. So let us all run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

“Even so, come, Lord Jesus.”

*Love in the only hope,  
Your fellow servant,  
John Mark Ghent (Toronto West, ON)*

---

*“Instead of complaining that the rosebush is full of thorns, be happy that the thorn bush has roses” (German proverb).*

# Bible Study

## To Speak Well of God: (5) The Wilderness Journey

Now we seek out the “when and where” of the book of Job. Our motivation is to better appreciate the spiritual message: the “why”. Although it may not seem obvious now, by identifying the historical and geographical contexts we gain greater insight into the storm of the debate when it breaks.

### 5.1 “What”: The Structure of the Discourses

The book of Job is highly structured. Each person speaks in turn and is replied to in turn, as Table 5.1.

Prologue (prose) (Ch. 1,2)	Eliphaz speaks (1) (Ch. 4,5)	Bildad speaks (1) (Ch. 8)	Zophar speaks (1) (Ch. 11)	
Job speaks (Ch. 3)	Job replies (Ch. 6,7)	Job replies (Ch. 9,10)	Job replies (Ch. 12-14)	
	Eliphaz speaks (2) (Ch. 15)	Bildad speaks (2) (Ch. 18)	Zophar speaks (2) (Ch. 20)	
	Job replies (Ch. 16,17)	Job replies (Ch. 19)	Job replies (Ch. 21)	
	Eliphaz speaks (3) (Ch. 22)	Bildad speaks (3) (Ch. 25)	Elihu speaks (Ch. 32-37)	Epilogue (prose) (Ch. 42)
	Job replies (Ch. 23,24)	Job speaks twice (Ch. 26-28 and 29-31)	GOD speaks twice (Ch. 38,39 and 40,41)	

Table 5.1: The high degree of structure in the book of Job.

It may seem odd that there is a prose beginning and ending attached to a book with a poetic core. But in the same way that “a picture speaks a thousand words”, a single sentence of prose can unravel a thousand lines of poetry. Thus the prosaic beginning very rapidly sets the scene for the main action of the book: the debate between Satan and the righteous man. Likewise, with the debate concluded and God having made revelation of Himself and His purposes, the epilogue is swiftly conducted in prose style. The prose beginning and ending essentially magnifies the poetic discourses and thus reinforces their centrality to the purpose of the book.

5.1.1 Job’s Speeches

The speeches that Job makes evidence interesting trends as the debate proceeds. Initially, he talks quite openly with his friends, reflected in the length of the speeches he makes to them. Yet as the debate continues, the amount he says to them exponentially decreases. By contrast, the length of the three speeches Job voices generally, to the universe at large, exponentially increases. Furthermore, there is an almost exact 2:1 ratio in the volume of the three speeches, between those delivered specifically and those delivered generally (Figure 5.1).

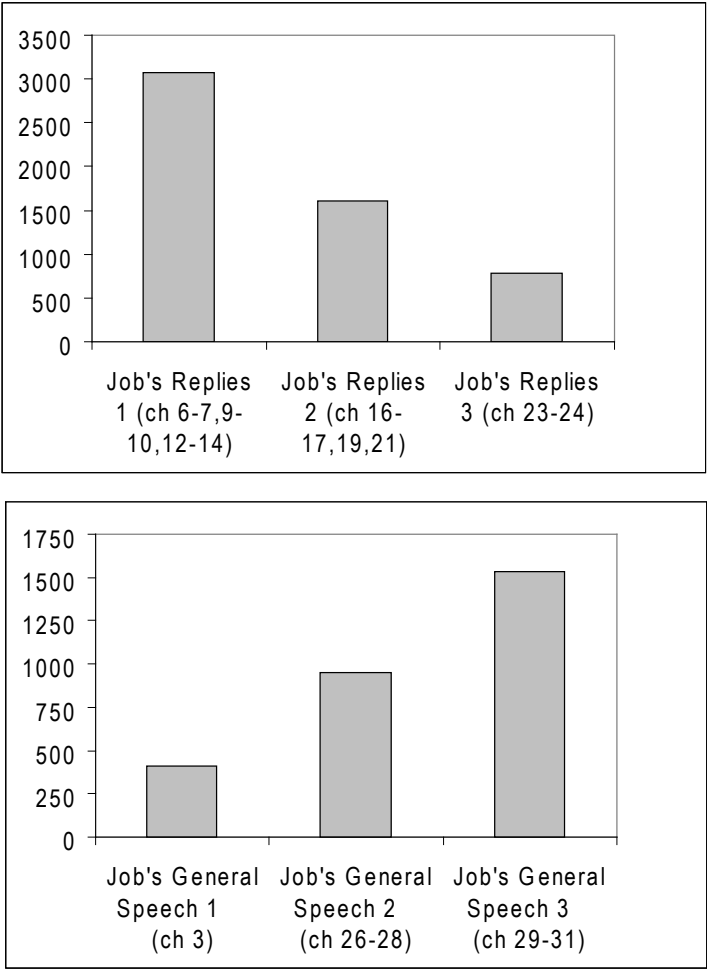


Figure 5.1: Above: The number of words Job speaks in the three rounds of his replies to Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite, which decreases exponentially. Below: The number of words Job speaks in each of his three general speeches, which increases exponentially.

The speeches of Job are evidently relayed with latent mathematical beauty, which testifies to the great care with which the drama is presented. Are there other lessons we should derive from the two contrasting trends in Figure 5.1? If so, they are hard to determine, but one can certainly see Job's desire to talk with his friends decreases sharply, while his desire to speak per se does not abate. Perhaps this simply underscores the pathos of his position. When the known world of his friends proves inadequate, even hostile, to his need for comfort and support, Job cries out to the unknown world, desperate to find an advocate even if he be hidden in the trees or hedgerows.

### 5.2 “When”: What is the Chronology of Job?

Existing suggestions for the chronology of Job span a wide spectrum: from before the Genesis Flood,<sup>1</sup> to the time of the patriarchs Abraham, Isaac and Jacob,<sup>2, 3, 4</sup> to as late as the time of Isaiah in the seventh century BC.<sup>5</sup>

Here is the Scriptural evidence which places Job's chronology:

#### 1. Contemporary generation length

Job lived 140 years and saw the fourth generation of his descendants (Job 42:16). By referencing the genealogies listed before the Flood (Gen 5) and afterwards (Gen 10), one can easily calculate that before the Flood ~410 years are required to see one's fourth generation and ~125 years afterwards. This demonstrates the time of Job was after the Flood.

#### 2. Names in the book of Job

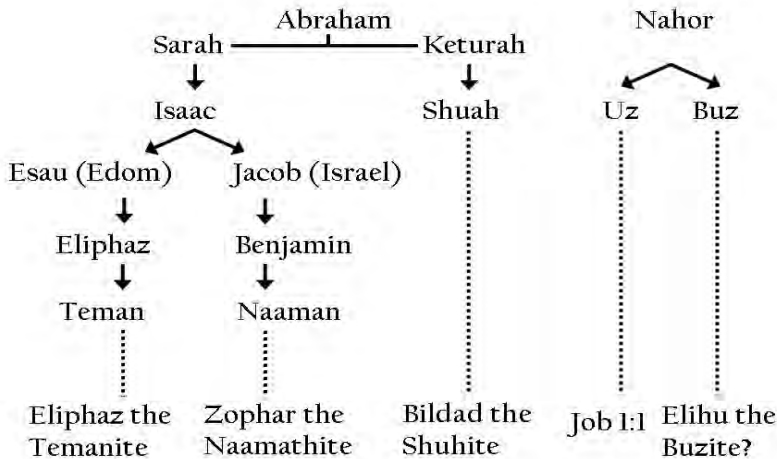


Figure 5.2: Placing the characters in Job chronologically and geographically. The names and genealogies in the book of Job contribute to establishing its chronological placement. There is only one time in Biblical history in which one can coincidentally find the five tribal names of the drama: Teman; Shuah; Naaman; Uz and Buz. This is about four generations after Abraham (Figure 5.2).

Does this place the book of Job at this time, about four generations after Abraham? No, it does not, and some expositors stumble here by finding the names and then automatically assigning the chronology of Job as coincident.<sup>6,7</sup> Each of the principal figures: Teman, Shuah, Naaman, Uz and Buz need first to become tribal names before the account of Job begins, not just individual ones, because they appear as tribal names in the Joban tale. This can only be established some significant time after each individual man has lived and his family expanded into a large number of people.

### 3. Job's description of the Red Sea crossing

I believe this is the single most important detail in establishing the timing of the book of Job. Job says:

*"The pillars of the heavens quake, aghast at his rebuke. By his power he churned up the sea; by his wisdom he cut Rahab to pieces. By his breath the skies became fair; his hand pierced the gliding serpent" (Job 26:11-13, NIV).*

At first glance the above quote seems no help in determining Job's chronology — or anything for that matter! But Isaiah unambiguously translates this as a reference to the Red Sea crossing. First, Isaiah translates the name Rahab:

*"An oracle concerning the animals of the Negev: Through a land of hardship and distress, of lions and lionesses, of adders and darting snakes, the envoys carry their riches on donkeys' backs, their treasures on the humps of camels, to that unprofitable nation, to Egypt, whose help is utterly useless. Therefore I call her Rahab the Do-Nothing" (Isa 30:6, 7, NIV).*

So "Rahab" is Egypt.<sup>8</sup>

Isaiah assists us further in a later prophecy. He utilizes the same language as Job, but, by saying more than Job does, Isaiah leaves us in no doubt that the language refers to the Red Sea crossing, where the Egyptians are destroyed by God.

*"Awake, awake! Clothe yourself with strength, O arm of the LORD; awake, as in days gone by, as in generations of old. Was it not you who cut Rahab to pieces, who pierced that monster through? Was it not you who dried up the sea, the waters of the great deep, who made a road in the depths of the sea so that the redeemed might cross over?" (Isa 51:9,10, NIV).*

This is invaluable in dating Job's chronology. Comparing Job's quote above (26:11-14) with these prophecies of Isaiah, we can see beyond doubt they are describing the same scenario. Thanks to the extra details Isaiah employs, we can confidently conclude that this scenario is the Red Sea crossing; and thus the book of Job must date later than the Exodus from Egypt.

#### 5.2.1 Spiritual lessons from the genealogies in Job

Figure 5.2 also reveals our first spiritual gem from the consideration of Joban chronology. We learn that Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite are all children of Abraham. Yet our earlier article has identified them as personifying Satan. So, metaphorically, Satan was a son of Abraham! As further striking counterpoint, righteous Job is likely a Gentile. Though Job's

exact genealogy is obscured (I suggest deliberately so, as we shall consider later), we know he is established in the Gentile land of Uz. I'm using the term 'Gentile' as one not descended from Abraham, which is a common usage of this slightly flexible label.

Let's not miss the forest for the trees with all these specifics. How fascinating it is that back here in the Old Testament there lies a story of a faithful Gentile persecuted by self-righteous, (unintentionally) Satanic, children of Abraham! This is a wonderful precedent to the principle the Lord Jesus will expound in its fullness: that a person's living faith determines whether they are a spiritual family member, not their genetic background.

I wonder if this forms the basis of John the Baptist's warning to the Pharisees. The Pharisees were very proud of their ancestral heritage reckoned through both Abraham and Moses. John the Baptist reveals to the Pharisees that righteousness comes through an attitude with which life is lived and the subsequent good fruits realized therefrom, not from asserting a genetic relationship to a man who pleased God. One does not ride into the Kingdom of God on the coattails of another, or somehow qualify through the labyrinths of social ingratiation. Interestingly the language John uses to reveal this to them may well be drawn from his knowledge of the book of Job:

*"You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance. And do not think you can say to yourselves, 'We have Abraham as our father.' I tell you that out of these stones God can raise up children for Abraham. The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire" (Matt 3:7-10).*

Job is being attacked by the self-righteous pride of three children of Abraham who had assumed their relationship with God was good, when it was not. So I wonder if reflection on the Joban Scriptures prompted the specific content of John the Baptist's message.

### **5.3 "Where": Where is the land of Uz?**

The land of Uz (Job 1:1) is in the hill country of Seir, a mountainous region south-east of Israel (Gen 36:20). This region was also populated by the children of Esau, whose alternative name was Edom (Gen 36:8,9). These facts are corroborated by Jeremiah (Lam 4:21).

So how do three children of Abraham: Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite, encounter Job in the hill country southeast of Israel?

A readily available solution is that the people of Israel were in the 40 year wilderness wandering period. This marries well with three things we know:

- (a) Geographically: Uz is in this wilderness region.
- (b) Chronologically: the time of Moses is sufficiently late for Teman, Shuah, Naaman and Buz to have become tribal names.
- (c) Scripturally: Satan defined his origin as wandering in the Earth (Job 1:7).



Considering these things, it's understandable that by "roaming through the earth and going back and forth in it" the satanic spirit of jealousy, supposed injustice and injured pride is aroused in the Israelite multitude, as they see settled peoples with homes they want but can't have. Truly Satan is born (again). And in this way the power of the literary device of the Satan as the extraction of all the ungodly aspects of the human heart is seen. One can see how the Satan becomes a 'superhuman' character: obviously 'he' outlives any given human because he is reborn in every human heart that fosters pride. Whenever a human conceives in his or her heart to resist God, out of pride-filled preference to serve self rather than God, Satan breathes. He is indeed a long-lived enemy!

#### 5.4 The Joban tale within the wilderness wandering

It's worth taking a step back from the book of Job and looking at the bigger story-line in which it is couched. I suggest there is a single storyline, spread over ~500 years, several countries and seven books of the Bible, which provides a spiritual context for the exchanges in Job. This Big Picture story is shown in Figure 5.3. It depicts a geographically closed loop where the people of Israel leave the house of God (Bethel), travel through a series of refining experiences, and finally return to the house of God.

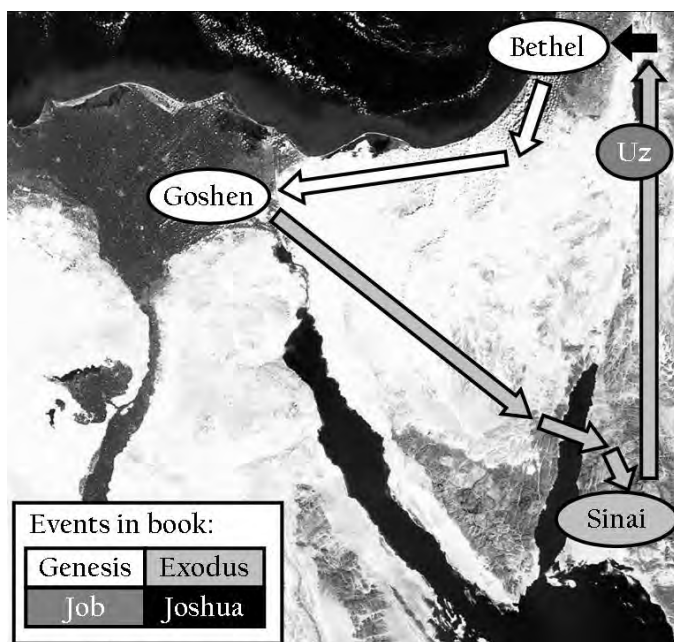


Figure 5.3: The 'Big Picture' context of the timing of the book of Job: towards the end of the ~500 year closed loop travels of God's people from Bethel to Bethel. The story starts when Jacob receives his new name "Israel" (Gen 35:10): an event which bespeaks the opening of a new chapter, the beginning of a new journey.



Jacob becomes Israel in the house of God (Beth-el), where he builds an altar to Him. It forms a beautiful scene. “Jacob”: the usurper, the deceiver, has been transformed into “Israel”: a prince with God, when he stands in the House of God. What a fine hope this extends to all of us! But, by the same token, the subsequent action: where Israel departs the house of God (Gen 35:15,16), now bears something of a didactic flavor, and one well mirrored in the spiritual degeneration of the tribes as they descend into Egypt. Israel will not return to the house of God for about 500 years.

After descending into Egypt, ostensibly because of the famine, the Israelites remain there for many generations. Initially they dwell under the favor of the Pharaoh who knew Joseph (Gen 41-50), but later under the disfavor of the subsequent Pharaoh, who subjugates the immigrant populace as slaves (Exod 1). God’s compassion frees His people and they depart Egypt under the guidance of Moses and Aaron (Exod 12). They are chased across the desert by the Egyptian army (Exod 13), but delivered through their baptism and the destruction of ‘Rahab’ in the Red Sea (Exod 14; Isa 51).<sup>9</sup>

At Sinai the Israelites received from the LORD the Ten Commandments (Exod 20) and the rest of the law and covenants (Exod 21-24; Lev) by which the newborn nation would govern itself. The Israelites are then guided north towards the land promised to them (Num, Deut), until at the very brink of entry they fail in faith. They refuse to take arms against the physically larger incumbents, as God had called them to do, at which sin God directs they return to the wilderness for 40 years until that generation passes (Num 14). Eventually, 40 years later and after the death of Moses (Deut 34), the Israelites are led by Joshua into the Promised Land. Once more this is achieved through a miraculous dry land crossing in the midst of a body of water (Josh 3). And after they cross this body of water, their re-baptism, they finally re-enter the house of God: Bethel (Josh 8). This 500 year closed loop, from Bethel to Bethel, I see as one overarching ‘Big Picture’ story of abandonment, travail and redemption. And the drama of Job fits inside it, right at the critical boundary of travail and redemption.

Thus, we have reasoned, the chronology of Job lies during the wilderness wanderings (and more specifically, for reasons I will advance later, towards the end of that period). And by considering this bigger picture of the departure from, and return to, Bethel, we can place the Joban drama on the spiritual spectrum. During the wilderness wandering the people of Israel are at their very lowest spiritual ebb. They have been outside of the house of God for about half a millennium. They have recently failed to achieve communion with God through accepting His provision of a homeland; instead they were overwhelmed with human fear of the army that God had assured them He would overcome.

I believe God made the Israelites physically homeless in order to draw attention to their spiritual homelessness. God employs a similar strategy during the time of the prophet Haggai, where He refuses to allow the homebuilding and crop planting of the people to be successful, because they insist on building only their own homes and ignore the rebuilding of the House of the Lord (Hag 1:2-11).

Armed with this knowledge we can better approach the mindset of Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite. They are spiritually debilitated and, while I do not attempt to justify their false doctrine and ultimate lack of compassion, we can now have some understanding of why their arguments are likely to be spiritually derelict. Israel have been outside of the House of the LORD for about 500 years. Job, a righteous man and one who feared God and shunned evil (Job 1:1), is about to be confronted by the spiritually homeless; so we can anticipate an acrimonious assault from the three ‘friends’.

From our identification of the Satan as the pride of the three friends, we have concluded that the core of the book centers on the struggle between the Satan and Job. This article adds the dimension that this struggle happened in the wilderness. Ergo, the plotline of the Joban drama is Satan confronting a Righteous Man in the Wilderness, to tempt him.

An important theme is emerging.

*John Pople (San Francisco Peninsula, CA)*

#### Notes:

1. T. Longman III, in “The One Year Chronological Bible”, 1995, Eds M. Norton and D. Barrett, Wheaton, USA, 15
2. E.M. Spongberg, “The Book of Job”, 1965, private publication, v
3. J. V. McGee, “Thru the Bible Commentary Series: Job”, 1991, Thomas Nelson, Nashville, TN, USA, viii
4. J. Balchin, Ibid, 5
5. J.E. Hartley, “The Book of Job”, in “The New International Commentary on the Old Testament”, 1988, Eerdmans, Grand Rapids, MI, USA, 20
6. E.M. Spongberg, Ibid
7. J.V. McGee, Ibid
8. The proper name “Rahab” in Isaiah 30:7 (NIV) is translated as the word “strength” by some versions, and can also mean “pride” or “boaster”, which will prove highly symbiotic to the analysis I adopt here (J. Strong, Ibid, 107). Whether the Hebrew word “Rahab” is meant as a word or a proper name, it should not be confused with the name of the female citizen of Jericho, “Rahab” (Joshua 2), whose name is a different word in Hebrew, perhaps better transliterated “Rachab” (Ibid, 108).
9. Most likely the Red Sea crossing was across the eastern Gulf of Aqaba, leading to Sinai in the land of Midian (see Figure 5.3) and not as commonly represented on the eponymous peninsula between the gulfs. Later Scriptures confirm that Sinai was indeed in Midian (Acts 7:29,30), on the eastern side of the Gulf of Aqaba.

---

### *Advice for speakers and writers*

*No scrivener, amanuensis, practitioner of elocution, or any other purveyor of specific principles, subjective homilies, or miscellaneous and sundry expostulations, whether by the mechanism of graphic impression or vocal emanation, should endeavor or assay to utilize any polysyllabic combination in lieu of a relevant, logical, and appropriate monosyllabic alternative, or indeed of any other more diminutive definitional counterpart.*

*(Translation: Never use a big word when a small word will do.)*

## Bible Study

### What the Koran Says About...

#### (1) Introduction

This series of articles is intended to acquaint readers of the Bible with the contents of the Qur'an (which we are told is now the preferred spelling of "Koran"). Other than the introductory remarks concerning Mohammed, the material presented will be based on a reading of the Qur'an itself, more specifically on an English translation of the book by Abdullah Yusuf Ali, published by Tahrike Tarsile Qur'an, Inc, Elmhurst, NY.

Before turning to the book itself, however, it will be interesting to note some historical information regarding the prophet Mohammed.

#### Mohammed

There is readily accessible information on the internet and in general reference books regarding Mohammed (e.g., *Encyclopedia Britannica* articles on "Muhammad" and "Islam"; *Catholic Encyclopedia* on the Internet; *Understanding the Koran*, Mateen Ellass, Zondervan, 2004, Grand Rapids, MI, etc.). A very useful Christadelphian work, *The Bible and Islam*, is available from its author by private enquiry to the Manchester, UK, ecclesias or by expressing interest through the various Christadelphian internet discussion sites. From what we have read, the essentials of Mohammed's life are generally agreed to by all. Evidently biographical accounts were written shortly after his death and original texts still exist from the 8th and 9th centuries AD. So this is not an area of much dispute.

Mohammed was born about 570 AD in Mecca into a mercantile tribe which was involved in the trading activity centered in that city. Since his father died before he was born and his mother before he was six, he was raised primarily by his uncle. The uncle took Mohammed along on some of his trading journeys, thus giving the young man exposure to the wider world of the Middle East.

During this time, he came to the attention of a wealthy widow, Khadijah, who initially hired Mohammed to look after her affairs and then married him. At the time, Khadijah was 40 and Mohammed 25. From this secure position in society, Mohammed pursued his trading activity, eventually gaining a respected and prosperous position in his own right. The two lived as a faithful couple for 25 years, having only one daughter before Khadijah died. Upon her death, Mohammed was urged to secure alliances through marriage and took several wives (11 to 13). However, he had no sons and only one more daughter.

In addition to being a trading city, Mecca was the religious center of the area, catering to the worship of a host of pagan gods. Early in his life, Mohammed took a profound interest in religion and would often retire to the local countryside for periods of reflection and meditation. During one of these retreats, in 610 AD,

he had a dramatic experience which he reported as a visitation from an angel. Further “revelations” were to occur until Mohammad felt he was compelled to preach the messages he was hearing.

Religious visions were not unique in Mecca, as the various priests would occasionally claim such an experience. The difference in Mohammed’s case, however, was he now believed there was only one god, Allah, and worship of any other god must stop.

Supported by his wife and a few friends, Mohammed began the public preaching of his message about 613 AD. Not unexpectedly, there was fierce opposition from the religious establishment in Mecca made wealthy by their adherents. During the next 10 years, Mohammed slowly gathered followers in spite of the vigorous opposition and eventually shifted his headquarters to Medina. Armed conflict continued until, in 630 AD, Mohammed was able to lead a force of 10,000 in conquest of Mecca. By his death in 632 AD, Mohammed and his followers were the most powerful force in the area and held dominant influence in the entire Arabian Peninsula.

### **No miracles or prophecies**

Mohammed never claimed to be anything more than the conduit for Allah’s message to the Arab people. He did no miracles, did not make any prophecies, short-term or long-term, and claimed no defining experience such as our Lord’s resurrection from the dead. We can’t help but conclude he must have had a remarkable personality and must have been a very effective leader. Upon his death, his followers carried on the cause with great vigor, carrying Islam across North Africa and into Spain as far as France. They went north and east bringing what is today Syria, Iraq, Iran and Afghanistan under Muslim rule. And eventually Islam spread throughout Turkey and Eastern Europe.

It really is quite remarkable what resulted from this one man and his visions.

### **Introduction to the Qur’an**

The Qur’an is a somewhat shorter book than the New Testament. It is written in Arabic and based on the recitations of Mohammed over the period of 610-632 AD. Its stated purpose is to be a continuation of the Old and New Testaments:

“This Qur’an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book [the Bible] — wherein there is no doubt — from the Lord of the Worlds” (10:37).

“The same Religion He has established for you as that which He enjoined on Noah — the which We have sent by inspiration to you — and that which We enjoined on Abraham, Moses, and Jesus...” (42:13).

The target audience is the Arabs, with the message being in Arabic that they might understand:

“We have sent it down as an Arabic Qur’an, in order that you may learn wisdom” (12:2).

Prior to this revelation, the Qur'an claims Muhammad's people did not understand the way of Allah:

"In order that you may admonish a people whose father had received no admonition, and who therefore remain heedless of (the Signs of Allah)" (36:6).

"And thus we have, by Our command, sent inspiration to you: you did not know (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a Light, wherewith We guide such of our servants as We will; and verily you do guide (men) to the Straight Way" (42:52).

While the book is primarily for Arabs, it claims its message is universal:

"This is no less than a message to (all) the worlds" (38:87; 68:52, etc.).

In addition, the Qur'an is said to be direct from Allah:

"The revelation of this book is from Allah, the exalted in Power, full of wisdom" (39:1).

"In the name of Allah, Most Gracious, Most Merciful. Allah most Gracious. It is He who has taught the Qur'an" (55:1,2).

Further, the Qur'an claims to be wholly inspired and without error:

"It is He Who sent down to you (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind... And those who are firmly grounded in knowledge say: 'We believe in the Book; the whole of it is from our Lord;' and none will grasp the Message except men of understanding" (3:3, 7).

"Do they not consider the Qur'an (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy" (4:82).

"But truly (Revelation) is a cause of sorrow for the Unbelievers. But verily it is Truth of assured certainty" (69:51).

The Qur'an is divided into chapters (114 of them, called "Suras") and verses. (Not all English translations use the same verse breakdowns. Ours are taken from the translation of Abdullah Ali.)

## Some obvious problems

### 1. Order of the suras

To the Bible reader, the Qur'an is organized in a curious way. The first chapter is a short (seven verses) hymn of praise, and after that the book is organized by descending order of chapter length (in terms of word count). There is no chronological sequence and no attempt to identify the specific year in which a revelation was given. According to the *Catholic Encyclopedia*, "Various efforts have been made by Muslim writers and European scholars to arrange the Suras chronologically, but Noldeke's (a European scholar) arrangement is generally considered the most plausible."

Since the entire revelation is said to be given in a 22-year period, the time factor would appear to be of no great importance (cp. Jeremiah, for example, where the historical setting of the later chapters is difficult to determine). It becomes an issue, however, when we consider the "continuous improvement" aspect of the book.

## 2. Continuous improvement

In his day, Mohammed was accused of being a fraud because some of his later “revelations” contradicted aspects of his earlier ones. The Qur’an admits this is so, but claims that Allah continually corrected and improved Muhammad’s understanding:

“None of Our revelations do We [*the ‘We’ here would be the heavenly agent revealing the material to Mohammed*] abrogate or cause to be forgotten, but we substitute something better or similar: don’t you know that Allah has power over all things?” (2:106).

“Allah blots out or confirms what He pleases: with Him is the Mother of the Book” (13:39).

(Note the original of the Qur’an was kept in heaven and was gradually being revealed to Mohammed for him to recite to others.)

“When We substitute one revelation for another — and Allah knows best what He reveals (in stages) — they say, ‘You are but a forger’ but most of them do not understand” (16:101).

The Bible reader’s reaction will be: ‘If the word is truly from God, why not get it right in the first place?’ Furthermore, since there is no certain chronological order to the “revelations”, how is the reader to know which is the final word? In matters of personal behavior (jihad, or holy wars, for example), that can make a huge difference as to how one acts. Further, as we have noted, the book itself claims there is no discrepancy in it (4:82). We will see that this aspect of the Qur’an becomes a continuing problem of interpretation.

## 3. Literary quality

The Bible reader will immediately find the Qur’an to be jumping around in subject matter, disconnected from point to point, and staccato in its wording. Like the Bible, it is a translation from another language (Hebrew and Greek in the case of the Bible, Arabic in the case of the Qur’an). Even though it is a translation, the Bible generally reads with great power and literary flow in the English language (and, in the writer’s experience, in other languages as well). The Qur’an, however, reads in a disconcertingly choppy manner in English.

At first, we felt our reaction was biased, stemming from familiarity with and love for the Bible. Then we read the following in the *Economist* (a non-sectarian news magazine): “The Koran is a mere four-fifths of the length of the New Testament; but some Westerners find it an even more difficult read. Edward Gibbon (who wrote *The Decline and Fall of the Roman Empire*) complained about its ‘endless incoherent rhapsody of fable and precept’. Thomas Carlyle (a famous English author of the 19th century) said that it was ‘as toilsome reading as I ever undertook; a wearisome, confused jumble, crude, incondite [*poorly constructed, unpolished*]’.”

The Arabic original, however, receives high praise: “The Koran is written in Arabic, in rhymed prose, the style differing considerably in the various Suras, according to the various periods of the Prophet’s life. The language is universally acknowledged to be the most perfect form of Arab speech, and soon became

the standard by which other Arabic literary compositions had to be judged...” (*Catholic Encyclopedia*, Internet article on Qur’an).

Of course, not knowing Arabic, we have no way of reaching a personal conclusion. That could be of incidental importance if the quality of the Arabic were not the primary reason given for believing the book is of heavenly origin.

### **Why believe the Qur’an is from heaven?**

The only evidence the Qur’an gives to prove it is divinely inspired is the Qur’an itself:

“If the whole of mankind and Jinns [spirit beings, demons] were to gather together to produce the like of this Qur’an, they could not produce the like thereof, even if they backed up each other with help and support” (17:88).

According to the book, if Muhammad was challenged as a forger he was to respond:

“Produce a sura yourself. Or do they say, ‘He forged it’? Say: ‘Bring then a Sura like it, and call (to your aid) anyone you can, besides Allah, if it be you speak the truth!’ ” (10:38).

Sura 11:13 speaks the same words but challenges the skeptic to produce 10 suras. This challenge runs throughout the Qur’an, for example:

“Or do they say, ‘He fabricated the (Message)’? Nay, they have no faith! Let them then produce a recital like it — if (it be) they speak the Truth!” (52:33,34).

According to the Qur’an, the miracle of Mohammed’s reciting such profound thoughts in such perfect Arabic was underscored in that he was an “unlettered” man (7:157,158). Some Muslims claim this means illiterate. Whether or not that is true, the Qur’an clearly claims it is a miracle for any person to have been the initial reciter of this book.

The Qur’an contains no prophecies and, in an awkward passage, disclaims any connection with miraculous events:

“If there were a Qur’an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) but, truly, the Command is with Allah in all things!” (13:31).

There is reference to “signs” but these are not in connection with the authenticity of the Qur’an. They are rather proofs of the creative work of Allah and consist of the various cycles of nature (e.g., 2:164; 3:190; etc.).

Accordingly, from the standpoint of the English reader, the problem is now clearly seen. In the English translation, the Qur’an is anything but brilliant, and as we shall see the content is a mixture of Jewish fables and confused citation of Bible narratives. Therefore, the Bible-oriented English reader will inevitably come away from a survey of the Qur’an wondering how it holds credibility with over a billion people on earth.

*Don Styles (Ann Arbor, MI)*

*(Next month, Lord willing, what the Koran says about Jesus)*



## Youth

### “I will always remember”

I will always remember the kitchen pantry. That was the first time I really talked to Bryan about the Truth. About two in the morning and very hungry, we went to grab some snacks from my Aunt and Uncle's food pantry. Mind you, it's a big pantry so you can walk around. For some strange reason, I felt compelled to talk to him about it (the Truth, that is); apparently the munchies gave me an evangelical boost. We talked for over two hours, just sitting in there eating our snacks. That's where it started, and since then Bryan has been studying, asking questions, praying, and coming to realize what a beautiful gift God has given us. So this morning I want to talk about individuals in the Bible who have made similar decisions, just as Bryan is making this morning.

#### **Rahab**

*“By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace” (Heb 11:31).*

She risked her own safety and that of her family when she decided to help God's people. She stood up for what she believed in, for what she felt was right. It's not always easy to attempt such a thing. In fact, sometimes it's downright hard. How many individuals who make tough decisions must endure discrimination, ridicule, and the many other forms of persecution?

Rahab might not have realized it right away, but she was creating a special bond with God Himself, a bond which began a walk with God. We all know something of that walk; it's one we travel every day. Bryan's choice will also create a bond; we can all be uplifted by this. This public confession doesn't just affect the ones who have walked the road of discipleship for many years. It affects those of us who do not yet know God. The ones who, we hope, will look at the burning lights, the lamps in the darkness, for that is an example we all want to show, each day.

#### **Naaman**

He wasn't familiar with the laws of God. In fact, he wasn't familiar with God at all. He walked into the unknown, so to speak. The prospect of someone discovering and learning about the glory of the LORD isn't always plain and obvious. Bryan has trusted that the people whom he knows will give him that little push to move forward, just like the servants of Naaman did for him.

*“And his servants came near, and spake to him, and said, My father, if the prophet has asked you to do something great, would you not have done it? How much rather then, when he said to you, Wash, and be clean?” (2Kgs 5:13).*

Naaman waded out into the Jordan River, not really knowing what was in store for him. Just as we all have waded into uncertainties, not knowing the purpose



of it all. Well, we may not have known the *immediate* purpose, but we do know the *ultimate* purpose:

*“Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.”*

Then we may say,

*“The LORD of hosts is with us; the God of Jacob is our refuge” (Psa 46:10,11).*

The pride of Naaman that made him refuse the instructions of Elisha, when he first heard them, was a sign of his human nature. This is something we all can confess at times: pride can blind us in even the clearest situation. Seeing the baptism of loved ones is a brilliant reminder to reestablish a humble mindset. Witnessing a baptism, a burial and resurrection to be exact, reminds us of our own baptisms. Perhaps we will remember, a bit better, the zeal coupled with meekness. Perhaps we will remember, more fully, why we chose to unite ourselves with a family of believers.

### **The Ethiopian eunuch**

*“And Philip ran thither to him, and heard him read the prophet Isaiah, and said, Understandest thou what thou readest? And he said, How can I, except some man guide me? And he desired Philip that he would come up and sit with him” (Acts 8:30,31).*

The eunuch was confused. He wasn't uneducated; he simply needed guidance to understand better. When Philip enlightened him as to whom Isaiah spoke of, the eunuch had an epiphany:

*“What doth hinder me to be baptized?” (v 36).*

When we have laid our foundation of understanding in the basis principles of God's Word, then we come to a similar realization: Why shouldn't we be baptized? Bryan is the one stepping into the waters this morning, but we too may refresh ourselves as if we were the ones sitting in that horse trough outside. (I know some were baptized in a more “civilized” manner, but that's just how things are done here in Texas!)

Wherever, and however, we were baptized (indoor baptismal, swimming pool, bathtub, river, stream, or horse trough), we need now to relive that day and remember why... Why did we make that life-changing commitment?

May we all be refreshed and replenished and restored. Bryan, I pray that you too will not forget this day, that you will remember it, a day in which you chose by your own understanding, a decision based on truth and love.

I know that you will remember. I too will remember, for as long as I live.

*Mark Berry (Austin Leander, TX)  
On the occasion of  
the baptism of Bryan Camarillo,  
July 27, 2008*

## Reflections

### A Privilege and an Honor

“It’s a privilege and an honor,”  
I heard a brother say,  
When told that he’d be asked to read  
The chapter for the day.

It’s a privilege and an honor!  
How rightly he assessed  
The opportunity to serve  
With which we have been blessed.

We can work out our salvation —  
An opportunity  
That God, in His great mercy,  
Has given you and me.

If we only make the effort  
As each day comes along,  
The hands that really want to work  
Are never idle long.

No matter how obscure our place  
It’s wonderful, indeed,  
To know our Elder Brother knows  
Our every care and need.

We’re privileged to call on him  
Who pleads our cause on high,  
And honored that he condescends  
To hear our lonely cry.

Then let us lay before his throne  
Our service at its best,  
And do the job we find to do  
With energy and zest.

Then we shall join the honored ones  
Whose privilege will be  
To show the joys prepared for them  
For all eternity.

*Marguerite C. Curry*



## Bible Mission News

### Guadalajara, Mexico

### Thank you for all the visits and support!

It is hard to believe that we are already half way through 2009. We have had a very busy year with many visitors, which has been very uplifting for all the ecclesia. Last year we had few visitors, but this year we are making up for it, and it is a pleasure. In January, Bro. Gordon Dangerfield from Victoria visited for a week, giving very uplifting talks and spending time with the brethren. Bro. Bill and Sis. Carol Rawson from Spain came for nearly a month in February and March, attending the Bible Center, visiting brethren and contacts, and giving very enlightening studies.



At left,  
Bro. Gordon  
Dangerfield  
speaking in the  
ecclesial hall.

Below  
Bro. Bill Rawson  
is giving a  
Bible study.

The day the Rawsons left, Bro. Michael Conner from Los Angeles arrived mostly for his work, but ministered wonderfully to the ecclesia on Sunday, giving an exhortation



and a Bible study. We also enjoyed the company of Bro. Bob and Sis. Barbara Fenner from Canada, as they were checking out the Chapala area as a possible wintering ground in the future. Bro. Bob gave two exhortations which were aptly translated by our Bre. Gabriel Lopez and Luis Ramirez.



**Guadalajara ecclesial members and friends  
at a park with Bro. Kurt Wickham (front right)**

In April we had a short visit from Bro. Kurt Wickham from San Diego. He gave lovely talks which touched even the young people. He also joined us in a get-together in the Park with the ecclesia. Sis. Sandy Sillars from Sonoma, CA, also came for a visit in April, helping greatly with correspondence and recording some of our Spanish hymns.

We were hoping to have a young people's conference in April and May, but the flu scare here forced us to cancel until further notice. It was a blessing that we had no problems with the flu and have known no one who has been affected. In the past month of June we have had a visit from Bro. David Lloyd from Simi Hills, CA. It was his first visit with us, and he was a bit nervous about his ability to communicate, but he did well with his Spanish phrases and did a fabulous job on the Bible study, which was translated by Bro. Gabriel Lopez.

The Guadalajara Ecclesia is very welcoming and hopes others will come and visit us regularly. Spanish helps, but is not a requirement for coming and being able to help out. It is our goal this year to keep our Bible Center open six days a week for walk-ins. It has been good for the brethren to learn to talk to contacts and invite them to Bible study. We feel it has been productive as we usually get a new course sign up each day we are open. May this help us to grow here in Guadalajara.

*Much love in Christ,  
Sis. Cynthia Paiva,  
Guadalajara*

## Faith at Work Appeal — Guadalajara 2009

### FAW background

Faith At Work appeals developed from individual brothers and sisters and ecclesias asking us how they can become directly involved in helping the brothers and sisters and ecclesias in mission areas. These projects are above and beyond the normal budgeted items for a missionary country. FAW projects are ideal for a CYC, Sunday school, or a whole ecclesia to adopt. Such a project has reached our attention and we hope you can help.

### Rats at work — literally

Sis. Cynthia Paiva wrote: We have printed more than 6,500 pamphlets and more than 3,500 books plus our own envelopes and lessons. That is 150,000 envelopes alone sent to contacts. I save \$10 USD for each 500 envelopes. We print the books for a fraction of the cost, and they have been used to sustain our studies throughout the years. Copiers run twice the cost to print and the machines are comparably priced. The machines are actually a printer with ink and master rather than toner, and the larger the runs the more we save. We print flyers for barely more than the cost of the paper and they are highly effective for us. The machine has probably paid for itself at least twice over in the 5 1/2 years.

I did expect a longer life for the machine, but they said a rat got in and did the damage. That is why we have never had a bit of trouble before this. I saw where it chewed into the control board unfortunately. Who knew that we needed to budget for rats!

It will cost \$2,395 to get a whole new machine, versus almost the same amount to replace the part which was damaged. I am sure that those of you who have visited Guadalajara have seen the machine in operation and understand the need. We have already raised \$750 from a sister ecclesia and wondered if there are ecclesias, Sunday schools or individuals who would be willing to help with the rest.

Please send donations to Bro. Charles Brinkerhoff, 15925 La Ronda Circle, Hacienda Heights, CA 91745-4244, phone 562-964-7295. You can also donate at [www.CBMA.cbma.net](http://www.CBMA.cbma.net) and let Bro. Charles know that the donation should be earmarked for the Guadalajara printing machine.

## Two Baptisms in El Salvador in June 2009

The words of David to his son Solomon, when he turned the Kingdom over to him:

*“And you, Solomon my son, know the God of your father, and serve him with a whole heart and with a willing mind; for the LORD searches all hearts, and understands every plan and thought. If you seek him, he will be found by you; but if you forsake him, he will cast you off forever” (1Chron 28:9).*

On Sunday, June 7, 2009, we received into our great Christadelphian family in the Faith two new members, Candelaria Angelica Lazo de Garcia and Carmen

Alicia Silva. These two new sisters have a fervent desire to serve the God of the Bible and to attain to the eternal life He offers.

Sis. Candelaria is the wife of our Bro. Julio Garcia, while Sis. Carmen is her neighbor. Both have been attending meetings for more than three years. Candelaria learned of the ecclesia through her husband. At first she showed little interest, then little by little she began to notice the change that the knowledge of the Truth was producing in her husband.

Carmen, too, noticed the change. She wondered what magic could affect such a transformation in the character of her neighbor and decided to investigate the church that Julio attended. Since then she has attended faithfully, along with her two grown sons. Our two new sisters are members of the little ecclesia in Usulután, El Salvador.

The day of the baptisms everyone from all three ecclesias in El Salvador met in San Salvador to witness the baptisms and share in the joy of our Hope. Usulután is two hours away and Sonsonate (the other ecclesia) is one hour away by road. The brothers and sisters of the San Salvador meeting were also up early preparing lunch and refreshments for those who had to travel so far. We are thankful to God for the excellent and willing cooks there are in the brotherhood!

After the baptisms were the Breaking of Bread and the receiving-in of our new sisters, followed by the public lecture and lunch. The exhortation and lecture were given by Bro. Douglas Vanegas, who, along with his wife Sis. Marisol were visiting from Costa Rica. (They had just been to Guatemala to help with a preaching weekend there.) We greatly appreciated the talks given by Bro. Douglas and their company during the week they were with us.

*Submitted by Sis. Silvia de Fernandez  
San Salvador, El Salvador*



**Sis. Candelaria Angelica Lazo de Garcia and Sis. Carmen Alicia Silva**



## Adventures from Quito, Ecuador — June 2009

From time to time we will share with you some of the Osbornes' experiences while they along with their two young children are serving as missionaries.

One Saturday morning in June, we organized a puppet-making session for sisters' class. They will make great props for Sunday school! We all huddled in comfortable fellowship around the ping pong table, with felt, cloth, thread, scissors and yarn of all hues spread out before us in a smörgåsbord of color. By the end of the hour, we finished enough puppets to enact the story of Naomi and Ruth. Now all we need is a script in Spanish...

Sis. Naomi Osborne had the incredible privilege and adventure of attending a Bible class that Bro. Bill Rawson led at a dear sister's home. There were seven there, enjoying a wonderful study about God's seventh day of rest and a lovely supper. If that evening were a color, we're sure it would be the color of a fragrant rose, sweet with pleasantness. Although we needed to take a taxi there, with four squeezed into the back seat, we took a couple buses home. The sheer adventure of it all was exhilarating. Since it was Naomi's first time riding these city buses, at first she missed the lady she was supposed to pay, and had to ease her way back up to the front to pay her. The bus drivers have quite the job, what with all the careening traffic and pedestrians, plus the hilly terrain to boot, so with all the lurching and lunging one has to really cling on tightly to bag and rail in order to maintain dignity.

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



**Puppet-making at the Quito sisters' class**

## Two Baptisms in Quito, Ecuador

July 4 truly was a glorious day. That day, two people read aloud to a crowd of witnesses, “We are buried by baptism into death: that like Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Then they publicly enacted the words spoken. May our prayers be with these babes in Christ, our new Sis. Fabiola and Bro. Diego as they begin the new walk with us.

Sis. Fabiola, always a cheerful, willing helper in whatever she can see needs doing, has been a tangible part of the ecclesia for about five years, and has attended seriously for about a year. She feels the commitment she made today was a big step for her, because of the struggles she has had with evangelical affections. Sis. Fabiola has been bringing her granddaughter, Patti, to Sunday morning meetings and has encouraged her to take the correspondence course. Bro. Diego’s wife, Nellie, has been showing interest in her husband’s new-found purpose and faith, and has accompanied her husband to classes and meetings. It is wonderful to see the light of the Truth glowing and spreading from the hearts of our new brother and sister.

Last week, Bro. César and Bro. Bill Rawson found a children’s swimming pool only a few streets away from the hall. Between the two of them, a schedule for today’s events was carefully drawn out and brethren elected for the various duties. Bro. Wilson and Bro. Rodrigo baptized the two. Bre. Wilson, Galo, Augusto and Manuel offered prayers, and Bro. Bill gave a word of encouragement after the baptism. The thought and effort put into the prayers by brothers who are themselves young in the Truth was truly touching. Sis. Mariana and Sis. Lucia organized a wonderful dinner, complete with a large cake for dessert! Sis. Grace, as always, played the piano for us and made beautiful cards for us all to sign. There were many helping hands in serving the food, with driving those who could not walk to the pool facility and with cleaning the hall. It was so wonderful to see everyone pitching in and working together!

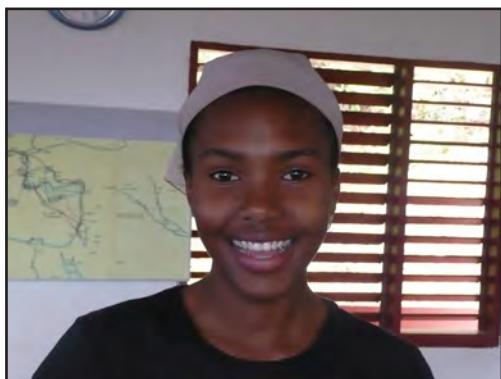
*Submitted by Sis. Jan Berneau  
CBMA/CBMC Publicity*



**Bro. Rodrigo  
Flores,  
new Sis. Fabiola  
Rosero,  
new Bro. Diego  
Milan,  
and  
Bro. Wilson  
Duran**



## My Baptism, Levonnia Blair — Jamaica



My name is Sis. Levonnia Blair. I am 18 years old. I have been a member of the Round Hill Christadelphian Ecclesia, Jamaica for almost two years. I live right next door to the meeting hall with my parents and my brother. My mom (Sis. Sonia) is baptized and my brother (Bro. Leecroft) — he is actually the new recording brother. I was 16 years old when I expressed the desire to become baptized. From a tender age I at-

tended Sunday school, which I grew to love and appreciate very much.

Bro. Dan and Sis. Linda Wilton, who have been to our ecclesia a few times, were a real inspiration to me — I admire them both so very much. My sister who is also baptized (Sis. Letisha Blair-Elliott) was baptized at age fourteen and soon after began teaching Sunday School — she is my biggest role model. I look up to her a lot — so, taking these three people (these wonderful examples, of what I consider ‘true Christians’) and looking deeply at my life as a youngster and how much Jesus had done for me, I decided to get baptized.

Bro. Paul Kinlock was the visiting brother, who traveled from the western end of the island, to our ecclesia on Sundays — it’s a long way. He was our instructor for baptism. I say ‘our’ because my brother and Sis. Aisha Elliott also started instruction classes with me. We used to meet after church on Sundays. I remember the very first class when Bro. Paul asked, “Why do you want to get baptized?” I replied genuinely, “I want to get baptized because I want to give my life to Jesus, just the way he gave his life for me.” I was scared and very excited at the same time.

The instruction classes seemed to last forever but on July 22, 2007, my anxiety was calmed. As I walked on the sand, its fine grains tickled my feet. On approaching the water it greeted me with a rush — the water was cold. After publicly confessing that I believe the things concerning the Lord Jesus Christ, I was put to death and buried below the waves. But before I knew it, I was raised to a new life. I felt good — great, rather — I was finally a part of God’s family. The brothers and sisters who waited by the shore hugged and kissed me, as if I was a relative who had just returned from a long journey and was finally home.

I thank God for the day I was baptized and for being given the opportunity to share in the hope of being in the Kingdom with my beloved brothers and sisters. I am Levonnia Amanda Blair, a Christadelphian, a child of the Most High God! Thank you.

## **It's a Long Way from Africa to St. Lucia!**

Bro. Sydney and Sis. Ruth Enebeli have been members of the St. Lucia Ecclesia for four years but, like so many couples in the Truth, they came to St. Lucia from two countries a continent (and an ocean) away!

Bro. Sydney was born in Nigeria and after leaving school was employed on the oil rigs that are off the coast. However, he was not satisfied with the job he was doing. Nigeria has extensive oil resources and is ranked among the top ten nations with oil. Sadly, civil unrest and corruption means that very few of the 130 million citizens see any of the oil wealth.

### **New prospects... new opportunities**

Bro. Sydney's father (who is a radiographer) following a divorce had emigrated from Nigeria to St. Lucia in the 1990s, when there was a demand for healthcare professionals. Sydney was the only child of that first marriage. It was a number of years before Sydney decided that the prospects for the future looked better in St. Lucia than Nigeria when he came to St Lucia in 2003.

Having been brought up in a Bible believing family it was natural enough for Sydney to seek a suitable place of worship in his new home country, St. Lucia. He began attending a Pentecostal church. His introduction to the Truth was soon after he arrived in St. Lucia in 2003, when he met Sis. Ruth Hammond. Soon after this Ruth introduced Sydney to Joe and Kate Abel and Alan and Jessica Crandlemire (from Ontario, CA), who were on a six-month mission visit to St. Lucia. Sydney had a good number of discussions with Ruth and the two couples and started to attend Bible classes at the house the CBMC was renting. Sydney's interest in the Truth quickly developed and he was baptized in 2004.

### **From Ghana to Guyana**

Sis. Ruth (nee Hammond) was born in Ghana and came to St. Lucia via Guyana. Her parents (Bro. Fred and Sis. Alberta) had been baptized in the Accra Ecclesia as a result of the work undertaken by the CBM (UK) brothers and sisters. In 1985 Ruth's parents decided to emigrate to Guyana and settled in the Berbice region. Bro. Fred and Sis. Alberta worked hard to support their family of four (later five) girls and to spread the Truth of the gospel. Most members of the family are attending one of the Georgetown ecclesias although Bro. Fred does support the Plegt Anker Ecclesia.

Sis. Ruth attended Sunday school in Guyana and was baptized in 1997. Her general schooling was in Ghana and Guyana. After leaving school attended university and qualified as a radiographer. Employment prospects in St. Lucia were much better than Guyana and she moved there in 2002. Ruth was the fifth member of the growing ecclesia.

Soon after Ruth went to live in St. Lucia she met Sydney and a friendship developed. Ruth, together with the missionaries from Canada, taught Sydney the Truth with the result that he was baptized in September 2004.

Before he was baptized Sydney had determined that a career in the healthcare profession would be most suitable for his skills and was accepted at the University of Guyana for three-year course to become a pharmacist. He commenced this course in Guyana a week or two after he was baptized.

### **Romance in the making**



**Bro. Sydney and Sis. Ruth Enebeli and  
their three year old daughter,  
Serena**

By September 2004 the friendship between Bro. Sydney and Sis. Ruth had developed to the point that marriage was the most natural outcome! Sis. Ruth journeyed to Guyana in February 2005 and, following the wedding and a three-week honeymoon, returned to her job in the radiology department in St. Lucia while Sydney continued his pharmacy studies. While in Guyana Bro. Sydney was very active in the CYC and helped to organize a number of activities.

Bro. Sydney was able to return to St. Lucia during the breaks from university.

In April 2006 their daughter Serena was born, but it was several months before the proud father could come home to see his daughter!

Bro. Sydney's course was successfully completed in 2007. Following a three-month internship he returned to St. Lucia in September 2007. Since then, Bro. Sydney and Sis. Ruth have settled into the routine of family life and ecclesial activities.

*Martin Webster, CBMC Linkbrother — St. Lucia*

## **www.ThisIsYourBible.com**

We'd like to share with you some of the interesting developments in the past few months. The number of visitors has continued to rise and we are excited to see the continued growth in usage around the world.

**In July**, the survey question dealt with a fundamental Bible message — the Holy Spirit. The front page question continues to be a powerful way to attract visitors to look further into the resources of the site. As an example, in June 2009, the "Holy Spirit" pamphlet was downloaded only 41 times by visitors. When this pamphlet was connected to the front page question in July, readership of the pamphlet soared to 645!

Welcome to the new tutors who have joined us the last few months. We have been well blessed with more than 500 Christadelphian tutors from over 20 countries. A monthly tutor newsletter is published to share information about the website and encouraging success stories from the work they are doing. The

really important work is being done in the homes of our tutors and we are very grateful for their service.

We are pleased to announce that a featured front page column has been established for the **Glad Tidings**. This column also provides a link to allow readers to subscribe to the magazine. We are truly pleased to have these quality articles connected to ThisIsYourBible.com (TIYB), and we hope it is through partnerships such as this that we can continue to expand our resources for the visitors to the site.

On June 19, a new DVD was introduced to the website, entitled “The Bible and Science — Facts and Theories.” The DVD was produced by Bro. Lawrence Cave in the UK and is of very high quality. The response on the site has been terrific. In just over a month, we have had more than 200 requests for a copy of the DVD.

There’s been some important developments with the “Contact Your Nearest Christadelphian” feature on the site. If you explore the website you will find that there are many more ecclesial websites that link to TIYB. We are pleased to report that, in the UK, more than 20% of the ecclesias have a link on their ecclesial website to TIYB. This really is important since it helps to boost our power in internet searches. Has your ecclesia developed your TIYB webpage yet? It is easy to do and helps to supplement the outreach you are doing locally.

Additionally, we are now populating the country pages with a number of native language resources, to include pamphlets and already translated works. This is step one in making TIYB available to visitors in many languages. With the wonderful success the site has already been blessed with by our heavenly Father, we are only providing this resource to an English-speaking audience. That represents less than 15% of the world’s population. So, we hope to make significant strides with other major world languages over the next year, Lord willing.

*We ask that you would include this work in your prayers.*

*Sis. Jan Berneau, CBMA/CBMC Publicity*

## **Chritadelphian Bible Mission (Canada) — An Urgent Financial Appeal**

The CBMC is faced with a very serious financial situation due to the fact that donations have been declining for the work in the Caribbean during the last few years. We do understand that the economy is uncertain, and the Canadian brotherhood in particular may not be able to contribute as generously as they have in the past. We will get right to the point of our dilemma. *A qualified married couple has volunteered for missionary service and we do not have the funds to support them.* The following is a brief summary of the CBMC’s financial position:

Budget for 2009	\$253,000
Expenses as of May 31	\$181,000
Donations as of May 31	\$ 51,000
Estimated 2009 Donations	\$135,000
Reserve Funds on hand	\$157,000

By this simple summary, you will readily see that the expenses of \$181,000 already exceed the estimated donations for the year. It should be noted that banking delays in transferring funds have necessitated sending almost 100% of 2009 allocated funding to several countries by May 31st. We will be using reserve funds, as required, to support other countries.

**Budget Reduction** — Obviously we will not be able to maintain a budget of \$253,000 (similar to past years), and therefore the CBMC Council will do a mid-year budget reduction. We have been able to sustain this level of budget for several years due to legacy donations, but there have been few bequests recently. Our goal then will be to support existing ecclesias, and reduce or eliminate planned initiatives that we simply cannot support financially.

**Missionaries Available** — There have been fieldworker needs in Guyana and St. Lucia for some time. As mentioned above, a married couple has volunteered for missionary service in St. Lucia. However, we do not have the funds for current needs, let alone to fully support them. Annual full-time support for a couple in St. Lucia is approximately \$40,000, and we would like to place them in the field towards the end of this year, for at least a year.

**An Urgent Financial Appeal** — The CBMC appeals to your ecclesia to consider the following options:

- 1) Increasing your regular donations to the CBMC. Quarterly donations are appreciated.
- 2) Send a specific donation in response to this appeal.
- 3) Make a pledge of a specific amount for a *future* donation towards the placement of the missionary couple.

*Note:* If not enough extra donations are received or pledges made, we will be unable to place a missionary couple in the field.

**Donations can be made payable to CBMC and sent to:**

CBMC  
Box 55541, Unit 119  
15280 – 101 Ave  
Surrey, BC, V3R 0J7  
Canada.

*Note: tax-deductible charitable donations receipts will be provided for income tax purposes.*

**Pledge responses** can be directed to the CBMC treasurer — Bro. Philip Snobelen at the above address or philsnobelen@shaw.ca.

**Phone numbers to call regarding this appeal:** Bro. Philip Snobelen at 604-881-4733 or Bro. Donald Luff at 519-756-2682.

We thank the brotherhood for your generosity over the years in support of our brothers and sisters in the Caribbean, which includes Guyana.

*In anticipation of his return,  
Bro. Donald Luff (CBMC acting chairman)*

## Addresses for Bequests and Donations

**Christadelphian Bible Mission of the Americas (CBMA)** supports preaching work throughout the Americas, Domestic Truth Corps, etc. Visit [www.cbma.net](http://www.cbma.net) for an update on current activities as well as to make US dollar online donations. Donations by check should be sent c/o Charles Brinkerhoff, 15925 La Ronda Cir., Hacienda Heights, CA 91745-4244

**Christadelphian Bible Mission Canada (CBMC)** supports preaching work throughout the Caribbean and bequests for similar activity. Visit [www.cbma.net](http://www.cbma.net) for an update on current activities as well as to make Canadian dollar online donations. Donations by cheque should be sent to Box 55541, Unit 119, 15280 101 Ave., Surrey, BC, Canada, V3R 0J7

**Williamsburg Christadelphian Foundation (WCF)** supports pastoral and preaching activities throughout the world. c/o Ray Pratt, P.O. Box 88, Deland, IL 61839-0086. Website: [wcfoundation.org](http://wcfoundation.org)

**CBMA Overseas Book Service** welcomes gifts of used Bibles, reference books, and Christadelphian books. Please contact Jan Berneau, 1221 N. Whitnall Hwy., Burbank, CA 91505-2110.

Phone: 818-842-2868  
[jberneau@earthlink.net](mailto:jberneau@earthlink.net)

**Christadelphian Tidings Publishing Committee** publishes this magazine and other works on the Truth. P.O. Box 530696, Livonia, MI 48153-0696

**Christadelphian Tape Library.** Contact Reuben E. Washington, 196 E. Stearns St., Rahway, NJ 07065-4923.  
Phone: 732-381-4590  
Fax: 732-499-8415  
[christadelphiantapelibrary@verizon.net](mailto:christadelphiantapelibrary@verizon.net)

**Spanish language literature** is available at P.O. Box 947, Monrovia, CA 91017-0947.  
Email: [jdhunter@gte.net](mailto:jdhunter@gte.net),  
Phone: 626-303-2222

**Agape in Action** provides help for Christadelphian families and children living in extreme poverty. Donations may be sent to 39 Manor Park Crescent, Guelph, ON, Canada, N1G 1A2.  
Phone: 519-837-9095,  
Email: [agapeinaction@rogers.com](mailto:agapeinaction@rogers.com)  
Website: [www.agapeinaction.com](http://www.agapeinaction.com)

**Christadelphian Meal a Day Fund of the Americas** funds projects to support those in need in North and South America and the Caribbean. [www.cmadfa.com](http://www.cmadfa.com)

**Christadelphian Save the Children Fund** provides Bible learning materials, personal items, and scholarships to needy mission areas. For details see: [www.christadelphianchildren.com](http://www.christadelphianchildren.com)

**Christadelphian Indian Children's Homes (CICH)** donations in US dollars can be sent to CICH, c/o David & Connie Stiles, 3 Blue Acre Rd., Middletown, CT 06457-5012

**Joy Fund, Inc.**, provides grants to ecclesias, individuals, and families to assist with basic needs. c/o Stan Newton, 6861 Skyview Dr., Huntington Beach, CA 92647-2938

**Fairhaven Christadelphian Charitable Foundation** provides assistance to Canadian ecclesias dealing with the health and welfare issues of senior members. Donations can be sent c/o Clive Daniel, 8583 Sansum Park Drive, North Saanich, BC, V8L 4V7, Canada

**Christadelphian Care Line** provides a service for those who need fully confidential help with emotional and spiritual problems as well as family issues. We now have Canadian charitable status. 866-823-1039

**Alcohol Help Line** provides a service for those who need fully confidential help overcoming alcohol dependency. 866-823-1039



## News & Notices

(Please send in text-only News and Notices by the 10th of the preceding month, please include full name of ecclesia and recording brother.)

### **BEDFORD, NS**

Since our last communication, the Bedford, NS, Ecclesia has begun to hold public lectures, with our first entitled “Responding to the New Atheism”. Three visitors attended. Our follow-up Bible seminars ended in June with four friends still attending. Lord willing, our annual late summer study day will be held on September 26-27, 2009, with Bro. John Mannell (Mississauga West, ON) speaking on “Galatians”.

Our Halifax Project efforts to build a thriving ecclesia in this part of the Lord’s vineyard continue, and we still seek brothers and sisters interested in relocating to Nova Scotia to assist our growing ecclesia. Halifax has a diversified economy and an unemployment rate noticeably lower than the national averages for Canada and the U.S. Our ecclesia is also always happy to welcome visitors who may be travelling through the area on vacation or business at any time of the year. Please contact the undersigned at snobelen@dal.ca for more details about our study day or the Halifax Project.

*Stephen D. Snobelen*

### **BRANTFORD, ON**

On May 23, 2009, we rejoiced in the marriage of Bro. Tim Styles to Sis. Hadassah Mindorff. Bro. Tim has since transferred his membership to the Brantford Ecclesia from the Detroit Royal Oak Ecclesia, and thus they both are members of Brantford. We look forward to enjoying their combined energy and devotion as we labor together in our Master’s service.

God willing, on October 10, 2009, we are planning to host our Thanksgiving Fraternal Gathering at the Copetown Community Center, led by Bro. Ron Kidd (London West, ON). The theme of the studies for the day will be “Forget Not All His Benefits — Psalm 103”. Dinner is to be provided.

*Michael Moore*

### **CALGARY, AB**

We are pleased to report the baptism into the saving Name of Jesus of MIKE LINDSAY on June 20, 2009. It was a joyful occasion for the whole ecclesia and we pray for our Father’s blessing on Bro. Mike as we walk together toward the Kingdom.

In 1995 the Calgary Ecclesia withdrew fellowship from Bro. Philip Jones, which later was restored. We now acknowledge that the disfellowship procedure was flawed. We apologize to Bro. Philip, Sis. Faye, and all those who may have suffered as a result.

*John Fairhurst*

### **DETROIT LIVONIA, MI**

We are pleased that Bro. Ken Sterling and Sis. Erlinda Muscat were united in marriage in April. In May we had our joint Sunday School Entertainment with the Ann Arbor Ecclesia, and the children presented lessons from the 10 plagues. In June we had our

Detroit area Sunday school picnic and a wonderful day of fellowship together.

Many brothers and sisters and young people have visited our ecclesia and we appreciate their fellowship. We thank visiting Bre. Mike Kemp, Edgar Rodriguez, Jon Brinkerhoff, and John Gore for their words of exhortation.

Bro. Andrew and Sis. Erin Amis have transferred to Washington, DC; Bro. James and Sis. Kristen Styles have transferred to Thousand Oaks; and Bro. Steve and Sis. Felicity Styles have moved to Dubai for a while, and then hope to settle in Australia. They will all be missed, but we know they will all be appreciated in their new ecclesias.

*Jim Styles*

## **ECHO LAKE, NJ**

Bro. Ryan Mutter (Baltimore, MD) spoke at our recent CYC weekend, on “Building Godly Relationships,” a theme of immense importance to our young people in the present age. The CYC and the ecclesia wish to thank him for his considerable work and efforts during the weekend.

In July, we were privileged to have the company around the table of the Lord of the following brothers and sisters: Bro. Ryan Mutter (Baltimore, MD); Sis. Miriam White (Newbury, UK); Bro. Stephen Hole (Birmingham Woodgate, UK); Bro. Graham Yuile (Dundee, Scotland); Bro. Joshua Tuck and Sis. Alyssa Tuck (Meriden, CT); Bro. Tom and Sis. Sally Davies (Pomona, CA); and Bro. Keon Charles (Guyana). We also thank the brothers and sisters of the Union, NJ, Ecclesia for the time they have spent with us during the month around the table of the Lord.

We sincerely thank our Bro. Ian Topham for bringing the word of exhortation to us on his recent visit with Sis. Elaine. In August, we have again been privileged to have the company around the table of the Lord of the following brothers and sisters: Bro. Tom and Sis. Sally Davies (Pomona, CA); Bro. Keon Charles (Guyana); Sis. Margan Packie, Sis. Carolyn Antonaccio, and Bro. David and Sis. Maryann Jorgensen (Union, NJ); Sis. Edith Mochado (Nashua NH); Bro. James and Sis. Charlotte DiLiberto (Adelaide Aust.); Bro. Ian and Sis. Elaine Topham (Brisbane, Aust.).

In the fall, beginning the third Sunday in September, we have our “Fellowship Luncheon” on each third Sunday of month. All attending are welcome to stay and spend some time with us.

Our October study weekend, to be held October 3-4, 2009, will begin at 11 am on October 3, when our Bro. John M. Hellawell will speak on “The Word was made flesh”. We look forward to a goodly number of visiting brothers and sisters on that occasion.

*Stewart Marsden*

## **HONESDALE, PA**

We are very sad to announce that our Bro. Kenneth Frisbie fell asleep in the Lord on March 3, 2009. Bro. Ken served the Honesdale Ecclesia for over twenty-five years as Recording Brother. He is survived by his sister wife, Florence, and five children.

*Jerry Frisbie*

## **KITCHENER/WATERLOO, ON**

We thank our heavenly Father for the opportunities we have had in the past year or so to spread His word, and to witness the impact the Truth has had on those around



us. After many years of attending the memorial service with her husband Bro. Fred Bouttell, SADIE BOUTTELL was baptized on June 22, 2007. We were thrilled that we were finally able to greet her as our sister-in-Christ. Our joy was tempered with sorrow, though, as less than a month later, on July 13, 2007, our Sis. Sadie succumbed to the cancer she had been fighting. We look forward to sharing the Kingdom with her when our Lord returns and cleanses the earth of all disease and sorrow.

We are delighted to announce two other baptisms. CAROLINE WALMSLEY was baptized on November 18, 2007. She was introduced to the Truth by Bro. Nathan Badger at work, and she has continued her studies with us for the past few years. Also, one of our Sunday school students, MELISSA LYNN ROBINSON, was baptized on April 5, 2008. She is the eldest daughter of our Bro. Ed and Sis. Helen Robinson. We are so encouraged to see that God is still calling people to Him!

In June 2007 our ecclesia hosted "The Bible Exhibition" at a local community center. About 60 people came and explored this very interesting exhibit. Our thanks to the Billington families from Brantford for their work in preparing and setting up the exhibit for us. We continue to hold weekly seminars and monthly lectures at local libraries. We are working with several long-term contacts, and pray that they will hear and respond to the Bible's message.

In September 2007 we hosted a study weekend to prepare for the 2009 Youth Conference on "Ezra and Nehemiah". It was well attended, and we thank all the brothers who prepared two days worth of classes and the sisters who fed all who attended.

We rejoiced with our Bro. Michael Robinson as he married Sis. Sarah DiLiberto on December 22, 2007. We will miss Bro. Mike's enthusiasm and energy as he has transferred his membership to the Echo Lake, NJ, Ecclesia. Bro. Mike is the youngest son of our Bro. Jim and Sis. Patty Robinson. We also rejoiced with our Bro. John and Sis. Beth Abel as they welcomed their first child, Zoe Elizabeth, on June 4, 2008. We thank our Father for Zoe's safe arrival, and pray that we all will be able to help her parents to raise her in the nurture of the Lord.

We have transferred a number of members to other ecclesias lately. Bro. Rob and Sis. Julie Huc and their family, and Sis. Dorothy McKay, Sis. Laurie McKay and Bro. Ben McKay have all transferred to the Cambridge Ecclesia. Bro. Brad and Sis. Karen Baker have transferred to Hamilton MacNab Ecclesia. Sis. Sarah Miles has transferred to the Handsworth, UK, Ecclesia, and Bro. Jim and Sis. Patty Robinson to the Hamilton Book Road Ecclesia. We pray that they will all be encouraged by their fellowship in their new ecclesial homes.

We have had a number of brothers and their families come and minister to us since our last communication. From the Southern Ontario area, we'd like to thank Bre. Mark Carr, Caleb Lawrence, Peter Stonell, the late Colin Badger, John Mannell, Carl Foster, George Jackson, Andrew Pearse, Brad Baker, Ron Leadbetter, David Birchall, Brian Carrick, Phil MacKinnon, Frank Abel, Joel Robinson, Dan Wilton, Jamin Wigzell, Beau Rivard, and Ian Neblett. From farther afield we thank Bre. Stuart Walker, David Caudery, and Steve Snobelen for their ministrations.

We continue our preaching work with lectures and seminars and look forward to "Operation Monday" when many of the young people attending the Manitoulin Youth Conference will support our preaching effort for 2009-10 with one day of leaflet distribution.

*Martin Webster*

## **LONDON WEST, ON**

God willing, our annual fraternal gathering will be held on September 19, 2009, at the London Ecclesial Hall at 101 Wistow Street, London, ON. The speaker will be Bro. Gary Cousens (Cambridge, ON). The theme for the day is “Nehemiah — Character of a Leader”. There will be three talks, with registration at 12:30 pm, and the first talk commencing at 1:00 pm. Programs will follow with further details. For information contact Bro. Dave Birchall at 519-668-7081 or davidbirchall@rogers.com.

*Dave Birchall*

## **MANHATTAN, NY**

It is with sadness, yet in the hope of the resurrection that we report the falling asleep in Christ of Bro. Toussaint Foster, Sr. on June 7, 2008. Bro. Toussaint was raised an Episcopalian and was baptized into Christ in 1964. He began serving as Recording Brother of the Jamaica, Queens Ecclesia in 1966, and joined the Manhattan, NY, Ecclesia in 1983. There he served as Recording Brother for over twenty-two years until ill health prevented his continued service, and Bro. Cyril Bacchus took on this role. Bro. Toussaint was of gentle spirit and was often called upon by individuals within the community and further afield to offer council or aid in times of trouble — requests to which he always acceded.

Bro. Toussaint was well known to the many brothers and sisters from across the globe who visited our ecclesia over the years. Bro. Toussaint was always very grateful for the assistance that our visitors provided, particularly those who offered to give the Sunday exhortation and stayed in touch after their visits. Our thoughts and prayers are with his wife, Sis. Evelyn Watts Foster, and family, Bro. Vincent Foster, Bro. Toussaint Foster, Jr., his daughter Gail and granddaughter Zinou.

We rejoice with our Bro. Antonio Howell in the baptism of his wife, SUSAN HOWELL, on June 26, 2009 at the South Ozone Park, Queens Ecclesia. Bro. Antonio and Sis. Susan have since moved to Texas. We thank them for their fellowship over the past year and pray for God's blessing on them as they continue their walk toward the Kingdom.

We rejoice with our Bro. Cyril and Sis. Barbara Bacchus in the baptism of their son ISAIAH BACCHUS on July 12, 2009, at the South Ozone Park, Queens Ecclesia. We welcome Bro. Isaiah into his new life in Christ and pray for God's blessing as he begins his walk with us toward the Kingdom. We thank the South Ozone Park Ecclesia for the use of their hall.

We ask that visitors please note that the times of our Sunday services have changed. The Memorial Service is now at 12:30 pm, following by Bible class at 2 pm. The location is unchanged.

*Marcus Tarrant*

## **MERIDEN, CT**

We've enjoyed the company of many visitors in recent months. Brothers and sisters have joined us at the Lord's Table from Baltimore, MD; Boston, MA; Cranston, RI; Echo Lake, NJ; Moorestown, NJ; Norfolk, VA; South Ozone Park, NY; Wachusett, MA; Westerly, RI; and Worcester, MA.

Bro. Ray and Sis. Sue Demarest moved back to Meriden last October, and we're delighted to have them with us again. They are a great help to the ecclesia. We're also happy to presently have the company of Bro. Benjamin Link of the Baltimore Ecclesia.

Bro. Ben has a summer job in Connecticut. We thank him for stepping right in and leading a midweek Bible class for us. Bro. Scott and Sis. Cindy Nevers have transferred to the Wachusett Ecclesia, and we commend them to the love and fellowship of the brothers and sisters in that area.

We're happy to announce that Luke Isaac Demarest was born on December 20, 2008, to Bro. Brad and Sis. Sarah Demarest. Luke joins a family of older sisters. Everyone is enjoying the addition of a little brother to the family. On May 10, 2009, HALEIGH ELIZABETH HARPER was baptized into Christ. Sis. Haleigh is the oldest daughter of Bro. Steve and Sis. Brietta Harper. As an added note of interest, Sis. Haleigh is a sixth-generation descendant of Bro. James and Sis. Elizabeth Skinner, who were among the founding members of the Meriden Ecclesia in 1893.

Our spring Bible study weekend was led this year by Bro. Bill Link, Jr. (Baltimore, MD). Bro. Bill presented a very helpful series on the theme "Keep Yourselves in the Love of God: Jude's Appeal to the Saints". We thank him for his encouraging work on our behalf. Many visitors came from New England and New Jersey. We enjoyed their company. Several were able to stay on after the studies were over and join us at our annual Sunday school picnic.

The Meriden Ecclesia looks forward to hosting the 78th Annual New England Christadelphian Fraternal Gathering this fall. God willing, the gathering will be held on Sunday, October 4, 2009, at the Lincoln Middle School in Meriden. Bro. Ryan King (Petersburg, VA) is scheduled to speak. We're pleased to invite all who can come to join us for this day of fellowship.

Our Sis. Camelia Harvey's sister, Beverly, died in Kingston, Jamaica, in June. Beverly was waiting for surgery at the time and her death was quite sudden. Our sympathies are with Sis. Camelia and her family in their sad loss.

Effective July 1, 2009, Bro. Stephen Harper assumed the duties of Meriden Recording Brother. Communications can be directed to Bro. Steve at 99 Johnson Avenue, Meriden, CT 06451 or to his email [sharper.rn.ocn@att.net](mailto:sharper.rn.ocn@att.net).

*Jim Harper*

## **PARIS AVENUE, OH**

In February, Bro. Gar Cooper and, in June, Bro. Len Budney (Pittsburgh, PA) shared exhortations with us. We thank Bro. Richard Morgan (Hamilton Book Road, ON) for leading us in our March 7-8, 2009, Study Weekend on the topic of "The Foreknowledge of God". Visitors came from Ontario, Virginia, Pennsylvania, Indiana and Oregon. Bro. Larry Cooper (Seattle, WA) exhorted us in May. In April we witnessed the baptisms of CAROLINE and LARRY FRANK. Our new brother and sister are the parents of our Sis. Amy Craver. On May 17, 2009, TYLER MISKO also entered the waters of baptism. Bro. Tyler is the son of Bro. Greg, Jr., and Sis. Tammy Misko.

Recently we have received into our ecclesia, by transfer from the Toronto Church Street Ecclesia, Bro. Tim Cooper. In May we received back into fellowship Bro. Frankie Swanson. We rejoice in the June marriage of our Sis. Annalee Noble and Bro. Tim Cooper. Last fall we launched our first "Vote for the Kingdom" seminar. We followed this up with an eight-week "Fundamentals of Bible Prophecy" seminar. After the first of the year that became a follow-up seminar entitled "The Gospel of the Bible". That seminar continues at present. Lord willing, there are plans to launch another seminar in the fall of 2009.

Lord willing, our fall Study weekend will be held on September 19-20, 2009. Our speaker is to be Bro. Frank Abel (Shelburne, ON). The topic of that weekend is under consideration and will be announced in due time.

Our ecclesia is helping to sponsor an ecclesia in central Ohio that meets in Columbus and another one that meets in Coshocton, OH. If you find yourself in central Ohio at any time, please join one of those bodies for fellowship and worship. The contact persons for precise information on times and places are Bro. Kevin Flatley by phone at 614-933-8535 in Columbus, or [kflatley@insight.rr.com](mailto:kflatley@insight.rr.com); and Bro. Paul Prater by phone 740-623-8589 in Coshocton, or [pdprater@aep.com](mailto:pdprater@aep.com). During the semester the Columbus group was grateful for exhortations by the following brothers: William Ellison (Westerly, RI); Dana Adams (Jasonville, IN); Ralph Coy (Venice, FL); and Timothy Jennings (Pomona, CA).

*Jack Vogelgesang*

## **SAN DIEGO COUNTY, CA**

Since our last report, we're happy to report three baptisms: HANNAH TUNNELL, daughter of Bro. Owen and Sis. Jolie Tunnell, was baptized on January 26, 2008; SANDRA LEHMKUHL, mother of Sis. Sara Ramirez and Sis. Shawna Tunnell, was baptized on October 5, 2008; and MARIA ESTER LIZARRAGA, long time visitor, was baptized on December 28, 2008. We pray our Father will bless them richly in their new life in Christ.

By way of transfer we have been blessed with new members: Bro. Robert Jefferson, Sis. Connie Wiedeman, Bro. Ryan Eustis, and Bro. Roger and Sis. Janya Schlottman and their family.

Thanks to those who provided special presentations during the past year: Bro. Bob Lloyd for his study day, "Agape in Action", and the Williamsburg Christadelphian Foundation. We also appreciate our many visitors from near and far and thank those who ministered with the word of exhortation. We continue our partnership program with our brothers and sisters in the Guadalajara Ecclesia. This involves communication exchanges and periodic weekend visits by San Diego members to Guadalajara.

We have also been blessed with two new births in our ecclesia. Bro. Roger and Sis. Janya Schlottman have been blessed with a daughter, Avalon, on April 7, 2008. Bro. Ben and Sis. Mallory Curtin have been blessed with a daughter, Madisyn, on May 29, 2009.

We sorrow with Sis. Joyce Rabbie with the loss of her husband, Jack; and with Sis. Connie Wiedeman with the loss of her husband, Bill; with Sis. Sherly Clarke with the loss of her husband, Bro. Ken; and with Sis. Janeen Ameral with the loss of her mother, Sis. Eleanor Ameral, to cancer.

*Nick Parrino*

## **SARASOTA, FL**

"Precious in the sight of the LORD is the death of His saints."

Our beloved Sis. Marjorie Forbes fell asleep February 15, 2009, at the age of ninety-three. She leaves her husband of over 70 years, Ted, and daughters Tabitha and Leslie. We will always remember her ever present smile and positive attitude. Our sympathy goes to her family. We look forward to seeing Sis. Marge in that glorious day when the trumpet shall sound, and the dead in Christ shall rise first. We gratefully acknowledge

a donation which Ted made in memory of Sis. Marge. The ecclesia has donated it to Agape in Action, which is doing such wonderful work in Africa. We feel confident that Marge would approve.

We are pleased to announce that Bro. Ian Macfarlane will be leading us in a study of “The Mind of the Spirit”, November 7-8, 2009. Details can be obtained from the undersigned.

*James Wilkinson*

## **TORONTO CHURCH STREET, ON**

Our ecclesia mourned the passing of our Sis. Ellen Lynch on January 14, 2009, in her 96th year. Baptized at the Hamilton Greenaway Ecclesia in 1933, Sis. Ellen and her husband Bro. Tom, who passed away in the Lord in 2005, were active members of the ecclesia since joining in 1953. Our sympathies are extended to their daughter Miss Leslie Lynch and our hope is that their time asleep in the Lord will be short.

We are pleased to report the following baptisms into the saving Name of Jesus Christ: JULIA NARJES, daughter of Bro. Tim and Sis. Jennifer Narjes, on July 13, 2008; and JANEY MARK and MAVIS LOWE on September 7, 2008. Both Sis. Janey and Sis. Mavis were introduced to the Truth by members of the ecclesial community.

We are sorry to lose by transfer Bro. Rick and Sis. Eunice Hill to the Ossington Avenue Ecclesia. Bro. and Sis. Hill have been members of our ecclesia for many years, and their loss has been felt by all of us. We wish them well in their new ecclesial home.

We also have seen the departure of Bro. Chris and Sis. Jennifer Wubbels back to the Picton Ecclesia as Sis. Jennifer has completed university studies. Even though their time with us has been short, we have benefited from their involvement in ecclesial activities, and wish them well as they continue their pilgrimage toward the Kingdom.

We are also sorry to lose by transfer to the Paris Avenue, OH, Ecclesia, Bro. Tim Cooper. Bro. Tim's time with us was also short, however his help has been greatly appreciated. His departure from us is not complete sadness on our part as we rejoice at the recent marriage of Bro. Tim to Sis. Annalee Nobel (Paris Avenue, OH), and we wish them all the best as they continue their pilgrimage together toward God's Kingdom.

We welcome by transfer from the Toronto West Ecclesia, Sis. Abigail Rayner who has moved into the area close to the ecclesial hall. We wish to thank all brothers and sisters who have assisted our ecclesia with exhortations, lectures, Bible classes, and playing the organ over the past year. Your contributions on our behalf are greatly appreciated.

The undersigned has assumed responsibility as Recording Brother. Correspondence may be sent as outlined in the ALS diary.

*Timothy Narjes*

## **TORONTO EAST, ON**

It is with sadness tempered with the hope of the resurrection that we report the falling asleep in Christ of three of our elderly members. Bro. William Andrews on November 22, 2007; Sis. Gwen Angus on November 23, 2007; and Sis. Winnifred Andrews on April 27, 2009. Bro. Bill was the patriarch of the Andrews and Curry families and fell asleep on his 96th birthday. He was baptized at the Kimbourne Hall on December 22,

1943, and spent the next 64 years as a faithful servant to his Lord. Sis. Gwen, baptized at 62 years of age at the Cosburn Avenue Hall, was a faithful supporter of the ecclesia until a fall which prevented her from attending ecclesial functions in the last few years. She fell asleep at age 86, after following her Lord for 24 years. Sis. Winn was the matriarch of the Andrews and Curry families and fell asleep at 97 years of age. Winn was baptized at the Kimbourne Hall on December 6, 1944, and was the wife of the late Bro. Bill for 68 years of marriage. Together they raised four children, and left a heritage of nine grandchildren, and 21 great-grandchildren, who attend various ecclesias in southern Ontario.

We are pleased to report the births of Joshua Archibald on November 25, 2007, and Samantha Archibald on April 4, 2009, the third and fourth children of Bro. Daniel and Sis. Maribel Archibald, and are welcome future additions to our Sunday school.

On July 19, 2008, we rejoiced in the marriage at our ecclesial hall of Sis. Cassandra Higgs and Bro. Timothy Sutcliffe of the Rugby, UK, Ecclesia. We pray God will guide them in their walk together toward His Kingdom. We enjoyed the fellowship of many brothers and sisters from the UK on that happy occasion. We commend Cassandra to the loving care of the brothers and sisters of the Rugby Ecclesia.

We welcome by way of transfer from the Niagara Ecclesia on September 21, 2008, Sis. Chantel Rivard, who completed her education and found employment nearby. Chantel is a welcome addition to our ecclesia. We welcome by way of transfer from the Toronto Ossington Ecclesia on April 5, 2009, Sis. Ruth Thomson and her children, Sis. Sarah, Sis. Tess, as well as Grace and James. We look forward to a mutually beneficial relationship with the Thomsons in the days that remain until our Lord's return.

After a good confession of her faith, we witnessed the baptism of GENIE SALMERS on March 1, 2009, into the saving name of our Lord Jesus Christ. We further rejoiced in the marriage of Sis. Genie Salmers to Bro. Roger Westwood on April 25, 2009. We commend them both to the loving care of the brothers and sisters of the North Bay Ecclesia, where Roger and Genie have relocated due to employment opportunities, and where they will be a welcome addition to the small ecclesia there.

We rejoice in the baptism of NAOMI ATKIN on May 24, 2009, into the saving name of our Lord Jesus Christ, after a good confession of her faith. Naomi is the daughter of Bro. Michael and Sis. Miriam Atkin.

We thank Bro. Ben Saxon, along with Sis. Rosemary and their family (Adelaide, Aust.), for their ministrations in leading our Study Weekend on March 1-2, 2008 on "A Biblical View on Medical Decision Making".

We thank Bro. Mark and Sis. Jean Giordano (Norfolk, VA) for their ministrations in leading our Study Weekend on March 28-29, 2009 on "The Kingdom of God Applied".

*Brian Carrick*

## **WORCESTER, MA**

Our dear Sis. Elisabeth A. (Wilkinson) Wells, age 32, fell asleep in Jesus on June 19, 2009, after battling cancer for nearly two years. Sis. Betsy was the beloved wife Bro. John Wells and the devoted mother of her two beautiful sons, Robert, 2 1/2 and Samuel 14 months. She was the loving daughter of Bro. Les and Sis. Suzanne Wilkinson and the younger sister of Sis. Sarah Page and Bro. Dan Wilkinson.



Elisabeth was devoted to her Lord, being baptized into his saving name on April 1, 1995. She served her Lord in Worcester as an accomplished pianist and organist, and she taught the young people's group with Bro. John for many years. Many of our young people owe their devotion and dedication to the Lord to Elisabeth and John's hours of tireless service.

Betsy attended Norfolk County Agricultural High School, majoring in horticulture, and earned an Associates Degree in Business Administration at Quinsigamond Community College. Betsy's heart was always with the family greenhouse businesses, the Hi Hill Farm and the Wishing Wells Perennials & Pumpkins, which she and John started. She loved being outdoors working with God's creation to bring beauty into everyone's life.

Betsy's smile and bouncing personality persisted even during the difficult days of her cancer treatments which was exemplified by her tireless effort to bring happiness to other cancer patients she met. Her faith never wavered and she now sleeps awaiting her beloved Lord's return and that great resurrection morning of joy and gladness. Betsy's family wishes to thank all those who have so lovingly cared for her and the family's needs, and everyone's prayers. Donations may be made in her memory to the Worcester Christadelphian Ecclesia, 218 Greenwood St., Worcester, MA 01607; earmarked as: Wells Benevolent Fund, to establish a trust fund for the children.

On a brighter note, we announce the transfer of Bro. Jason Millard to us from the Wachusett, MA, Ecclesia. May the Lord bless him as we walk together to the Kingdom.

*Mark Fulmer*

### **Bible Message Calendar 2010**

The Bible Message Calendar is produced in the UK by the CALS to send to interested friends, but is widely used by members as well. The inside pages have a box for each day, with the day's readings listed and space for appointments, etc. Also included is a simpler reading plan leading in steps up to the full "Bible Companion".

The full color images, one for each month, endeavor to illustrate a theme from Scripture. For 2010 the theme is "God — Creator and Sustainer", based on Psalm 65. Most of the images are taken in Northern England, but a couple originate in the USA. See if you can spot them!

Sis. Maritta Terrell holds a stock for North America and will be delighted to supply any orders at \$5 (US) per copy. The address is P.O. Box 3729, Cedar Park, TX 78630, and the email address is [mt-ct@swbell.net](mailto:mt-ct@swbell.net).

A low-resolution calendar can be downloaded at [www.preachingideas.org.uk](http://www.preachingideas.org.uk).

*David Coleman*

### **Ontario Winter Bible School and Conference**

The first Ontario Winter Bible School will be held December 26-31, 2009. Escape winter and join in warm fellowship around the word of God with brothers and sisters. The theme for the week is "Be Watchful and Strengthen the Things that Remain". Scheduled speakers are: Bro. Brian Luke (Aust.); Bro. Roger Long (UK) and Bro. Ron Kidd (London, ON).

The location for the school will be the Best Western Highland Inn, Midland, ON. For details and registration forms see our webpage, [www.ontariowinterbibleschool.com](http://www.ontariowinterbibleschool.com).



Registrations should be sent to Sis. Barbara Kidd at [rbkidd@rogers.com](mailto:rbkidd@rogers.com). She may be reached for further information at 519-690-0391.

*Ron Kidd*

### **Sis. Eleanor Ameral**

In January 2008, at age 88, we lost a beloved and iconic sister, Eleanor Ameral, to cancer. She was immersed in June 1962 after a series of studies with Bro. Uzziel and Alice Hawsworth of the Mariposa Ecclesia in northern California, who drove the 800-mile roundtrip frequently over several months to study with Eleanor. She was originally a member of the Unamended ecclesias in the San Diego area and later joined the newly-formed Escondido Ecclesia which became the San Diego County Ecclesia. There she continued in active service to the Lord until she fell asleep.

Eleanor was a fierce evangelist and was God's instrument in bringing several into the Truth. Her passion for the gospel was an example to us all, and she was a mentor to many in our ecclesia. She was our mother in Israel, and was a natural Jew herself, even having worked on a kibbutz in Israel. She was a colorful character with a broad Brooklyn accent, and in her younger days would drive to meeting on a motorcycle. "I am blessed!" was her standard rejoinder to "How are you?" Younger speaking brothers beset with nerves would naturally look toward her from the platform and would always see her beaming face, nodding with reassurance and approval.

After God granted us our hall in 1996, Eleanor started and ran our ecclesial library until her death, helping it become one of the best stocked hall libraries in southern California. There are many colorful stories about Sis. Eleanor, but what we shall miss is her godly zeal and wisdom, and her daily expectation of Christ's return. She lived for the Kingdom. She is survived by her son, Stanley, and daughter and sister in Christ, Janeen. We look forward to seeing her again soon!

*Martin Owen*

### ***Lies from the Pulpit***

I would like to strongly recommend for your reading a book by Sis. Connie Wiedeman until recently of Hawaii, entitled *Lies from the Pulpit*.

This book addresses ten of the biggest lies embraced by most churchgoers today, all of which started with the serpent's lie to Eve in the book of Genesis, "Thou shalt not surely die." This sister attended various churches and Sunday schools for over seventy years before discovering the Truth.

I found this book particularly interesting because it addresses the same issues I had as a former Catholic. These are the issues that Bro. Joe Arabia discussed with me in one on one sessions in 1961 and 1962. Brothers and sisters may find this very Scriptural handling of these much believed lies helpful when working with those who hold these lies to be true.

*Lies from the Pulpit* is available through regular bookstores at US \$19.95, and from the publisher [PublishAmerica.com](http://PublishAmerica.com) at US \$16.95, plus postage. Alternatively, copies are available from the author at US \$15, including postage and placing the order by email at [alohaloha@aol.com](mailto:alohaloha@aol.com).

*Andrew DeLorenzo*

## Minute Meditation

### Pushing Someone Up a Ladder

*"You cannot push anyone up a ladder unless he is willing to climb it himself" (Andrew Carnegie).*

Imagine you are waiting your turn to climb a ladder to safety when someone in front of you hesitates, afraid to start up. You cannot help them along by pushing unless they are willing to first put their foot on the bottom rung and reach up and grab the sides. Then they have to keep trying, putting their feet on the rungs and pulling up. You can assist with pushes from below, but if they freeze and stop moving, they will not make it up the ladder.

This principle applies to more than just climbing ladders. It has to do with how we deal with any situation or challenge we face in life. Robert Schuller once said, "Better to do something imperfectly than to do nothing flawlessly." Unfortunately many people don't even attempt some challenges because they fear failure. However, we have failed already if we don't even try. We must be willing to take that first step up or we will never get off the ground. And then we have to keep on trying. Those behind us can give us words of encouragement and urge us on, but unless we do our part, we are doomed to failure.

More importantly, our salvation depends on whether we do our part. The Lord wants to give us eternal life, but he will not give it to those who will not put forth the effort. We must take the first step and believe and be baptized. Then we must strive earnestly to serve our God for the rest of our life. Although our efforts certainly do not earn us salvation, because it is the gift of God, God will not give salvation to someone who is not seeking it. Salvation is a very individual effort; no one can save someone else. We may hope that others seek salvation, but we cannot save them. We can help each other along the way to the Kingdom, but we cannot help someone who is not moving in that direction.

Each of us needs to look up to the top of the ladder, so to speak. We read in Hebrews, "Looking 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 is set down at the right hand of the throne of God." We are to follow our Lord, as he commanded us. He has shown us the way, as Jesus explains, "I am the way, the truth and the life: no one comes to the Father but by me." The Lord Jesus certainly did all that it was possible for him to do so that we have the opportunity to be saved, but if we don't do our part, if we won't start the climb and keep climbing, we will fail.

Once we know what to do, we don't just stand there; we must start, begin, proceed, move forward towards our goal of seeking first the Kingdom of God. We need to set our sights on our goal, and keep looking up as we take steps up the ladder toward the Kingdom. Begin with what we have right where we are and put one foot forward, then the other foot, and hold on and keep climbing. Our heavenly

Father knows what we need to succeed, and He is willing to bless us exceedingly abundantly above all that we ask or think. No wonder Paul said, "I can do all things through Christ who strengtheneth me." He could, and we can too, but we have to begin, get moving forward, and keep on keeping on.

Let us make the words of the apostle Paul true for us: "But this one thing I do, forgetting those things which are behind, and reaching forward unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

*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 2009

**5-6 Victoria, BC** Fraternal Gathering. Bro. Tecwyn Morgan. Contact Bro. Clyde Snobelen [tec@csll.ca](mailto:tec@csll.ca)

**12 Hamilton Greenaway, ON** Fraternal Gathering. Wildwood Manor Ranch, Georgetown, ON. Bro. Mark Carr (Toronto West, ON): "Joseph — I Seek My Brethren". 2:00 pm, picnic supper at 5:00 pm

**13-18 Adult Study Week** — The Bible School with a Difference! Wildwood Manor Ranch, Ballinafad, ON. Topic of Study: The Life and Ministry of Jesus Christ, Part #1. For information about the workbook or to register please contact Bro. Bob and Sis. Joy Jennings, 6 Stodola Drive, Brantford ON N3R 6J5 ([bobnjoy@vif.com](mailto:bobnjoy@vif.com)) 519-754-0902, or Bro. Martin and Sis. Lois Webster, 63 Bradbury Crescent, Paris ON N3L 4E2 ([mjwebster@vif.com](mailto:mjwebster@vif.com)) 519-442-0544

**18-20 Bozeman, MT** Fall Fraternal. Bro. Garth Maier (East Texas, TX): "Signs of John's Gospel". Contact Bro. Steve Faver (406) 388-3314, [sfaver@unitedagencies.com](mailto:sfaver@unitedagencies.com)

**19-20 Baltimore, MD** Study weekend. Bro. Mark Vincent (Boston, MA): "Bible Beginnings and Endings." Saturday 2 pm, supper served. Fourth class Sunday 9:45 am, Memorial service 11 am. Lunch served. Contact Sis. Judy Schneider 410-609-0336

**19 London West, ON** Annual Fraternal gathering. London Ecclesial Hall, 101 Wistow Street, London, ON. Bro. Gary Cousens (Cambridge, ON): "Nehemiah — Character of a Leader". There will be three talks with registration at 12:30 pm and the first talk at 1:00 pm. Please contact Bro. Dave Birchall 519-668-7081 or [davidbirchall@rogers.com](mailto:davidbirchall@rogers.com)

**19-20 Paris Avenue, OH.** Study weekend. Bro. Frank Abel (Shelburne, ON)

**26-27 Bedford, NS** Annual Study day. Bro. John Mannell (Mississauga West, ON) speaking on Galatians. Contact Bro. Stephen Snobelen [snobelen@dal.ca](mailto:snobelen@dal.ca)

### OCTOBER 2009

**3-4 Echo Lake, NJ** Study weekend. Ecclesial hall. Bro. John Hellawell: "The Word was made flesh". Beginning at 11 am

- 4 Meriden, CT** New England Fraternal gathering. Lincoln Middle School, Meriden, CT. Bro. Ryan King (Petersburg, VA)
- 9-11 Vancouver, BC** Fraternal weekend. Bro. Chris Sales (Shelburne, ON): "Jacob: From Jacob to Israel — The Process of Purification." Classes from 1:00 pm Saturday (including children's) with dinner following. For information and full program contact Bro. Dan Orsetti at (604) 514 4704 or dorsetti@telus.net
- 10 Brantford, ON** Thanksgiving Fraternal Gathering. Copetown Community Center. Bro. Ron Kidd (London West, ON): "Forget Not All His Benefits — Psalm 103". Dinner to be provided
- 10-11 Edmonton, AB** Edmonton-Calgary Fraternal. Bro. John Bilello (Ann Arbor, MI): "The Bible Vs. Evolution". Children's classes will be offered. Please contact Bro. Jerome or Sis. Coralie Toronchuk at 780-453-1412 or jeromet@telusplanet.net
- 10-11 Sussex, NB** Thanksgiving Gathering. Bro. Ted Hodge, Jr.: "Bible-Based Problem Solving". For further information contact Bro. Brad and Sis. Debbie Goodwin 506-433-8861 or braddeb@nb.sympatico.ca
- 11 San Francisco Peninsula, CA** Fraternal Gathering. Bro. Jerry Hirst (Marinwood, CA) will give the Sunday school lesson and exhortation. We will meet at the Belmont Senior Center, located in the Twin Pines Park in Belmont, CA, beginning at 9:30 am. Lunch will be provided. Contact Sis. Ruth Ann Gover at 650-260-2694 or ragover@aol.com
- 17-18 Lompoc Valley, CA** 35th Annual Study weekend. Lompoc Grande Hall, 435 North "G" Street, Lompoc, CA. Study Leaders: Bre. Ron Kidd (ON) and Paul Billington (ON): "Days Of Creation, Confirming Our Faith In God's Word". Please send a \$25 registration fee to Bro. Ron Stewart, 275 Oakwood Circle, Lompoc, CA 93436 (805) 733-5577. Limited seating. Please register early
- 23-25 Moorestown, NJ** CYC Weekend. Bro. Allen Laben (Norfolk, VA) will be speaking. For registration information contact Sis. Rachel Cheetham 856-231-1612 Moorestowncycweekend@yahoo.com

## NOVEMBER 2009

- 6-8 New England Bible Study weekend** Barton Conference Center, North Oxford, MA. Bro. Andrew Bramhill (Bracknell, UK): "Returning From Exile — Leaders And Prophets". Contact Bro. Craig Nevers at craignev@cox.net or Sis. Judith Nevers at jnevers@verizon.net
- 7-8 Kouts, IN** Fall Study weekend at Woodland Park Community Center, 2100 Willowcreek Road, Portage, IN, 10:00 am. Bro. John Pople (San Francisco Peninsula, CA). Theme: "To Speak Well of God: A Study in Job." Please contact Bro. Joe Bennett at 219-762-2704 or jkb8275@comcast.net
- 7-8 Sarasota, FL** Study weekend. Bro. Ian Macfarlane: "The Mind of the Spirit." Contact Bro. James Wilkinson 239-849-3301 or jameslwilkinson@hotmail.com
- 7-8 Victoria, BC** Fall Study weekend. Bro. Andrew Jackson (North Battleford, SK): "Peter — A Brother Transformed". Contact Bro. Clyde Snobelen andrew@csll.ca
- 13-15 Austin Leander, TX** Annual Fall Gathering at the HEB camp by Leaky, TX. Bro. Dennis Bevans (Reseda, CA): "Daniel: God Rules in the Kingdom of Men". To register contact Sis. Maritta Terrell mt-ct@swbell.net, or P. O. Box 3729, Cedar Park, TX 78630.
- 13-15 Kitchener-Waterloo, ON** Brother's Weekend

**The CHRISTADELPHIAN TIDINGS of the Kingdom of God (USPS 107-060)**  
**P.O. Box 530696 • Livonia, MI 48153-0696**  
**Periodicals Postage Paid at San Dimas, California**

---

**27-29 Washington, DC** Family Bible Study weekend at Camp Hashawha, Westminster, MD. Bro. Ian Macfarlane (Book Road Hamilton, ON): "The Mind of the Spirit". Contact Bro. Robert Kling, 301-498-5245, rkling@acm.org

**29 Ann Arbor, MI** 12th Annual Thanksgiving Gathering. 11 am Memorial service. Lecture to follow lunch. Speaker: Bro. John Warner (San Francisco Peninsula, CA). Exhortation: "The Booth of David" and lecture: "The Holy City". Contact Bro. Peter Bilello p.bilello@cimdata.com

#### **DECEMBER 2009**

**26-31 Ontario Winter Bible School** Escape winter and join in warm fellowship around the Word of God with brothers and sisters. The theme for the week is: "Be Watchful and Strengthen the Things that Remain". Speakers: Bro. Brian Luke (Australia), Bro. Roger Long (UK) and Bro. Ron Kidd (London, ON). The School will be held at the Best Western Highland Inn, Midland, Ontario. For details and registration forms see our webpage [www.ontariowinterbibleschool.com](http://www.ontariowinterbibleschool.com). Registrations to be sent to Sis. Barbara Kidd rbkidd@rogers.com 519-690-0391

#### **JANUARY 2010**

**16-17 San Francisco Peninsula, CA** Weekend with the Word. Speaker and topic to be announced. Contact Sis. Ruth Ann Gover at 650-260-2694 or [ragover@aol.com](mailto:ragover@aol.com)

**30 San Diego County, CA** Annual Study day, 9:30 am ecclesial hall, Bro. David Styles (Shelburne, ON). Lunch provided. Contact Bro. Kent Ellis [ellisk@san.rr.com](mailto:ellisk@san.rr.com) or 858-674-5645

#### **FEBRUARY 2010**

**21-26 Palm Springs Bible School.** The speakers will be Bro. Peter King (Birmingham, UK) and Bro. Clyde Snobelen (Victoria, BC). The school offers a wonderful environment for the mature adult to study God's Word and enjoy the fellowship of other brothers and sisters. To register, please contact Bro. Jeff Gelineau at [Register@christadelphianbibleschool.org](mailto:Register@christadelphianbibleschool.org) or visit our website [www.californiabibleschool.org](http://www.californiabibleschool.org)

The following two pages do not belong in this issue,  
but the file is corrupted and they cannot be deleted.

## History

### John and Elizabeth Reith



**John Reith as he looked in 1877, a few years before his baptism into Christ**

Few tragedies are as hard to understand as the death of a vibrant young person. But the hand of God can move in our lives in ways we might not expect or even desire, and it has the power to bring salvation through circumstances like sickness and death that to us might seem senseless. Such was the case in the baptisms of John and Elizabeth Reith, early Ventura County Christadelphians who were brought to see God's truth by the death of an enthusiastic 27-year-old brother named John M. Armstrong.

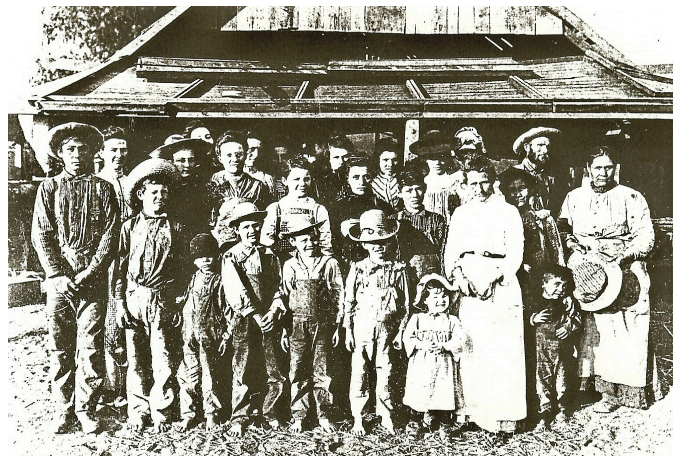
The story actually begins in Scotland where, at age 18, John Armstrong was baptized in Glasgow on October 3, 1875.<sup>1</sup> Eight years later, Bro. Armstrong emigrated to Santa Barbara because, like many before him, he was hoping the warm Southern California climate would have a positive effect on his failing health.<sup>2</sup> As he left Edinburgh and steamed to America, Bro. Armstrong would already have been well acquainted with several brothers and sisters living in the Santa Barbara area, particularly Robert Strathearn and Helen Shiells. In fact, Sis. Shiells was John Armstrong's aunt.<sup>3</sup>

The exact details of what happened after John Armstrong reached Santa Barbara have been lost, but his arrival would result in the baptisms of John and Elizabeth Reith in 1884. Apparently young John Armstrong was quite sick when he arrived in America, for he died the following year. Before his death, Sis. Shiells lovingly cared for her ill nephew, as reported by Sis. E.B. Cornwall over 20 years later in the 1908 *Christadelphian* as she spoke of Sis. Shiells' "large-heartedness to all, especially brethren and sisters, and those of her home country, who came here in search of health, she tenderly nursed, among whom was her nephew, our dearly-loved brother John Armstrong..."

Helen Shiells apparently recruited the help of Elizabeth Reith, a resident of nearby Ojai, California, to help her take care of Bro. Armstrong. Why Elizabeth came to be his nurse is a mystery, but as his own life was ending, Bro. Armstrong brought life to her and her husband John. Robert Strathearn had the following to say about this on the occasion of John and Elizabeth Reith's baptisms: "Sis. Reith was one of those who ministered to the comfort of our beloved brother Armstrong during his illness. He, in return, helped them to the possession of the pearl of great price. He greatly desired their salvation, so you see his labour in coming to this far-off land has not been in vain."<sup>4</sup>



It's not surprising Marian connected the preaching effort with bearing fruit because the Stocks were living on a large ranch north of Moorpark at the time, where they grew and sold apricots. Even today, over 100 years later, the beautiful canyon they lived in is still entirely agricultural and filled with orange, lemon, and avocado trees.



**Apricot pitters on the Stocks ranch about 1903. Note the early Ventura County Christadelphians in the photo. Future Christadelphians, David and Ruth Stocks (Robert and Marian's children) have been circled.**

Marian wrote to the Christadelphian magazine in 1905, mentioning a new preaching effort in Ventura County. "We were able to get a hall, rent free, in Somis, a small village, six miles from our ranch, and Brother Irwin gave three lectures there... As we expected, the attendance of strangers was very meager; but those of us who could attend were much edified. Brother Irwin did not bring the Pomona ecclesia tent outfit this time — it is laid up for the winter — but brought his 'black-board' cloth, which he fastened up outside the one store in Somis, printing dates, subjects, and places in white chalk, and very beautifully he can do it." She also mentioned that their daughter, Ruth, was baptized at age 13. That same year her husband, Bro. Robert Stocks, "gave... a very acceptable and edifying address at the Lord's table" <sup>14</sup> in Los Angeles.



**The store where Bro. J.T. Irwin led a Ventura County Christadelphian preaching effort in Somis, CA, in 1905.**