

# THE CHRISTADELPHIAN TIDINGS

of the Kingdom of God

Vol. 74

July, 2010

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# The CHRISTADELPHIAN TIDINGS of the Kingdom of God

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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.

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Subscriptions and Finances: Rose Madge. Printing and Mailing: Brian McDonald. Web Master: Peter Bilello.

The Tidings is published on the 25th of the month for the month following. Items for publication must be received by the 5th of the month. Correspondence to the editor: Peter Hemingray, 3079 Kilburn Rd. W., Rochester Hills, MI 48306-2915, or by e-mail to [editor@tidings.org](mailto:editor@tidings.org). Publication of articles does not presume editorial endorsement except on matters of fundamental doctrine as set forth in the BASF. Copyright 2010, Tidings Publishing Committee. Reproduction in whole, or in part, without permission is prohibited.

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**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 to [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: R150.** Mail checks to Anthony Oosthuizen, P.O. Box 50357, Durban 4062. **United Kingdom: £14.** Mail checks to Malcolm Cross, Granque Farm, East Cotingworth, York YO42 4TB.

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*In our early days in the Truth we remember it being remarked by more than one speaker that it was characteristic of the Scriptures that we could never exhaust their meaning: new ideas and new points of view are constantly arising, and even the most familiar passages take on new aspects as we read them again and again. Our own experience has fully justified this conclusion, and it is one of the satisfying results of a daily reading of the Word of God that we are able to mark our progress in the understanding of divine things by the discovery of new truths and deeper meaning in what has become to us quite well known teaching.*

F.W. Turner, *Meditations*

*And so the search for the more exact meaning of Bible phraseology goes on. It is those who soak themselves in the language of Scripture and who pore over its words, trying in a sympathetic, imaginative fashion to think themselves into the minds of the men who wrote — it is they who learn the more precise, inner meaning of what is written. But to this attitude of mind must be added a willingness to persevere in the comparing of Scripture, and to spend long hours with Bible and concordance side by side.*

Harry Whittaker, *Enjoying the Bible*

# Editorial

## Daily Bible Reading

*“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2Tim 3:15).*

### The Bible Companion

Most Christadelphians, when asked about any sort of daily Bible reading schedule, will cite what is known as the Bible Companion. Many know that it was originated by Robert Roberts, and quite a few will know he developed it as a teenager. Indeed, some will have read the passage in his autobiography, where he describes its development.

“I... finally came down to three at one sitting — which I have continued ever since. At the commencement of my Bible readings, I trusted to memory for the next chapters to be read. But after several years’ experience, I found it convenient to have a written guide. So I made a calendar of the entire readings for the year, in a penny pass book, which greatly facilitated the process. Friends got to know of this, and first one and then another asked me to provide them with a copy. I did this with much pleasure, until I had written 18 copies. Then I came across a printed little work of the same character, which suggested the idea of having my guide printed. This was done, under the name of *The Bible Companion*, which, with some modification, has continued in use ever since.”<sup>1</sup>

It is also interesting that most would say that the Bible Companion as we have it was developed by Robert Roberts when he was 14. This is not quite the case: as indicated in his autobiography, he modified it later to the one we use today. One example can be found in 1870, when he was 31 and editing *The Christadelphian*. As he wrote then

“The defect of the original Bible Companion was that, for a considerable period in the year, the student was without New Testament reading. In the new *Companion*, he is always in the New Testament.”<sup>2</sup>

The schedule takes one through the Old Testament once, and the New Testament twice in the course of a year. If you look at my Bible, it has 1298 pages, with the Old Testament taking up 1021, which is about 80% of the total. So simple logic would say if the two portions of the Old Testament each take up 40% of the whole, in the time it takes to read one Old Testament portion we can read two New Testament portions. Note the divisions in practise are not quite this simple: the first portion (Genesis-Job) has about 379,000 words, the second (Psalms-Malachi) has 230,000, and the New Testament has 179,000 words. Thus we read about the same number of words for the first and last portion, but much less in the second portion. (I speculate that this is why traditionally most ecclesias read the last two portions

each Sunday.) Quite why Robert Roberts chose to start the second portion with the Psalms, rather than Job, is unknown to me.

Of course, there are other Bible Reading planners, some of which quite simply take you through the Bible once per year. However, one of the advantages of the Bible Companion is that it often illuminates the resonances typical of the way the inspired authors dwell on similar themes, and stresses the inter-dependence of the whole word of God. In addition, the fact that most Christadelphians have and do use the Bible Companion gives it a special place among all the available Bible reading guides.

### **Importance of Daily Bible Reading**

Most (but not all) the so-called “Churches” around us attach little importance to their members reading the Bible as a whole. Even if they conduct Bible Study classes, it is their leaders that instruct, with the participants perhaps being encouraged to read particular passages, but not the whole Bible. One of the main advantages of the Christadelphian pattern of devolved leadership is that it spreads the expectation and need for individual Bible study quite widely. Indeed, of the 144 ecclesias in North America, 137 have less than 100 members, so most need to have involvement by many of their brethren in delivering classes or exhortations — often with their spouses contributing to this work, as well as in other ways. It is indeed the duty of all to develop knowledge of the Scriptures, “which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

Although it can be pointed out that in the context here Paul is almost certainly referring to the Old Testament, it is interesting that Peter, writing probably a few years before Paul wrote 2 Timothy, refers to the writings of Paul as “Scriptures” (in 2 Peter 3:16), so it is the whole that is important, not a part. Indeed, the Scriptures

- Gives us hope (Rom 15:4)
- Gives us direction for daily living (Psa 119:105)
- Neglect brings death (Prov 13:13)
- Declare to us the true gospel, with its promise of life (Rom 1:1-2)

But I must stress that merely reading the Bible is not enough. It is only capable of making us wise if we understand it and apply it. So as we read it, we all ought to think about the meaning, as relevant to both the original readers and ourselves. If we do not understand what it means, or why it was written, we need to try to find out. It is quite illuminating to take part in Bible classes that consider the daily readings, without any designated leaders. Despite what are quite likely decades of reading the passages by many, the text is not understood in some cases. I remember one occasion in which Isaiah 21 came up: almost all of those present were quite unaware of who the first two burdens (KJV) were addressed to. (I leave it for the reader to see what I am talking about!) In those cases, it is quite appropriate to add a little question mark in your Bible — do not go on blithely. And take the opportunity as it arises to ask questions of others, or use the tools — firstly concordances and cross references. Almost all passages can be understood if you look for echoes and similar passages.

## One Method

Personally, I find the Bible Companion both a help and occasionally something of a hindrance. First, it ensures I keep my mind refreshed by considering the whole Bible on a regular basis. But I also used to find it very difficult to get through the three passages in any reasonable time, as I was always reflecting on what the passage meant, looking up the cross references, or trying to find passages that I thought shed light on what I was reading. So have adopted this method

- I have the daily readings on my iPod <sup>3</sup>, and listen to them during my daily walk in my neighborhood. One days readings is usually close to 15 minutes, so I can do two days in a half hour walk.
- In addition, I work through one of the portions each day, or when I have opportunity, to truly appreciate the passage. I attempt to resolve the question marks — or more than sometimes add to them.

## Conclusions

I suspect, as do others, that the prevalence of daily Bible reading is decreasing in our community. This is perhaps due to the increasing pressures of daily living, and perhaps also the increasing distractions present in our society. But if we take advantages of modern technology to make the best use of the time we have, we can, I am sure, make the time available that is required to make us wise unto salvation. If we read the Bible daily, we can expect that a process will occur, whereby gradually our way of life will be brought more closely into conformity with the examples revealed in God's Word. As Bro. Roberts wrote in the preface to *The Bible Companion*, "This process commences with a belief of the gospel, but is by no means completed thereby; it takes a lifetime for its scope, and untiring diligence for its accomplishment."

We have no other means of acquiring the knowledge that leads to salvation, but to read and reflect on God's word. We each have to do it for ourselves, to remain a Bible based community. It is by the grace of God we can each of us have the capability of studying it for ourselves, in words we can understand if we reflect on them. So let us all see if we can renew ourselves through the study of the gospel once for all revealed to us through the words of that most valuable of all books — however we might choose to do so.

Peter Hemingray

### Notes:

1. *My Days and Ways*, p. 15
2. *The Christadelphian*: 1870, p. 384
3. Obtained from the website <http://www.daillybible readings.org.uk/>

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*As the student pursues his course of continuous reading he will light upon thousands of incidental harmonies, analogies, allegories and signs, directing him in the way of life, and adding continually to a mental store already large enough for his needs.*

Islip Collyer

# Exhortation

## Memorial

### The Name of God

We have come together today to honor our Lord's command: do this in remembrance of me. In the bread and the cup we bring to mind his loving service to God and to us, binding us together with the Father in this new covenant. And we remember our own helplessness against sin and death, and the Father's love in giving his beloved son for our salvation.

Remembering Christ and the Father have always been essential to living acceptably before God. Even long before Christ gave us this meal, the Father made sure His people would remember His covenant and His care for them. Time and again He sent His servants the prophets, telling the people to remember His law and to turn back to the ways He had set before them. Indeed, every time they heard His prophets speak his name, it was to be a reminder.

In Exodus 3, we have the record of God's encounter with Moses at the Burning Bush.

*"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations" (Exod 3:13-15).*

The very name by which the Father was called was meant as a memorial. Linguists and theologians have argued about what the name means. The general understanding in our own community is that the name also means "He-Who-Will-Be" and refers to all the ways He has shown and would show himself in His dealings with Israel.

And people have argued over how to pronounce the memorial name of God. This can be an interesting, even stimulating study; but ultimately we will probably have to wait for the resurrection to learn the answer. I won't claim to know just how Israel spoke the name of God; but I will suggest that people who spend a lot of time arguing about it have missed the key point: it is a memorial.

And what is it that the name of God is meant to bring to mind? Of course, it is about the way he delivered his people out of Egypt, as it is written: "The LORD liveth, which brought up the children of Israel out of the land of Egypt."

But it is surely not coincidence that God took the name “He-Who-Will-Be” and so often reminds His people: Ani’ Yahweh Elohim – I am He-Who-Will-Be God. This is surely a reminder of His covenant with them and with Abraham their father. Look in Genesis 17. Here is the account of God’s confirming His covenant with Abraham, and showing him that the provision of the flesh is not his provision: but that God Himself is Abraham’s reward. And in the course of this instruction God says:

*“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations” (Gen 17:7-9).*

## **The Covenant**

He then goes on to decree circumcision as the sign of that covenant. But its key provision is stated twice: *“I will be their God.”* He is very clear that this covenant would persist “throughout their generations.” He wants His people always to remember, throughout their generations, that it is He who will be their God.

And not only the covenant with Abraham: Moses also carefully commanded the people to remember the covenant God made with them at Sinai, and to teach their children so they would not forget. And, though they sometimes let the memory grow dim, “He-Who-Will-Be Their God” kept reminding them about the covenant, through saviors and through prophets and through judgments, throughout their generations.

They understood the significance of the promise. If the Living God will forever be their God, then the nation itself will survive all His judgments, and all the enmity of the world. Psalm 102 says this very directly:

*“My days are like a shadow that declineth; and I am withered like grass. But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come” (Psa 102:11-13.)*

And again,

*“The children of thy servants shall continue, and their seed shall be established before thee” (Psa 102:28).*

A great many in old Israel understood that the promise was not only for the nation as a whole. Moses and Caleb, David and Solomon all refer to our Father as Yahweh — “He-Who-Will-Be” my God. They remembered not only that God had made His covenant with Israel at Sinai, but also with Abraham, one man. So He cares not only for the people as a whole, but most particularly for each of His holy people, every one of you, individually. This can be a hard point to grasp, since we know that we ourselves are not capable of personally knowing, much less caring about,

every one of God's people. But we are capable of knowing and loving everyone in this room. And the Father is much greater than we are. He cares for you.

*"Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness; To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever" (Psa 30:11-12).*

It is a remarkable fact of history that of all the gods worshipped at the time of Abraham and even since, only our God is still regarded as the God of any people. It has been over three thousand years! The gods of Egypt and Babylonia, of Phoenicia and of Greece, are strictly the stuff of legend and myth. But this same God who promised to be the God of Abraham's seed in all their generations is to this day regarded — in all seriousness — as the God of Israel.

### **Binyamin Netanyahu**

On January 27 of this year (2010) Binyamin Netanyahu, the Prime Minister of Israel, delivered an important speech at Auschwitz, on the 65th anniversary of the day the Red Army captured that death camp and showed the world what had happened there. There are a couple of things worth quoting from that speech.

"The voices of millions of my people gassed, burned and killed in a thousand different ways rise out of this cursed ground. In the final moment of their lives, many whispered or cried out the timeless words of our ancient people: '*Hear O Israel, the Lord is our God, the Lord is One.*' Perhaps a few used their final breath to chant another age-old prayer: 'Remember what Amalek did to you. Never forget!'"

And,

"The Jewish people rose from ashes and destruction, from a terrible pain that can never be healed. Armed with the Jewish spirit, the justice of man, and the vision of the prophets, we sprouted new branches and grew deep roots. Dry bones became covered with flesh, a spirit filled them, and they lived and stood on their own feet."

As Ezekiel prophesized:

*"Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezek 37:11-12).*

Both of these points are really important. In the world today the Bible is widely regarded as quaint: fine literature to be sure, but not to be taken seriously as a guide to practical matters. And here we have the political leader of a nation declaring to the world that Bible prophecy has been fulfilled — the valley of dry bones — and proclaiming Biblical principle — remember what Amalek did — as a basis for his foreign policy. We note that Mr. Netanyahu nowhere mentioned God in all his speech — and observant Jews often refuse even to use the word "God" and



absolutely will not speak His name. Given his position and history, it's hard to tell whether Mr. Netanyahu regards the Scriptures as holy writ or simply as the legacy of his nation. Even so, it is notable that by His Word, the God of Israel is still directing the affairs of His people. So even though because of superstition they do not use the Memorial Name of God, they still remember Him; and He is still their God.

Over three thousand years have passed since God promised Abraham that He would be God to His seed throughout their generations. And even in this generation, He is at work among them. The day is yet to come, when the promises to Abraham will be fulfilled, when he himself will possess the land, and will be a blessing to all nations, and when all his seed will know and recognize the greatness of God's power and care. But while the seed of Abraham still await the fulfillment of the promise, they do remember.

But the promise of the Father is also ours, the heirs of Abraham by faith. And we have this also, the promised Seed of Abraham, our Lord Jesus the Anointed.

We have here a simple meal: bread and wine. Where the God of Abraham, Isaac and Jacob gave His name as a memorial, our Lord Jesus gave us this as his memorial. And his promise is similar: I will always be with you, I will never abandon you. The promise is for each of us as much as it is for all of us: our Lord keeps his memory alive in congregations like this one throughout the world; and he reminds each of us that each of his little ones is precious. And so we remember him.

*Jim Seagoe (San Francisco Peninsula, CA)*

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*The word of the Lord standeth sure amid all the chafes, and changes, and corruptions of men.*

*The Lord Jesus, from the serene exaltation of the heavens, has for centuries beheld the confusions, and commotions, and wars that have wrought havoc among men in his absence. He has beheld them without surprise. He foresaw them and foretold them. He said there would be strife and division; that iniquity would abound; that the love of many would wax cold; that the trial would be too severe for some, but he that should endure to the end would be saved. Can we imagine that such things are permitted without a purpose? The apostolic age was rife with them; is it a marvel if we have our share?*

*"Prosperity discovers vice, but adversity discovers virtue" (Francis Bacon).*

*And so a wise God will always see that we have not too much of the one, and enough of the other. Left to ourselves, we would always choose more chocolate sundaes and easy chairs. But the God who loves us will make sure we have hard uphill climbs and "bread of affliction". It is a truth that is counterintuitive to our natural minds. It may take us many years to see the blessing in it, and to realize — truly — that "in all things God works for the good of those who love him" (Rom 8:28).*

*Robert Roberts*

## Bible Study

### To Speak Well of God: (14) Two Dreams, One Dream

#### 14.1 Job Understands God's Answer

Job's pain had caused him to call for the rousing of Leviathan (Job 3:3-8). I'm not suggesting Job perceived God understood the most destructive force as human pride, but in a tragic realization of the age-old adage: "Be careful what you wish for," Leviathan came! Job did not recognize him, but he surely came: first in his friends' self-righteousness and latterly, sadly, in Job's mindset also, which culminated in Job portraying himself as a prince whom God needed to respect (Job 31:36-37). God counters by revealing in whose court Job served:

*"[Leviathan] looks down on all that are haughty;  
he is king over all [princes?] that are proud" (Job 41:34 NIV).*

Job is so brilliantly insightful he immediately understands the thrust of God's answer; that God has revealed the enemy that had slipped under Job's defenses and which, like any undetected enemy, is the most potent. Most importantly, Job realizes the intervention of God has not acted primarily to correct his errors (although God has done that) nor to reveal the Satanic nature of his friends (although He has done that too), but to snatch him, as a valued possession from the fire; from the very jaws of Leviathan and his own potential destruction!

So Job understands God has *saved* him. The relatively minor event of Job's correction illuminates the relatively minor theme of God's Supremacy, and the major event of Job's salvation illuminates the major theme of the loving character of that Supreme Father.

This has to be tremendously comforting and liberating for Job. He saw his friends' pride exposed as folly yet, godly man that he was, that was neither his primary concern nor celebration. He saw that he had never been distanced from his God, except when he nearly slipped into the jaws of Leviathan, and this understanding salved his most pressing fear: that God had left him. Moreover, he saw he had been employed, through the heavy burden of his suffering, to be the foil by which the deadly pride of his friends could be drawn out for God to confront and destroy. He had been employed as a Savior! Job can now feel both connected to God and greatly valued by Him. Little wonder he replies:

*"Surely I spoke of things I did not understand,  
things too wonderful for me to know.  
You said, 'Listen now, and I will speak;  
I will question you,  
and you shall answer me.'  
My ears had heard of you  
but now my eyes have seen you" (Job 42:3-5 NIV).*

But then he adds:

*“Therefore I despise myself  
and repent in dust and ashes” (Job 42:6 NIV).*

This closing line doesn’t match the relieved, celebratory tone I’ve suggested Job is feeling – in fact it’s in sharp discord. It sounds like a man whom God has ‘put in his place,’ as almost all expositors suggest, <sup>1,2,3,4,5,6,7</sup> erroneously, in my opinion. We will explore a happy solution for this apparent contradiction in a later article.

## **1. If Behemoth is Leviathan, Why the Repeat?**

An obvious question remains. If Behemoth and Leviathan are personifications of the same human trait, why are two different beasts presented? Wouldn’t either one be enough?

There is direct Scriptural precedent, stemming from the time of Joseph, which solves this question, giving good reason for there to be two dreams with a single meaning. Pharaoh received two visions: one of seven starved cows consuming seven fat cows; then seven malnourished ears of wheat consuming seven healthy ears. Pharaoh was tormented by his inability to understand. Joseph appealed to the LORD, and through the granted prayer explained the two dreams: seven years of healthy crops would be followed by a seven year drought so severe it would consume all the previous seven years’ bounty. Joseph explicitly clarifies that God had only one message to communicate through the two dreams (Gen 41:25) and why two dreams were sent: “The reason the dream was given to Pharaoh in two forms is that the matter **has been firmly decided by God, and God will do it soon.**” (Gen 41:32).

We can now understand the double nature of the Behemoth and Leviathan vision. The two visions carry the same message: only the Word of God can tame human pride. Using the Scripture to interpret itself, there are two visions because God has **firmly decided** that He will bring judgment on the Beast and **He will do it soon.**

And what follows in the very next verses? Judgment on the Beast! (Job 42:7-8) [This is additional evidence that Satan is pride: the office primarily inhabited by the three friends. The double vision demonstrating that the Word of God would tame the Satan very soon is immediately followed by God speaking in judgment against the three friends’ pride!]

Additional support for Behemoth and Leviathan being aspects of the same beast is seen in God’s references to ‘their’ supremacy. God presents both of them as the ‘Number 1’ beast, yet it’s obviously impossible to have more than one premier. Consider:

God says of Behemoth: “*He ranks first among the works of God*” (Job 40:19). So Behemoth is King! But then Leviathan is presented as: “King over all that are proud” (Job 41:34). So he too is King?

In fact, Leviathan is implicitly described as stronger than Behemoth. Behemoth’s bones are made of iron and bronze (Job 40:18), yet Leviathan crushes iron and bronze like straw and rotten wood (Job 41:27).

There can't be two 'Number 1' beasts; and obviously God does not contradict Himself. The only solution: Behemoth *is* Leviathan (*is* Human Pride). And in terms of destructive forces on the beautiful spiritual world, he is Spiritual Enemy #1: THE Satan.

**2. Behemoth and Leviathan: a Progressive Beast**

Without wavering from the interpretation that Behemoth and Leviathan both represent human pride, it is possible to see a progression between the two representations.<sup>8</sup> At first glance, we see God focuses more on Leviathan; in fact there is a neat arithmetic ratio in evidence. Behemoth is described in 10 verses: about three times more detail than the average of the nine physical beasts in the first speech. Leviathan is then described in 34 verses, about three times more detail again. There's a progression of detail: from the physical beasts, to Behemoth, to Leviathan.

The growing focus onto Leviathan is highlighted by other subtle mechanisms. God's first speech presents plural beasts of nine different species. In the second speech, on the spiritual plane, He refines the analysis to plural beasts of one species: Behemoth (a plural noun). Finally God draws the focus to One Beast: Leviathan; the centerpiece of His revelation to Job.

There may be a third progression drawing the focus to Leviathan, concerning the relation the beasts have with the sea (remember the sea is the source of pride: Job 38:8-11). None of the beasts in the first speech are connected to the sea: five are mammals, four are birds. Behemoth is described as an amphibious species, spending some time on land and some in the water; at least a river. Finally, Leviathan is presented as a beast deriving solely from the sea (Table 14\_1).

	Degree of Detail (no. of verses)	Plurality of beasts	Relation with the Sea
Physical beasts of Speech 1	3.7 (average)	Plural beasts, plural species	None – all land or air creatures
Behemoth	10 (≈ 3 x 3.7)	Plural beasts, one species	Partial - amphibious
Leviathan	34 (≈ 3 x 3 x 3.7)	The One Beast	Total: of the sea

**Table 14\_1: Three literary mechanisms drawing the focus of God's answer towards the One Sea Beast: Leviathan.**

Finally and most importantly, Leviathan is presented as significantly more dangerous than Behemoth. The Behemoth are big hulking brutes: the ultimate 'immovable objects,' who plump down under the lotus plants and are alarmed at nothing, not even a raging river. They can be cowed by their Maker alone. They are huge powerful lumps, but they are not hunters or fighters; indeed they are vegetarian.

Not so Leviathan. He is proactively hostile. His weapon is flames which shoot from his mouth. He doesn't lie inert under the lotus plants: he thrashes around! He ter-

rifies mighty men. The many verses indicating man's inability to damage Leviathan indicates man is in constant conflict with Leviathan, yet never successfully so.

I see these as different aspects of human pride: pride in both its passive 'vegetarian' form and its active, predatory one. I see Behemoth as stubbornness: the hulking, inertia-laden lump that no man can move: hence the bones of bronze. I see Leviathan as active pride: the self-righteous, rampaging beast that damages not only the one it attacks but also, more subtly, yet more severely, the one who hosts it in his heart. Leviathan is the only superior to Behemoth, being the more aggressive form of the same thing. Hence Leviathan treats even iron and bronze, the very bones of mighty Behemoth, like straw and rotten wood; as stubbornness explodes in voracious activity of self-glory.

## 14.2 Reflection

I'm struck by the implication of the length of God's speeches: they're the longest anywhere in the Bible. So while Job's situation is indeed horrific, what an incredible privilege to receive such lengthy, personalized communication from God Himself! It is a direct and public affirmation of Job's favor. It contrasts strikingly with God's 'speeches' to the Satan, which are no more than a handful of words. I'm convinced this highlights God's approval of Job, and His corresponding disapproval of the Satan.

The subject matter is also enthralling. God reminds Job of the immense beauty of the natural world, quite possibly because the appreciation of the physical world, just in itself, can be an effective anodyne to suffering. It is always appropriate to maintain infant wonderment in the Creation, as part of those child-like aspects essential for anyone who would enter the Kingdom of Heaven (Matt 18:1-4). To find a time of stillness and sit at the crest of a hill, by the side of a lake, in a softly carpeted forest or on a remote sandy beach by the gently booming ocean can bring a sense of wellbeing and inner peace to even the most troubled soul. We can connect more closely to the expressions of the Almighty; and thereby vicariously connect with Him. Atkinson aptly stated: "It is by enjoying the Creator's handiwork that we often begin to feel again the touch of the Creator's hand."<sup>9</sup> All too often the mind in pain focuses inwards. Peake commented: "[Job] needed to have the detail bitten into his imagination, that the vague generality might become vivid and concrete. For much of the mischief with Job lay in his self-absorption."<sup>10</sup> God essentially says to Job: "I see your pain. Let's take a walk in My garden; it'll help."

We also see that God's teaching style centers around questions; (which is true throughout Scripture) and He operates this way with both the Satan and the Righteous Man. But where questions posed to the Satan are repeated verbatim (Job 1:7-8 & 2:2-3), those to the Righteous Man develop (Job 38:2 & 40:8). I suggest this is because the Satan makes no useful response to God's questions; no progress in his theology. But questioning the righteous man draws him closer to speaking well of his God.

I identified the Satan as human pride; initially hosted solely by the three friends. By concluding Leviathan is God's picture of the same trait, we can see a simple

and beautiful symmetry in the drama.

- In the prologue, God speaks to the Satan.
- He asks him to consider the nature of the Righteous Man.
- In the main movement, God speaks to the Righteous Man.
- He asks him to consider the nature of the Satan.

Even before we explore why God does this, it's an attractive symmetry, underscoring the inherent simplicity of the Joban tale (an irony given that the book has proven the source of more debate and confusion than almost any other in the Biblical library!).

This symmetry has one final incarnation:

- In the epilogue, God speaks to the Righteous Man and the Satan.
- He asks them to consider each other.

Then the symmetry breaks. God asks the Righteous Man to convey His salvation to the Satan. For ultimately only one of the parties has strength in the universe.

There is an additional contrasting symmetry for our appreciation. In both God's conversation in the prologue and God's speeches to Job something is made clear to the reader and something else is hidden. In the prologue, the subject matter, the Righteous Man, is clearly identified; but the character of the second party, the Satan, is obscure and needs to be carefully interpreted. By interesting contrast, here in God's speeches the reverse is true. The party to whom God speaks is obvious: it's Job, but the subject matter, the nature of the Satan, is obscured in graphic vision. In both cases it is only with careful work that the obscure portion of each conversation can be solved and then the fullness of the symmetric beauty opens like a flower.

In each case the Righteous Man is plainly revealed to the audience, whether he is the subject of God's speech (ch 1) or the recipient (ch 38-41). By contrast the Satan is the one obscured both times. This presents an attractive graphical argument. The Righteous Man is plainly visible, in the light, while the Satan lurks in shadow and is hard to detect. This melds effortlessly with the common Scriptural theme of associating light with godliness and darkness with oblivion (e.g. John 1), which theme is also explicitly proselytized in God's first speech (Job 38:12-13).

This allows a simple but profound *definition* of a righteous man and a Satan. In the opening exchange, we reasoned *Satan never heard the Word of God*. He was never aware the conversation was in progress. I understand this as a useful *definition* of the Satan, the opponent of God: he can't hear God's words. By contrast, the Righteous Man is defined by the Joban drama as the one who is able to hear the Words of God and the message they impart. Not only that, but the book of Job shows us that while Satan cannot hear God *because* of his own pride, the righteous man can hear God even if the subject *is* his pride!

The more I see these symmetries, the more I'm struck how wonderfully 'small' the book of Job truly is. The entire drama is played out with a very small cast of characters and, though the material and message of the book is stunningly deep

and profound, that message is borne through surprisingly simplistic and symmetric interactions of the characters involved. It is truly a beautiful book.

Let's return to the drama. Yahweh has spoken, and his excellent servant has heard Him. We advance to the conclusion. The Word of God has interceded and has brought (arguably) the *only* thing that the Word of God can bring, and (unarguably) the thing that *only* the Word of God can bring.

Salvation.

*John Pople (San Francisco Peninsula, CA*

**Notes:**

1. N. N. Glatzer, *Ibid*, 8
2. D. Atkinson, *Ibid*, 157
3. J. V. McGee, "Thru the Bible Commentary Series: Job," 1991, Thomas Nelson, Nashville, TN, USA, 188
4. D. Baird, *Ibid*, 304
5. J. Balchin, *Ibid*, 112
6. L. G. Sargent, *Ibid*, 134
7. E. M. Spongberg, *Ibid*, 143
8. I am grateful to Geoff Higgs for assisting my thinking along these lines.
9. D. Atkinson, *Ibid*, 147
10. A. S. Peake, "The Problem of Suffering in the Old Testament," 1904, in N. N. Glatzer, *Ibid*, 203

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*There once was a king who offered a prize to the artist who would paint the best picture of peace. Many artists tried. The king looked at all the pictures, but there were only two he really liked and he had to choose between them.*

*One picture was of a calm lake. The lake was a perfect mirror, for peaceful towering mountains were all around it. Overhead was a blue sky with fluffy white clouds. All who saw this picture thought that it was a perfect picture of peace.*

*The other picture had mountains too. But these were rugged and bare. Above was an angry sky from which rain fell and in which lightning played. Down the side of the mountain tumbled a foaming waterfall. This did not look peaceful at all. But when the king looked, he saw behind the waterfall a tiny bush growing in a crack in the rock. In the bush a mother bird had built her nest. There, in the midst of the rush of angry water, sat the mother bird on her nest... perfect peace.*

*Which picture won the prize? The king chose the second picture "because," he explained, "peace is not found in a place where there is no noise, trouble, or hard work. True peace is found in the midst of all those things, when one can still be calm in his or her own heart. That is the real meaning of peace."*

*(Author unknown)*

## Leviathan

Consider the end of Job. God interposes, after a severe trial of this man of God, and challenges his attention to His mighty works, and particularly in the closing chapter, to God's great power in Leviathan. There is a blending of the literal and the metaphorical which is very striking. The literal in leviathan is no doubt the crocodile, but there are things spoken concerning leviathan in God's challenge to Job that convince us that it is but a parable of something higher; for instance: *"He beholdeth all high things; he is king over all the children of pride."* That leviathan is not a mere beast of the field, and it is said: *"He that made him can make his sword to approach unto him."* Does God make war upon mere beasts of the field, of His own creation? No! What then can be signified? We have the answer in Isaiah 27, following closely upon the beautiful prophecy of the day of the resurrection concerning which it is said: *"Come, my people, enter thou into thy chambers, and shut thy doors about thee, and hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain. In that day the Lord with his sore and great and strong sword shall punish Leviathan that crooked serpent; and he shall slay the dragon that is in the sea."*

We have a similar vision in Revelation, where a mighty angel lays hold upon *"the Dragon, that Old Serpent, which is the Devil and Satan"*, binds him, and thrusts him into the abyss for a thousand years; so that there is something beyond the merely literal in God's challenge to Job, *"Job, can you take this beast, and subdue him?"*

Truly, men are too much for any literal beast of the field, especially in these days of firearms and high explosives, but who can touch that other beast? Only God; and, *"He that made him can make his sword to approach unto him"*, and He will do so. Then after God has brought that judgment on the scene there will be revealed antitypically something like the end of Job, who is a type of our Lord Jesus Christ. A new and happy family will surround him in the day of restitution. How beautiful is the type! The Lord *"turned again the captivity of Job, when he prayed for his friends"*; those tormenting friends; Job prayed for them and God accepted them, and is it not so with the Lord Jesus Christ, who prayed even for his enemies, who *"made intercession for the transgressors"*, and who is therefore exalted?

C. C. Walker

Notes:

1. *The Christadelphian* 1967, S. 104:414

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*"Some day, you will be wrestling with the great temptation, or trembling under the great sorrow of your life. But the real struggle is here, now, in these quiet weeks. Character cannot be made except by a steady, long continued process"* (Phillips Brooks).

*"We also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts"* (Rom 5:3-5).



# **The Joy of Sunday Schooling**

## **Sunday School and the Home: it's a Partnership**

### **Things Parents Can Do**

The Sunday school simply cannot succeed without the active support of its parents. But what can Sunday school parents do? Here is a list of suggestions. Many of them are obvious. A few may be less so. But all of them are worth reviewing and doing. Go through the list and try the following:

- Select one or two areas where you think you can make some real improvements;
- Commit to making these improvements;
- Seek God's help on a regular basis, and
- Stick to it.

As a general rule, the sooner parents make a commitment to actively supporting their child's Sunday schooling and the longer they stick with it, the greater will be the benefits that the child derives.

Parents can ...

1. Read the Bible as a family. The daily readings are the time-honored method in our community.
2. Give your child truth-centered responsibilities. Demonstrate self-sacrifice and responsibility in ecclesial and family life. Be a role model.
3. Pray with your child. Make everyday happenings and problems a matter of family prayer.
4. Talk with your child about world events in light of Bible teaching. E.g., moral issues, prophecy.
5. Read Bible-related books and stories together; parent to child and child to parent. As children get older help them identify and read good books.
6. If your Sunday school has a resource center or library for its students and teachers, help your child select and use materials from the center.
7. Encourage your child to draw pictures or write stories with Biblical themes.
8. Play Bible games as a family. E.g., Bible pursuit games, Bible Jeopardy, Bible Pictionary.
9. Give family outings and vacations a spiritual focus. E.g., take your Bibles on family picnics and do the daily readings together; make Bible school a family affair.
10. Limit and regulate TV viewing. Use Bible videos as an alternative to commercial programs. Suggestion: talk with your child's Sunday school teacher and coordinate video viewing with current Sunday school topics.
11. Cultivate other interests as alternatives to television. E.g., arts and crafts projects, reading, music. These might also be coordinated with current Sunday school topics.

12. Invite other Sunday school children to your home and allow your child to visit their homes. Encourage your child to cultivate friendships with his/her Sunday school peers.
13. Value the Sunday school program in your ecclesia and communicate this value to your child.
14. Demonstrate interest in your child's Sunday school work. E.g., attend Sunday school functions and outings together; support his/her Sunday school work in every possible way; show appreciation for your child's Sunday school efforts.
15. Be sure your child attends Sunday school regularly and gets there on time. Go out of your way to find out about missed lessons and assignments when your child is absent.
16. If you are not a Sunday school teacher, attend the adult Sunday school class and become actively involved in it. Set the example that you want your child to follow.
17. Take your child to every possible ecclesial, inter-ecclesial, and youth function. Value and talk positively about these events with your child.
18. Show concern for others in the ecclesia: elderly, isolated, sick, shut-ins. Involve your child in these concerns. Help him or her to know the members of your ecclesia and bridge the differences between generations.
19. Provide your child with godly behaviors to imitate. Children are great imitators and will pick up on some surprising behaviors of their parents.
20. Encourage your child to role play family and ecclesial roles. E.g., let him or her play-act a memorial service, a baptism, a Sunday school lesson.
21. Supervise your child's Sunday school homework. Some suggestions are:
  - a) Make a point of knowing what your child's Sunday school homework assignment is each week.
  - b) Have a regular place where your child can do his or her Sunday school homework. Be sure adequate supplies are available: pencil, paper, project materials.
  - c) Have a set time during the week for doing Sunday school homework. Make it family time and do your own Sunday school homework or Bible study at the same time.
  - d) Do Sunday school readings together and talk about them.
  - e) Review memory verses with your child.
  - f) Review homework questions together. Take time to help with the questions.
  - g) Talk with your child's Sunday school teacher and discuss how you can work together for the spiritual development of your child.
22. Share constructive ideas for Sunday school improvements with the superintendent or teacher. Be ready to help with these improvements where possible.
23. Live by the same standards that you set for your child. Be genuine.
24. Make the sacrifices necessary to put God first.

Your comments and additions to this list are invited. Please send them to me at [2harps4u@gmail.com](mailto:2harps4u@gmail.com).

*Jim Harper (Meriden, CT)*

## Youth Speaks

### Jeroboam: (3) His Paradox

Everything had been going so well. The cities of Shechem and Penuel had been rebuilt, Jeroboam was stepping into the place that God had assigned for him, and the nation was preparing to celebrate the goodness of God through one of their feasts — but things were soon to change drastically. It was at this time in the nation's history that Jeroboam, the son of Nebat, made Israel to sin.

In the last article, we looked at the potential of Jeroboam and the way God had chosen him to lead his people out of the idolatry of Solomon. He was a perfect choice; he had a powerful command of the people, he was a faithful man, and he was a diligent worker. He had the influence and ability to lift up the nation and lead them in the right direction. However, something caused him to stumble and plunge deep into apostasy. In this article, we will explore the cause of Jeroboam's fall.

#### A Time of Fear

The king's insecurity probably took hold of him sometime around the 7th month of the year; we can assume this because, later in the chapter concerning his false system, we are told about what happened in the 8th month (1 Kings 12:32-33). Thus, our portion of the story probably took place in the 7th month, about the time of the feast of tabernacles.

*“Speak unto the children of Israel, saying, **The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD**” (Lev 23:34).*

This was one of the special feasts of the Jewish people. It was in this feast that all of the people, wherever they dwelt, would come down to Jerusalem for seven days and worship.

*“Thou shalt observe the feast of tabernacles **seven days**, after that thou hast gathered in thy corn and thy wine...**seven days** shalt thou keep a solemn feast unto the LORD thy God **in the place which the LORD shall choose**: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice” (Deut 16:13,15).*

The people of God would stop whatever it was that they were doing, they would come from whichever city they may have lived in, and they would journey down to Jerusalem for seven days. They would rejoice and remember the blessings of God. It was a wonderful feast, a beautiful time to be refocused and renewed. However, for Jeroboam, the feast seems to have had an opposite effect. For an entire week, Jeroboam's nation completely shut down and celebrated a feast in an enemy city — just a short distance from the palace of his rival, Rehoboam. All of the people, including Jeroboam if he continued keeping the law, deserted his

country and worshipped in the vicinity of Rehoboam, the king of Judah. And so the new ruler — realizing the implications of this feast, and realizing the implications of following the true law of God — fell into a deep distress.

*“And Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah” (1Kgs 12:26-27).*

Fear took him over. Jeroboam was suddenly confronted with what seemed to be a paradox in God’s promise. He had been told that if he walked in God’s ways and if he followed in God’s statutes, then his house would be sure, his kingdom would be established. However, if he did follow the law of God, not only would the people be journeying down to Jerusalem for a week in the seventh month, but they would be going down constantly! Deuteronomy 16:16 tells us that they had to go down three times a year for the feasts, and when we actually map out the feasts of Israel, we find out that the people had to go to Jerusalem three times a year, but sometimes these trips were for multiple feasts and for multiple weeks! In the first month, they had to celebrate the passover, unleavened bread, and the firstfruits (Leviticus 23:5-14); these feasts combined would last over a week. In the third month, they had to go down again to celebrate the feast of weeks, or Pentecost (Deuteronomy 16:9-11). Adding to those trips, Deuteronomy 12:11 tells us that they were also commanded, whenever they were to offer a burnt offering, tithe, heave offering, freewill offering, or vow to go to “a place which the Lord your God shall choose to cause his name to dwell there.” This, much later, became Jerusalem. Deuteronomy 17 elaborates on the pilgrimages to Jerusalem by saying that they also had to go there when two parties were having a dispute.

Jerusalem was a central part of the worship for Israel! The people were constantly journeying down to that city, and making offerings there. It was where their temple was. Their worship revolved around the city. God’s law was focused on Jerusalem. The paradox for Jeroboam was that God had promised him the kingdom if he followed the law, but the law told him to keep sending his people, sometimes for weeks at a time, down to an ENEMY city! The central place of their worship was bound up in an enemy land! How could his kingdom possibly be sure and founded if his subjects were always spending a quarter or more of their year in a foe’s nation?

Jeroboam was confronted with a decision that we often have before us — do we trust God, or do we trust in ourselves, even when trusting God does not seem logical whatsoever? Many times this type of decision comes to our attention. Will we move away from a strong ecclesia to go to a college in isolation, because we need to get a “good” degree? It may seem as though the only “logical” thing to do is to leave the strong ecclesia, because we need the particular degree in order to support ourselves. Or, will we choose to not go to a gathering because we feel as though we have too much homework? Or will we not speak about the Truth at work, because we aren’t allowed to mention religion amongst co-workers? This is where faith becomes active.

## He Shall Direct Thy Paths

It is often that our Father gives us these types of situations. We see two paths before us, we know what it is that we truly should do, we know that He needs to come first, but it seems as though if we choose to follow Him, everything that we know, or all of our dreams may disintegrate in our own hands. It is at those times, that we can be encouraged by the words of the Proverbs:

*“Trust in the Lord with all thine heart; and **lean not unto thine own understanding**. In all thy ways acknowledge him, and he shall direct thy paths” (Prov 3:5-6).*

Many times God puts us into situations where we have to learn to not lean on our own understanding. Many times we must consciously choose to go against what may make sense, just because we know that God desires us to do something different; and when we do that, He will direct our paths. For Jeroboam, the only two choices that he could seem to see were:

- Follow God, lose the kingdom, and be killed
- Create a new system of worship that isn't focused on Jerusalem and stay king

It would have been extremely difficult, and it doesn't seem logical, but if he had taken the way of God, everything would have been glorious — as God had promised. Unfortunately, here Jeroboam faltered; he lost faith and left the ecclesia. He fell from his glorious potential, let go of the Truth, and took hold of apostasy.

*“Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan.” (1Kgs 12:28-29).*

A new religion was formed — a religion of idol worship, just like that of Solomon. But imagine, just for a moment, what would have happened if Jeroboam had made the other decision. Imagine what would have happened to the nation of Israel if the king had chosen to go against what seemed logical and trusted in the Father. God would have directed his paths. His house would have been sure. The people would have known the true God of Israel. Many thousands in that nation would have grown up in the Truth, and would have had an opportunity to stand in the Christ's coming Kingdom. But that dream was not to be.

## Made the Right Choice

Yet at the same time, as Jeroboam made this decision, there were those in the nation of Israel that were confronted with the same choice and took the path of trust in Yahweh. Because Jeroboam went on to create this apostasy, the entire nation of Israel was now faced with the same choice as him. Would they follow the lies of their leader, or would they forsake this blasphemy and seek God? We can take heart in knowing that there were those in Israel who saw the doctrine of Jeroboam and chose to lose everything they had in order to worship in Truth.

*“And the priests and the Levites that were in all Israel resorted to him out of all their coasts. For the Levites left their suburbs and their possession, and*

*came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD: and he ordained him priests for the high places, and for the devils, and for the calves which he had made. And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers" (2Chron 11:13-16).*

All of those who had chosen to seek God, were willing to completely forsake the false religion — and everything having to do with that religion — and cling to the Truth of their fathers. They did not want to have any type of association with apostasy. They left their inheritance, all of their means of survival, because of their love for the Truth and their trust in the Lord.

Before us, we have two examples; one of a man who fell into apostasy because he could not see any other way and didn't fully trust in the God of Israel; and another of a group of people who forsook all of the things that they had in this life, who did something that many would call "completely illogical" and held to the Truth. The lesson is strong for us. May we pray that we too may find the strength to follow the steps of the righteous in Israel. May we trust in the Father and His Son, even when it does seem illogical, even when it may look as though we will lose our opportunity for an amazing degree, or a good grade in our class. Let us remember that God is able to give us "*much more than this*" (2 Chronicles 25:9). And even when we do sometimes make the wrong choice, may we not forget our Father's mercy, and may we get back up and strive, once again, to follow Him.

Jeroboam made an unwise choice, and he never turned back. As a result, he led the nation into the terrible apostasy which would last for the duration of Israel's history. It is what would lead to their destruction before God. It is this apostasy that we will sift through in the next article.

*Jason Hensley (Simi Hills, CA)*

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## **Sweet, But Dangerous**

*There are some things which are pleasant, but not good, as youthful lusts and worldly delights. These bees carry honey in their mouths but they have a sting in their tails. When Jael brings forth her milk and her butter, then beware of the nail and the hammer. Death is in the pot while you are tasting the soup.*

*The world always presents a deadly potion in the gilded cup of worldly pleasure. If the cup be sinful, do not taste it; if it be unlawful, carouse not over it. Reason forbids you, either to taste known poison, or to be intoxicated with pleasant wine. The fish is caught upon the hook by leaping at the bait. Sin is like a river, which begins in a quiet spring, but ends in a tumultuous sea.*

*D.L. Moody*

# History

## William Allan Clark Founder of the San Francisco Ecclesias

### California

On a Sunday morning in 1849, the first light of dawn chased the darkness from the stone buildings that lined the streets of Aberdeen, Scotland. The old fishing village, nicknamed “the Granite City”, was awakening from its sleep. Soon it would be time for young William Allan Clark to go to Sunday school at the Baptist Chapel on John Street.<sup>1</sup> Two of William’s fellow Sunday school students would remain a part of his life for many years to come because of the choice they would later make to serve God — not as Baptists, but as Christadelphians. One of them, his cousin Robert Roberts, would become an early Christadelphian pillar. The other, Liliass Smith, would become William’s wife.

In another chapel, across the street from William’s Sunday School room, preparations for an upcoming lecture by Dr. John Thomas would soon be getting underway. It’s unknown whether William Clark attended the lecture, but Robert Roberts was taken by his mother to hear the address.<sup>2</sup> While Bro. Thomas did not at the time make much of an impression on 10-year-old Robert Roberts, he did influence Liliass Smith’s uncle, Charles F. Smith. Charles “subsequently left the Baptist Church and, embracing the Hope of Israel, was baptized into Christ becoming part of the early core of believers in Aberdeen.”<sup>3</sup> Bro. Smith, who was 11 years older than William Clark, was “a stalwart early preacher amongst the Christadelphians.”<sup>4</sup> Though it’s now hard to say how much spiritual influence Robert Roberts had on his cousin, “Bro. Charles F. Smith was one of the instruments God used to bring William Clark to a knowledge of the Gospel.”<sup>5</sup>



William and Liliass Clark  
in 1864

With William Clark hailing from a ship-building center like Aberdeen, it’s not surprising that a number of his ancestors were shipbuilders and seamen.<sup>6</sup> In fact, William’s father, David Wallace Clark, died at sea when William was only 16. Despite this tragedy, William Clark went on to make his living from the sea like his father, taking up the shipbuilding trade.<sup>7</sup> Even Robert Roberts had intended to make his living by going to sea (like his father and brothers) but chose not to when he became interested in religion. Like many early believers of the Truth, William’s cousin had come to know the gospel by reading *Elpis Israel*. Unlike others, he completed the book when he was only 13 years old. A year later, Robert Roberts was baptized in the River Nee on the outskirts of his home town of Aberdeen. Six years after that, on April 8,

1859 he married Jane Norrie in Edinburgh, Scotland.

A year and a half later, on November 1, 1860, 22-year-old William Clark married 17-year-old Liliās Smith. The bride and groom eloped because she was underage and her father didn't approve of William. Liliās' father, James Smith, chased after the couple to prevent the marriage, but by the time he found them it was too late to intervene.<sup>8</sup> The young couple took up residence at 10 Victoria Street in Govan, near Glasgow, Scotland. Four of the Clark's ten children were born in Govan: Helen in 1861, Christina in 1864, Liliās in 1866, and Elizabeth in 1869.

Between the births of Helen and Christina, William and Liliās were baptized on March 20, 1863.<sup>9</sup> The baptismal date of Liliās' mother, Helen Smith, who came to live with William and Liliās after they were married, is unknown. Sis. Smith was forced to move in with her daughter and son-in-law because James Smith left her when she became a Christadelphian.<sup>10</sup>

Rejection by those outside the faith was not the only issue faced by our early brethren during these formative years of the Truth. Doctrinal beliefs were still being sorted out and not all of the tenets of apostate Christianity had been fully cast aside by all the brethren, particularly in Scotland. The doctrines of an immortal soul, pre-existence of Christ, and a personal devil were held by some in Edinburgh and Glasgow. At this time Scotland was in some ways the center of the Christadelphian world as two thirds of the ecclesias in Britain prior to 1864 were in Scotland.<sup>11</sup> As the editor of *The Ambassador* magazine, Bro. Roberts was put to an extreme test by the controversies in his native Scotland.

Bro. Clark was clearly on his cousin's side in the battle against false doctrine. By 1866, 28-year-old William Clark was the Recording Secretary of one of the Glasgow, Scotland ecclesias. There were at that time 60-80 people in the Glasgow area who claimed to be true believers but most of them held false beliefs. Bro. Clark sent the following letter to Bro. Roberts in response to an earlier letter in *The Ambassador* that claimed that there were none who held the truth in Glasgow.

"In the 'Intelligence' of last month's Ambassador, there appeared the following statement: — 'There is no meeting at present in Glasgow, who hold the truth unadulterated by the commandments of men.' Now, for the truth's sake, and the information of all true Christadelphians, who may at any time visit this city, I beg to say that there is a meeting, held every alternate Sunday at my house (10, Victoria Street, Govan) and on the intervening Sundays at the house of Brother Fleming, 251, Parliamentary Road. As to our faith, we have received it principally by the aid of Dr. Thomas's writings, and they have not (nor could have) any connection with such a meeting as that referred to last month, where they are every Sunday discussing which be the first principles of the oracles of God; and where they hold all sorts of foolish doctrines, including that of immortal-soulism, seducing spirits, personal devil, two salvations, pre-existence of Christ, salvation without baptism, &c. There are not many of us, but in this matter we happen, in a certain sense, to be perfect, as we just number seven. We are endeavouring to keep our little light on an eminence,



and are determined to stand as faithful witnesses, at whatever cost. Your brother, &c., William Clark.”<sup>12</sup>

The doctrinal controversy in Edinburgh and Glasgow continued. This debate caused the paths of three future early California Christadelphians to cross in Scotland in 1867 when William Clark, Robert Strathearn, and Helen Shiells all attended a gathering in Edinburgh. The gathering was convened to “discuss current controversies and share fellowship” and Bro. Strathearn was one of the speakers.<sup>13</sup> By 1874 all of these stalwart believers were in California; William Clark in San Francisco and Robert Strathearn and Helen Shiells in Santa Barbara. Bros. Clark and Strathearn were the leading brethren in their new California ecclesias.

A year after the gathering in Edinburgh, the Glasgow ecclesia was approached by others in the city wishing to join with them. Bro. Clark responded with the following letter (published in the 1868 *Christadelphian*) that represents the strength of the belief he had in keeping the Truth:

“Dear Sir . — I received your letter and laid your proposal before the brethren with whom I associated, and we unanimously decline having to do with the proposed scheme of unity. The truth rightly understood and affectionately believed, is the only basis from which edification and comfort can be developed. We cannot recognize and fellowship individuals, who are either ignorant or perverters of some of the first principles of the oracles of God, for, in so doing, we should be acting a cruel and wicked part to them in propping them up in a false position, which, in all likelihood they would only come to know when it was too late. Our desire is to be found faithful and true witnesses for God’s truth. There are many in Glasgow professing to believe the things concerning the kingdom of God and the name of Jesus Anointed; and if there be disunion among them, it arises from the fact that they either do not know the truth, or that it has no hold upon the affections: in either case, the result is death. Taking your letter in connection with a short article which appeared in this month’s *Ambassador*, it appears to us that you are one of those whose toleration goes the length of fellowshipping one who denies the only hope of Christ’s brethren, viz., the resurrection of the dead.

Were it even possible to patch up a union of all who profess to know the truth, they would have no affinity, like the legs and feet of Nebuchadnezzar’s image. We are not against union among the remnant of the woman’s seed now scattered in the wilderness, but shall be right glad to welcome among us any who have taken the promises of God to their heart, as their only hope and portion forever. But we have no idea of constituting ourselves churches, after the pattern of the apostacy. You will perceive at once that there is no affinity between us upon this subject; and two cannot walk together unless they be agreed.

I am yours, on behalf of the Christadelphians, meeting at 280, George Street, Glasgow, William Clark, Sec.”

## California

Two years later, in 1870, William and Lilius Clark began their journey to California by immigrating to Waterloo, Iowa where another daughter, Eveline, was born in 1871. By this time the Glasgow ecclesia had grown to 19 members. Like the early Glasgow meeting, the ecclesia in Waterloo numbered a “perfect” seven members in 1870.<sup>14</sup> Soon the small ecclesia began to grow and William Clark sent notice of four baptisms to *The Christadelphian* magazine in 1872. The Clarks had moved to Waterloo because their Christadelphian friends, the Bickley’s, had emigrated there previously. The Clarks would soon leave Iowa because they didn’t like the cold weather.<sup>15</sup>

In his search for a warmer climate, William Clark visited San Francisco for several months in 1873.<sup>16</sup> He had moved to Seattle by this time and was working there as a shipbuilder.<sup>17</sup> He moved to San Francisco in 1873, where his first son, Willie, was born soon after. The following year he opened the Pacific Spring and Mattress Company, which blossomed into a thriving enterprise as noted in a book about San Francisco area businesses (written a few years later).

“The manufacture of mattresses, bed-springs, as well as upholstery and kindred industries, has become largely developed in San Francisco. The Pacific Spring and Mattress Company carries on a factory which deserves special notice. It was first established in 1874 by W.A. Clark and Henry Black, who then confined themselves to making mattresses and bed-springs; but as their business gradually expanded, they added to it upholstering, furniture of all kinds, and camp equipage. The establishment manufactures a number of Clark’s own inventions. It is located at Sixteenth and Harrison streets and employs 100 hands. The store and warehouse occupy four floors and the basement of a large brick building at 762 Mission Street. The volume of production and trade has become the largest of its class on the Pacific coast.”<sup>18</sup>

In 1879 Bro. Clark wrote to Robert Roberts to order some books and inform him that he was starting an ecclesia in San Francisco.

“You have not heard from me for a long time. Waterloo, Iowa, was the last point, I think, I wrote from after leaving Glasgow. I want the books so that we can form a meeting here, on a small scale for our mutual benefit and consideration, and the showing of our light to the surrounding darkness. Here the field is wide and testimony for the truth nothing. We hope before long there will be.”<sup>19</sup>

Before long there were two more children in the growing family. The birth of Grace in 1880 and Dave in 1882, may have prompted the Clark’s to move to a larger house in nearby Berkeley. The success of Bro. Clark’s Pacific Spring and Mattress Company was evidenced by the size of the house the Clarks purchased in 1884. The brand-new 15 bedroom Victorian on Dwight Way in Berkeley measured over 6,000 sq. ft. The Clark family lived in this home until 1895. The house is still standing today and is in very good shape. The Clark’s last child, Jack, was born in this home in 1887.



Though his business was booming, Bro. Clark did not forget the truly important things in a believer's life. He was more than willing to entertain visiting brethren at his business as the following entry in the 1893 *Christadelphian* testifies:

“San Francisco (Cal.).—Although doing business in San Francisco, we hold our meet-

ings at Berkeley, where I reside. We have had public lectures at the Oldfellow's Hall lately, and expect good results. Indications are that we may have to rent the hall permanently. Any of the brethren coming to San Francisco can always count upon a hearty welcome. My address is 762, Mission Street, S. F. — W. A. Clark.”



**Clark Family 1886, Berkeley, CA**

**Front, L to R: William Allan (48 yrs), Grace (6), David (4), Lillas (43)  
Back: Daisy (10), Christina (22), Helen (25), William James (13),  
Lily (20), Eveline (15), Elizabeth (17)**

1893 was also the year that the Clark's daughter, Lily, moved to Rochester, New York to marry Bro. L.T. Wade. William and Lillas stopped in Rochester on their way to a vacation in Scotland in 1894 and Bro. Clark was asked to give six lectures. The verdict of Bro. J.D. Tomlin was that “Brother Clarke showed himself to be a workman that needeth not to be ashamed. There was quite an attendance of aliens to hear the lectures.”<sup>20</sup> Bro. and Sis. Wade would make San Francisco their home the following year.<sup>21</sup>

In 1896 Bro. Clark gave a lecture in San Francisco to a few interested strangers.<sup>22</sup> He was the leading speaker in the San Francisco ecclesia as Bro. James Cheetham mentions in the 1898 *Christadelphian*: “We are still endeavouring to keep the light burning. Brother W. A. Clark lectures every Sunday morning, after which we have breaking of bread. Our brother is giving us at present a series of lectures on the Apocalypse. They are very interesting and profitable to each one of us.”



**William Clark as he would have looked when Robert Roberts spoke at his home in Berkeley.**

1898 was the year that William Clark's path again crossed that of his cousin, Robert Roberts. Bro. Roberts was in San Francisco on his way to Canada and was asked to speak at the Clark's home in Berkeley. Bro. Clark requested that he talk about the Truth from Eden to the Return of Christ which Bro. Roberts did with great success. This was to be the last Bible class led by Bro. Roberts, as he died the next day.

Sadly, this would also be the last time that William Allan Clark's name would be seen in the magazine that Bro. Roberts began. The same article in *The Christadelphian* that told of Bro. Roberts' death reported that Bro. Clark spoke about his cousin at the Berkeley ecclesia that Sunday.

“It was a very sad and solemn meeting we had the following Sunday. Brother W. A. Clark addressed the meeting, and spoke very highly of the work brother Roberts accomplished, a life devoted to the interest of the truth, and its most able defender against all opponents. Brother Roberts remarked in his last discourse, that he did not like fighting, but when there was something dear to him assailed from within and without, he was obliged to maintain a fighting attitude.”<sup>23</sup>

The legacy of Bro. Clark continues to this day, however, as both the San Francisco ecclesia and the San Francisco Peninsula ecclesia are remnants of the ecclesia that he began in 1879. But perhaps an even greater legacy is the 40 brothers and sisters in California, Texas, Washington, Michigan, Arizona, Oregon, and Washington D.C. who are direct descendants of the man who left a Baptist church in Aberdeen to become one of Christ's brethren. Half of William Clark's ten children also became Christadelphians, but all of his Christadelphian descendants trace their roots to two of those five: Sis. Lily Clark, who married Bro. L.T. Wade in 1893, and Sis. Daisy Clark, who married George Sleeper only three days after Bro. Roberts' unexpected death in 1898.

William Clark's own death occurred on February 4, 1910 in Berkeley, California at age 71. A letter by his daughter, Lily Wade, contains a fitting obituary. The Wades had moved into isolation in San Luis Obispo, California where Sis. Wade wrote the following in 1920:

“Dear Sister, Your letter dated the 5th has been received with pleasure. Yes, it seems but a short time ago when we both went to the ecclesia in Oakland taking our babies with us. Many things have taken place since then. I never dreamed I was destined to live in isolation and very much alone. It was well for me I was so long sitting at

my father's feet listening to his clear reasonings, otherwise the "Way" might have been too hard for me living among strangers. The more I consider his ideas, the more I am impressed with his grasp of the essentials of the Truth. He seemed to have the necessary things so perfect. He certainly loved the Truth. No one knows better than I the many sacrifices he made for it and those who belonged to it."<sup>24</sup>

*Gordon Hensley (Simi Hills, CA)*

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## True Freedom

*Four and a half centuries ago in Geneva, they used green wood to burn Miguel Servet [also commonly known as Michael Servetus] alive. He had gone there to escape the Inquisition, but Calvin sent him to the stake.*

*Servet believed no one should be baptized before becoming an adult, he had doubts about the "mystery of the Holy Trinity", and he stubbornly insisted on teaching that blood flows through the heart and is purified in the lungs.*

*His heresies condemned him to the life of a gypsy. Before they caught up with him, he'd changed countries, homes, trades and names many times.*

*Servet was burned on a slow fire along with the books he had written. On the cover of one of them was an engraving of Samson carrying a tremendous heavy door on his back [an allusion to Judges 16:1-3]. Underneath, it said, "I carry my freedom with me."*

*Eduardo Galeano*

## Kindness

### The Desire of Man

Kindness of character is a rare and blessed attribute. There is an interesting proverb that speaks directly to this in Proverbs 19:22, it reads: *“The desire of a man is his kindness: and a poor man is better than a liar.”* Now, on the surface it might not be clear how this fits but if we look closer we will see that this proverb actually teaches us about two kinds of kindness, one that is a kindness of convenience and the other that is a kindness of character. First, the proverb speaks about how attractive kindness is. It states that what makes a man desirable is his kindness. Desirable doesn’t necessarily mean physical attraction, but refers to what draws people to an individual. Consider the Lord Jesus Christ. Isaiah 53:2 tells us that, *“he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.”* Yet the Lord Jesus Christ was (and is) an extremely desirable individual. Surely, what draws people to him the most are his abundant acts of kindness like feeding of the hungry, healing the sick, raising the dead and speaking words of comfort and consolation to those in need. And, most importantly, no greater act of kindness can anyone ever do than to give up his life for his friends.

But the proverb goes on to tell us that not all acts of kindness are equal for it reads *“...and a poor man is better than a liar.”* Again, on the surface this phrase poses a number of problems for us because ‘a poor man’ is not naturally contrasted with ‘a liar’. Nor is it easy to see what correlation there is between either of them and the kindness that is mentioned at the start of the proverb. But once we stop and think about it the message becomes clear.

The ‘liar’ here is referring to someone who’s kind because it’s convenient. We see this often times with sports stars and celebrities. They may be kind because life is very, very good to them. They have an abundance of wealth, fame, respect, even adoration and as a result they can be very kind in their every day dealing with people (and which makes them very desirable to their fans). There was an article recently about a certain powerful media tycoon who happens to have a very lavish and debauched lifestyle. The crux of the article was about the fact that despite his lifestyle, those who know him say he’s a very kind and generous person. Yet, in actual fact, why wouldn’t he be? We would never condone his lifestyle, yet from a worldly perspective he’s got everything. He’s got all the power, wealth, fame and women any carnal man could ever want, and he never has to get out of his pajamas to enjoy it. The LORD calls that kind of kindness a lie; because take away the comforts, and the kindness would leave with it. We’ve seen this truth revealed repeatedly lately with many professional athletes who, by every worldly reckoning, seem like kind people, until they find themselves in the throes of athletic competition and then they completely lose their composure and their total sense of decency. Invariably, they will say after they’ve come to their senses ‘That wasn’t

me' or 'I'm just competitive, that's all', but as the comic strip character Pogo once said it so eloquently "We have seen the enemy and it is us." When they lose that comfort zone, the veneer of kindness is lost as well.

In contrast to 'the liar' the proverb says it's better to be a poor man. In this context the 'poor man' refers to the man who is poor in spirit, like the individual Jesus was considering when he said *"Blessed are the poor in spirit for they shall see God."* The one who is poor in spirit is strong in his respect and concern for others, because it is their needs and not his own that is at the forefront of his thoughts and actions. We can't prove the existence of Jesus Christ to skeptics. Yet the Lord's existence in our lives should be reflected by a change in our character to one that reflects the kindness of the Lord Jesus Christ. His kindness surely did not come from the abundance of creature comforts he enjoyed, because he didn't have any. As Isaiah tells us *"we did esteem him stricken, smitten of God, and afflicted."* Instead, his kindness came from a deep, sacrificial love for us *"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."* If the kindness we show reflects the humble, poor in spirit character of Jesus Christ, then others will see the sincerity of it and be attracted to it.

## **Barzillai**

There is an example in the life of David that shows just this type of kindness and it's found in the character of a man named Barzillai, who came to David in Gilead as David was fleeing from Absalom. Along with two other men, Barzillai brought to David a huge supply of provisions because they said *"The people is [are] hungry, and weary, and thirsty, in the wilderness"* (2Sam 17:29). This act of kindness by Barzillai overwhelmed David because Barzillai had no other ulterior motive than to help people in need. It wasn't that Barzillai was taking sides in David's conflict with Absalom. Despite the fact that he brought a great amount of supplies, he didn't bring him any military provisions. Instead he brought very necessary but very neutral supplies like beds and food. Later, when Barzillai met the king, as he was returning to Jerusalem after Absalom's defeat, David offered Barzillai a seat at his royal table but Barzillai, who was an old man, refused saying *"How long have I to live, that I should go up with the king unto Jerusalem?...Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother"* (2Sam. 19:34;37). Instead Barzillai offered to David his servant Chimham, to serve David in whatever way David saw fit. David accepted the servant of Barzillai and we learn later that he commissioned that servant to serve others in the exact same way that Barzillai had served him. It isn't until hundreds of years later that we hear about Chimham again and it's recorded in the 41st chapter of the prophecies of Jeremiah.

## **Chimham**

The events that Jeremiah recorded took place during the chaotic period after Jerusalem had been sacked, when Jeremiah was being passed from one rebel leader to another. Eventually, he ended up in the custody of a man by the name of Johanan who was fleeing to Egypt to get away from the wrath of the king of

Babylon. The record in Jeremiah 41:17-18 says: *“And they departed and dwelt in the habitation of Chimham, which is near Bethlehem, as they went on their way to Egypt, because of the Chaldeans”*. That means that although they were fleeing from the mighty Chaldeans, and it would have been quite difficult at this point to determine who was on whose side; still they were able to find refuge at the habitation of Chimham, which was located right by Bethlehem, David’s home town. Apparently, David had taken that servant of Barzillai, given him a piece of his own land, and commissioned him to build an inn. And it was to be an inn for weary travelers, no matter who they were, no matter what were their affiliations. It would be a refuge for people in need, in the same spirit as the selfless act of Barzillai. Chimham built that inn and it was still standing and still serving those in need hundreds of years later when Jeremiah and the band with Johanan came in need of refuge.

## **Bethlehem**

But is that the end of the story? A few hundred years later there were another couple of weary travelers who came to an inn in Bethlehem looking for refuge in their time of need. Their names were Joseph and Mary. (It has even been speculated that this was in fact the inn at Chimham.) At that time, the inn was full, but it wasn’t full just because so many descendants of David had come to take the census, but because it was the ‘fullness of time’; a time when the spiritual weariness of the people was at its fullest. And, although it was full, Joseph and Mary were not turned away, just as no one ever got turned away from the habitation of Chimham. Instead, the innkeeper made a place of comfort for them in the stable out back providing for them in smaller measure the very same food and bedding that Barzillai provided for David so many centuries before. And it was there, in the stable behind that inn, that the Lord Jesus Christ was born.

Now, maybe you think this analogy has gone too far, and maybe it has, but consider this: the name Chimham means ‘to long for’ or ‘pining’, and there was no day in all recorded history more longed for than the day that child was born. The prophets and faithful men of old longed for that day; Simeon and Anna worshipped at the temple longing for that day, the wise men in the east searched the stars and pondered Daniel’s prophecies longing for that day, and the angels in heaven so longed for that day that when it came one of the most magnificent sights ever to be seen on earth took place, for it says: *“And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men!”* ( Luke 2:13-14).

Every disciple of Christ should ask themselves this question: Is their spiritual house a habitation of Chimham? Are their doors open to the weary traveler no matter what? Is the kindness we display individually and as a community a reflection of the humble spirit that Barzillai displayed; that kept the habitation of Chimham running for so many years and that Jesus displayed in sacrificing himself for us on the cross? Or is it a kindness based on convenience? Nice and comfortable in our weekly worship service, nice and comfortable in our weekly Bible class and social gatherings; nice and comfortable in our acts of kindness with no true humility to



support it? God forbid! Instead, let us be ‘poor in spirit’ esteeming others better than ourselves, and displaying a kindness to others that’s so powerful that it brings those who experience it to ask us about the hope that lies within our hearts. Let us show, by our kindness, that we are a refuge for the weary traveler, so that our habitations may be as full as the Habitation of Chimham, when that next ‘longed for’ day arrives and our Lord comes to dwell with us forever.

*Jim Sullivan (Boston, MA)*

## “He was Hungry”

### Fasting in the Life of the Disciple

The adversaries of Jesus saw him as a “*gluttonous man, and a winebibber*.” Yet when we read carefully it’s apparent that Jesus hardly ever ate! Matthew describes how the Disciples and Jesus spent a night sleeping outdoors (Matt 21:17). The word “lodged” used by Matthew means; “to spend the night in the open air”. This was not the Bethany Bed and Breakfast! Their meal that morning would be whatever they could forage on the path back to Jerusalem. When they came upon the Fig tree, it had no fruit (Mk 11:11-14). So they spent the morning hungry. In passages like this, we always miss the obvious. We are more than ready to discuss and teach the lessons of the fig tree, but not of Jesus and his hungry disciples. Mark tells us that this was a normal occurrence.

In the Gospel of Mark where Jesus sends his disciples out to preach, he sends them with no food or money to buy food!

*“And commanded them that they should take nothing for their journey, save a staff only; no scrip, **no bread**, no money”*(Mark 6:8).

And when they return from their mission work, they have nothing; “*they had no leisure so much as to eat*” (Mark 6:31).

The Psalms confirm that Jesus would live a life of fasting and prayer. “*My knees give way from fasting; my body is thin and gaunt*” (Psa 109:24 NIV).

When walking through Samaria, Jesus was so tired he collapses by the well outside the village. His disciples go into the town to buy food. When they return, they had to urge him to eat (John 4:31). His reply was “*I have meat to eat that ye know not of*” (v 32) and then he refused what they offered. John implies Jesus did not eat that night also. We wonder if the disciples allowed themselves to eat their warm bread that night. Would you?

### Food That Ye Have Not Known<sup>1</sup>

Jesus was always denying himself. Immediately after he was baptized, Jesus pushed his body to the extreme and fasted for forty days.

So how do we reconcile these two views of Jesus? Our lord’s enemies said he was gluttonous and ate with sinners yet the record indicates the opposite. The Disciples of John also have the wrong impression of Jesus. They couldn’t understand why Jesus and the disciples didn’t fast like they did!

It would seem to me that Jesus fasted in the only acceptable way, in private! This is exactly what Jesus prescribed.

*“But thou, when thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast” (Matt 6:17-18).*

When we read carefully, it seems that it is the disciples and not the master who get their fill of Bread. (See Matthew 9:14-15). In the brief glimpses we get of Jesus at the dinner table he is probing the thoughts of those around him and correcting them (Luke 7:39-40). He is not eating. There may have been a lot of pleasant food on the table but he had a different sort of Bread he wanted to share with those who would hear. (Luke 1:53, Matt 16:11-12).

Jesus fasted, but only a few around him realized it.

## **What About Us**

Nowhere in Scripture are today's disciples commanded to fast! But what is surprising to me is how many Christadelphians say that “fasting is old fashioned and not necessary.” In obvious places where fasting should be discussed, it's glossed over. For instance, in Matthew 17 where the epileptic is healed, Matthew records; *“Howbeit this kind goeth not out but by prayer and fasting”* (v 21). One writer says “That's why prayer is so important”. Missing the **“and fasting”** part of the verse! With a sigh of relief others remark that this verse may not even be in the original so fasting is not necessary.

It's an odd thing that so many of us are quick to write this off. Perhaps it reminds us of other religions who emphasize fasting. Perhaps it's too much like a “work”, a public display of our discipleship. Of course that was the mistake of the Pharisees and the Lord rebukes them. But is it a mistake for us to see no value in fasting privately?

It's quite clear that fasting was part of the disciple's life.

*“As they ministered to the Lord, and fasted,” (Acts 13:2).*

*“And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed” (Acts 14:23).*

*“...that ye may give yourselves to fasting and prayer” (1 Cor 7:5).*

God's word tells us that:

- Fasting is humbling oneself,
- Fasting is acknowledging that we are but dust,
- Fasting reminds us that “in me dwells no good thing”,
- Fasting reminds us of self denial,
- Fasting reminds us that we depend on God for everything!

Writing in the Testimony magazine, Bro. Harry Tennant writes:

*“...without human strength, the son of God rises to declare, ‘Man shall not live by bread alone, but by every word of God.’ Here is fasting for*

a purpose, denial of self that he might show forth the father. His body prepared by God was to be no vessel for sin, but constantly to affirm, 'I come to do thy will' ".<sup>2</sup>

This captures the spirit of fasting. We should live for God, we should deny self, we should hunger and thirst for righteousness. Fasting reminds the believer of these.

Central to fasting is prayer and self denial.

*"Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, **and to chasten thyself** before thy God, thy words were heard, and I am come for thy words" (Dan 10:12).*

*"But [like a boxer] I buffet my body — handle it roughly, discipline it by hardships — and subdue it, for fear that after proclaiming to others the Gospel and things pertaining to it, I myself should become unfit — not stand the test and be unapproved — and rejected {as a counterfeit}" (1Cor 9:27 Amp).*

*"For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. When I wept, and chastened my soul with fasting, that was to my reproach." (Psa 69:9-10).*

### For Dust Thou Art

Fasting is certainly not for God's benefit and he does not require this from us. It would be huge mistake to think of Biblical fasting as dieting, detoxing our bodies or prolonging our lives in some way. As the verses above point out, fasting is to afflict the body, to subdue and chasten it.

*"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).*

Dr. Strong tells us the very idea of denial is:

- "To affirm that one has no acquaintance or connection with someone."
- "To forget one's self, lose sight of one's self and one's own interests."

Fasting is denying ourselves, acknowledging the sad state of our mortality. Paul captures this sense in Romans: *"O wretched man that I am! Who shall deliver me from the body of this death?" (7:24).*

David, the mighty King of Israel is found lying down **on the earth** fasting for his sick child (2Sam 12:16). The proud King of Nineveh covered **in ashes, sitting in the dust** and fasting (Jonah 3:5-9). The repentant captives with Nehemiah are fasting and **lying on the earth** in sackcloth (Neh 9:1). And evil King Ahab, humbled, **lying in sackcloth** before the Lord (1Kgs 21:27). Besides the obvious humbling of these men and women, an associated idea is sitting or lying on the earth. In other passages, fasting is associated with 'ashes' (Esth 4:3, Dan 9:3). This is a conscious decision of people to humble themselves and declare as Abraham, I *"am but dust and ashes"* (Gen 18:27).

Fasting is meant to remind us of our mortal nature (dust and ashes) and our need for God's Mercy and forgiveness. Fasting counteracts our own natural tendencies.

In Ephesians Paul reminds us; *“For no man ever had hate for his flesh; but he gives it food and takes care of it” (5:29 Bible in Basic English).*

On the day of Atonement, Israel fasted and prayed to God before the Priest would symbolically enter into God’s presence in the Temple and offer incense (Psa 141:2). This humility of flesh before God is absolutely necessary before we come before the Father. Now you understand why it is so odd that our books on prayer do not mention fasting!

### **I Set My Face Unto The Lord God**

Nowhere in the New Testament is fasting discouraged. In fact advice is given on making fasting successful. Fasting can make us aware of the adversary within us whom we appease every day. It took an unintended fast for the prodigal to realize that the world he lived in could not save him and that in his Father’s house was *“bread enough to spare.”*

This was certainly a big help in the life of Daniel in his service to God. *“I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sack-cloth, and ashes” (Dan 9:3).*

If we choose to try fasting, some hints would be;

- 1) Focus on replacing food with prayer. Having a prayer list ready when hunger pangs strike is very helpful in overcoming natural desires.
- 2) Pray for those on your prayer list throughout your fast.
- 3) Remember that fasting shows our humility before our creator. Therefore keep your fasting private.
- 4) Focus on God’s word during your fast.
- 5) Choose a manageable time frame, perhaps morning till night, or 24 hours, etc.
- 6) Finally when you do eat again, remember to thank God not only for the bread before you, but the Living Bread who gave up all his desires and replaced them with his Fathers.

*Steve Cheetham (Moorestown, NJ)*

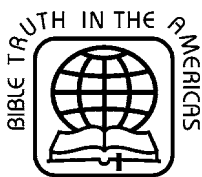
#### **Notes:**

1. John 4:32 The Bible in Basic English
2. H. Tennant , “Fasting,” *The Testimony*, February 1951, vol 21, p 36

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*“A bar of iron worth \$2.50, when wrought into horseshoes, is worth \$5. If made into needles it is worth \$175. If into penknife blades it is worth \$1,625. If made into springs for watches it is worth \$125,000. What a ‘trial by fire’ that bar must undergo to be worth this! But the more it is manipulated, and the more it is hammered and passed through the heat, beaten, pounded, and polished, the greater its value” (F.B. Meyer).*

*“Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love him” (James 1:12).*



## Bible Mission News

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### Baptism in Chile – in spite of Earthquake!



There is a new sister in Santiago Chile. She originally came along as a result of a very small classified advertisement about a year ago. However, coincidentally, it turns out that she knew one of the brethren in Santiago from their school days. The contact studiously completed the Bible correspondence course in Spanish. During the six months Andrew and Shaye Yearsley recently spent in Chile, Sis. Shaye drew on Spanish from her childhood days in Guatemala and was able to communicate effectively. This was put to good use in regular classes with our contact, and we can praise God that we have a new sister — Sandra Ovalle Olguin, who was baptised into the saving name of our Lord

in the first weekend of March 2010.

Sis. Sandra's baptism coincided with the time directly after the major earthquake that struck Chile, and also saw a visit from two more very interested students from about 600 km to the south in Chile who made the trip especially to witness the baptism, and meet the brethren.

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



## Guadalajara

### Light — Darkness Joy — Sadness

Warm Greetings in Christ from your brethren in Guadalajara. At this time our ecclesia had been overwhelmed with a feeling of joy and also of sadness.



Of joy, because our Lord has brought Sergio Aguilar Hernandez and Jose Ricardo Martinez Nunez out of darkness to the light of knowledge of the Word of God. They have in — short a time with much will and dedication— by searching the Scriptures daily and studying many courses, have understood the purpose of God for man, making a good confession of faith in Jesus Christ and conscious of their

commitment and responsibility with Christ, were baptized on May 23, 2010. They received the right hand of fellowship the same day, now with many brethren to help them along in their new life in the Lord, being dead to sin, as Paul said in his letter to the Romans chapter 6 verses 3,4.

Bro. Sergio came to us last December and Bro. Ricardo in January. They both have spent many hours of every week at the Bible Center studying with us. Bro. Ricardo usually works nearby, so he comes daily to do the readings at three, and attends Saturday and Sunday classes. Bro. Sergio comes when he doesn't have work



**Bro. Carl and  
Sis. Cynthia Paiva**

and attends classes and Sundays regularly. We were not sure if Ricardo was going to make it for the baptism because his wife had recently been hit by a car and had her hips shattered. She was in the hospital for three weeks and now is home in traction for three months. Bro. Ricardo has four children and his wife and children had been attending on Sundays for the past two months. Bro. Sergio lives alone. Both brothers are without stable work. Please keep them in your prayers.

On the other hand, we have a great feeling of sadness in the loss of our Bro. Carl Paiva. This pioneer of our ecclesia in Guadalajara has fallen asleep in the Lord. Those of us who have had the privilege of spending time with Bro. Carl, receiving

his teachings, hearing his always prudent and intelligent commentaries, will miss him greatly. Those of us baptized in this ecclesia were guided to understanding in part by Bro. Carl and in part by Sis. Cynthia, who we accompany in her pain of the loss of Bro. Carl, her husband. In our memories, he is remembered as a servant of God — part of the heart and spirit of this ecclesia. Our brother Carl now sleeps in the dust to awaken in the resurrection at the manifestation of our Lord Jesus Christ.

*Submitted by Bro. Juan José Zepeda  
Guadalajara Ecclesia*

## More on Guyana Visits – April 2010

The Bible school schedule, at the Georgetown ecclesial hall, ran for four days in which Bro. Tim Young (Cambridge, ONT) and Bro. Mark Giordano (Norfolk, VA) gave classes. Bro. Tim's classes were first, a character study of Peter, and the remaining classes were on the first epistle of Peter, covering many practical lessons for our work environments, marriages and ecclesial stewardship. Bro. Mark's classes were on the "Wonders of the Kingdom." The Bible school was well attended. Sunday was especially packed as many had to sit outside. There were lively Q&A periods, which was great to see as it showed an enthusiasm for the subjects. All in all (outside of some electrical power issues), the Bible School seemed to be fairly well organized so that things ran pretty much according to schedule. The meals were delicious and there was a steady supply of cold bottled water for us (wouldn't have made it without it!)



One of the highlights of the trip was the campaign in Mocha. There was a lecture given every night at 6:30 pm from Thursday to Sunday. For advertisement, there had been over a 1000 handbills passed out and three banners placed around

the village. The local brethren were pleased with the results as there were 43 visitors during the campaign. Again, there were lively Q&A sessions after each lecture. It was hard though distinguishing between the visitors and the Christadelphians as to who was asking the questions.







Sis. Jean Giordano packed a suitcase full of Sunday School materials to be used in children's classes during the Bible School, and left the rest for use by the Georgetown ecclesia's Sunday School in the future. This included materials for her classes on "The Kingdom of God" and "The Fruit of the Spirit", as well as arts and crafts materials, Bible puzzle books, Bible story books, and teacher supplies. And, of course, some "fruit sweets" for object lessons and crowd control!

We thank God for a sweet remembrance of the brothers and sisters in Guyana. Lord willing, we'll be able to renew that sometime in the future.

For more information on Guyana and how you might help in the future, please contact the link couple, Bro. Ted or Sis. Dolores Sleeper at [tsleeper@astound.net](mailto:tsleeper@astound.net).

*Bro. Tim Young, Bro. Mark and Sis. Jean Giordano  
compiled by Sis. Jan Berneau  
CBMA/C Publicity*

## CBMA/C Fundraising Efforts

As you are aware, there has been a shortage of funds in the past few years as a result of the economy and the many other charities asking for assistance. Earlier in the year two efforts took place in Southern California that the CYC and the 'P31' young sisters came up with on their own. The CYC actually thought of challenging other CYC's to see what they might come up with as far as fundraising ideas. We on the Publicity Team are always looking for new ideas. So we thought we would share the two activities that we so successful earlier this year.



### Fiesta Time!

On February 6th, 2010 the Verdugo Hills hall (California) somehow seemed different. Streamers in a variety of colors, hats filled with chips, bowls filled with salsa and guacamole, and delicious smells wafting from the kitchen informed attendees that the Fiesta was about to begin. The 'P31' young sisters group teamed up

with a multitude of volunteers for a night of food, fundraising, and fun. As guests entered, they beheld the silent auction tables. They were filled to the brim with baskets,





coupons for services, sports tickets, and other items. In front of each was a piece of paper, enticing attendees to bid to win.

Dinner consisted of heaps of authentic and not-so-authentic Mexican food, all delicious and all generously donated. After dinner, the children were invited to color their own maracas while the adults played and discovered facts about the missionary work in various countries. After a reading and a few short words on the work in Mexico, dessert was served. This consisted of home-made flan, ice cream, and fried bananas. Shortly thereafter, the winners of the silent auction were announced. About 130 people from many different ecclesias attended, and raised over \$5,000 for the CBMA/C!



**The P31 organizing sisters**

Thanks to the Lord for the support of the workers in the harvest!

### **Good ol' Fashioned Desserts**

Every month, the Southern California CYCs meet together for a joint event. In January, the Pomona CYC turned their event into a fundraiser for the CBMA/C! CYC members from six ecclesias invited their senior brothers and sisters to a lunch at the ecclesia hall. It's an annual Age Mixer event that had an added twist this year — dessert wasn't provided after lunch. Instead, each young person who attended was asked to bring a homemade dessert, well-wrapped to conceal its identity. After dinner, a brother from the Pomona ecclesia played auctioneer, raffling off each of the wrapped desserts.

The older brothers and sisters bought the desserts (not knowing what they were buying or who made it!), and the company of the dessert's maker came with it! It was a great way to encourage the young and old to visit... and the desserts were delicious! The event was a huge success, raising about \$1000 to aid the work of the CBMA/C.



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

**Dessert winners!**

## 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, [www.tidings.org](http://www.tidings.org)

**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)

**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

**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. 519-837-9094, Email: [agapeinaction@rogers.com](mailto:agapeinaction@rogers.com)  
Website: [www.agapeinaction.com](http://www.agapeinaction.com)

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

**Christadelphian Heritage College** c/o Brantford Ecclesia, 442 Dunsdon St., Brantford, ON, Canada, N3P 2B1

**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

**Karolyn Andrews Memorial Fund (KAMF)** provides help in cases where brethren or families have been victims of persecution because of their faith. Checks in any currency to KAMF, c/o P.O. Box 87371, Canton, MI 48187-0371

**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

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

**Christadelphian Care Line** fully confidential help with emotional and spiritual problems as well as family issues. 866-823-1039

**Alcohol Help Line** fully confidential help for overcoming alcohol dependency. 866-823-1039

## News & Notices

(Please send in News and Notices by the 5th of the preceding month; please include full name of ecclesia and recording brother.)

### AUSTIN SOUTH, TX

After much thought and prayer, the Nashville, TN, Ecclesia has made a decision to join the Central Fellowship. Our ecclesia in South Austin, with knowledge of their situation and beliefs, have been asked to bear witness to the good faith and integrity of their decision, and we do so. We commend our brethren of Nashville to the Central community and ask that they be welcomed in fellowship. We also ask for continued prayers that our Heavenly Father will bless and unify the one Body, as we await the return of our Lord Jesus Christ.

*Wes Booker*

### BRANTFORD, ON

We thank our heavenly Father for the refreshing and edifying ministrations of our Bro. Roger Lewis during his recent visit to the Brantford Ecclesia in April. Our brother's balanced spiritual words helped to trim our lamps and to replenish them with needed oil. The spirit of fellowship enjoyed with our neighboring ecclesial families helped to remind us of the precious gift we have in being part of the body of Christ.

Since our last communication, we have been blessed on April 25, 2010, with the transfer to the Brantford Ecclesia of Bro. Graeme and Sis. Carol Wilson from the Shelburne Ecclesia. We thank God for these fellow laborers. On May 9, 2010, Bro. Andy and Sis. Allison Glen transferred to the Cambridge Ecclesia. We commend this couple in the Lord, in good standing, to their new ecclesia and trust that they will up-build one another in these last days before our Master's return.

Writing these words, the month of May has been filled with great sadness. On May 14, 2010, Bro. Bill Easton fell asleep in the Lord after struggling with sickness in the hospital for many weeks. Born in the Brantford area on November 25, 1924, and baptized on Apr. 6, 1951, Bro. Bill enjoyed laboring quietly in the Brantford ecclesias. During his 58 years of marriage to Sis. Peggy, they were blessed with five children which quickly filled Bro. Bill's quiver. On May 26, 2010, Sis. Edna Easton, sister to Bro. Bill, also, by God's great mercy, found rest. Born into the Easton family on December 18, 1925, Sis. Edna was baptized into the Master's name on March 1, 1976. Sis. Edna was a dedicated member of the Brantford Ecclesia, a sister for whom the ecclesia could exercise godly care and compassion, helping us all to practice pure religion. We thank God for the time we could enjoy with our brother and sister and with great anticipation desire to see that day when we will be reunited with them following Christ's return. Sleep till then dear Bro. Bill and Sis. Edna.

*Mike Moore*

### DENVER, CO

The beginning of 2010 has been busy for the Denver Ecclesia as we continue to work on our physical house of faith as well as our spiritual house of faith. As some of you know we have been blessed with a property on which is located an aging church building. We are in the midst of an extensive renovation effort so we can worship our

heavenly Father, teach our children, and witness to others from a more established location. We thank all of those ecclesias and individuals who have helped cover the cost of this project.

Recent good news is the birth of James Bozzay to our Bro. Bruce and Sis. Hannah Bozzay on May 25, 2010. We look forward to James joining our Sunday school and adding some male representation to our Sunday school enrollment. Our Sunday school has been known as the "All Girls Sunday School" for a few years with 9 young ladies ranging in age from 3-13. The boys are making a comeback, however, with James as a newborn and two others, ages one and three.

We thank Bro. Nathan Lewis and his young family for visiting us in May for a study weekend. Bro. Nathan's topic was on the sad but exhortational character of Judas Iscariot. Thanks too go to Bro. Paul Sargent (North Battleford, SK) and Bro. Ken Green (Washington DC) for their encouraging words of exhortation earlier this year. We give thanks for all of our supportive visitors in recent months.

*Brad Butts*

### **ECHO LAKE, NJ**

Our fall study weekend will be held October 9-10, 2010, which will be led by Bro. Roger Long (UK). His theme will be "Rejoice in the Lord — A study in Philippians". We thank our Bro. Gary Cousens, (Cambridge, ON) for his workshops and exhortation at our recent ecclesial retreat and we also express our thanks to Bro. Ray Calise (Cranston, RI) for his words of exhortation.

We have once again been pleased and privileged to have the company of a number of visiting brothers and sisters and we have welcomed them around the table of the Lord: Margan Packie, Virginia Packie, and Carolyn Antonaccio (Union NJ); Tom and Sally Davies (Pomona CA); Gary and Amy Cousens (Cambridge, ON); Ray Calise and Vince Johnson (Cranston, RI); and Reuben Sandy (North Houston, TX).

*Stewart Marsden*

### **JASONVILLE, IN**

With sorrow we report the falling asleep on April 1st of our oldest member, Sis. Jean Neil, age 96. She was baptized here in 1947. She and her late sister Rachel Neil were faithful in attendance until Sis. Jean became ill and spent her latter years in a nursing home.

Then with joy we report the baptism on May 22nd of BENJAMIN REESE ADAMS. May he be blessed on his walk to the Kingdom. Bro. Ben is the son of Bro. Dana and Sis. Rebecka Adams, the grandson of Bro. Ted and Sis. Lois Plew, and the brother of Bro. Brian Adams who performed the baptism.

*Bro. Ted Plew*

### **NANAIMO, BC**

We are sorry to lose Bro. John and Sis. Wendy Meyer-Johnsen, who, in part, due to the distance involved to attend our ecclesia, have expressed their wish to work in isolation. We pray that they will be able to maintain their dedication to the Gospel until the Lord returns.

With sadness we report the falling asleep of three of our brethren over the past few months. Our Bro. Don Jenkinson fell asleep on March 15, 2010, and was 93 years old.

Bro. Don will always be remembered for his dedication to the Truth, and the endless and selfless contributions he made to the Nanaimo ecclesia throughout the years. Our Bro. Ray Brown fell asleep on April 4, 2010 at the age of 69. Bro. Ray came into the Truth later in life, and brought a lot of valuable life experiences to the Nanaimo ecclesia. His wife, Sis. Iris, continues to be a great contributor to our ecclesia. Our Bro. Sam Snobelen fell asleep on June 1, 2010, at the age of 83. Bro. Sam recently returned to the Truth, realizing the importance of the one hope that we all share.

*Bro. Kevin Daniel*

## **NASHVILLE, TN**

I am writing on behalf of the Nashville, TN, Ecclesia to convey some good news. After long, careful, and prayerful consideration the ecclesia has decided to join the Central Fellowship and use the BASF as its statement of faith and basis of fellowship. We ask for continued prayers that God will bless, strengthen and unify the one body, as we wait the coming of His son.

We also wish to announce the glad news that RICHARD SLOAN was baptised into the saving name of Christ on May 23, 2010. The members forming the ecclesia are Josh Carrol, James and June Dishman, Russel Herring, Richard Sloan and Derek Strickland. Bro. James Dishman may be contacted at 615-297-2839.

*James Dishman*

## **PITTSBURGH, PA**

We thank our Bro. Mark Vincent (Boston, MA) for his classes on Jacob and his Sunday school class on, "Exhorting and Testifying" on May 1-2, 2010. The classes gave us insight into Jacob's life and thoughtful advice to help us lead lives of service to our heavenly Father. One practical exhortation helped us to consider, like Jacob, how our life expectations need to develop and be modified according to God's purpose. We appreciated all our visitors who helped to make the weekend so enjoyable.

We are sad to report that our Sis. Winnie Ternent fell asleep in Christ on May 6, 2010. She was baptized on September 17, 1961. She was an outstanding example of her faith by her constant attendance at the Sunday meetings and the Bible schools. Sis. Winnie eagerly looked forward to each Bible school and loved seeing her brothers and sisters in Christ. She kept in touch with many who were alone or just needed to know she was thinking of them. Aunt Winnie loved all the children and knew them all by name from Florida to Indiana. We will miss her and extend our sympathy to her son and his wife, Bro. Henry and Sis. Eleanor Ternent, and her three much loved grandchildren, James, Daniel and Jesse.

We have been pleased to welcome around the Table of the Lord our Bro. Chris and Sis. Rebecca Stilwell, Sis. Vanessa Flatley, Bro. Derek Elder, Bro. Kevin and Sis. Melinda Flatley, Sis. Sarah Telles, and Bro. Don and Sis. June Weingart (Paris Ave., OH). We very much appreciated the words of exhortation from Bro. Stilwell and Bro. Weingart.

Our CYC study weekend will be held, God willing, on November 13-14, 2010. Bro. Daniel Osborn (Maple Ridge, BC) will present classes on, "Jehoshaphat".

*Bill Folkerts*

## **SAN DIEGO COUNTY, CA**

Our ecclesia witnessed the baptism into saving grace of another one of God's children, HOLLY MAC CLELLAN, daughter of Bro Mike and Sis Karen Bittinger, on January

24, 2010. We are thankful for her faithful attendance and support in Sunday school and CYC and pray for the Father's blessings as she begins her journey to the kingdom. We welcomed Sis. Megan Vaughan and also Bro. Chris Paiva by way of transfer in January.

Lord willing, our ecclesia will host the 2010 Truth Corps this summer from June 26-July 2, 2010. What makes this Truth Corp visit extra meaningful is that after their week in San Diego County, the team will spend two weeks in Guadalajara with our partnership ecclesia.

We've enjoyed the benefit of many visitors and especially thank those who led classes and/or shared words of exhortation: Bro. David Styles for leading our Study Day classes in January, and Bro. Nathan Lewis for leading the classes for the Huasna weekend in May.

Please note our ecclesia has no Sunday school June 6 — September 12, 2010, and Memorial Service will start at 10 am during that time. Regular hours and Sunday school will start again September 19, 2010.

*Nick Parrino*

## **SHELBURNE, ON**

There has been a lot of activity in the Shelburne Ecclesia since our last correspondence. On the outreach side of our service in the Lord, we continue to have weekly Bible Classes in Collingwood that are attended by one or two interested friends along with several local brothers and sisters and young people. We also have a Memorial Meeting in Collingwood on the last Sunday of each month. We would love to have visitors if you are holidaying in the area! Contact the undersigned for details.

Our plan is to begin a new series of Bible Reading seminars in Dufferin County, in the fall of 2010, in conjunction with the Orangeville Ecclesia.

Our CYC and Sunday School programs continue to be busy. Last fall we held a "Kingdom Feast" to remind us all of the glorious vision given to us in the Scriptures, and recently we had a "Family Night" in which the young people helped prepare and serve dinner, performed musical items as well as readings, recitations and drama performances. Both evenings were well attended and enjoyed by all.

In fraternal news, VERITY COTTERELL was baptized in the Spring of 2009. Verity was a Sunday school scholar and is eldest daughter of Bro. David and Sis. Elisabeth Cotterell. The joy in heaven was reciprocated in the Shelburne Ecclesia with visitors from many other places!

On April 3, 2010, Sis. Alexis Davis of our ecclesia married Bro. Matthew Ward of the Cardiff Ecclesia in Wales. Visitors enjoyed a wonderful spring day remembering what our heavenly bridegroom accomplished on our behalf and witnessing an enactment of that coming glorious marriage feast, in which we all hope to participate.

Sis. Faith Sales recently returned home from a four month stay in India where she volunteered at the Faith Home teaching in the school there. She made a presentation to our CYC upon her return and spoke enthusiastically of her experiences.

In recent months several members have found it necessary to transfer to other ecclesias, and we commend in love: Bro. Dale and Sis. Rhoda Andrews, and Bro. James and Sis. Deb Flint to the Cambridge Ecclesia; Bro. Frank and Sis. Dorothy Abel, Sis. Hazel Abel and Bro. Wayne and Sis. Sylvia Cooper to the Book Road Ecclesia; and Bro. Graeme and Sis. Carol Wilson to the Brantford Ecclesia. Also Sis. Alexis Ward has transferred

to the Cardiff Ecclesia in Wales. We pray that all these brothers and sisters will find mutual benefit in their new ecclesial homes.

*Chris Sales*

## **WASHINGTON DC**

The Washington DC Ecclesia has enjoyed the visits of many brothers and sisters over the last few months. On April 24-25, 2010, we held our semi-annual Baltimore/Washington Weekend Gathering. Bro. Paul Schlicher (Moorestown, NJ) presented the talks for the weekend and his theme was “Pondering Stuff Unmingled”. On behalf of the Washington DC and Baltimore ecclesias, we would like to thank Bro. Paul for his classes.

On May 2, 2010, Bro. Bob Schneider (Baltimore, MD) gave us a presentation on the history of the Baltimore Ecclesia. Many thanks to Bro. Bob for his time and research.

The Washington DC Ecclesia has been blessed with more growth over the past few months. We are joyful to announce the following transfers of membership to our ecclesial family: Sis. Heather Locke from the Westerly, RI Ecclesia; Sis. Elizabeth Perry from the Shirley, UK Ecclesia; and Sis. Helen Gibson from the Honesdale, PA Ecclesia.

In March of this year we began a preaching seminar to the public on, “The Life of Christ”. This has been attended by 11 interested contacts and we pray that the Lord will continue to bless this and future efforts in preaching the Gospel.

On Saturday, August 28, 2010, we will be holding our annual Sunday school picnic at the Sandy Point State Park. Any who are interested in joining us for that day of fellowship are asked to contact Bro Cory Crabill.

*Cory Crabill*

## **WORCESTER, MA**

Sadly we must announce that our dear Bro. Charles ‘Chuck’ Asadoorian fell asleep peacefully at age 89 with his family surrounding him, after a long illness and recent hip surgery. He leaves his wife Eleanor of 52 years; two daughters, Sisters Susan Baniukiewicz and Sandra Bartlett and three grandchildren. He was baptized in 1969 and served diligently in many capacities until his eye sight and hearing began to fail. We look forward to seeing him again in the Kingdom to come, God willing.

*Mark Fulmer*

## **FINAL MUSIC CD**

The BC Christadelphian Youth Choir is pleased to announce their latest, and final, CD of spiritual music, “Even So, Come”. Each piece on this 2-CD set has been carefully chosen for its relation to the theme of our Lord’s coming and the Kingdom he will set up.

Though produced in British Columbia, this project was in fact an international effort. Brothers and sisters from Canada, USA, South America and Australia contributed vocal and instrumental material which was then combined to create the 32 tracks on these two CD’s, 31 of which were composed by Christadelphians.

In the tradition of our earlier CDs, emphasis is placed on Scripture-rich lyrics and appropriate musical style. To listen to sample tracks, read song lyrics, or find out how to order, visit our website: [www.evensocomecd.com](http://www.evensocomecd.com), or email Bro. Dan Osborn at: [makrothumeo@hotmail.com](mailto:makrothumeo@hotmail.com). CD’s will be available for \$15.00, and all proceeds will support Christadelphian charities.

## Minute Meditation

### What is pure religion?

Jeffrey Gitomer is quoted for having said, “My experience has shown me that if you have to say what you are, you probably aren’t. Think about that for a moment. ‘I’m honest,’ ‘I’m ethical,’ even ‘I’m the boss,’ or ‘I’m in charge,’ usually indicates just the opposite. Doesn’t it?”

Many years ago a used car dealer in our area called himself “Honest John.” Unfortunately, Honest John’s business practices were a good example of the truth of Jeffrey Gitomer’s observation. We should not need to advertise our honesty; if we are, it will show, and if we are not, all our words saying we are will not make it true. When words fail to match action, then the words are meaningless. Our actions are the true indicators of our character. We read in Proverbs, “Even children show what they are by what they do; you can tell if they are honest and good.”

The wise man Solomon advises, “Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.” The man who brags about his humility is certainly lacking the very humility he is telling you he has. Solomon also tells us, “A fool also is full of words.” Rather than telling people who we are, we should be showing them by our thoughtful actions and kind deeds. We need to be doing more and talking less.

James has some wise words we should want to put into practice to truly live our faith: “My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, for man’s anger does not bring about the righteous life that God desires. If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless. Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.”

Serving our Lord involves serving others. Jesus washed his disciples’ feet to demonstrate this principle, and then explained, “So if I, your Lord and Master, have washed your feet, you must also wash one another’s feet. For I have given you an example, so that you may do as I have done to you.”

Let us get up and get busy caring for others. We don’t need to tell others how kind and thoughtful we are, for we will be showing them by our good deeds of love and thoughtfulness. Let us take to heart the words of our hymn when we sing, “Take courage, my brother, and be not fainthearted, Let none of your sorrows nor trials impede. But reach forth your hand and remember your brother. Forget all your troubles in meeting his need.” By putting aside our cares and daily duties to take care of the needs of others, we not only help them, but we experience relief from our own troubles.



David prayed, “Let the words of my mouth and the thoughts of my heart be pleasing in your eyes, O LORD.” Words are important, but they must be followed by appropriate action, or otherwise they are empty words. Let us glorify God in word and deed by meeting the needs of others. Our acts of kindness and life of service to our heavenly Father give glory to God, as Jesus tells us, “So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.”

Robert J. Lloyd

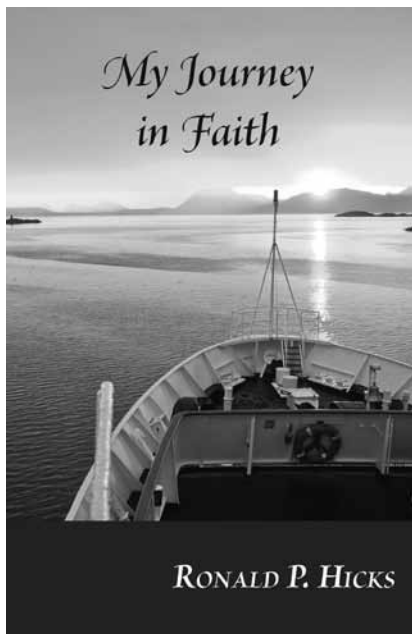
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## ***The Importance of Doctrine***

*We frequently hear men say that they do not attach much importance to doctrine; they concentrate attention on the living of a good life. Such sentiment only emanates from a very shallow brain. It is as if a child should enter a garden, and seeing the gardener planting bulbs, should say, “I do not care for those ugly bulbs — I like the beautiful flowers.” The living of a good life without a foundation of good doctrine is impossible, just as it impossible to grow flowers without roots.*

Islip Collyer

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# Coming Events (Lord Willing)

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

## **JULY 2010**

- 1-4 North Battleford, SK** Shekinah Study Weekend. Bro. Tim Osborne (Okanagan Central, Vernon, B.C.): "Egypt: Past, Present and Future". Contact Sis. Laura Jackson, RR #1, Stn. Main, North Battleford, SK, Canada 306-246-4808 t.jackson@sasktel.net
- 3-11 Mid-Atlantic Bible School** Shippensburg, PA. Theme: "Fear thou not: for I am with thee: be not dismayed; for I am thy God" – Isaiah 41:10. Youth theme: "Youth in the Bible." Bro. Michael Ashton (Shirley, UK): "The Tabernacle of David", teens: "David's Mighty Men", Bro. Bob Lloyd (Verdugo Hills, CA): "If God Be For Us", and Bro. Matt Norton (Lismore, AUS): "The Life of Lot". Website: [www.christadelphians.net/MACBS](http://www.christadelphians.net/MACBS)
- 11-17 Southwest Bible School** will be held at Schreiner University, Kerville, TX. Speakers are Bro. Devon Walker (UK): "God's Places of Refuge", Teen class: "Go on press the reset button"; Bro. Matt Norton (AUS): "The Return of Christ"; Bro. Michael Ashton (UK): "God's Compassion on Jerusalem — Prophecy of Zechariah", Teen class: "David's Fugitive Years". Registration information at [www.swcbs.org](http://www.swcbs.org) or by contacting Bro. John Clubb at (940) 636-0412; [jclubb4081@aol.com](mailto:jclubb4081@aol.com); 1612 Douglas, Iowa Park, TX 76367
- 17-25 Eastern Bible School** Connecticut College, New London Connecticut. Theme: "Heirs According to the Promise". Bro. Michael Owen (Seaton, UK): "Hosea: The Unfailing Love of God" (adults) and "Growing Through Experience: The Letters of Peter" (teens); Bro. Jim Styles (Livonia, MI): "Galatians: Salvation by Grace" (adults) and "God's Wonderful Plan of Redemption" (teens); third class: A series of six one-day study topics. For registration information contact Sis. Cindy Nevers at P.O. Box 296, Auburn, MA 01501 or [cindy.nevers@tecbs.org](mailto:cindy.nevers@tecbs.org) or visit our website [www.tecbs.org](http://www.tecbs.org)
- 17-24 New York Family camp** at Copake Falls. Speaker Bro. David Andrews. Contact Bro. Gideon Drepaul [yerubbaal@yahoo.com](mailto:yerubbaal@yahoo.com) or (718) 847-9638
- 18-24 Pacific Coast Bible School** Idyllwild, CA. Speakers: Bro. Devon Walker (Shirley, UK): "God's Places of Refuge", Bro. Shane Kirkwood (Lismore, AUS): "Our Lord's last week", and Bro. Ryan Mutter (Baltimore, MD): "The Ecclesia at Ephesus". Contact Bro. Jeff Gelineau 567 Astorian Drive, Simi Valley, CA 93065 [mail@gelineau.org](mailto:mail@gelineau.org) or Bro. Gary Patterson [garympatterson@hotmail.com](mailto:garympatterson@hotmail.com). Website [www.californiabibleschool.org](http://www.californiabibleschool.org)
- 24-30 Manitoulin Island Bible Camp** Theme: "Get wisdom, get understanding; forget it not; neither decline from the words of my mouth." Speakers are Bro. John Lauchbury (Portland, OR): "Living Proverbs" and Bro. Jim Harper (Meriden, CT): "The time will come when they will not endure sound doctrine". Contact Bro. Alex Browning, registrar [jabrowning@rogers.com](mailto:jabrowning@rogers.com) or 1-416-284-0290
- 25-Aug 1 Midwest Bible School** Hanover College, Hanover, IN. Speakers are Bro. Roger J. Long (U.K.): "The Early Ministry of Isaiah", Bro. Dave Noble (OH): "A Lamb without Blemish", Bro. Philip Lawrence (U.K.): "To Live is Christ". Contact Bro. Mike Livermore, 24970 Woodridge Drive, Farmington Hills, MI 48335, 248-462-5740, [mike.live@gmail.com](mailto:mike.live@gmail.com) or visit [www.midwestbibleschool.com](http://www.midwestbibleschool.com)

**25-31 Western Christadelphian Bible School** Held in Corbett, OR. Website at [www.menuchabibleschool.org](http://www.menuchabibleschool.org). Contact: Sis Jane Szabo, registrar, [szabojj@peak.org](mailto:szabojj@peak.org)

## **AUGUST 2010**

**1-7 Rogue River Bible School** near Crater Lake Oregon. Bro. Skip Bartholomew: "God Manifestation", Bro. Ken Styles: "Latter Day Prophecy", and Bro. David Wisniewski: "Be Ye Holy For I Am Holy". For details contact [rogueriverbibleschool@gmail.com](mailto:rogueriverbibleschool@gmail.com) or Bro. Robert Posey 541-474-6963

**7-13 Niagara Falls Bible School** St. Catherines, ON. Teachers: Bro. Mick Roberts (UK) and Bro. Steve Davis (Boston, MA). For information contact Bro. David Brierley [david.brierley@sympatico.ca](mailto:david.brierley@sympatico.ca) 416-236-5295. Website [www.nfcbbs.com](http://www.nfcbbs.com)

**14-20 Silver Star Bible School** Whatshan Lake Retreat. Speakers Bro. Frank Abel: "The Ecclesia at Ephesus", Bro. Jed Dillingham: "Elisha", and Bro. Roger Lewis: "The Heritage of the Apostles". Contact Bro. Skip Bartholomew 250-503-0191 or [skipbart@telus.net](mailto:skipbart@telus.net)

**21-27 Winfield Bible School** Theme: "Forgive Me, Lord, for I Have Sinned". Bro. David Lloyd (US): "Only Forgiveness"; Bro. David Billington (Canada): "Who will Ascend the Hill of Yahweh?"; Bro. Roger Lewis (New Zealand): "Lessons from the Pastoral Epistles". Registration: Bro. Don Zantingh 250-545-5988 [donzantingh@hotmail.com](mailto:donzantingh@hotmail.com). Accommodations: Bro. Harold Cawston 250-278-0343 [h\\_jcawston@shaw.ca](mailto:h_jcawston@shaw.ca)

**28-Sept 3 Vancouver Island Bible Camp** Camp Pringle, Shawnigan Lake, Vancouver Island. Bro. Noel Greenwood (UK): "Studies in Isaiah"; Bro. John Bilello (US): "The Church of the Living God, the pillar and ground of the Truth"; and Bro. John Mannell (Canada): "Paul's Letter to the Galatians". Registrar: Sis. Wendy Johnsen, #7-3855 9<sup>th</sup> Ave., Port Alberni, BC, V9Y 4T9, Canada; 250-724-0501 or [wendyjohansen@yahoo.ca](mailto:wendyjohansen@yahoo.ca)

## **SEPTEMBER 2010**

**4-5 Victoria, BC** Fraternal Gathering. Bro. Noel Greenwood (UK): "To Whom Then Will You Liken God?". Contact Bro. Clyde Snobelen [csnobelen@csll.ca](mailto:csnobelen@csll.ca) 250-652-3318

**12-17 Adult study week** Daily interactive Bible studies from the Life of Christ at Wildwood Manor, Ballinafad, ON. Contact Bro. Jack and Sis. Shirley Robinson [jcrobins@worldchat.com](mailto:jcrobins@worldchat.com) 519-448-1696 or Bro. Peter and Sis. Margaret Stonell [thestonells@hotmail.com](mailto:thestonells@hotmail.com) 905-627-9428

**18 London, ON** Fraternal Gathering. Speaker Bro. Jim Harper (Meriden, CT): "Beatitudes", three talks starting at 1:00 pm. Location Ecclesial hall, 101 Wistow Street, London. Contact Bro. Dave Birchall, 519-668-7081 or [dalefinancial@rogers.com](mailto:dalefinancial@rogers.com)

**18-19 Baltimore, MD** Study weekend with Bro. Jonathan Bowen, (Brantford, ON): "God Who Commanded The Light to Shine Out of Darkness". Saturday 2 pm, supper served. Sunday, 9:45 am., 4th class. Memorial Service at 11 am. Lunch served. Contact Sis. Judy Schneider 410-609-0336

**18-19 Paris Avenue, OH** Study Weekend. Bro. Paul Billington (Brantford, ON): "The Christadelphians: Latter Day Witnesses". Please direct inquiries to Bro. Greg Misko, Jr. 330-784-7159 or [gmisko@neo.rr.com](mailto:gmisko@neo.rr.com)

## **OCTOBER 2010**

**2 Ottawa, ON** Eastern Ontario Study Day. Bro. John Bilello: "The Bible and Science", 1 pm to 5 pm. Contact Sis. Ethel Archard at [elpis@sympatico.ca](mailto:elpis@sympatico.ca) or 613-592-7733

**9-10 Echo Lake, NJ** Fall Study Weekend. Speaker will be Bro. Roger Long (UK). His theme will be "Rejoice in the Lord — A Study in Philippians".

**9-10 Hamilton MacNab, ON** Gathering. Bro. Jay Mayock and Bro. Ryan Mutter will speak on "The Life of David". Contact Bro. Carl Foster carlfoster@mountaincable.net

**9-10 Sussex, NB** Thanksgiving gathering. Bro. Ken Curry (Toronto East, ON): "Guiding Principles of a Godly Life". Contact Bro. Brad and Sis. Debbie Goodwin 506-433-6681 or email braddeb@nb.sympatico.ca for accommodation or further information

**9-10 Vancouver BC** Fraternal Gathering. Speaker Bro. Dev Ramcharan: "Themes from Galatians". Contact Bro. Jonathan Stodel jnthn@telus.net.

#### **NOVEMBER 2010**

**5-7 Victoria, BC** Fall Study Weekend. Bro. Martin Webster (Kitchener Waterloo, ON): "Discourses in the Gospel of John". Contact Bro. Clyde Snobelen csnobelen@csll.ca 250-652-3318

**6 Brantford, ON** "Signs of our Times" Prophecy Study day. Copetown Community Centre, 1950 Governor's Rd., Copetown, ON. Doors open at 12:00 noon, first class begins at 1:00 pm. Theme: "The Vision Tarrieth Not". Bro. Don Pearce (Rugby, UK): "Milestone Events to the Kingdom". Bro. Nicholas White (Pershore, UK): "Christadelphians & the Hope of Israel 1848 - 1948". Bro. David Billington (Brantford, ON): "The Hill Country of Judah in the Latter Days". Contact Bro. Gary Smith 519-758-0362 hgarysmith@yahoo.ca

**6-7 Kouts, IN** Fall Study Weekend at Woodland Park Community Center, 2100 Willowcreek Road beginning at 10:00 am. Bro. Jonathan Bowen (Brantford, ON): "Surviving Perilous Times". Contact: Bro. Joe Bennett at 219-762-2704 or jkb8275@comcast.net.

**12-14 Kitchener Waterloo, ON** Brothers Weekend, Hidden Acres, New Hamburg, ON. Bro. David Lloyd: "Five Biggest Mistakes Men Make". Contact Bro. Nathan Badger natebadger@yahoo.com

**13-14 Pittsburgh, PA** CYC Study weekend. Bro. Daniel Osborn (Maple Ridge, BC): "Jehoshaphat".

**26-28 Washington, DC** Family Bible Study Weekend. Camp Hashawha, Westminster, MD. Bro. Ron Leadbetter (Hamilton Book Road, ON) is scheduled to lead us in classes entitled "David a Man after God's own Heart". Contact Bro. Robert Kling, 301-498-5245, rkling@acm.org