

# TIDINGS



**EDITORIAL**

## **EXHORTATIONS**

### **EXHORTATION**

Lighting Your Own Fire

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### **REFLECTION**

Why Do We Pray?

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### **REFLECTION**

The Faith That Conquers (Part 3)

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### ***ALSO...***

- Bible Study: All the Children of God Have Names (Part 9)
- Joy of Sunday Schooling: Know Them By Heart! (Part 2)
- History: Conscientious Objection (Part 10)



COVER PHOTOGRAPHY BY:

**BRO. JEFF GELINEAU (SIMI HILLS, CA)**

*Location: National Orchid Garden, Singapore*

*"The flowers in Singapore were almost as wonderful as the fellowship with the Brothers and Sisters!"*

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OF THE KINGDOM OF GOD

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# TIDINGS

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Editorial.

# Exhortations

## What do you remember?

I have probably heard about 3,000 exhortations in my life. Apart from the last few, how many do I remember? Well, frankly, very few. And what are the characteristics of the ones that I do remember?

1. A few made me change the way I do things, whether in a positive or a negative way.
2. A few made me look at the world in a different way.
3. Several caused me to look at a Bible passage in a new, different, illuminating and helpful way.
4. And many reinforced why I was there, to thank our Heavenly Father for the sacrifice of His son, which makes our life in Christ possible.

What about the vast numbers that

might have engaged me at the time, but made no lasting impression, did not cause me to look up any point they made, or did not made me think deeply about a doctrine or behavior? They caused no change in my life or my understanding of the Bible message, and caused no lasting memory. They probably helped by reinforcing my beliefs and provided correction to my walk, so they were of value, but not memorable. And, of course, it cannot be expected that many exhortations will be of lasting memory, but I thought I might contemplate about the characteristics of those that were.

And I must admit that I hope the long tradition of requiring the speaker to simply stand up, and talk into the microphone on the podium as a talking head, will soon disappear.



I have heard talks using illustrations, projected on a screen, or using props such as models, and I must admit I do recollect these. Whether it was because they were so unusual, or because “a picture is worth a thousand words” is hard to say!

## What an exhortation is

Even the word, “exhortation” gives us a clue to what is intended; the Greek is *parakaleo* (verb) or *paraklesis* (noun), a common word basically meaning “to comfort.” The two together are used about 130 times, but only about five times in a negative way. This should be reflective of the way we use it — not to warn or condemn, not to accuse or incite division, but to unite, uplift, encourage. Although a reminder of our purpose in the memorial service is necessary, many times the same words are used that we have perhaps heard hundreds of times before. So they tend to wash over the hearer.

An exhortation should call forth a response: to walk a little more worthily, to follow more closely the example of Christ, to unite more fully with our fellow believers, to learn a little more about how to walk by the spirit of Christ. As Paul says:

*“... but the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control” (Gal 5:22-23).*

It is often helpful for an exhorter to take inspiration from the daily readings, primarily because your audience will be familiar with the

background.

Also the presider can integrate the hymns with the readings.

And sometimes they almost force the topic: how could one not exhort on John 3:16 if it were in the readings for the day? *“For God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”*

Perhaps the structure of an exhortation should also follow the example of Jesus, how he made his message memorable by having a clear theme, along with a relevant illustration. He spoke of light, of the vine, of bread, of the word. Think of your audience, and if you know them well you might consider what might be of comfort to the sick, the depressed, or those in difficulty.

## What an exhortation is not

And what about the exhortations that did not even engage me at the time? Most violated the “rules” of what an exhortation should be – or rather were examples of what an exhortation should not be. I would like to share some thoughts from Bro. George Booker, who considered the topic of exhortations in depth recently in an article for *The Testimony*.<sup>1</sup>

- **“An Exhortation** is not a serious, in-depth Bible study, although it may contain elements of Bible study. (There are other places in ecclesial life for that sort of Bible study.)

***An exhortation should unite, uplift and encourage.***

- **An Exhortation** is not a word study in Hebrew or Greek, although it may contain elements of word study. (There are other places for serious word study.)
- **An Exhortation** is not about reviewing the Bible evidence for the first principles that we believe. (There are other places for that.)
- **An Exhortation** is not just about feelings and emotions. It ought to encourage listeners to **do something**: Bro. Harry Whittaker once told me that his wife, Sis. Phyllis, usually listened to or read his exhortations ahead of time. Quite often she would say: *‘Harry, that was good. But... what are you going to tell them to do?’*
- **An Exhortation** is not about interpreting prophecy or predicting the future, although it may be about encouraging others generally, because of “the day that is approaching”.

*‘Let us encourage [‘parakaleo’] one another — and all the more as you see the Day approaching.’ (Heb 10:25).*

*‘The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed.’ (Rom 13:11).*

- **An Exhortation** is not about taking advantage of the platform to push a particular idea of your own, nor to argue a point with another brother who can’t answer back. (If that really needs to be done, it should be done privately, and altogether away from the public exhortation.)
- **An Exhortation** is not about showing off, or calling attention to ourselves and what we know (or think we know). When we stand up to exhort, it is never about us — it is always about Christ!”

In addition:

- **An Exhortation** should never affect you in a negative way. A few have made me uncomfortable, by putting forward an opinion I thoroughly disagree with. A very few have made me angry, by personal attacks, which is never



appropriate. But more than a few have droned on in a rambling way for far too long, and made me almost wish I had never come to the memorial service.

## Memorable exhortations

I will cite examples of exhortations I remember from decades ago, which share two characteristics: they do exhibit a clear theme and also changed my way of looking at the world. They were both fairly short as well, which reminds me of what my father told me long ago: “stand up, speak your message clearly, and shut up”.

**Amen.** It must be about 50 years ago that I remember a brother talking for 30 minutes about the word “amen”, which is one of the few words simply transliterated in both the Old and New Testaments. It took at least half the time before he actually revealed the word he was talking about, which was one of the two things that made his exhortation memorable. The other was that he, very clearly and forcefully, presented what in my mind was a biblically sound argument: that we should always say the word out loud at the end of anyone’s public prayer. And this is what I have tried to do ever since, as I was asked to do. To quote Dennis Gillett:<sup>2</sup>

“In New Testament times it was the common practice for congregations to audibly associate themselves with prayers offered on their behalf,

by a corporate “Amen”. If the prayer is audible it seems right that the Amen should be audible. In 1 Cor 14:16, Paul complains that if the public prayer is not understandable, how can a sincere ‘Amen’ be given? This gives a very big meaning to this little word”.

**1967.** This date tells you how long ago I heard this exhortation, for it was in the middle of the Six Day War, when the propaganda from the Arabs made it appear they were winning and of course the whole of Christadelphia seemed to be rooting for the Israelis. It was in the middle of this fervor that the brother pointed out that, if we really wanted the Kingdom to come, we should be rooting for the Arabs. It seems clear from both the Old Testament (Ezekiel 38) and the New (the Olivet Prophecy) that the land will be laid waste prior to the coming of our Lord. Ever since, I have been looking with renewed interest, but also skepticism, at our communities’ “Signs of the times”.

## Summary

An exhortation is not supposed to just fill time, nor to consist of a Bible study. It is supposed to remind us of why we are there, to help us give thanks for the memorial. But if it can cause its hearers to change in a positive way, and make for a lasting memory, it will truly fulfill its purpose.

*Peter Hemingray*

Notes:

1 *The Testimony*, November 2016 p. 447

2 From “*Words and Weight*”, p. 48.



Exhortation.

# LIGHTING YOUR OWN FIRE

*“Who among you fears the LORD and obeys the word of his servant? Let the one who walks in the dark, who has no light, trust in the name of the LORD and rely on their God.*

*But now, all you who light fires and provide yourselves with flaming torches, go, walk in the light of your fires and of the torches you have set ablaze. This is what you shall receive from my hand: You will lie down in torment” (Isa 50:10-11 NIV).*

## The Fire

Isaiah 50 is about the obedient servant. This is a Messianic passage, about redemption. The LORD had come calling but there was no one listening, as if His arm was too short. Isaiah/Jesus lit a fire of redemption, by his obedience to the LORD, his instructed tongue. Isaiah/Jesus did not hide his face from his mission, despite the mocking, the spitting. So the LORD God gave him (the servant, Jesus) the light. Will we answer? Or, will we light our own fire?

The Nation of Judah was walking in darkness. The LORD sent His servant Isaiah with the light of redemption, but they resisted the light of God and lit their own fires. Meanwhile, the Northern Kingdom was being destroyed by Assyria. Soon, Assyria would be knocking on their door. They were rebellious against God. They did not understand. They were a sinful nation, a people loaded with guilt. A brood of evildoers, they spurned the Holy One of Israel, they were given to corruption, forsaking the LORD, and



turned their back on Him. They were afflicted, from the sole of their foot to the top of their heads. There was no soundness in them, only open wounds and sores. Their country was desolate, their cities were burned with fire, their fields had been stripped by their enemies.

The Daughter of Zion was left like a shelter in a vineyard, like a hut in the midst of a melon patch. Unless the LORD Almighty had left some survivors, they would have become like Sodom and Gomorrah. And all this message was within the first 9 verses of Isaiah 50.

The amazing thing was that the nation was still continuing to worship. Their sacrifices were multitudinous, but empty, because God had had enough of their blood of lambs, goats and bulls. They were trampling the LORD's courts with meaningless offerings. They were keeping the convocations, New Moons, Sabbaths, festivals, they were spreading out their hands in prayer, But God was not listening, because their hands were full of blood. The faithful city had become a harlot. Where righteousness once dwelt now were only murderers. and rule was by rebels. There was corruption, bribes, deceit, and lies. The people clasped hands with pagans. They were full of superstitions from the East.

## Our world

They called evil good and good evil, put darkness for light, light for darkness, bitter for sweet and sweet for bitter. WOW! Sound familiar?

Sounds like relativism which denies that there is such a thing as absolute truth, or it sounds like rationalization, which lets each individual decide what is moral for themselves.

This is The World. We watch its movies and murder mysteries,

participate in its sports (actively and passively), celebrate its feast days and fake saints, from Santa Claus to the Easter Bunny. We are addicted to its media, and adopt its humanistic rationalization of good and evil. The good people are labeled evil and the evil people are labeled good — why do we join hands with The World??

Isaiah preached the light of redemption. On behalf of the LORD, Isaiah pleaded for critical thinking, on his knees, prostrate on the ground.

*“Come now, let us reason together, though your sins be as scarlet - they will be as white as snow, though they be red as crimson - they shall be white like wool” (Isa 1:18).*

The LORD wanted to have a conversation... who will listen?

*"If you are willing and obedient - you will eat the good of the land" (Isa 1:19).*

*"Zion shall be redeemed with justice" (Isa 1:27)*

*"House of Jacob, come let us walk in the light of the LORD" (Isa 2:5)*

Isaiah speaks of a time to come. *"The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned" (Isa 9:2).* We wouldn't walk in our own light? Would we? A lot of Bible folks did, and lit their own fires:

- Abraham and Hagar's son Ishmael, an enemy of the Covenant, in a moment of darkness, lit his own fire. *"He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers" (Gen. 16:12)* He created a perpetual conflict with the Covenants of Promise, which gave rise to Islam.
- Esau, who through deceit and cunning, kept lighting his own fires, and produced an evil empire, Edom, which was a serious enemy of the Covenant.
- Moses, taking the law into his own hands, sees an Egyptian fighting with a Hebrew. The result was his own 40 years in the wilderness.
- King Saul, lit his own fire, and spared the life of Agag, an Amalekite. Over 500 years later in Persia, Haman an Amalekite, an enemy of the Covenant, was busy trying to destroy God's people.

- Judas, in his hour of darkness, seeing the end of his world, lit his own fire, and sold his Master for 30 silver coins.

The list could go on and on. We spare you...

## Consequences

Let's avoid the dire consequences: *"Go walk in the light of your own fires...you will lie down in torment" (Isa 50:11)* Put your own fires out! And, why? We have the light! We have choice! The message of Isaiah still speaks to your heart and mine: *"Listen" (51:1,4); "Awake, awake" (17; 52:1); "Arise, shine...for your light has come" (60:1)*

We have the Son, who will reign on the Throne of David, upholding justice and righteousness (Isa. 9:6-7). We have Jesus. Jesus said, *"I am, the light of the world. Whoever follows me will never walk in darkness, but will have the light of life" (John 8:12).* We have that light: Jesus Christ, crucified, risen and coming again. The true light that lightens the world (John 1:9).

Don't make the mistake of lighting your own fire... the consequences are horrific! Remember though, we are not the light; we have no source within. We don't create light. We reflect the light of Christ like the moon reflecting the light of the sun. Jesus said, *"I am the light of the world."*

Jesus did not come wearing a white robe with a halo over his head. Jesus came to save the lost: the poor, the sick, the sinners, the lepers, the disenfranchised, the prostitutes, the tax collectors, the demon possessed. He came and dwelt among us. *"The*

*night is far spent, the day is at hand. Cast off the works of darkness and put on the armor of light.” (Rom 13:12)* Put out your own fires.

God, who commanded the light to shine out of darkness has shone in our hearts — to give the light of the knowledge of the glory of God in the face of Jesus Christ.

If you are living in your darkness of self-interest and worldliness, come now, this morning, to the light, to Jesus, and stop lighting your own fires. Come in this manner:

- In repentance — though your sins be as scarlet, they shall be as white as snow

- In remembrance — through bread and wine
- In relevance and reality — not just trampling His courts, but walking in His light
- Reflecting that light of a sacrificed life, crucified with him,
- Raised with him, through baptism, to a new life, bringing glory to his name, until he comes

Listen. Wake up. Get up. Your true light has come. Amen!

*Clyde Snobelen  
(Victoria, BC)*

*We don't create light. We reflect the light of Christ  
like the moon reflecting the light of the sun.*



**Bible Study.**

# ALL GOD'S CHILDREN HAVE NAMES (PART 9)

## **Beloved Friends and other with them**

*Romans 16:14-16*

Here two groups of believers are mentioned without accompanying descriptions or commendations:

1. “the brothers with them” (v 14), and
2. “all the saints with them” (v 15).

Apparently, Paul's ties with these believers were not as strong as his ties with all the others who have been previously mentioned.

In connection with both groups, a greeting is extended to the believers associated with them. This appears to indicate a home ecclesia in both cases. Rome was a large place, making it probable that there were quite a few small circles of believers

in different sections of the city. These little groups would certainly try to maintain communication with other believers and, when necessary, might be able to meet together with a larger group.

Most of these names are not common in the literary sources of the city of Rome, which probably indicates that these brothers and sisters had migrated to Rome from the eastern parts of the Empire, or had been slaves brought forcibly to the capital.

**Romans 16:14: Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them.**

*Greet Asyncritus:* The name means unique or incomparable.

*Phlegon:* This name means burning.

*Hermes:* This disciple was named after a Greek god which corresponded generally to the Roman god Mercury, the messenger. When Paul and Barnabas visited Lystra, the rather superstitious people there called Barnabas “Zeus” (“Jupiter”: KJV), probably because he was a much more imposing figure than Paul. Then they called Paul “Hermes” (“Mercurius”: KJV) because he was the chief spokesman (Acts 14:12).

*Patrobas:* This name is probably abbreviated from “*Patrobios*”, which means: the father of life.

*Hermas:* The similarity between Hermes and Hermas suggests they belonged to the same natural family.

*And the brothers with them:* “Brothers” (“*adelphoi*”) is often used for “brothers and sisters (in Christ)”, as many modern translations have it here. Whether or not this is the case each occurrence must, if possible, be determined by the context.

**Romans 16:15: Greet Philologus, Julia, Nereus and his sister, and Olympas and all the saints with them.**

*Greet Philologus:* His name means “one who loves the Word”.

*Julia:* Julia is usually a feminine name, and — since they are paired together — this believer may have been the wife (or perhaps the sister) of Philologus.

*Nereus and his sister:* Nereus is named for the ancient sea-god of the Aegean. The arrangement of these names suggests this brother and sister were the children of Philologus and Julia, but of course this cannot be proven.

*And Olympas and all the saints with them:* Olympas has a Greek name, pertaining to Mount Olympus in Greece, the ancient site of the Olympics. This suggests that he was probably another migrant to Rome from the east.

H.C.G. Moule writes (The Epistle of Paul to the Romans, p. 429):

“The roll of names is over, with its music, that subtle characteristic of such recitations of human personalities, and with its moving charm for the heart due almost equally to our glimpses of information about one here and there and to our total ignorance about the others.”

The words of Moule ring true. We know so little, and yet we would like to know more, so much more. The best we can say about that is: one day we will. And perhaps then we will find the story of Nereus and his sister every bit as fascinating as the story of Paul, or of Priscilla and Aquila.

**Romans 16:16: Greet one another with a holy kiss. All the churches of Christ send greetings.**

The “holy kiss” could have been Paul’s way of sealing his fellowship with the saints after the greetings had all been read to them (1 Cor 16:20; 2 Cor 13:12; 1 Thess 5:26; see “a kiss of love” in 1 Pet 5:14).



Some scholars suggest that the eastern custom called for men to kiss men on the cheek or the forehead, and women to kiss women in the same way, but not for men and women to kiss publicly. The “holy kiss” was a sign of a family relationship, the love of Christ mutually shared, and the peace and harmony that he had brought into their lives. Paul’s reminder that the kiss should be a “holy” one was his way of reinforcing that idea — that a kiss of fraternal greeting should never be allowed to stray further, into something of a different nature.

E.G. Jannaway writes (*The Christadelphian Treasury*, pp. 187,188):

“Paul is concluding a letter in which he expressly mentions a large number of brethren and sisters, and therefore it is clear that the kisses were to be as impartially bestowed as is handshaking today; but our experience is that those who in our day would introduce kissing have a partiality for the opposite sex, which fact arouses suspicion that the desire is connected with the flesh and not with the spirit, although the would-be kissers may not be conscious of the fact... Paul was simply enjoining that the custom should be performed in a “holy” manner, and not issuing a command that kissing must be performed... Brethren who show a proneness to kiss simply on the plea of being brethren should be given a

wide berth by the sisters.”

Len Richardson<sup>1</sup> recounts a situation in his ecclesia pertaining to the “holy kiss”:

“There was an amusing episode when [a] young lady [a friend of my wife and myself] went to the meeting at Newbury for the first time. We were not there, as I was speaking elsewhere, but we assured her she would be made very welcome. When we next visited her, we asked how she had got on, to which she replied that she had enjoyed the meeting but had been quite taken by surprise as she entered to be greeted by ‘a big fellow, who gave me a kiss.’ We assured her that this was not usual at Christadelphian meetings, but could see what had happened. A brother had taken her to be a sister from another ecclesia and welcomed her in the warmth of brotherly kindness. She was not in the least offended, taking it to be our normal behavior, but I had a word with the brother later, as he was a comparatively new member, and explained that it might be as well to ascertain first if the lady was ‘one of us’ or not. He explained in defense of his action that Paul exhorted us to ‘greet one another with a holy kiss,’ though I pointed out that he had never kissed me! There was no answer to that. But he meant well.”

George Booker  
(Austin Leander, TX)

Notes:

<sup>1</sup> *Sixty Years a Christadelphian*, p. 49



Sunday School.

# KNOW THEM BY HEART! (PART 2)

## Memorizing First Principle Bible Passages

Here are four more sets of first-principle passages.<sup>1</sup> Can your Sunday School and CYC kids tell where each passage is found in the Bible? Can you? This ready-to-use matching activity can be used several ways.

**Try it yourself:** Read each passage and try to match it with its reference. Use a Bible, Bible app, or the answer key to check your answers. How many did you get right?

Cover up the references. Then read each passage and try to recall where it is found in the Bible. Do you know them by heart?

Use it as a class activity. Here are some ways to do this:

- Give each student a set of 12 passages and references (without the answer key). Have them work

together as a class to see how many they can match. When they think they've got it right, let them use their Bibles or Bible apps to see how well they've done. Talk about the passages and have the students tell what they think each one means. (Additional suggestion: have students list the passages in the front of their Bibles when they get home, labeling the lists as "Return of Christ," "Resurrection of the Dead," etc.)

- Form teams and have them take turns trying to match a passage with its reference. Keep score.
- Write each passage on a file card. Write its reference on another card. Use the cards as a matching/manipulative activity.

# The Return of Christ

## REFERENCES

|                      |                     |                       |                     |
|----------------------|---------------------|-----------------------|---------------------|
| <b>Matt 16:27</b>    | <b>Matt 25:31</b>   | <b>Luke 9:26</b>      | <b>Acts 1:11</b>    |
| <b>Acts 3:19-21</b>  | <b>Phil 2:20-21</b> | <b>1 Thess 1:9-10</b> | <b>1 Thess 4:16</b> |
| <b>2 Thess 1:6-7</b> | <b>2 Tim 4:1-2</b>  | <b>Rev 1:7</b>        | <b>Rev 22:12</b>    |

- 1) Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.
- 2) Behold, I am coming soon, bringing my recompense with me, to repay everyone for what he has done.
- 3) But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.
- 4) For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first.
- 5) For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done.
- 6) For whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when he comes in his glory and the glory of the Father and of the holy angels.
- 7) God deems it just to repay with affliction those who afflict you, and to grant rest with us to you who are afflicted, when the Lord Jesus is revealed from heaven.
- 8) I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word.
- 9) Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.
- 10) Repent therefore, and turn again ... that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for restoring all the things about which God spoke.
- 11) Then the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne.
- 12) You turned to God from idols to serve the living and true God, and to wait for his Son from heaven.

## Answer Key

[1] Rev 1:7, [2] Rev 22:12, [3] Phil 2:20-21, [4] 1 Thess 4:16,  
 [5] Matt 16:27, [6] Luke 9:26, [7] 2 Thess 1:6-7, [8] 2 Tim 4:1-2,  
 [9] Acts 1:11, [10] Acts 3:19-21, [11] Matt 25:31, [12] 1 Thess 1:9-10

# The Resurrection of the Dead

## REFERENCES

|                     |                      |                    |                    |
|---------------------|----------------------|--------------------|--------------------|
| <b>Dan 12:2</b>     | <b>Luke 20:35-36</b> | <b>John 6:40</b>   | <b>Acts 17:31</b>  |
| <b>Rom 4:24-25</b>  | <b>1 Cor 6:14</b>    | <b>1 Cor 15:20</b> | <b>1 Cor 15:52</b> |
| <b>1 Thess 4:14</b> | <b>1 Thess 4:16</b>  | <b>1 Pet 1:21</b>  | <b>Rev 1:18</b>    |

- 1) But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.
- 2) For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep.
- 3) For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first.
- 4) For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.
- 5) For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.
- 6) (God) has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.
- 7) God ... raised him from the dead and gave him glory, so that your faith and hope are in God.
- 8) God raised the Lord and will also raise us up by his power.
- 9) I died, and behold I am alive forevermore, and I have the keys of Death and Hades.
- 10) Jesus our Lord was delivered up for our trespasses and raised for our justification.
- 11) Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.
- 12) Those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection.

## Answer Key

[1] 1 Cor 15:20, [2] 1 Thess 4:14, [3] 1 Th 4:16, [4] 1 Cor 15:52,  
[5] John 6:40, [6] Acts 17:31, [7] 1 Pet 1:21, [8] 1 Cor 6:14, [9] Rev 1:18,  
[10] Rom 4:24-25, [11] Dan 12:2, [12] Luke 20:35-36.

# The Judgment to Come

## REFERENCES

|                     |                      |                   |                  |
|---------------------|----------------------|-------------------|------------------|
| <b>Eccl 12:14</b>   | <b>Jer 17:10</b>     | <b>Dan 12:2</b>   | <b>Mat 16:27</b> |
| <b>John 5:28-29</b> | <b>Acts 10:40,42</b> | <b>Acts 17:31</b> | <b>Rom 2:5-6</b> |
| <b>Rom 14:10-12</b> | <b>2 Cor 5:10</b>    | <b>2 Tim 4:1</b>  | <b>Rev 22:12</b> |

- 1) An hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.
- 2) Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done.
- 3) For God will bring every deed into judgment, with every secret thing, whether good or evil.
- 4) For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done.
- 5) For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.
- 6) For we will all stand before the judgment seat of God; for it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God." So then each of us will give an account of himself to God.
- 7) (God) has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.
- 8) God raised him on the third day ... And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead.
- 9) I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom.
- 10) I the LORD search the heart and test the mind, to give every man according to his ways, according to the fruit of his deeds.
- 11) Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.
- 12) (When) God's righteous judgment will be revealed. He will render to each one according to his works.

## Answer Key

[1] John 5:28-29, [2] Rev 22:12, [3] Eccl 12:14, [4] Matt 16:27, [5] 2 Cor 5:10, [6] Rom 14:10-12, [7] Acts 17:31, [8] Acts 10:40,42, [9] 2 Tim 4:1, [10] Jer 17:10, [11] Dan 12:2, [12] Rom 2:5-6.



# The Kingdom of God on Earth

## REFERENCES

|                      |                   |                      |                    |
|----------------------|-------------------|----------------------|--------------------|
| <b>2 Sam 7:12-13</b> | <b>Psa 2:6,8</b>  | <b>Psa 72:18-19</b>  | <b>Psa 110:1-2</b> |
| <b>Dan 2:44</b>      | <b>Zech 14:9</b>  | <b>Matt 6:9-10</b>   | <b>Matt 25:31</b>  |
| <b>Luke 1:31-33</b>  | <b>Acts 1:6-7</b> | <b>1 Co 15:24-25</b> | <b>Rev 11:15</b>   |

- 1) And the LORD will be king over all the earth. On that day the LORD will be one and his name one.
- 2) As for me, I have set my King on Zion, my holy hill. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.
- 3) Blessed be the LORD, the God of Israel, who alone does wondrous things. Blessed be his glorious name forever; may the whole earth be filled with his glory!
- 4) I will raise up your offspring after you, ... and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever.
- 5) In the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever.
- 6) Pray then like this: "Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven."
- 7) The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool." The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies!
- 8) Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet.
- 9) Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."
- 10) When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne.
- 11) When they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" He said to them, "It is not for you to know times or seasons that the Father has fixed by his own authority."
- 12) You shall call his name Jesus. ... And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.

## Answer Key

[1] Zech 14:9, [2] Psa 2:6,8, [3] Psa 72:18-19, [4] 2 Sam 7:12-13, [5] Dan 2:44, [6] Matt 6:9-10, [7] Ps 110:1-2, [8] 1 Cor 15:24-25, [9] Rev 11:15, [10] Matt 25:31, [11] Acts 1:6-7, [12] Luke 1:31-33.

It is helpful for students to know where these first-principle passages are found in the Bible, but, of course, the lists are not exhaustive. The Bible has a lot to say about these subjects. So here is another suggestion: as an additional homework assignment, have your students add to the lists. Have them use their study tools at home to find at least two additional passages under each heading.<sup>2</sup> Have them share their findings with the rest of the class. Also have them add the passages to the lists they are developing in the front of their Bibles.

Send me an email if you would like a ready-to-print copy of this activity.

*“And it is my prayer that your love – and that of your students – may abound more and more, with knowledge and all discernment” – Philippians 1:9.*

*Jim Harper  
(Meriden, CT)  
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Notes:

**1** All passages are from the ESV

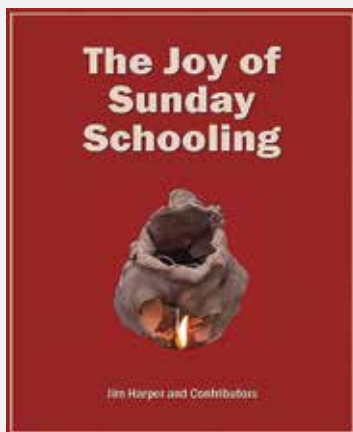
**2** A good summary of first-principle passages can be found in *The Christadelphian Instructor*.

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Reflection.

# WHY DO WE PRAY?

## Why?

Have you ever asked yourself this question? We all know that we should pray, and probably that we should pray more. But why do we pray? I would like to consider this question as we examine some key prayers in the Bible, the prayers of Jesus.

An initial thought about the question in the title might be that we pray in order to let God know our troubles so He can help us. But even a quick consideration of Jesus' prayers forces us to rethink that idea.

Starting with the end of the story, consider Jesus' prayer in the Garden of Gethsemane, when Jesus asked his father to allow him to avoid the ordeal of the cross. We know that Jesus was willing to accept God's will over his own, and we know that it was not God's will to grant this particular

request. Whatever else we take from this narrative, it clearly shows us that there must be more to why we pray than simply telling God our problems so He can solve them.

Upon reflection, we can see that there could actually be a danger in thinking that prayer is only about what we want God to do. Whatever "it" is, if God doesn't do it, our faith will suffer. Obviously it is not wrong to spell out our requests to God, but just as clearly we need to grow in our understanding of prayer.

So let's take a deeper look at the prayers of Jesus to learn a little more about why we pray.

I counted 16 different recorded prayers of Jesus, in 26 different gospel passages. I divided them into four broad categories: prayers for himself,



prayers for food, prayers for other people, and prayers with no specific subject recorded.

**Prayers for Oneself.** It is perhaps fitting that passages where Jesus prays for himself make up the smallest of the four groups. In fact, apart from the prayers recorded in the garden of Gethsemane, we have no record of Jesus praying specifically for his own needs. It seems fair to assume that Jesus was praying about his own questions and struggles in some of the passages that have no recorded subject, but it is still interesting that this category of prayers in the gospels is the least represented.

**Prayers for Food.** Moving on to the next category, you might be surprised to find that Jesus is specifically recorded as praying for food in seven different gospel passages. These record three separate occasions: the feeding of the 5000, the feeding of the 4000, and the Last Supper. While it is no surprise that Jesus would pray for these meals – or any meals – it is interesting that the gospel writers so consistently note Jesus’ prayers for food.

For many of us, prayers for our food are part of our daily routine. This can be a positive thing, if our meal prayers cause us to truly pause and reflect on God’s blessings in the midst

of our hectic lives. But anything that becomes such a strong habit also carries the danger of becoming mindless or routine. How many of us find ourselves giving (or hearing!) the same repetitive prayers meal after meal?

That can certainly be our experience here in the developed world, and I have to admit that the first time I gave this talk I skimmed over Jesus’ food-related prayers as something almost like throwaway lines. But then my sister took these notes with her to share on a trip to Kenya. Suddenly, the idea of Jesus’ friends taking the time to record how many times he prayed for food seemed much more meaningful. We would all do well to remember how many of our brothers and sisters cannot afford to take for granted the blessing of regular meals.

**Prayers for other people.** The next category of prayers recorded in the gospels are Jesus’ prayers for other people. An example of this is in John 11:41-43, when Jesus prayed for Lazarus. Looking at the question of whether prayer requests were answered, this prayer was actually answered twice! First a voice from heaven responded to Jesus’ words, then God responded in action by raising Lazarus from the dead. It is also useful to note that Jesus stated a

specific purpose for his request here, namely that God would be glorified.

Another example of Jesus praying for other people is in Luke 22:31-32, when Jesus prayed that Peter's faith would not fail. Again, we see that God did answer this prayer: although Peter later denied Jesus, in the end his faith held strong enough for him to repent and return. And similar to what we saw in the prayer for Lazarus, Jesus mentions a purpose for his request, namely that Peter would be in a position to strengthen others.

Altogether, Jesus is recorded as praying for others on five occasions, in six separate accounts. Besides Peter and Lazarus, Jesus also prayed for children (recorded twice), and on two separate occasions prayed for his disciples. Like our own prayers, some of these were specific requests that God explicitly answered, while others were more general appeals.

We will return later to Jesus' great prayer for his disciples in John 17, but first it is enlightening to look at the final category of Jesus' prayers.

**Simply Praying.** The vast majority of time Jesus is recorded as praying to his father, there is no specific subject or outcome. Jesus is simply praying. On a few occasions, it is possible to deduce the topic of Jesus' prayers from related events in his life. In Luke 6:12-13, for example, Jesus prayed all night before choosing the 12 apostles. Very likely this was the topic of his prayer. Did God answer this prayer? Well, He did not choose the disciples and present them to Jesus. Instead, Jesus prayed – a lot – and then acted.

God's answer seems to have been a general blessing on the process.

Another instance when we can make a fair guess about why Jesus prayed is in Matt 14:22-23. In this passage, Jesus had just fed the 5000, and the people wanted to make him king. While there is no specific record of what Jesus was praying about when he sent the disciples away to pray on the mountain, it seems reasonable to assume that he wanted to go over the events of that memorable day with his father.

Many times, however, there is no specific subject or purpose recorded for Jesus' prayers. Luke alone mentions that Jesus was praying at his baptism, (Luke 3:21-22), but doesn't record what he was praying about. In fact, Luke frequently presents Jesus as praying, such as directly before Peter's great confession of Jesus' identity in Luke 9:18-21. Again at the transfiguration, it is Luke that records that Jesus took the disciples up to a mountain to pray, and that he was praying when Moses and Elijah appeared (Luke 9:28-30). Like the other passages, we don't know the specific words Jesus prayed, or even any specific topic. It was just the case that Jesus happened to be praying when these important events occurred, as if any spare moment was spent in prayer.

Stop and think about that for a minute. Whenever he could, Jesus chose contact with his father. It seems that prayer, for our Lord, was more about the communication itself than the topic. With our own close friends,



we sometimes feel that we don't mind what we talk about, we are just glad to talk to them. Is it strange that Jesus felt that way about his father?

It can be unnatural for us to think of our relationship with God that way. But it is similar to what early Christians described as "practicing" the presence of God, training ourselves to remember God is there by talking to Him. Imagine if, in our own lives, whenever something important happened to us, it caught us praying?!

Space stops us talking in detail about the great priestly prayer of John 17, but examining it tells us something about Jesus' prayer style. While it includes making requests, he also wants to talk to God about why he is praying. It might seem unnecessary to tell God about what happened, since of course He already knows. But it does seem, once again, like the kind of conversational style we might have with our human friends, telling them about the events of our lives and our own reactions to them.

All this feeds into our original question, **why do we pray?**

We started with Jesus' prayers in Gethsemane, noticing that prayer cannot be simply about telling God what we want so He can do it. Yet Jesus' prayers usually did ask for things, for himself and others. This tells us not that our requests are bad, but that they are only part of what prayer is about.

When our Lord prayed, he spoke with God about what had already happened, and why, and who he was praying about, and what he and his

father already knew about them, and what he hoped would happen, and why, and more and more. All this was a lot to talk about. Thus Jesus was talking to his father at every available opportunity. The conversation was always going. Then, whether the specific requests were granted or not, Jesus' relationship with his father grew. And when he realized that his prayers would not – could not – be answered, he could still pray, "Thy will be done."

Jesus' prayers, as recorded in the gospels, give us insightful models for our own prayer life. We can fearlessly bring our requests to God, as our Lord did, whether they are for ourselves or for others. Not only that, we can take the time to think about why we are asking, and share our reasons with God as part of our prayers. We can look for answers to our prayers, both in specific outcomes God brings, and in the knowledge that He can bless the process. We can challenge ourselves to use our mealtime prayers as points of connection with our Father, not simply rote repeated words. We can seek out opportunities to remember God's presence in brief, interrupted prayers throughout the day. And, when our ongoing conversations are interrupted by things that are painful, when the answer to our prayers is "no", our relationship with our Father can still grow. We can still pray for God's will to be done.

May we, like our Lord, become people of this kind of prayer.

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Reflection.

# THE FAITH THAT CONQUERS

## Part 3: The Golden Key

### Refined Faith Saves Us

Gold has been a store of value for millennia. It took that mantle because it is relatively rare and never deteriorates. As one brother has told me, every atom of gold ever created on earth still exists. Gold matters because God uses it to describe perhaps the most important subject He wants us to understand — faith.

Faith is golden in two vital ways. It has extraordinary value to us — it saves us. And it is derived from a process exactly like the one that yields pure gold — refining. Both features of faith deserve some deep pondering.

Peter puts both ideas together in one passage that should be bedrock for us as we think about faith and how to grow it:

*“By God’s power [we] are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls” (1 Pet 1:5-9).<sup>1</sup>*

There is no escaping the simple power of Peter’s words: Faith saves us.

We also cannot avoid the conclusion that our faith gets refined through a fiery process, just like gold. That fiery process is difficult to go through, but just as with the noble metal, the outcome is beautiful in the end.

### **The gold standard of faith**

Before we take up those two ideas, though, it's useful to start with the true gold standard of faith — Abraham. Over and over, he is presented as the towering example of trust in the Almighty to which we should all aspire. That is exactly why Abraham is often called the “Father of the Faithful.” The gold standard was established when God told Abraham to go out, look up at the sky and try to number the stars. Then God told Abraham that his offspring would be just as numerous, even at a time when he had no children. Having stood at night on the shores of a wilderness lake where the nearest manmade light is far away, I know what an impossible counting that is. Undaunted, Abraham believed God.

God was extremely pleased by that act of trust. Genesis puts it simply: *“Abraham believed the LORD, and He counted it to him as righteousness”* (15:6). God created the heavens and all those stars. He created the earth and all its amazing forms of life. Yet He left one thing to us to create — faith. He gave us the innate capacity to believe in a Higher Being. The choice, however, is ours to make.

God apparently did this because He is immensely pleased when we freely and willingly put our trust in Him. That seems to explain the simple principle we've noted several times in this series: *“Without faith it is impossible to please God”* (Heb 11:6).

Abraham's expression of faith while gazing at the star-filled sky is quoted no less than three times in the New Testament (Rom 4:3; Gal 3:6; Jas 2:22-24). The Romans 4 passage is helpful because it not only drives home how critical faith is to our salvation, but it also gives insight on the vital ingredient in Abraham's faith.

***We also cannot avoid the conclusion that our faith gets refined through a fiery process, just like gold.***



When he was Saul, Paul lived under a Pharisee's formula of salvation. Get your doctrine straight, believe it completely and then earn your salvation through good works. That is the very legalistic thinking that he tackled head-on in the book of Romans. Salvation, Paul said, is about faith in Jesus:

*"The righteousness of God through faith in Jesus Christ for all who believe... it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus" (Rom 3:22,26).*

Paul has one crowning argument: to put the focus squarely on faith:

*"For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? 'Abraham believed God, and it was reckoned to him as righteousness'" (Rom 4:2-3).*

If we want to be righteous in the eyes of God, if we want to be saved, faith is the key. That faith is all about trust — trusting God in every decision, in every corner of our life.

That was the defining characteristic of Abraham's faith — his unassailable trust in God when confronted with decision and adversity. He had a comfortable home in Ur. But he left for parts unknown — **trusting God to lead him**. He had no son with Sarah, **but he trusted the angel's message**. He loved his son Isaac and was willing to sacrifice him when asked, **because he trusted in God's promise**.

This kind of unflinching trust in the Almighty is, quite simply, the gold standard for us. Paul powerfully sums it up:

*"No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was 'reckoned to him as righteousness'" (Rom 4:20-22).*

There can be no doubt in our mind. We must be fully persuaded that God can do what He has promised. That is what triggers God's counting us as righteous.

### Faith saves us

The older I get the more I conclude we too often try to complicate the subject of salvation. The Bible presents it forcefully and simply, a sort of formula on which the whole creation rests. The formula can be put this way: **Our Faith, His Grace**.

The two parts imply that salvation requires something from us and something from God. The faith we supply is a rare thing, one that God did not create. He created the capacity for it (unique to humans in all his creation), but He leaves it to our choosing. The grace He supplies is beautifully given through His Son. Together, the four words frame a very deep topic. But the formula is brilliant, elegantly simple in its design. A highly intelligent design.

Paul expresses it this way:

*"For by grace you have been saved through faith; and this is not your*

*own doing, it is the gift of God, not because of works, lest any man should boast” (Eph 2:8-9).*

No matter how hard we try (and the Pharisees tried mightily), we cannot earn salvation to eternal life. It is a gift from God, but one predicated on our faith — the very kind of faith that Abraham had in God. Such faith is also the very kind that Paul discovered after being struck blind on the road to Damascus.

Why did God choose this formula for salvation? That’s a question worthy of some very deep reflection. Yet, no matter how far we go in understanding the answer, I believe the essence of the formula reveals much about who we are and who our God is. Paul offers this tantalizing glimpse into the mind of the Almighty:

*“That is why it [our eternal inheritance] depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants ... to those who share the faith of Abraham, for he is the father of us all, as it is written, ‘I have made you the father of many nations’ ” (Rom 4:16-17).*

Our faith, His grace. This is salvation simplified. If we would be saved, we need the same Golden Key that Abraham found. God spoke; Abraham believed what He said. Does this lead to other faithful steps, including baptism? Of course. But the key, as Paul drives home over and over again, is our *faith*.

That essential trust is what connects us to God’s power to save. Here’s another way in which Paul describes faith as the key:

*“I am not ashamed of the gospel, because it is the power of God for the salvation ... For in the gospel a righteousness from God is revealed ... that is **by faith from first to last**, just as it is written: ‘The righteous will live by faith’ ” (Rom 1:16-17).*

The things concerning the kingdom of God and the name of Jesus Christ are truly good news. They represent the blueprint by which the powerful hand of God is creating a beautiful new creation. But from first to last, from Abraham to us, the key to connecting with that power is our *faith*.

### **Faith Is Refined**

Faith is key to our salvation, but it is no ordinary key. It’s made of gold. Gold has always been refined by only one process: fire, a *very* hot fire. Peter plainly compares our faith to gold. He’s telling us that our faith will be refined by fire — fiery trials.

Each of us wonders why there is suffering in life. We wonder when we watch terror attacks on our televisions. We wonder when we see those we love battling cancer or other ailments. We wonder when someone suffers a horrible accident. We wonder when we lose a loved one.

I’ve passed through my own period of deep wonder on why there is suffering. Our beloved daughter died tragically nearly four years ago. Her loss is with us daily. There is no rational explanation, no matter how often my mind seeks it. The pain remains. The questions remain.

I’ve learned I cannot explain my daughter’s death, no matter how



hard I try. But I have taken great comfort from gaining a much deeper understanding that there is an intentional design to our state of suffering. A design for our good.

**Suffering is the soil in which faith grows.** In ways we will never fully wrap our minds around, suffering is God’s design for us. When we are brought low by suffering, we are far more likely to turn to God for strength. Paul learned and later expressed this very principle, “When I am weak, then am I strong” (2 Cor 12:10 KJV). Real strength comes from our God, not from ourselves. True for Job, true for Paul, true for us today.

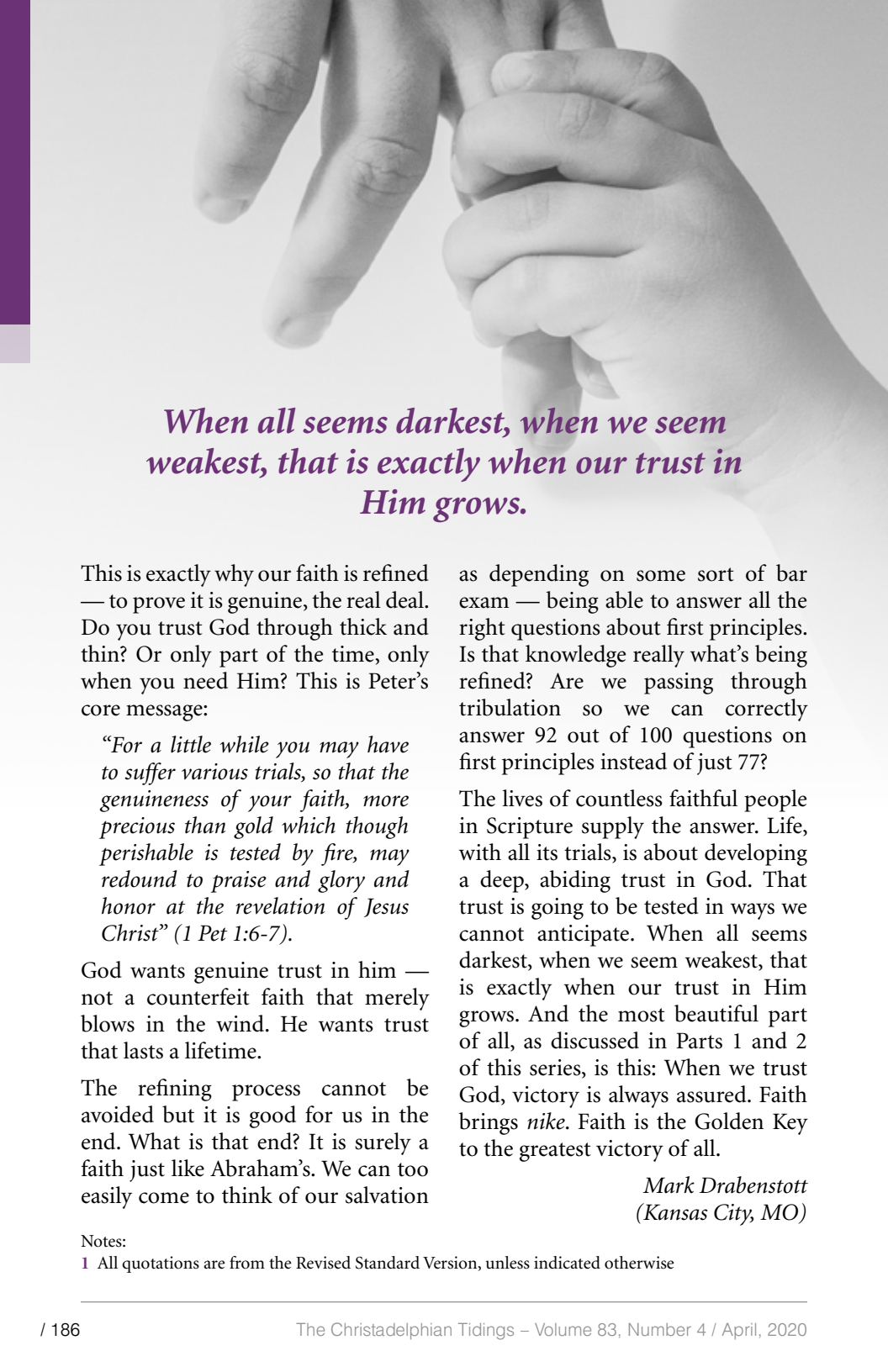
*“Behold, I have refined you, but not like silver; I have tried you in the furnace of affliction” (Isa 48:10).*

There is a method to our affliction. When we pass through fiery trial, we learn to trust him more. Without that fire, we are far more likely to rely only on self. Yet, when we rely on our own instincts, we never learn the true essence of faith. Without his own fiery trial, Saul would have kept going

right on to Damascus. He would have continued to terrorize Christians because he was absolutely convinced it was the right thing to do. It wasn’t, of course. God literally brought Saul low and made him blind so that Paul could learn what real trust in God is. Saul went blind only to discover true sight — the sight that comes only from faith. (Paul alone speaks of walking by faith! How ironic.)

God seeks a faith that proves it is genuine. We have a good metaphor for this “proof” every time we watch the Olympics. One image lingers from every Games — the champions putting their gold medal between their teeth. This “bite” is actually an ancient image, one that dates from a time when coins were made of gold. Kings had a nasty habit of replacing the gold with counterfeit alloys that looked like gold. In doing so they were able to keep more of the gold for their own pleasure in the palace. So, before accepting a coin in payment, peasants quickly learned to bite the coin and see if it was as malleable as real gold (and hope they didn’t break a tooth if it wasn’t!).





***When all seems darkest, when we seem weakest, that is exactly when our trust in Him grows.***

This is exactly why our faith is refined — to prove it is genuine, the real deal. Do you trust God through thick and thin? Or only part of the time, only when you need Him? This is Peter's core message:

*“For a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ” (1 Pet 1:6-7).*

God wants genuine trust in him — not a counterfeit faith that merely blows in the wind. He wants trust that lasts a lifetime.

The refining process cannot be avoided but it is good for us in the end. What is that end? It is surely a faith just like Abraham's. We can too easily come to think of our salvation

as depending on some sort of bar exam — being able to answer all the right questions about first principles. Is that knowledge really what's being refined? Are we passing through tribulation so we can correctly answer 92 out of 100 questions on first principles instead of just 77?

The lives of countless faithful people in Scripture supply the answer. Life, with all its trials, is about developing a deep, abiding trust in God. That trust is going to be tested in ways we cannot anticipate. When all seems darkest, when we seem weakest, that is exactly when our trust in Him grows. And the most beautiful part of all, as discussed in Parts 1 and 2 of this series, is this: When we trust God, victory is always assured. Faith brings *nike*. Faith is the Golden Key to the greatest victory of all.

*Mark Drabenhstott  
(Kansas City, MO)*

Notes:

1 All quotations are from the Revised Standard Version, unless indicated otherwise



History.

# Conscientious Objection in North America

*In part 10 Bro. Peter talks about the time during WW2 in Canada.*

## Conscription in Canada<sup>1</sup>

During WW2, the Canadian government attempted to exercise total control over the nation's military and civilian human resources. This was largely ineffective, and disrupted the lives of almost all the population. Conscription for the armed forces was only a part. In addition, those who objected to military service in any form were segregated and banished to perform "Civilian Public Service" in remote rustic camps. This consisted of either manual labor in the National Parks, or construction work in remote areas, often ultimately meaningless. How this came to pass is the subject of this



McKenzie King (1874-1950)

article: its outworking in reality is also discussed.

Canada never actually enacted conscription for overseas service during WW2, but this did not prevent major disruption of the civilian populace. The lessons of WW1, with the violent opposition by Quebec to conscription, and the losses suffered in France were not forgotten. The Prime Minister, Mackenzie King, had opposed conscription in WW1, and he declared at the outset of war on September 8, 1939, that no-one would be conscripted for overseas service. All conscripted into the army were to serve in Canada.

Two days later, Canada was at war. There was no shortage of volunteers for the newly created Canadian Active Service Force (CASF), for the country was plagued by unemployment. Subsequently, there was much political turmoil over the conscription issue, but the current Liberal government saw an opening and called a snap election on March 26, 1940. The result was a resounding success for King's "limited liability" war effort.

The situation changed dramatically when the Germans overran the Anglo-France front in May, 1940 and the National Government under Winston Churchill was formed on May 26th. There was a real fear that Canada would become a prize of war, so steps were taken for the defense of the country by a "National Resources Mobilization Act (NRMA)", dated June 20, 1940, but this still was not for service outside of Canada. The act had very broad powers, and caused much disruption.

All single men and women over 16 were to register during the period August 19-21, 1940. Only those married before July 15 were to be considered married, so there was an unusual number of July weddings, in order obtain exemption from conscription.

The scope of conscription, although still confined to service in defense of Canada, was gradually widened, and by July 1942 the officers of National Selective Service (NSS) made sure that, with few exceptions, no one, male or female, could take employment anywhere without a permit. By the beginning of 1943, the country was almost totally mobilized: and those in the army, by virtue of the NMRA, were serving anywhere in the Northern part of the Western Hemisphere, including Jamaica, Bermuda, and the United States. By the end of 1943, out of a population of 8.8 million over the age of 14, just over 5 million were in the army or otherwise employed.

Finally, on 23 November 1944, Mackenzie King agreed that some of the NRMA force could be sent to fight overseas, and so about 13,000 were transported. About 2,500 saw action in Europe, with 69 killed. This was only after a brief period of internal revolt, with perhaps half of those told they were to go overseas being absent without leave (AWOL) at one stage.

### **Alternative Service<sup>2</sup>**

Provision was made in the NRMA act for conscientious exemptions from service and for deferments. Also, an Alternative Service program was established, as discussed below,

## ...during WW2, there were four fellowships among the approximately 2,000 Christadelphians in Canada.

but not until the summer of 1941. Until then, service under the NRMA was postponed for Conscientious Objectors. In May of 1941 Government plans for Alternative Service finally found concrete expression in an arrangement with the Federal Department of Mines and Resources. Camps were to be established in National Parks where Mennonites and other Conscientious Objectors could be sent for their labor service.

For a little more than a year the administration of Alternative Service Camps was under the Department of National War Services, which handled the matter through the Department of Mines and Resources. No important policy changes took place until the fall of 1942, when the administration of the National War Services Regulations was transferred to the Department of Labour.

The first camp was established at Montreal River in Ontario, 625 miles NW of Toronto and 63 miles from Sault St. Marie, in a remote former lumber camp. The vast majority of the camps were in even more remote areas of British Columbia on Vancouver Island.

### **Involvement of Christadelphians**

The report issued by the Christadelphians, “A Summary Report of the work of the Canadian

Christadelphian standing committee 1920-1945” is useful in many aspects, but it is somewhat limited as the minutes of the committee for the period 1939 and conscription were lost. In this, it shares the fate of the records of the similar committee in the United States.

As we mentioned in part 8, by the 1930s there were three main groups of Christadelphians in North America: Central, Advocate and Bereans. In addition, around 1942 the Berean Fellowship split in its turn and the small Dawn Fellowship arose. So, during WW2 there were four fellowships among the approximately 2,000 Christadelphians in Canada. News concerning the brethren during the war can therefore be found in all four magazines: *The Christadelphian*, *The Berean*, *The Advocate* and *The Dawn Ecclesial Supplement*.

A joint Central-Advocate committee was formed in Canada in 1934, after the accession of Hitler in Germany, and this committee prepared for conscription during 1938 and 1939. A petition asking for exemption was prepared and signed by all ecclesias represented by the joint committee.

As in WW2, the Advocate and Central Fellowships presented a united front to the Canadian government, but the Bereans, and later Dawn, declined to be part of a joint committee, and the “Summary Report” complained

about the negative effect some of their interaction had with the government.

### **During the war**

Unlike in the United States, few records exist of the treatment and experiences of Conscientious Objectors in Canada. No systematic records exist of the names of those who served, nor of the details of the camps. Although we are told 72 Christadelphians performed Alternative Service<sup>3</sup>, I can find records of only 60, and these are scattered over multiple sources. So, I had to rely largely on the magazines and recollections of the relatives of those who served, and I am grateful for all the information they have given me over the past year or so.

### **Summary**

WW2 led to immense disruption in the lives of the young Christadelphians. This lasted for many years, as physical examinations for military service took place in October 1940 and it was not until 1946 that alternative service came to an end. At least 72 Christadelphians are reported as serving some time in Alternative Service which, out of the approximately 2,000 total membership, was quite high. The service involved hard physical labor, in areas usually thousands of miles away from home ecclesias. The pay, at \$0.50 per day, (\$7CAD, \$5US today) was a pittance, especially as a number were married, as well as having to supply their own clothing. Even those considered to be essential had their wages mostly captured, apart from \$25 per month, plus allowances,<sup>4</sup> and given to the Red Cross. Unlike in the USA, there does not seem to have

been an organized support network, although individual families and ecclesias often stepped in,

At least no-one died directly as a result of their experiences, as far as I can tell, although several were injured. One member, Donald Crone, was imprisoned for refusing to go to camp, and one member, AB Eddie, became converted during the war while serving in the Royal Navy, and served 40 days in prison before being released. One brother, William Smith, unfortunately committed suicide rather than undertake life in alternative service. However by the spring of 1943, with the demand for workers, mainly on farms, most were permitted to leave camp and get a small increase in pay.

A few have told their stories, and many indirect records remain from such things as Camp Newsletters and more recent histories. However, unlike in the United States, there has not been a collective effort to preserve information, and so even for the 60 or so whose names we have, for most their doings are almost unrecorded. We do know, however, something about several camps where many Christadelphians were present, so we do have at least a good idea of the way of life in camp.

Initially in July 1941, many were in the Montreal River camp. There they labored building the trans-Canada highway, mainly with picks and shovels, although it was largely make-work. Later, they were mostly transferred either to Banff, Alberta, or to Vancouver Island, to one of the many camps established in this beautiful, but isolated, area of western



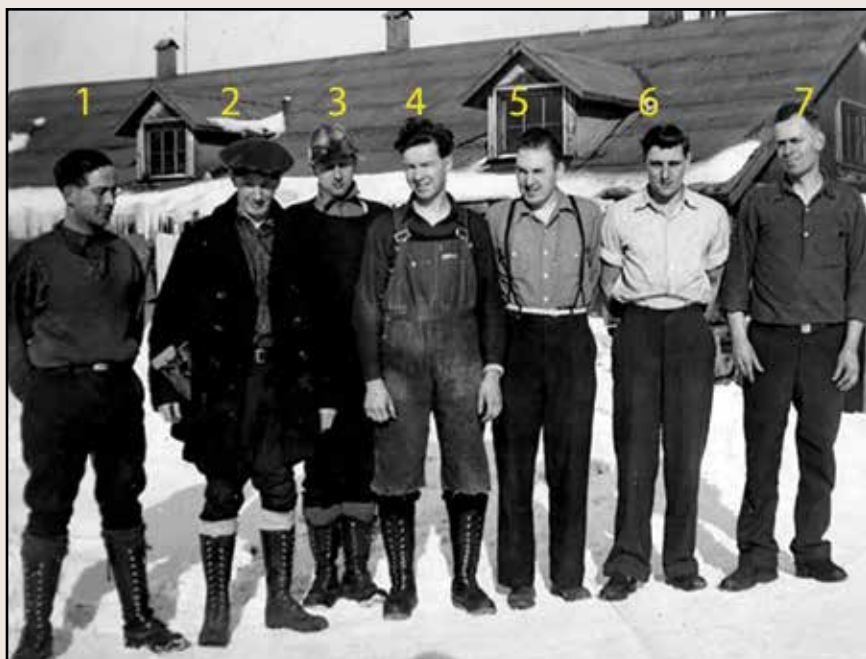
Canada. Again, many were at one camp in particular, known as Shawnigan Lake, about 30 miles north of Victoria, BC, which city fortunately had ecclesias of all three main groups. And of course, Vancouver was a ferry ride away, so visits on Sundays were usually possible. Frankly, although many feared the disruption, most seemed to have quite enjoyed their time in camp, despite the hardships of isolation, hard work, and restricted free time. The one consistent complaint was about the low pay, and later the fact that any earnings over a bare minimum were turned over to the Red Cross!

### Montreal River, Ontario



*Montreal River Camp in Winter*

When it was set up in July 1941 as the first camp in Ontario, the COs were sent there for a supposedly 4-month period, to coincide with the then basic military training time. This was extended “for the duration” when the 4 months expired. The camp was very isolated: the nearest town (and Post Office) was 80 miles away, and visiting in winter was almost



*Montreal River - Ivan Badger, #1 - Herb Jennings, #4? - Ken Darley, #5 - Bob Templeton, #6*

impossible.

**Donald Crone** was sent there from 640 miles away late in December, 1941. He was a member of the Pefferlaw ecclesia, about 60 miles north of Toronto, which by coincidence was founded by Bro. Howard Toole, converted while imprisoned as a CO in WW1. Don is described in the Camp Newsletter, "The Northern Beacon", as fully engaging into the life of the camp. He played the role of Father Christmas, was known as "Grandpa Crone" because of his prowess in darning, and was prominent in several other ways. After undergoing an appendix operation, he was granted farm leave. However, when summoned to return to camp, he refused, was arrested, and spent four months in prison before being returned to camp. He was the only one mentioned in my records as being imprisoned, this being as a

result of his ecclesia having joined the Dawn fellowship, and then insisting on absolute exemption. This unusual attitude caused his ecclesia to then stand aside from the Dawn fellowship for several years. Donald returned to farming around 1944 after some time in Shawnigan Lake (see below), but sadly was killed in an industrial accident in 1956.

Life in camp was a somewhat primitive and very isolated experience, but the food was good (most put on weight), the scenery spectacular, and the work, although very manual, was helped by reasonable foremen. In general, life in camp was quite happy for most, although all suffered from the isolation. Bro. Frank Vinall, from Hamilton, was a frequent visitor, weather permitting. Al, his son, was publisher of the Camp newsletter. Bro Joseph McKnight's story of life in camp is told in the "Summary



Report”. We know that at least 14 Christadelphians were there at one time or another: 7 are shown above.

### Banff, Alberta

In another area of great natural beauty, replete with mountains, glaciers, and lakes, the brethren there basically helped maintain and improve the national parks in the area. I covered the situation of Ted and Margaret Farrar, who were there, in “Sisters at War”, *The Tidings*, Dec 2019.

**Edward Cotterell’s** story is also told in the “Summary Report” mentioned above. There were nine Christadelphians present in camp in November 1943 when Edward arrived, and they shared one tent with three Plymouth Brethren. With Sunday free, this location was only four miles from the town of Banff, so a trip there after Sunday memorial meeting was common. The work was varied, strenuous but healthy; including climbing mountains to mark diseased trees, and general carpentry. Food, again, was generous and healthy, and Edward had few complaints about the year he spent in camp. Initially unbaptized, after a few months in camp he requested baptism, which took place in the local hot springs, with the air temperature of -10 deg F and water at 115 degrees. Edward was discharged on Sept 21, 1943.

**Arnold Robinson** was another brother at Banff, arriving a little later, in 1944. He, along with most COs, wrote many letters to his relatives, and his most interesting letters have

survived<sup>5</sup>. With Coleman lamps for illumination, an outside privy (with temperatures down to -30 degrees F), life was arduous. There seemed to be only three Christadelphians in camp with him; Arnold was the only Berean.

It was interesting that when he wrote to the Editor of *The Berean*, he was advised against breaking bread with any non-Berean. The other groups had no such qualms, and it is clear a little later that the three Christadelphians in the same camp, Arnold, Bill Roberts, and Charles Casson were meeting together. His letters describe interesting religious debates he had with the Jehovah’s Witnesses and Mennonites in Camp. Arnold bemoaned his lack of Bible knowledge, and appealed for pamphlets to help in the discussions about the doctrines of the devil and the soul, but clearly made little impact on his audience. It is not certain when he was released, but in November 1944 he was in Brantford per intelligence in *The Berean*.

### Shawnigan Lake, BC

Many Christadelphians were in this camp. It was one of about 17 camps on the island, established partially because of fears of incendiary attacks by the Japanese. In these camps, fire



Arnold Robinson



### **Winter at Shawnigan Lake**

*(From left to right)*

*Robert Simpson, Al Vinall, Don Darley,  
James MacIvor, Donald Crone, Arthur Conley*

watching and suppression, forestry work and building roads were the main work done from May, 1942 onward, and these efforts, unlike in other camps, were very valuable. The BC forestry service was most disappointed when the camps were closed in March, 1944; this was the time most of the occupants went on to work on farms back in Ontario.

I dealt with the marriage of Harold and Betty Ashley in this camp in the Dec, 2019 issue of *The Tidings*.

**Albert Stunden** is featured in many of the pictures taken at Shawnigan lake (also known as Kokislah Camp, C3)<sup>6</sup>. I will summarize here details of life in camp, partially derived from other Christadelphians who were there, Bob Templeton, Harold Perks, and Harold Ashley. Many of these men had already spent time at Montreal River or elsewhere, by the time the camps on Victoria

Island opened. Accommodation was in small prefabricated wooden huts, and there was hot and cold water in a separate shower hut. With hard manual labor, food was important, but also reportedly quite ample, if a little monotonous. Of course, the ecclesias at Victoria were accessible for meeting when leaving camp on a Sunday was permitted. There appeared to be at least four ecclesias for the various fellowships in the city. Albert seems to have quite enjoyed his time at camp. On one occasion he hiked to the Pacific Ocean with three other intrepid campers, about 40 miles to the East, this was quite a distance in a weekend.

**Bob Templeton**<sup>7</sup> was transferred to Shawnigan Lake sometime in 1943 after two years at Montreal River. His job was to fell “snags”, or dead trees, and also clear the way for road building. One Sunday a month they could leave for meeting in Victoria, and the Christadelphians from that city often came up for visits on the other Sundays. Bob became a cook which was a significant position. He reports:



*Albert Stunden*

“We were treated very well. We got good meals. The accommodation was good – it wasn’t like you went to a hotel room, but comfortable... They had one man in charge of the camp who was just like one of the boys. He was really good. If any of them

wanted to go to town... or a doctor’s appointment ... no problems. He was willing to do anything for you...”

*Peter Hemingray  
(Pittsburgh, PA)*



*Bob Templeton logging*



*Road Building in Winter*

Notes:

1 Most of this first section is derived from “Broken Promises: A History of Conscription in Canada” by Granatsein and Histman.

2 Mostly from “Alternative Service in Canada During WW2” JA Toews 1959. See also “Alternative service for Peace,” ed. A.J. Klassen (1998).

3 See Toews, Op. Cit.

4 These allowances and payments changed frequently during the war: see Towns, op. cit. However, this diversion for the Red Cross did cause much continuing displeasure among Christadelphians.

5 I thank Sis. Nancy Brinkerhoff, a granddaughter, for sharing them.

6 See <https://archives.mhsc.ca/koksilah-alternative-service-work-camp-shawnigan-lake-british-columbia>

7 This information is from Sis. Betty Styles





Community.

# BIBLE MISSION

## News from the CBMA and the CBMC

Baptizing Individuals. Building Ecclesias.

### **IMPRESSIONS OF GUYANA**

Bro. Mark Carr asked me to accompany him this past January for a two-week pastoral visit to Guyana, South America. When we landed at the airport outside of Georgetown, the memories came flooding back of the time some forty years earlier, when I first set foot in the tropical mission fields of Central America and spent over two years living in El Salvador, Costa Rica, and Panama.

The Guyanese have right-hand drive vehicles and drive on the left-hand side of the roads, opposite of what most North Americans are used to. They also make very good use of their horns! I was thankful to be driven around as I, personally, would

not venture to drive in Georgetown on my own, not knowing the area and especially due to the traffic and condition of many of the roads!

For the first week, I stayed with Bro. David & Sis. Joan Andrews and visited the ecclesias in Demerara (Georgetown, Eccles, and Mocha), while Mark visited the ecclesias in Berbice (Kilcoy, New Amsterdam, and Plegt Anker). Mornings started early with fresh fruit, which I mistakenly assumed was breakfast. This was followed by a discussion of the daily Bible readings, and then, a hearty “second” breakfast was served!

I arrived early on Wednesday in Guyana, which gave me time to meet and visit with many of the brothers,





*Baptism of Sis. Danielle Semple in Georgetown*

sisters and young people in their homes over several days, before giving a Bible class, CYC class, public lecture and a joint Memorial Meeting at Mocha, with over 70 in attendance. In every home I visited, I was served a very generous meal.

The second week I stayed in New Amsterdam with Bro. Deo & Sis. Jemmy Budhan and their 12-year-old son, Daniel, and visited the ecclesias in Berbice. Bro. Deo is a taxi driver and works from 6 am to 6 pm. Discussion of the daily Bible readings was done in the evenings following dinner.

Mark and I visited the Plegt Anker farm one afternoon, where we enjoyed another ecclesial meal, and on Saturday, we also attended the joint CNYC and CALSG meetings held at Kilcoy, before returning to Georgetown for the final weekend. One of the highlights of the visit was the joint Memorial Meeting at Georgetown on Sunday, which included the baptism and right-hand of fellowship of Sis. Danielle Semple.

Lunch was served to over 100 in attendance.

Bro. Charles & Sis. Candace Harricharran of the Eccles ecclesia live in La Parfaite, which providing the floating bridge is open, is about one hour away. Bro. Charles & Sis. Candace Harricharran have organized a growing Sunday School (20) and CYC (12) out of their home. Bro. Mark gave the public lecture at their home on Sunday evening. During the opening hymn, many children from the neighborhood joined us, followed shortly by their parents. In the end, 28 adults and 10 children listened to “America, Iran and the Middle East – Peace or War?” La Parfaite could have the seeds of a new ecclesia.

After our two-week visit, we left Guyana with many fond memories of the brothers and sisters we had met, their love of the Word, and their generous hospitality.

*Bro. Brian Carrick  
(Toronto West, Canada)*



Community.

# NEWS & UPDATES

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## BRANTFORD, ON

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We commend our Bro. Jonathan Hodge with love to the brothers and sisters of the Cambridge Ecclesia as of January 19, 2020. We miss our brother and pray his new ecclesia benefits from his ministrations.

We thank all those who supported our recent Little Disciples and Junior CYC Camp Trillium gathering with the theme, “The Story of the Promised Land”. Three hundred sixteen people registered on the day including one hundred sixty-one children from families in Ontario and the Midwest and Eastern states.

The children completed workbooks in preparation and were rewarded for their efforts in the Point Store where they were able to redeem points for

Bible books, Bible marking supplies, and other Bible related goodies. Discovery centers were set up in the City of David Room for the children to experience archaeology, sifting for artifacts, Hezekiah’s tunnel, etc.

Teen volunteers helped to support the discovery centers and act as tour guides for the children. There were also classes during the day for the children on related subjects including the promises to Abraham and David.

We pray that the children’s vision of God’s land and the promises was helped through the blessing of this effort and that the day will soon come when our vision of the Promised Land will be realized with the return of our Lord.

*Daniel Billington*

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## CRANSTON, RI

Lord willing, we will be hosting the following upcoming lectures: Bro. James Dillingham will speak on, “Politics and the Bible”; Bro. Kevin Lewin will speak on, “God Manifestation”; and Bro. Steve Smith will speak on, “Why Does God Allow Suffering?”

We are pleased to announce a new Cranston Ecclesial Website: [cranstonchristadelphians.org](http://cranstonchristadelphians.org). In addition to increasing the visibility of our ecclesia to those searching for the truth, the website also offers useful resources for members, including videos of exhortations, classes, lectures, a copy of the monthly newsletters, and a calendar of upcoming events. To access the resources, you will need a password. Please contact the undersigned for a password.

*Jeff Wallace*

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## MERIDEN, CT

We welcomed baby Ethan Demarest. Ethan was born to Bro. Brad and Sis. Sarah Demarest on January 21, 2020. We are so grateful to God for a safe arrival of the baby, and pray for the family.

*Stephen Harper*

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## MOORESTOWN, NJ

Visitors around the table of the Lord included these brothers and sisters: Cody Haughton (Cranston, RI); Rebecca Adams (Jasonville, IN); Seth and Jackie Cooper (Seattle, WA); Tim and Abby Cheetham (Seattle,

WA); Jacob Molinaro and Kaitlyn Ross (Schooleys Mountain, NJ); Jay and Rebecca Mayock (Hamilton Book Road, ON); Aaron and Kelly MacAdams (Worcester, MA); Cornelius Kellett (Washington DC); Tobias and Jessica Knowles (Southern Vales, South Aust.); Terry and Indira Lackwood (Brooklyn, NY); and Jaron and Danielle Joseph (South Ozone Park, NY).

We have enjoyed two public lectures, one entitled, “One Nation Under Guns Not God”, by Bro. Brian Adams and, the other, “Auschwitz, Anti-Semitism and the Future”, by Bro. Jim McKelvie. These talks can be viewed on the Moorestown Christadelphian Facebook page.

*Steve Cheetham*

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## OTTAWA, ON

It is with great joy that we would like to announce the baptism of SILAS PERKS. May God bless him on his walk in the faith.

Bro. Larry and Sis. Vinca Goodridge and their children, Wesley and Molly have moved to the Guelph area. We miss their enthusiasm and active participation, but in turn, God has blessed us with the addition of the equally enthusiastic and active Andrews family from Cambridge: Bro. Dale, Sis. Rhoda, and their three children, Damaris, Daniel and Darius. Sis. Riziki Bitondo and her daughter, Sis. Bora, originally from Congo, have joined us from being in isolation in Quebec having learned the truth as refugees in South Africa. We also welcome Bro. Alireza Tabibi,

Sis. Atieh Tabibi and her husband, Bro. Majid Aghdam along with their son, Mehrad, from the Toronto North Ecclesia, who fled Iran via Turkey, where they were baptized, and have settled in Ottawa tentatively for a year.

The temporary presence of students also enriches our ecclesial family; currently Sis. Kass Bailey, and Bro. Noah Bingham along with his brother, Zach, are at university here. Sis. Lexie Longuépée and her husband, Alex, now live in the area, which brings members of the Riddle family to Ottawa; Bro. Aubrey and Sis. Hannah have previously spent time here as students.

We have enjoyed the blessing of visitors from various Ontario ecclesias and outside Canada. We appreciate the fellowship of all these brothers and sisters, as well as their participation through exhortation, prayer, reading, or piano playing. We look forward to return visits, and would also encourage others to visit.

*John Perks*

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## **POMONA, CA**

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The Pomona Ecclesia was blessed to welcome the following brothers and sisters: Kevin and Rebekah Hunter (San Diego, CA), with thanks to Bro. Kevin for his inspirational class and exhortation; Sean and Katie Atwood; Valerie Ifill (Ann Arbor, MI); Ed and Chereese Williams, Devan and Susan Clarke (Los Angeles, CA); Ken and Sue Pitt (Murray Bridge, Aust.); Linda Cadieux (Mississauga, ON); Golden and Sherry Peng (Taiwan).

We were grateful to hold a public

address on Sunday, February 9, 2020, at 2:30 pm. Bro. Bryan Campanelli's subject was, "If Jesus Never Called Himself God, How Did He Become One?" It was an opportunity to invite anyone with whom we have had a discussion on a religious topic, especially on the Trinity, and was a great preaching opportunity.

Sis. Kimberly Atwood has moved to Denver, CO to further her education there. She will be in touch with brothers and sisters in the Denver Ecclesia. We wish her Godspeed in her new venture.

We are excited to hold Vacation Bible School coming up June 15-19, 2020.

*Jonathan Cooper*

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## **SIMI HILLS, CA**

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We were happy to welcome many visitors in the past few months. We welcomed Peter and Cheryl Robinson (Hamilton Book Road, ON); Dennis and Abby Culver, (Cambridge, ON); Peter Davis (Boston, MA); Rinat Mukhamedyarov (Montenegro); Darren, Susan and Phoebe Tappouras (Gosford, Aust.); Jeremy and Rosemary Stone (Riverwood, Aust.); John and Ruth Elton (Punchbowl, Aust.); Mary Jane Styles (Ann Arbor, MI); Dan Symes (Dandedong Ranges, Aust.); Maria and Delia Bediako (Washington DC); David and Carrie Reynolds (Aust.); Denise Sisco (Bozeman, MT), Sheldon and Jeanie Lynn (FL); and friends, Xavier Commonero, Danny Lazarnajad and Lisa Lavrova.

We rejoice with Bro. Mark and Sis. Avonlee Amis on the birth of their daughter, Norah Lee Amis weighing 7 lbs 9 ounces.

We grieve with the family of David de Caussin after his falling asleep in the Lord, and await the return of our Lord.

*Gordon Hensley*

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## **SOUTHERN OREGON, OR**

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The angels are rejoicing as SAMANTHA FREEDMAN took on the saving name of Christ on January 26, 2020.

We look forward to an April 24-25, 2020, Ecclesial Retreat with Bro. Chris Stickney. We will be meeting at the Galice Retreat. The topic will be, "Five Lessons for a Brighter Tomorrow".

We were happy to share fellowship with Kaitlynne Pursell (Thousand Oaks, CA).

*Tom Muniz*

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## **VERDUGO HILLS, CA**

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We were pleased to fellowship with the following visitors: Peter and Cheryl Robinson (Hamilton Book Road, ON); Jill Cooper (Manitoulin Island, ON); Shirley VanReuter (Ann Arbor, MI); Sam and Audrey and baby Elias VanReuter (Baltimore,

MD); Susan Armstrong and John Armstrong (Detroit Royal Oak, MI); Jenn Paggi (Shaftesbury Road, Aust.); Cole and Sarah Sommerville (Abilene, TX); and Maxine Henson (Handsworth, UK).

Sis. Teri Carlson is struggling with her health and she has been moved to a residential care facility with hospice in Lancaster. She appreciates cards.

We were saddened by the passing of our dear Sis. Marilyn Paggi in January 2020. She was the mother of Bro. Dennis Paggi, Sis. Joyce Brinkerhoff and Sis. Jan Berneau. She was also a grandmother and great grandmother and a beloved sister in Christ. She was a faithful example to our ecclesia that quietly served and encouraged all those around her. Her beautiful bouquets were a constant reminder of the love she showed to all of us. We will miss her greatly and rejoice in knowing that her next breath will be at the kingdom. Our ecclesia held a memorial at the Verdugo Hills hall to remember her life and her hope.

The Verdugo Hills Ecclesia hosted the Navigate By Faith Youth Summit at the end of March.

*Jeff Ramirez*

Please send in news and notices by the 5th of the preceding month and include full name of ecclesia and recording brother. Email to [tidings.publisher@gmail.com](mailto:tidings.publisher@gmail.com) or submit online at [www.tidings.org](http://www.tidings.org).

The ecclesial position primarily in Ontario, and perhaps elsewhere, is at present confused as unity-related matters are being resolved. Intelligence is published for information purposes only, without endorsement by The Christadelphian Tidings Committee.





Community.

# FOR THE CALENDAR

## APRIL, 2020

10-12 **Fraternal Gathering, Toronto, ON** held at the Mayfield Secondary School. (905) 607-0016.

17-19 **New England Brothers Weekend, Chatham, MA** *The Presence of the Lord*, with Bro. John Perks (Ottawa, ON.) Held at Camp Joslin. Registration: Bro. Ben Link, email [nevengbos@gmail.com](mailto:nevengbos@gmail.com) or call (413) 465-2327.

18-19 **Baltimore / Washington Gather and Study** held at the Washington ClF in Philadelphia. Ecclesia, Adelphia, MD. Stephen Robinson, (Pittsburgh, PA): *"Faith in the Time of the Judges"*. Saturday 11:00 am - Sunday 11:00 am. 9220 Riggs Road, Adelphia, MD

25-26 **Boston Study Weekend, Boston, MA** Bro. Steve Snobelen (Beverly, MA), *Developing a Biblical World View*. Registration: [steve.davis@hopeinstoughton.org](mailto:steve.davis@hopeinstoughton.org) or call (508) 212-8784

25-26 **Spring Study Weekend, Sussex, NB** Bro. Steve Davis (Boston, MA) will be leading studies on the Subject: *"The Greatest Story: The Drama of Scripture."* We look forward to the fellowship opportunity this presents.

## MAY, 2020

15-17 **CYC Study Weekend, Largo, FL** Families and Campers of all ages are invited to join us at Fort DeSoto Campground & Park in Tierra Verde, FL. Spallell, Bro. David Fertig (Northern VA Ecclesia.) **Important note:** You need to reserve your campsite in advance. Contact Bro. Chad Morill at [cadmorill@gmail.com](mailto:cadmorill@gmail.com).

15-17 **Richmond-Petersburg Young Peoples Gathering, Powhatan, VA** Bro. Jordan Canady (Davis, VA, ClF) *"The Bride of Christ."* Cost is \$30 for Ages 16+ or baptised - Contact David Michael - [davejannmichael@gmail.com](mailto:davejannmichael@gmail.com)

16-17 **Spring Study Day and Gathering, Moorestown, NJ** Bro. Ian MacFarlane (Hamilton, B.C., ClF) ON *"The Ekklesia: praying with purpose."* Details to follow.

16-17 **Prince George Fraternal, Prince George, BC** Bro. Marc Hunter (Saanich, BC) *"Questions in Genesis."* Register with Sis. Muriel Billington @ (250) 967-4392 or [keith.billington@telus.net](mailto:keith.billington@telus.net) - Accomodations are first come first served basis.

Due to the Coronavirus,  
most of the Events for April  
and many for May have been  
canceled. Be sure to check with  
the organizers before making  
any plans.



## JUNE, 2020

**19-21 New York Metropolitan Sisters Retreat** held at Homewood Suites in Lancaster, PA. Sis. Sandy Davis, (Boston, MA) and Sis. Janelle Valz, (South Ozone Park, NY.) “*Cultivating Resilience and Perseverance in Times of Trouble*” Contact Sis. Averil Ferguson: adferguson922@gmail.com (718) 877-6616 or Sis. Patricia Hinds: Patricia.hinds@yahoo.com (917) 864-3867

**27-July 5 Mid-Atlantic Christadelphian Bible School** at Shippensburg University in Shippensburg, PA. Theme: “*Walk as Children of Light*” – Eph. 5:8-9. Bro. Mark O’Grady, (Tawa, NZ) “*Isaac: Man of faith, Children of Promise*,” Bro. Joseph Palmer, (San Diego County, CA) “*Exhortations from the Apocalypse*,” Bro. Mark Vincent, (Stirling, UK) “*Conquest (Joshua and the Canaanites)*.” Register online at: [www.MidAtlanticBibleSchool.org](http://www.MidAtlanticBibleSchool.org).

**27-July 4 Great Lakes Christadelphian Bible School** at Manchester University in Manchester, IN. Adult Teachers are Bro. Todd Lindeblad, (Randolph, NJ), Bro. Anthony Whitehouse, (Maidenhead, UK), Bro. Doug Davis, (Picton, ON). Young Adult Teachers are Bro. Levi Gelineau, (Simi Hills, CA), Bro. Anthony Green, (Bloomington, IL), Bro. Dyron Hamlin (Good Hope, AR). Register online at: [www.glcb.org](http://www.glcb.org). Questions to Sis. Lydia Johnson at [register@glcb.org](mailto:register@glcb.org).

## JULY, 2020

**5-11 Southwest Christadelphian Bible School** at Schreiner University in Kerrville, TX. Bro. Mark Giordano, (Norfolk, VA) “*Until Messiah the Prince and the Restoration of Jerusalem*,” Bro. Stephen Mansfield, (Golden Grove, South Australia) “*Barnabas The Encourager*,” and Bro. Dev Ramcharan, (Toronto, ON) “*Quicken thou me according to thy word, a Study of Psalm 119*.” Register online at [www.swcbs.org](http://www.swcbs.org).

**11-18 Manitoulin Family Bible Camp** Speakers are Bro. Steve Mansfield, (South Australia) on “*Barnabas - The Encourager*,” and Bro. Jeff Johnson (South Australia) on “*Christ - Son of the Living God*.” Registration is available online at [www.manitoulinfamilycamp.com](http://www.manitoulinfamilycamp.com)

**11-19 Midwest Bible School** at Trine University in Angola, IN. Bro. Roger Lewis, (Christchurch, NZ) “*Zerubbabel- My Servant*,” Bro. Mark

O’Grady, (Tawa, NZ) “*Elisha*” and Bro. Tim Badger, (Brighton, AUS) “*I Will Be with You – Exhortations from the Book of Joshua*” Register online at: [www.midwestbibleschool.com](http://www.midwestbibleschool.com)

**19-26 Idyllwild Bible School** for the 65th year at Idyllwild Pines Camp in Idyllwild, CA. Bro. Arne Roberts, (Dunstable, UK) “*Wholly Holy*,” Bro. Ken Styles (Royal Oak, MI) “*The Blessing of Forgiveness*,” Bro. Nathan Lewis, (Christchurch, NZ) on a topic not yet announced. Register online at [www.californiabibleschool.org](http://www.californiabibleschool.org)

**20-26 46th Annual Church of God of the Abrahamic Faith Gathering** at Slippery Rock University, in Slippery Rock, PA. Bro. Steve Ross: “*Life Lessons from the Kings of Israel*,” Bro. Glen Anderson: “*Tyre in Prophecy*” and Bro. Doug Davis: “*Manifesting the Fruit of the Spirit*.” Contact Bro. Brad Rek at (330) 609-6957, or [brad.rek@gmail.com](mailto:brad.rek@gmail.com). Register online at [www.abrahamicfaithgathering.org](http://www.abrahamicfaithgathering.org).

**25-August 1 Christadelphian Bible Camp** at Manitoulin Island. Bro. Everett Muniz (Paris Ave., OH) “*Holiness: The High Calling of God in Christ Jesus*,” and Bro. Jeff Johnson (Glenlock, Australia) “*Building the Ecclesia of God*”. More details on [www.christadelphianbiblecamp.ca](http://www.christadelphianbiblecamp.ca). For registration, contact Bro. Mike Keene at [manitoulinmaincamp@gmail.com](mailto:manitoulinmaincamp@gmail.com)

**26-August 1 Western Christadelphian Bible School** at the Menucha Camp and Conference Center in Corbett, OR. Bro. Luke Barratt (Portland, OR), Bro. Mark Drabenstott (Kansas City, MO), and Bro. Maurice Green (Barnet, London, UK). Register at [www.wcbsretreat.com](http://www.wcbsretreat.com).

## AUGUST, 2020

**2-8 Rogue River Bible School** Bro. David Wisniewski (Brant County, ON) “*The Garden: Revelation and Restoration*,” Bro. Shawn Snobelen (Victoria, BC) “*Developing Faith*,” Bro. Stephen Mansfield (Adelaide, AU) “*Prayer: Looking Vertically in a Horizontal World*”. For registration information, contact Sis. Pat Posey at: [patlposey@gmail.com](mailto:patlposey@gmail.com).

**17-22 Lakefield Bible School** in Lakewood, ON. Bro. Caleb Lawrence (Cambridge, ON) “*Minor Characters - Major Faith*,” Bro. Stephen Snobelen (Bedford, NS) “*Biblical Perspectives on the Environment*.” [www.lakefieldbibleschool.com](http://www.lakefieldbibleschool.com)



# WE ADORE CAMP LADORE

Over the January 31 to February 2, 2020 weekend, approximately 140 young people attended the Camp Ladore CYC gathering in Waymart PA. There were attendees from all over: Pennsylvania, Connecticut, Rhode Island, Maryland, Massachusetts, New Jersey, Canada, but the long-distance award went to California. Besides excellent classes we enjoyed football, card games and a hike to the waterfall.

Bro. Nigel Small, Moorestown, NJ spoke on *“David: A Man After God’s Own Heart.”* Here are some testimonials on what stood out for us:

The point Bro. Nigel Small had about our time being God-given keeps impacting me. He had wonderful classes and spoke with a lot of passion. Other than that, during free time I hid inside from the cold weather and played games with my friends.

*Laura de Caussin*

I found Bro. Nigel’s comments about his wake-up time to be surprising, yet encouraging. He and his wife get up around 3 AM every day to do the readings. Prior to starting this practice, they complained that by the end of some days, they were too tired to do the readings. This was frustrating. Therefore, they do them early in the morning as a solution to the problem. I feel this habit can be encouraging for others.

*Jonathan Folkerts*

When Bro. Nigel gave the first talk, near the end of it, he brought up a point about time management. This talk really stood out for me the most. I haven’t been the best when it comes to freeing up time to talk to God. Ever since then, I have been able to at least have a moment with God each day.

*Simon Stawinski*



# Addresses for Donations

**Christadelphian Tidings Publishing Committee** publishes this magazine and other works. 567 Astorian Drive, Simi Valley, CA 93065-5941: [www.tidings.org](http://www.tidings.org)

**Christadelphian Bible Mission of the Americas (CBMA)** supports preaching work throughout the Americas, Truth Corps, etc. Visit [www.cbma.net](http://www.cbma.net) for current activities as well as to make online donations. Donations by check should be sent to 567 Astorian Drive, Simi Valley, CA 93065-5941, or [cbma.treasurer@gmail.com](mailto:cbma.treasurer@gmail.com)

**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, V3R 0J7

**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 or [jberneau@earthlink.net](mailto:jberneau@earthlink.net)

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**Agape in Action** provides help for Christadelphian families and children living in extreme poverty. Donations may be sent to P.O. Box 146, Three Rivers, CA 93271-0146, or 70 Delevan Drive, Cambridge, ON N1S 4S3 or via website: [www.agapeinaction.com](http://www.agapeinaction.com) or [agapeinaction@rogers.com](mailto:agapeinaction@rogers.com)

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

**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 Jonathan Farrar, 140 Whitwell Way, Binbrook, ON L0R 1C0

**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

**Karolyn Andrews Memorial Fund (KAMF)** provides help in cases where brethren or families have been victims of persecution because of their faith. To donate: Acct name: Timothy Charles Galbraith, BSB: 062-692, Acc no.: 1165 7389, Acc type: Netsaver, Bank: Commonwealth Bank of Australia, Address: TC Galbraith, 18 Edna Str., Heathmont, Vic, 3135.

**Spanish language Literature** is available at P.O. Box 947, Monrovia, CA 91017-0947. 626-303-2222, or [jdhunter45@gmail.com](mailto:jdhunter45@gmail.com)

# Thoughts on the Way

## A Terrible Loyalty

*We are all in the same boat in a stormy sea,  
and we owe each other a terrible loyalty (G.K. Chesterton).*

### Danger

Danger was outside and all around — and not just danger, but almost certain death. These fisherman were in the middle of the Sea of Galilee, experiencing a storm (a hurricane?) such as they had never seen. “*Master, carest thou not that we perish?*” (Mark 4:38, KJV).

Their master woke up and surveyed the situation. Then he did an astounding thing: he stood up, and spoke to the storm, loud and firm as a father might rebuke a child: “*Quiet! Be still!*” (v 39) — as though it were the most common thing in the world. Then the wind died down and it was completely calm. He said to his disciples, “*Why are you so afraid? Do you have no faith?*” (v 40). Now the men who had feared for their lives, only a moment before, were even more afraid — at the spectacle of an unimaginably terrible storm being silenced by a word from their Master: “*They feared exceedingly*” (v 40, KJV). A **terrible** storm called forth a **terrible** fear. But their fear for their lives was immediately replaced by a reverent fear, all the more **terrible**!

“*What manner of man is this, that even the wind and the sea obey him?*” (v 41, KJV)

At some point in our lives, most of us will have known a **terrible** panic or fear — a near accident which could have been fatal, a physical attack, or a life-threatening illness, to our self or a loved one. For Jesus’ disciples, that **terrible** fear came all at once when they found themselves in a little boat in the enormous storm.

Such a fear overwhelmed men as they sailed across the Mediterranean (Acts 27). A storm which came up threatened to break up their ship, and in their panic they started throwing cargo overboard. It did not help, and they gave up all hope of being saved. When some of the sailors tried to steal the lifeboat and save themselves at the expense of the passengers, the apostle Paul (prisoner of a Roman centurion) issued a strong warning: “*Unless these men stay with the ship, you cannot be saved*” (Acts 27:31). And so the Roman soldiers cut the lifeboat loose, and everyone remained onboard. And so, even when the ship was at last broken up by the storm,



all 276 of its passengers reached dry land safely.

At least twice, then, we see in Scripture a group of men in a boat, assaulted by a fearsome storm, but all being saved while remaining in the boat — the first group by a word from the Lord Jesus Christ, and the second group by a warning from Christ's apostle Paul.

So it was with Noah's ark; those who remained inside were saved. The fishing boat, the seafaring ship, and Noah's ark: all places of safety, all places where God and/or His Son were (and are) to be found. And so we believers, today, dwell in a place of safety, in (pardon the pun) a "fellowship". Truly, those who believe and remain in the fellowship will be saved.

If these three Bible stories hold any lesson for us, then we must see them as describing matters of life and death. If we all hold the same beliefs, and if we all seek security and life and peace in the vessel of God's choosing, then truly: *"Our fellowship is with the Father and with His Son, Jesus Christ"* (1 John 1:3), and *"with one another"* (v 7). If this is so, then the question must be asked: Why are we sometimes so eager, so diligent, so fervent, to "close" the door of God's "ark"? Have we forgotten that it was the LORD God who closed in all of Noah's family (Gen 7:13,16)? God (and only God) could shut the door against others who might enter in, and God (and only God) could protect the ark through its trials, and bring it to a safe landing. The

ark was not Noah's; it was God's. It was His vessel of safety, even though Noah and his sons fitted the timbers together, and calked the vessel. And only God decided who could enter, and who could not.

Another question: Did the Apostle Paul, in the storm-tossed ship, decide who should be thrown overboard and who should be spared? No. Instead, he announced that all who remained in the ship would be "saved". Not necessarily saved in the ultimate sense, but surely saved to live another day, another year, and find an opportunity to believe in the God who saved them when their lives were in danger. For that matter, how many of those who were saved that day from drowning in the Mediterranean were also "saved" later, by baptism in other waters?

Our loyalty should be a matter of life and death regarding the "others" who share our little "boat" of faith. Do we ignore them because of minor differences, as we sail by on the other side? Or do we welcome them into our "boat" (which is really Christ's boat)? Yes, such a loyalty is a "terrible" thing because our actions or inactions, in these matters, may have "terrible" consequences to every one of us.

*"Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42, KJV).*

George Booker

# TIDINGS

אָמֵן  
ἁμήν  
AMEN

In the Old Testament, “Amen” is employed when an individual or the whole nation confirms a covenant or oath recited in their presence (Numbers 5:22).

In the New Testament, the practice of the ecclesias was that the members were expected to say “Amen” to an address (1 Cor 14:16), or after prayers.

We discuss this as an example of an  
Exhortation - *see Editorial*

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