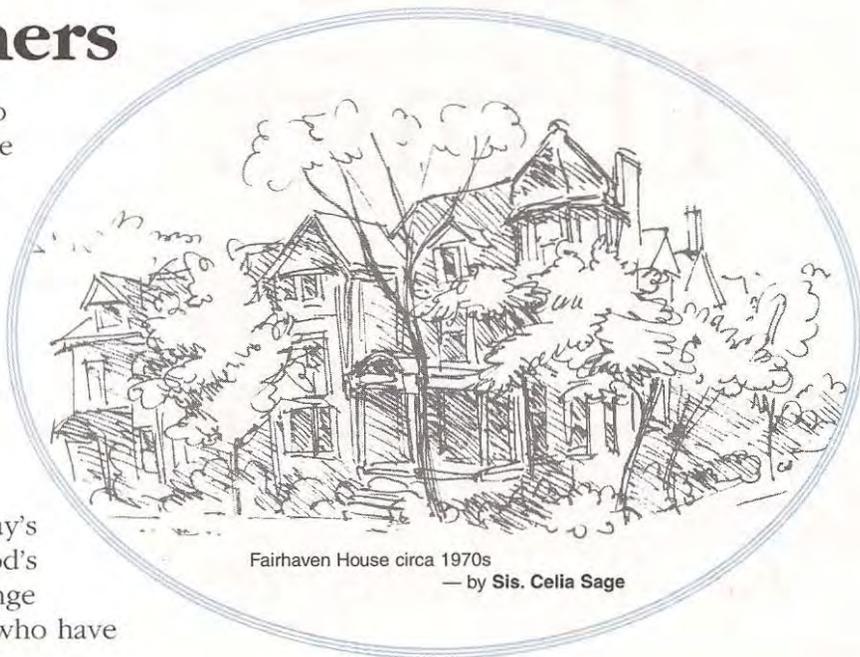


The Fair Havens

Welcome to the first edition of our newsletter, *The Fair Havens*. In order to broaden the awareness of the work of the Foundation within our ecclesial community, we have adopted this format and we encourage you to share this copy with your brothers and sisters.

Providing for others

The goal of the Fairhaven Foundation is to supplement the efforts of ecclesias, where necessary, in meeting the needs of their members. Primarily this means providing financial assistance to ecclesias, and over the past decade the foundation has provided \$150,000 of such help. We are now beginning to address other aspects of welfare needs as well. First, in the context of preventing welfare crises, we will offer a seminar on money management and financial planning — street smart advice on what to do to be financially responsible in today's world, while still recognizing that we are in God's care. Secondly, we plan to establish an exchange process for those who need things, and those who have useful things they no longer need.



Fairhaven House circa 1970s
— by Sis. Celia Sage

Our Terms of Reference

Since we are a Foundation, there are government regulations that place restrictions on how our funds may be distributed. We are required to:

- provide grants only to registered charities in Canada, not to individuals
- disburse a certain percentage of our investment income each year, based upon a regulatory formula

Ecclesias in Canada may request assistance from the Foundation by following these guidelines:

- Only requests from Arranging Boards can be considered. An individual member of an ecclesia may not make a personal request to the Foundation.
- Priority is to be given to the welfare needs of Christadelphian elderly, since this reflects the original purpose of Fairhaven House. If additional funds are available after meeting these

In this first issue of *The Fair Havens* we'd like to :

- tell you how the Fairhaven Foundation operates
- tell you about our first seminar, "Prudent Financial Stewardship"
- describe the "Free Goods Exchange"
- and conclude with a section called, Think on These Things providing an exhortive message regarding our responsibilities in the care of our brethren. This issue features the transcript of an exhortation by Bro. Don Elliott.

Think on These Things

*‘Seek Ye First
the Kingdom of God
and
His Righteousness’*

The operative word in this injunction is the word “first”. “Seek ye FIRST the kingdom of God”. What does it mean for us to seek first the kingdom of God and His righteousness? Each one of us has to address that question for ourselves. Note that Jesus adds “and His righteousness”.

There’s no great merit in merely wanting everlasting life. The Moslems seek paradise, the Nordics, Valhalla, and so forth. Many people have wanted eternal life, but to seek it in conjunction with God’s righteousness is what is important.

It would be advisable to look at the context of that instruction to understand it.

“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

“Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?”

“Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?”

“Which of you by taking thought can add one cubit unto his stature?”

“And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

“And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

“Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?”

“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?”

“(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

“Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

Mt. 6: 24-34.

The essential point is that God knows our needs and He can meet our needs. Under these circumstances our minds should be free of anxiety and preoccupation in order that we may seek first the kingdom of God and His righteousness.

There are some lessons to be learned from the Mosaic law in this respect, particularly about this question of “first”. What does “first” mean to you in your life? The firstborn belonged to God. The

firstborn of an animal would either be sacrificed or be redeemed by payment, and the firstborn of a man would have to be redeemed. When Israel was delivered from Egypt, God declared that the firstborn would be His.

So they numbered all of the firstborn in Israel — there were some 22,000 or more — and God said, “In exchange for the firstborn I will accept the Levites [who were 22,000] as my servants.” So the Levites became the servants of God in the work of the Tabernacle. So God demanded, you might say, the firstborn. And if you think that was perhaps too much for God to demand, you must consider that God gave His firstborn, His beautiful, only firstborn son for us. And it illustrates that He demands of us our first priority.

We also have the example of the Feast of First Fruits. The Feast of First Fruits was in the early spring. Immediately after the Passover was the time of barley harvest and a sheaf of barley would be waved, symbolizing the first fruits dedicated to God. Exactly fifty days later the Pentecost or the Feast of First Fruits was celebrated, and that coincided with the wheat harvest.

“The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give [to the Levite].”

Deut. 18:4

Israel had to give the firstfruits to God in some form or other, whether to the Levite, whether to the stranger or whether to the widow, he was to dedicate it to God. It belonged to God. It's interesting to reflect that the First Fruits comes early in the year, before the full harvest is known. So before you know exactly what your situation is going to be with respect to food for the year, the Feast of First Fruits of giving to the LORD was celebrated — the principle being that you give to the LORD first and then you rely on the LORD for your life. It's very clearly enunciated in the Old Testament law.

Another Old Testament example dealt with the matter of sacrifices. There were various sacrifices — of bullocks, of lambs, of doves, of grain and so forth. The word “sacrifice” has a connotation, not just of an offering, but of something that hurts. “I really sacrificed to buy that new car,” for example. “It was a sacrifice to me to give that away.” It means it hurt to

some extent. And when you consider the element of sacrifices in the Old Testament and the cost to the individual Israelite of those sacrifices, you realize that they hurt.

In those days if you had five bullocks, it's 20% of your assets that you might sacrifice. And some would say, “What a waste! What a terrible thing. This fellow has taken this perfectly good bullock, and he's taken it to the priest, and the priest has burned the whole thing up.

He's just wasted it.” And that would be a very natural reaction. But to the faithful Israelite, to give a burnt offering signified the giving, the total dedication of that animal representing oneself. The whole offering was burned, signifying that the whole person was dedicated to the LORD.

Why would you do that? You do that because you believe that God provides. When God required that Abraham sacrifice Isaac, Abraham took his son on that terrible three-day journey to the mountain of Moriah. As he was about to kill him, the angel said, “Stop.” and the ram caught in the thicket was offered in his stead. Here God is introduced by the name of “Jehovah-jireh” which means “the LORD provides”. The LORD did provide for Abraham, and his son was spared.

He provides for us as well. Everything that we have is from Him. If we have money, it's from Him; if we have health, it's from Him; if we have ability, it's from Him; if we have a house, if we have a cottage, whatever we have, it is from Him. Everything you have, you can thank God for — everything that is good. It is interesting that when Jacob had that vision at Bethel, after awaking, said, “LORD, if You will look after me completely where I'm going, I will dedicate a tenth of it to You.” That was not a bad deal for Jacob! And similarly with us, whatever we give to God, by comparison, is very, very small.

So the question that we have to address to ourselves is “how do we seek God first?” We are occupied with very busy lives. We're preoccupied with the tremendous materialism of this age, and we are all rich — rich as Midas — compared to many people who have lived on the face of the earth. We have televisions, cars, houses that don't leak, wonderful clothing, food in abundance from all parts of the world, and it's all from

God. How do we place God first? How do we place God first in our hearts, in our minds, in our homes and family, with the use of our time and with the use of our money? That's the question that we have to answer ourselves; because God is asking us that question and we may be called to account at the judgment seat of our Lord.

The subject is perhaps best addressed negatively. In the parable of the great supper, one fellow says, "I've bought a piece of ground and I must needs go and see it, test it." And therefore he couldn't come to the great supper. Or, "I've married a wife, and therefore I cannot come." Or you could say, "I'm sorry, I have an aunt visiting from Great Britain, and therefore I can't go to the Annual Meeting." Why would you take that position? Why not bring the aunt to the Annual Meeting, or why not communicate to her that your service to God is more important than her visit?

"My hands are full, I'm sorry I can't help out at this time." Well if your hands are too full, maybe you've picked up too much. Perhaps we can simplify our lives somewhat so that we can do God's work

"I don't have the energy to read the Bible at the end of the day." Well, what about the first of the day? We know of one lady that had a tremendously stressful and demanding life, who had a number of children and was left destitute. She had to work and run a farm and raise her children. She decided she would get up very, very early in the morning so she could read her Scriptures and communicate to her Heavenly Father.

Or, "I'd like to help, but my life is so hectic and I've no time really." Well we should remember Psalm 127, where we're told it's vain to rise up early and to sit up late. Haven't we created a monster for ourselves, if our lives are so full of frivolity that we are unable to do adequate work in the Lord's service?

"I'd like to give right now but I'm a little short of money." We read in Proverbs 3 not to deny something to someone else. Perhaps we could set aside a portion of our money as soon as we get paid, or as soon as our pension cheque comes in, and administer that as a trust fund, so that we are giving to God, not what is left over but rather using what is left over ourselves, seeing that

it's God's money anyway. What are we doing with what God has given to us?

We say, "I wish I could help, but the house has to be cleaned and the lawn has to be mowed, and the cottage needs a new roof, and all of these 'has to's.'" How about applying some of these 'has to be done's' to the Lord's work? It's about time, I think, for all of us to re-evaluate the use of our time. There are needs in the community and within the body of believers. What are we doing? What have you done in the last week to help a brother or sister who was in need, who could have used a phone call, who could have used a visit, who perhaps has some spiritual problem? What have you done? Have you left it to the Welfare Committee?

Now, having said that, I pay tribute to a number of very faithful brothers and sisters who, with very demanding and hectic lives, with great responsibilities, knock themselves out in the Lord's work, who are quick to respond to a need, and who are quick to volunteer to do something that they know is useful in the Lord's work, because the Lord's work is obviously first in their lives. I take my hat off to those brothers and sisters.

The exhortation is that we must guard against being too busy in this stressful and affluent age, and being overcome by the cares of this world, as Jesus warned. We can be deceived by the very affluence around us, so that we end up as caretakers of our riches rather than administrators of the stewardship which has been given to us in the Lord's service. It's God's goods—let us use it in His service. Let us use our lives in His service. Everything comes from God and He wants our first and our best. Do you think that an Israelite could offer up an animal that was second best? It had to be the best; it had to be without spot.

God blesses faithful service. Recall that Hannah, who could have no children—and this was a terrible problem to Hannah—prayed that if she were to have a child, that she would dedicate this child to the LORD. The child turned out to be Samuel, the great prophet and leader of Israel. And true to her word, as soon as the child could be given up, she gave him to the high priest, Eli, in the LORD's service. Hannah subsequently had three sons and two daughters. God indeed blessed her.

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Reflect on the test to the widow of Zarepheth in Elijah's time when there was a great famine and Elijah said that God would provide her with food. And he said, "Have you any food in the house?" And she said yes, she had just a very, very little left. And he said, "I want you to take all of that and prepare it for me." But in return, God provided that she had enough to last her amply through the famine.

The Scripture says, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." We have to believe what Jesus said. We have to commit ourselves. We have to recognize that we have not done this in many respects, and rather have given shoddy service to the ecclesia. We have taken on jobs and we have not done our best. Perhaps our attendance has been sporadic; we have brothers and sisters in need; we have opportunities for service that we let slide by. I think we have to all take note of that for ourselves — it is not for you to judge me, or me to judge you or anyone else — it's for us to look with wisdom to ourselves.

"Trust in the LORD with all thine heart; and lean not unto thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths.

"Be not wise in thine own eyes: fear the LORD, and depart from evil.

"It shall be health to thy navel, and marrow to thy bones.

"Honour the LORD with thy substance, and the firstfruits of all thine increase:

"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Proverbs 3:5-10

— D.E. Elliott

The Goods Exchange

When Paul was a prisoner in Rome, he asked Timothy to bring him the cloak he had left at Troas. Just like Paul, we too can benefit from the material blessings our Heavenly Father has provided for us. The purpose of the exchange is to make available free of charge, goods that we may have outgrown, no longer need, or have space for. Similarly, if you are in need of a particular item, you are invited to list your request so that others may be made aware. If you are downsizing, have children that have outgrown their cribs and strollers, or are in need of furnishings please make use of our service. Rather than hosting a garage sale, consider putting your used goods to use in our Lord's service.

How it works:

Items available or required can be listed with the editor. He may be contacted at (905) 890-2381 or via e-mail at ghents@sympatico.ca.

The exchange is only a posting. The Foundation does not have storage facilities. It is the responsibility of the parties involved to arrange pick-up of the items. In conjunction with the listing, there will be a phone number and city / town location.

The list will be published twice a year in the Spring and Fall in conjunction with the newsletter. It will also appear and be updated at the Caring Network web site, www.caringnetwork.on.ca

The goods are to be made available free of charge and be in good working order. All of the following are available from the editor in Mississauga.

Goods Available:

Canon Electric Typewriter
Area rug 9 x 12 Oriental pattern
Bedroom lamps (pink)
Fisher Price portable crib,
toddler scooter and wagon,
plastic wadding pools, baby strollers
Bamboo folding screen/ room divider
Set of 4 TV tables & stand
Portable humidifier

*The
Fair
Havens*

The Fairhaven
Christadelphian Foundation
c/o Sister Penny Keeting
Secretary
728 Church Street
Toronto, ON, M4W 2M6

Directors

Bro. Brent Curry
Bro. Clive Daniel, Treasurer
Bro. Denis Ferreira
Bro. Alan Ghent, Chair

Sis. Penny Keeting, Secretary
Sis. Marie Klien
Bro. Phil Moate

Prudent Financial Stewardship Seminar

Are you having a hard time making ends meet?

The Foundation is planning to sponsor a seminar in the spring dealing with practical issues of money management. Planning a family budget, handling debt, saving, investment, and the use of discretionary income are practical issues that can affect our quality of life. Sometimes money problems can seem overwhelming and these stresses can spill over to impact our family, ecclesia and workplace.

The seminar will be led by Bro. Clive Daniel. In addition to his professional practical experience he brings to bear a Scriptural balance and perspective that will help us to become productive stewards of our Lord's resources.

Who should attend?

- Young families starting out
- Young people entering the work place
- Those struggling with debt
- Self employed and commission sales persons
- Those who wish to more effectively manage the resources God has given them
- Those who want to help others in this area

God willing, the seminar will be held

**Saturday, April 8th
at the Scarlett Rd ecclesial hall.**

Further details will be forwarded to your Recording brother / Secretary when they become available.

Year End Financial Report

Statement Of Revenue,
Expenses And Fund Balance
For The Year Ending
March 31, 1999

Revenue	
Investment income	23,322
Expenses	
Grants	42,700
Professional fees	1,525
Administrative	194
	<u>44,419</u>
Deficiency of revenues over expenses for the year	(21,097)
Fund balance, beginning of year	526,847
Fund balance, end of year	<u>\$505,750</u>

Terms of Reference

Continued from Page 1

needs then more general health and welfare needs of the Christadelphian community will be considered; after that, health and welfare needs of the community at large.

- Requests must be in writing and should document in confidence, the need, the background, the amount of help required and the amount of help being provided by the ecclesia.
- It is expected that the ecclesia requesting support will also provide funds to assist from its own reserves.
- Requests may be sent to:
The Fairhaven Christadelphian Foundation
c/o Sister Penny Keeting, Secretary
728 Church Street
Toronto, ON, M4W 2M6

- It is preferable, if possible, that ecclesias address emergency situations, and then subsequently follow up with a request to the Foundation.
- The Board of the Foundation will consider requests at its semi-annual meetings in March and September each year. Emergency requests will also be addressed as expediently as possible.

It is important to appreciate that the primary responsibility to meet the welfare needs of our brothers, sisters and young people lies at the ecclesial level, and consequently the Foundation's role is to supplement rather than supplant this ecclesial responsibility.

We encourage ecclesias to be actively aware of situations where there is a need, extend help, and then approach the Foundation as a funding partner.