A scenic view of a river with rapids, large rocks, and a bird perched on a rock. The water is turbulent and white with foam. The rocks are dark and jagged. The surrounding area is lush with green and yellow foliage. The text "The Advocate of Truth" is overlaid in a blue, stylized font.

The
Advocate
of
Truth



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The Advocate of Truth is the official organ of The Church of God (7th Day) with headquarters at Salem, West Virginia.

It is published once a month on the fourth Monday of each month by The Advocate of Truth Press, Inc. PO Box 328, Salem, West Virginia 26426. Entered as Second Class Matter on January 22, 1990 (now periodicals) at the Post Office in Salem, West Virginia under the Postal Act of March 3, 1879. The magazine is mailed under the periodicals rate.

SUBSCRIPTIONS:

Your subscription is free. It is paid for by people who are concerned about the truth.

Your contributions are sincerely appreciated. You may request this periodical by sending your mailing address to this address.

POSTMASTER:

Please send address changes to:

**THE CHURCH OF GOD
 PUBLISHING HOUSE
 P.O. Box 328
 Salem, WV 26426-0328**

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Volume LV II

Number 7

January 28, 2008

The Advocate of Truth

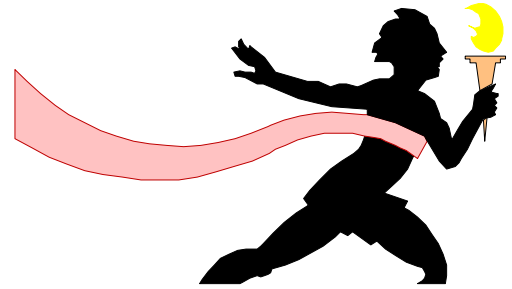
USPS 542-940

The Date of The Lord's Supper

This coming year, the Lord's Supper will be celebrated on Friday evening, after sundown, March 21, 2008 (Roman time), which is the beginning of March 22nd (Bible time). As always, the foot washing is to be done prior to the receiving of the emblems.

SOMETHING TO THINK ABOUT IN THE YEAR 2008 LET US GO FORWARD!

BY BOND TENNANT



The secular year of 2008 is here, and it is a good time to resolve to Go Forward! Standing still does not please God!

The marching orders of the church are to go forward! "And he said unto them, "Go ye into all the world, and PREACH the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). "Go ye therefore, and TEACH all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world..." (Matthew 28:19-20). "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14-16). The "go forward" spirit is aggressive and positive. It is not a cowardly spirit. The prophets, apostles, and early saints had it. It is true that there are "Stop" and "Go" signs, but God says "Go".

Why must the church go forward? Halting and lagging hinder those behind. "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52). What would have happened if the Israelites had halted at the Red Sea? What would have happened if we had halted at every disappointment? "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). What would have happened if we had quit because we saw no way out? Some lose faith because of their first trial. Therefore, they never go forward!

No battle can be won by going backward. "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). "The children of Ephraim, being armed, and carry-

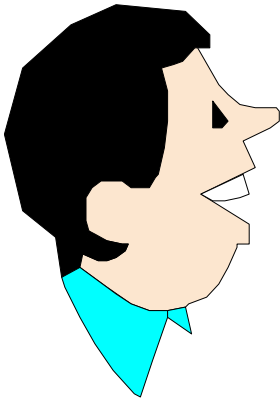
ing bows, turned back in the day of battle" (Psalm 78:9). We are to put on the whole armour of God! "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God" (Ephesians 6:11-17).

Standing still does not win battles. We should stand still only until we receive our marching orders. We have our marching orders. Jesus says "Go"! There is no time for hesitation. "And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive" (Matthew 20:6-7). "...Launch out into the deep, and let down your nets for a draught" (Luke 5:4).

God tells us to go forward. His command is imperative! If we expect victory, we must obey orders. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:21-22).

Standing still is admitting that the devil is as big as God. Standing still is also admitting that we love the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). Victory is won by going forward. Let us all go forward in 2008!

THE TRUTH ABOUT RUMORS



**When rumors run rampant,
somebody is running off at the mouth.
But why? And why do we just love to listen?**

**By Chris W. Royer
(Deceased)
Reprinted**



Hey! Did ya hear what Elder so-and-so did? He was preaching at our church the other Sabbath, it was a fair sermon, (up to this point you have the truth) but the rest is hearsay. These can be defined as contemporary legends. These are rumors that titillate the listener and even if it is only half true will bring on excitement and a want to continue the story to another person.

Talebearing and rumors are a part of the reason that the Business of the Church is hurt. Not only the Body of Christ is injured by busybodies, but the whole world is affected by this plague. Many people in high offices of different kinds are very worried about levels of rumors that distress the population with fears of unemployment, business failures, rise in crime and vice, decline of our moral and traditional values. It is believed by psychiatrists and psychologists that people that practice talebearing are trying to display their "macho self-bravery" in front of other people. They are people who feel so inadequate about themselves that they must do something to bolster their own egos. I would suggest that a person reading this who is a tattletalebearer become converted, for when we come to Christ, we are one in the Body and you have a feeling of belonging in the church. Therefore, there is no need to use rumors to enhance yourself and try to be bigger and better than others, for this is contrary to Scripture when we are all ONE in Christ. "*It is an honour for a man to cease from strife: (it is an honor for a person to become a child of God) but every fool will be meddling.*" (Prov. 20:3).

Here is an extreme illustration from the secular showing the awfulness of a rumor, considering there are approximately 11 million meetings of all kinds in the United States in one day. David Straus, a consultant in San Francisco, suggests that these meetings of all kinds, conjure up about 33 million fresh rumors daily from one week to another. The vast majority mercifully fade away. But coping with wild rumors is still something that we must all learn to deal with. One of the strangest and most widespread rumors occurred a year or so ago when Procter & Gamble, the 11 billion dollar (plus) per year home products company, was linked with devil worship. It was said that Satan had become embodied in the symbol of its man-in-the-moon symbol. As the incident evolved, and it grew quickly, the rumor went like this: "An executive explained that he prayed to God to get rich. He did not get rich, so he made a Faustian deal with the other side, pledging the tithe and promising to spread Lucifer's image on the company's logo." It is strange that this was not discovered sooner for the company's logo has existed, as is, since 1882 and was named "The Happy Face." But the rumor began in 1981 and grew to its total strength in about the end of 1982. "Terribly innocuous! The company found itself facing a boycott. Leaflets urging Christians to stop buying Procter & Gamble products were distributed in front of churches all over Canada and the United States. In June, 1982 (the top month) the company received 15,000 complaint telephone calls. "We do not know if this was a premeditated rumor started by a household

products competitor, or an eager Christian who called it the "Mark of the Beast." This illustration shows you how quickly a rumor can be spread.

A good way to dispel a rumor quickly is to counter-attack it with common sense and with humor. A rumor had started in Texas that a gang calling themselves "The Smurfs" were going around murdering school children, teachers, and principals. When looked into, there was no truth in any of these rumors even though many of the school systems were worried and students were horrified. One principal stopped most of the anxiety by calling over the intercom: "Announcement. Garfield the cat, along with the greatest American Hero, were on their way to protect the students."

The Bible puts a talebearer and a murderer in the same thought. Just think how many wonderful people have been assassinated by idle tales? "*Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour, I am the LORD.* (Lev. 19:16). And in I Peter 4:15: "*But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.*"

One good thing to remember is that when people meet around the dinner table there is the most fertile time for rumors to be spread. So a good thing to avert this situation is that when the blessing is asked that a few words be asked to help us not bear tales about our brethren and those that serve us with spiritual food in the church. This is what the Apostle Paul meant when he wrote by inspiration "*For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*" (II Thess. 3:11,12). "*And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.*" (I Tim. 5:13). It is a great error or sin to use the Word of God to abuse...the Body of Christ with vain pratings, and diabolical rumors. Being a Child of God does not give us a license to talk about any other brother or sister. Talebearing is of no service to anyone. Children of God are called to serve, serving one another (not food) with the gospel of peace and with the general charity of doing good. When a saint is occupied, doing

good things, there is no opportunity for being a busybody. It is the idle usually that are filled with rumoritis. This may seem to be a contradiction. But so it is, that most commonly those persons who have no business of their own, or who neglect it, busy themselves in other men's matters.

If we are idle and slothful, the devil will soon find us something to do. The mind of man is a busy thing. If it be not employed in doing good, it will do evil. Note: busybodies are disorderly walkers, such as are guilty of curiosity and noisiness. They are impertinent meddlers, meddling with things that do not concern them, and troubling themselves with other men's matters. The Bible continually warns us against such that practice this and keeping yourself from becoming such. This was all commanded for us in the name of Jesus Christ. They were given by the Lord to Paul and to Peter to write for our admonition. The apostles used words of authority and entreaty. Where disorders are to be rectified or prevented, there is need for both. The authority of Christ should awe our minds to obedience in all things. His grace and goodness needs to be followed by us all. God bless you as you study.

"*LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.*" (Psalm 15:1-3).

"*He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.*" (Proverbs 20:19).

"*Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.*" (Proverbs 26:20-22).

Portions in quotation marks are taken from Kiwanis Magazine.

"Every way of a man is right in his own eyes: but the LORD pondereth the hearts" (Prov. 21:2).

SERVE OTHERS

TO BE EXALTED



It seems strange that the Word of God says that the way of true greatness is to voluntarily make ourselves servants to others. However, this is the clear teaching of God throughout His dealings with people. If we would be great in the kingdom, we must live our lives in service to others. Serving is not an option that can be chosen by children of God according to their wills or desires. For those who desire to please God and be found in His will, service is essential!

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them" (John 13:12-17).

Jesus was the Master, but He humbled Himself by washing the feet of His disciples. Jesus knew the hearts of these chosen men. He knew their pride, arrogance, and competitiveness. If He, the Master, could wash their feet, then they should be able to humble themselves and wash one another's feet.

Jesus set the example for us to follow in our personal

relationships. It is sad that so many brothers and sisters in the church set themselves in a position of superiority over others. It must be realized that the Lord loves all people everywhere, and He expects us to become servants to all. All children of God are on the same level, and all the barriers of class, race, and riches are removed.

According to John 13:17, service brings happiness. If you have lost your joy and happiness, try becoming a servant to someone. The Word of God contradicts the egotism of the self-help books that teach that self must be first. We must choose to follow the way the gospel promotes, for it will produce happiness. True happiness is the result of serving God in the beauty of holiness and serving others in a spirit of humility.

"Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:35-37).

There are three attributes of a true servant. He is found working for his Master (verse 35). It is a joy to work for a caring, loving Master. The committed, trusted servant in Jesus' day could be left for many days because the master knew the servant would work out of a deep love for

him. When a certain nobleman went away, he commanded his servants "...Occupy [work] til I come" (Luke 19:13). If Jesus, our Lord and Master, should return today, would He find us working for Him?

He is found waiting for the Master (verse 36). There is an anxious anticipation within the servant's heart because he knows the Master is soon to return. Many have lost the anticipation of waiting anxiously for the return of our Master.

He is found watching for the Master (verse 37). Many in our day are watching the stock market, the economic indicators, and many other fleeting concerns, but far too few are watching for the return of the Master. There is a longing within the heart of the true child of God that causes him to keep watching for the Master's return in the clouds of glory.

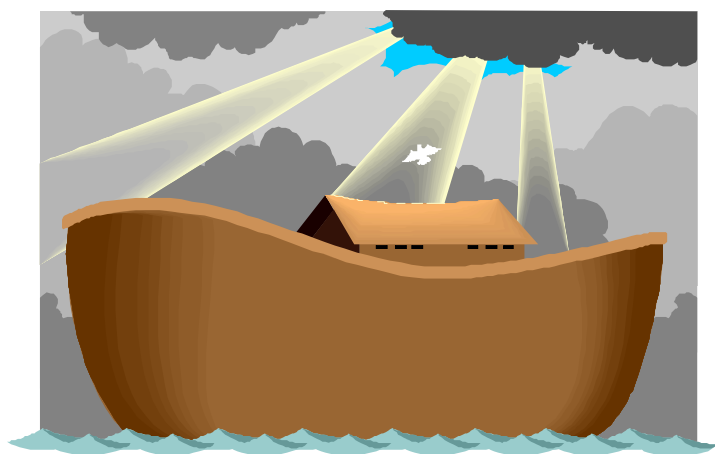
"And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say

unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:7-11). The lesson to be learned from this parable is that if we will humble ourselves, the Master will exalt us in due time. There is an eternal lesson to be learned from this parable. It is the lesson of humility. If we live a proud, self-serving life, our reward is received now, in this life. If we beat our chests and brag about what we have done for the Lord, the church, and our fellowman, we have lost any opportunity of being rewarded in the kingdom for these deeds.

Humility and service build an account with God that is eternal. The act of giving a cup of water in the Lord's name will not go unrewarded. "Only one life, 'twill soon be past, only what's done for Christ will last." That act of service will bring a reward in the day when every thought and intent of the heart will be judged by our Lord.

We can be assured that the rewards of service far outnumber the sacrifices. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18). Just one moment in the kingdom will be worth any sacrifice this life may demand.

Let us faithfully serve our Lord and Master by serving those around us.



PARALLELS EXIST BETWEEN MODERN, NOAH'S TIMES

Noah and the flood are once again on center stage. The new movie, "Evan Almighty," has people revisiting the ancient story.

My intrigue with the event is because I've had a feel-

ing God has saved the discovery of the Ark for our times. I've thought about how a modern find would enhance the world view of the validity of the Holy Bible. We need for that to occur.

The flood- truth or myth- has been debated across the years. Believing it to be truth is no problem for those who believe their Lord spoke the truth. Jesus authenticated that piece of history as he taught in the New Testament gospels. He compared his extraordinary second coming to the days of Noah. He said, "As in the days of Noah were, so shall also the coming of the Son of man be." Jesus esteemed the story.

And for good reason. In many scholarly circles within theology, the Ark is known to be symbolic of Christ. Or in official language, "a type of Christ." The comparisons are fascinating:

1. The moral decay of that day and our day is woefully similar.

Of Noah's day the Bible says, "The Lord saw that the wickedness of man was great on the earth." In our day, I only have to ask: How are God's laws ignored on prime-time television?

2. Ancients gave God grief, and moderns give God grief too.

The Bible described how God mourned over the wickedness of the pre-flood civilization: "The Lord was sorry that He had made man on the earth, and He was grieved in His heart." Since God is the same yesterday, today and forever, we know our sin grieves God.

3. Ancient people knew better, and so do we.

They knew, and we know, the obviousness of this Scripture: "For the eyes of the Lord are toward the righteous, and His ears attend to their prayer, but the face of the Lord is against those who do evil" (1 Peter 3:12, NASB).

4. God is sovereign, and ancients or moderns don't break Him; we only break ourselves against Him.

It's as this Bible verse reveals: "He who walks in integrity walks securely, But he who perverts his ways will be found out (Proverbs 10:9, NASB).

5. God always has and always will respect those who have not seen how His way could be correct and yet walk in trust.

The Apostle Paul, in his honor-roll chapter, wrote about Noah's blind faith: "By faith Noah, being warned by God about things not yet seen, in reverence prepared an Ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith" (Hebrews 11:7,

NASB).

Jesus places us moderns who walk in blind faith in positions of blessing. He said, "Blessed is he who has not seen, but yet believes." Again, Paul wrote, "Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained (God's) approval" (Hebrews 11:1-2, NASB).

6. Judgment came for the ancients, and judgment will come for us.

About the ancients, the Lord said, "I will blot out man whom I have created from the face of the land." Of us God says, "The whole world will be judged."

7. The flood was preceded by preaching and warnings.

Jesus' second coming is being preceded by preaching and warnings. Noah's words and those of our Lord are interchangeable: "Come aboard, or be lost."

Before the flood, people mocked Noah. Before the second coming of Christ, people mock the validity of Bible stories and pop culture discords with our Lord's appeal for righteousness.

8. The Ark was the one and only way to avoid impending doom. Jesus presents himself as the only way of salvation.

The flood came, and everyone who mocked or ignored God was lost to the abyss. The Judgment for us will come to us and those who mock or ignore God also will be lost.

9. The Ark was a perfectly safe refuge. Jesus is a perfectly safe refuge.

Everyone who entered the Ark was saved. Everyone who receives Christ, merging his heart with His heart, will be saved.

10. The Ark was a new start. Being saved through Christ is a new birth.

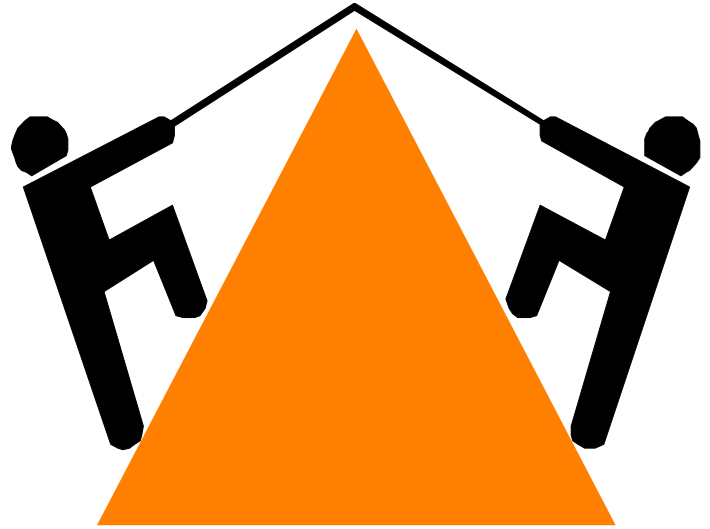
In Noah's day, all the wrong-crowd sorts were destroyed. Civilization, having been cleansed, had a new beginning. Jesus Christ is to be our new start. Everyone who sails with Him has a new beginning.

As people watch "Evan Almighty," I trust they will reflect on the serious nature of this column.

Facts correspondent Buddy Scott is director of His Love Counseling Services in Lake Jackson.

From the Facts
Clute, Texas

LIVING DANGEROUSLY IN THE ABSENCE OF "HOLY FEAR"



Everybody with male children this summer seems to be reading the wonderful retro guidebook *The Dangerous Book for Boys*. I was startled, and pleased, to find--amid the knot-tying, semaphore-reading, poker playing and all things the Dennis the Menace set needs to know--a page dedicated to, of all things, the Ten Commandments.

The Decalogue, dangerous? The Commandments certainly are regarded as hazardous by the Irritable-American community, which successfully petitions the courts to banish them from public life. At least these stalwart secularities give the Decalogue its due; most of us admire the Ten Commandments just enough to avoid taking them seriously. If we grasped how radical they truly are, we'd find them an offensive stumbling block to us middle-class moderns, who live in a rebellious age characterized by sociologist Daniel Bell as "the rejection of a revealed order, or natural order, and the substitution of the ego, the self, as the lodestar of consciousness."

Another dangerous book this summer, this one for grown-ups, is David Klinghoffer's marvelously lucid *Shattered Tablets: Why We Ignore The Ten Commandments at Our Peril*. It weaves theological insight with the author's reflections on living in a society (ours, alas) that has cast off the Decalogue's authority.

Klinghoffer is a religious Jew, but his argument is as sociological as it is theological. The Ten Commandments are far more than a list of taboos, Klinghoffer explains. They reveal what it means to live a fully human life, both as individuals and in community, and as commandments (not suggestions), they provide us with the psychological

means of doing so.

That is, the justice of the commandments is guaranteed by the God who issued them--an all powerful Being who will judge individuals and cultures by these laws. The old-fashioned phrase "the fear of the Lord" meant precisely the respect men owed to God and his laws--a respect that, properly understood, bound their consciences and compelled their obedience.

Klinghoffer cites the work of noted Baylor University sociologist Rodney Stark, who found that across global cultures, the degree to which individuals believe in a personal God indicates how likely they are to behave morally. You don't have to believe in God to be good, but it demonstrably helps. Klinghoffer identifies the loss of the Ten Commandments as responsible for America's cultural crises.

No surprise there: What else would you expect a believing Jew (or Christian) to say?

But here's the thing: this is essentially the same conclusions reached by the late Philip Rieff, an agnostic who was one of the 20th century's most important social critics.

Rieff, a sociologist whose most important work dealt with psychology and religion, taught that all cultures develop from prohibitions, that is, the creative tension between the commanding "Thou shalt not" and the assertive "I will." We now dwell in an anti-culture, according to Rieff, in which we no longer feel the pull of old prohibitions against the expression of individual instinct and will to power.

In biblical terms, we have lost the fear of the Lord,

and in Rieff's telling, the absence of "holy fear" makes us terrors unto ourselves and one another.

By placing the Self in the place of God, said Rieff, Western man has passed into a perilous state in which his fear, anxiety and loss of ultimate meaning can only be endured through pleasure-seeking and other therapeutic means. We latter-day Americans are wealthy and cultured, but we quickly approach a state of barbarism, which Rieff defined as "the sophisticated cutting off of the inhibiting authority of the past." Popular American Christianity, with its Jesus-As-Best-Friend rather than Sovereign Lord, is in Rieff's view an ersatz substitute.

What both the believing Jew Klinghoffer and the unbelieving Jew Rieff affirm is the absolute requirement of religious grounding to maintain a moral culture. We will live in holy terror--the fear of the Lord--or we will live in terror of ourselves and one another. Why? Because we know what humans who recognize no authority but themselves are capable of.



"And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in

"How a culture thinks about God will go a long way toward determining how it thinks about other people," writes Klinghoffer. For all our historical crimes and failings, no culture in the history of the world has treated the individual with as much respect as the Western civilization, which derived its worldview largely from the Bible.

If we lose the image of God as revealed in the laws He declared on Sinai, we will lose the Western image of the human person.

And then?

Many of us think of the Ten Commandments as noble sentiments from simpler days, worthy but native concepts we left behind in Sunday School. Funny how the older you get-- especially if you have children--the ideas you once dismissed or forgot about turn out to be the most important ones of all.

Dreher is a Dallas Morning News editorial columnist. He can be e-mailed at rdreher@dallasnews.com.

From the Houston Chronicle

AN INSPIRING ARTICLE ABOUT COMPLETE SURRENDER

the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured" (Genesis 39:1-6).

Joseph was a slave, but God was with him so distinctly that his master could see it. He went from slave to overseer, from the pit to the palace. The life of the child of God is a life of complete surrender, and here is a beautiful illustration of it. Joseph was put into Potiphar's house to serve him and to help him. He did that very well. Potiphar learned to trust him.

Trust is not the experience of most Christians. They say they know Christ and love Him, but He is not their Master. He is just their helper. They talk to Him only when

in trouble and in need of help.

The man who makes Christ his overseer and puts all he has into His hands is blessed! Surrendered saints make Christ overseer and complete Master over all they have. Many who say that they have accepted Christ as Lord have never made the absolute surrender of everything. To have perfect peace and joy, one must do as Jesus said. "...If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

What motivated Potiphar to put all he had into Joseph's hands? He was a busy man. His job was to attend to the king's business. So he needed someone to look after his affairs at home. He had probably fired the previous overseer. No doubt he had many slaves, but he purchased another slave and saw something he had never seen before--God.

It is wonderful to have someone to trust. Potiphar made Joseph overseer because of a need and what he saw in him. "And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand" (verse 3). True children of God say, "I will make Jesus Master over my whole being."

Does your spiritual house need supervision? What is its condition? God, through our Lord Jesus Christ, can supply all you may need for its improvement. "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

Verse 4 states, "...all that he had he put into his hand." This was also stated in verses 5,6, and 8. Potiphar actually gave everything into Joseph's hands. Joseph was master over all Potiphar's food, money, house, and slaves. Potiphar made an entire surrender of everything.

Christian, have we done that? Have we in consecration said, "Jesus, I give my all to You"? Some have said it and not known its meaning. We must let Him have our whole heart with its affections and desires. Can we say, "Jesus, every fiber, every muscle, every organ of my body is Thine to use?" May we give to Him the head and the brain with its thoughts. Let it not be filled with worldly literature, but with the Word of God.

Abraham surrendered all. He left his home and gave up Lot, Ishmael, and Isaac. He got Isaac back!

In verse 5, we have these remarkable words: "... and the blessing of the LORD was upon all that he had in the house, and in the field." If God would do this for a heathen man that honored Joseph, and if God, for Joseph's

sake, blessed the Egyptian, will He not do equally as much for us if we surrender all to Him? Let us dare to say, "I will put all I have into His hands." And believe that God will bless it.

Trials will come, but in the midst of them He will be all-sufficient. Joseph was sold by his brethren. He saw God in it all and was content. Christ was betrayed by Judas, condemned by Caiaphas, given over to be executed by Pilate, but He saw God in it and was content.

In making this surrender, we must say, "I will give everything into His hands. Whatever comes is His will for me. In darkness, in storm, or in trouble, I will rest in His promises with blessed assurance." "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). Potiphar was blessed in the house and in the field after he made Joseph overseer.

There is no conception of how much God will bless the one given up to Him. God delights in Jesus. Let Him see Jesus in us, and we shall be blessed.

"And he left all that he had in Joseph's hand..." (verse 6). We need to emphasize this, for in many cases it does not last. Some surrender for a time and have peace and joy. Then they begin to decrease for weeks or months and are gone. Verse 4 says, "... and all that he (Potiphar) had he put into his (Joseph's) hand." He left it there.

It was not a temporary arrangement, but a permanent one. Let us make a lasting surrender and leave it in His hands. We should burn our bridges behind us. Temptation, trials, dark days, storms, sadness, misunderstandings, sorrows will come. But if consecration is made for eternal life, every temptation will bring a blessing.

Let us not think, however, that a single surrender today or any day, however powerful, will be sufficient. We need a new dedication every day. Let us wait on Him in prayer each day until we are assured of His presence for the present task.

A complete surrender is not easy. It can come only after a consciousness of the sovereignty of God and our total dependence upon Him. He has all power and complete understanding of the past, the present, and the future. Consequently, He knows what is best for us. Let us trust Him completely. Let us put all we have in His hands and leave it there.

-Contributed

The Epistle of James

According to its opening verse, the Epistle of James was written "to the twelve tribes which are scattered abroad." From this, we can conclude that its message was intended to be especially appropriate for Jewish converts to Christianity, irrespective of the particular tribe of Israel to which they belonged. This reveals that the gospel of Christ, even at that early time in the Christian era, had reached representatives of all Israel.

Regardless of the identity of those to whom this epistle may originally have been addressed, the truths which it presents are fundamental to God's plan, and are as appropriate to all children of God essentially to "count it all joy" when we "fall into divers temptations." It is still true that "the trying of your faith worketh patience." And it is still important to "let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Read James 1:2-4.

In this opening chapter, James also presents a very revealing lesson on the subject of prayer. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (verses 5-7).

In the twelfth verse, James gives every child of God a wonderful promise, saying, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Our Lord Jesus made a promise almost identical to this, which reads, "...be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10, last part).

In the epistle of James, we read, "But be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:22-25).

In the first nine verses of chapter two, James presents a lesson on the evil of showing partiality in the church. He cites as an illustration the case of a rich man and a poor man seeking fellowship in the church, and the possibility that the rich man might be favored above the poor man. He points out that this would be wrong and unchristian.

Beginning with verse fourteen of this chapter, James gives us a lesson on faith, and how it is demonstrated by our works. He tells us that Abraham was not justified by his faith alone because his faith was demonstrated by his works. James asks, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James 2:21).

In the opening verses of chapter three, James points out the importance of a Christian's controlling his or her tongue as much as is possible. He reminds us that it is a small but unruly member of the body which no one can fully tame. He says that the tongue is a "world of iniquity," that it "defileth the whole body and setteth on fire the course of nature; and is set on fire of hell" {Greek, Gehenna} (see James 3:6).

Gehenna is used in the Scriptures as a symbol of everlasting death. Everlasting death is the punishment for all willful sinners who continue to reject the grace of God through Christ. James' lesson is that the tongue, if allowed to speak evil and engender strife among the brethren, could finally be the cause of its owner suffering this penalty of everlasting death.

In verse eleven, the reason for this is suggested. While

admitting in verse eight that no man can fully "tame" the tongue, yet he asks, "Doth a fountain send forth at the same place sweet water and bitter?" The thought is that if the tongue continually speaks evil it would indicate a corrupt heart condition. There is always the possibility of erring in word as well as in deed. However, if the heart is pure, the general level of our conversation will be pure.

The first six verses of chapter five are a prophecy being fulfilled today. Never has there been so much fear on the part of the rich concerning the dangers which threaten their riches.

This is not to be taken as a general condemnation of all who possess more riches than they may need. The main value of the prophecy to the child of God is in the fact that it helps to identify the importance of the time in which we are now living. The practical application James made of the prophecy for the benefit of the brethren in his day is found in verses seven and eight: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

This epistle is predominantly made up of exhortations to faithfulness in Christian living. The apostle reminds the reader of the real incentive to Christian faithfulness which is the return of Christ and the establishment of His kingdom.

MAKE WORTHY FRIENDS

Your friends are your larger family. From among them, one chooses wife or husband, business and professional associates. Wide friendships enrich character. Form a few selected friends among people wiser than you. In youth have friends among older people; in later years, young friends. Youth has need of age, and age has need of youth. Choose your friends with care. Prefer people for what they are, not what they have. One tends to become like his friends and to be judged by them. Avoid attaching to yourself as friends persons who are intemperate, avaricious, extravagant, or ungrateful. Our friends are a part of our larger selves. We identify ourselves with their happiness and seek to be worthy of their friendship. These higher

loyalties make life significant. They ennoble life and furnish comfort and happy memories for our later years.

NOTE: The above is an excerpt from a Personal Growth Leaflet which was published by the National Education Association many years ago. It was written by Joy Elmer Morgan who was then editor of the JOURNAL OF THE NATIONAL EDUCATION ASSOCIATION. Although it does not give us any biblical references as to our choosing of friends, it is very true. It brings to mind the words of I Corinthians 15:33, "Be not deceived: evil communications (companionships) corrupt good manners."

Another translation reads, "Do not be misled. Bad company ruins character."

THE SEVEN UPS!

1. Wake Up!! ...Decide to have a good day. "This is the day which the LORD hath made; we will rejoice and be glad in it" (Psalm 118:24).

2. Dress Up!! ...A smile is an inexpensive way to improve your looks. The Lord does not look at the things man looks at. "...for man looketh on the outward appearance, but the LORD looketh on the heart" (I Samuel 16:7).

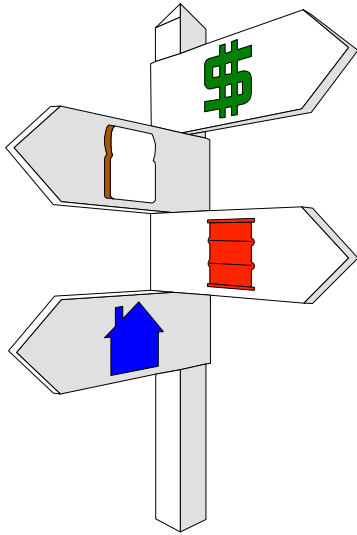
3. Shut Up!! ...Say nice things and learn to listen. God gave us two ears and one mouth, so He must have meant for us to do twice as much listening as talking. "He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction" (Proverbs 13:3).

4. Stand Up!! ...for what you believe in. Stand for something or you will fall for anything. "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:9-10).

5. Look Up!! ...to the Lord. "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

6. Reach Up!!...for something higher. "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" (Proverbs 3:5-6).

7. Lift Up!! ...your prayers. Do not worry about anything; instead pray about everything. "Pray without ceasing" (I Thessalonians 5:17).



THE SIGNS OF THE TIMES

If you have any items of interest that you would like to submit to this segment, please send them to The Church of God Publishing House, PO Box 328, Salem, WV 26426-0328.

STUDY: DON'T WORRY, BE HAPPY

SENSE OF UNFAIR TREATMENT CAN LEAD TO ILL HEALTH

**By Karen Kaplan
Los Angeles Times**

If you think life is unfair, you may just be right. A new study finds that people who believed they were treated unfairly were more likely to suffer a heart attack or chest pain. Those who felt they experienced the worst injustice were 55 percent more likely to experience a coronary event than people who thought life was fair, according to the report published in today's *Journal of Epidemiology and Community Health*.

"Frequent experiences of unfair treatment can produce psychological distress that, in the long term, may influence health," said Roberto De Vogli, an epidemiologist at University College London, who led the study.

The researchers examined medical data from 6,081 British civil servants who were asked in the early 1990s how strongly they agreed with this statement: "I often have the feeling that I am being treated unfairly."

None of the subjects had any sign of coronary heart disease at the time-- a way to make sure that poor health

didn't influence feelings of unfairness. Their health was tracked for an average of 10.9 years.

In that time, 387 either died of a heart attack, were treated for a nonfatal attack, or diagnosed with angina.

De Vogli and his colleagues found that the rate of cardiac events among civil servants who reported low levels of unfair treatment was 28 percent higher than for those who had no complaints. People who reported moderate levels of unfairness saw their risk rise by 36 percent.

Nancy Krieger, a professor at the Harvard School of Public Health, said the study adds to a growing field of research linking poor cardiovascular and mental health to racial and gender discrimination-- two significant sources of unfair treatment. People who feel they are victims of discrimination often respond by drinking, smoking or over-eating.

COMMENT

It is safe to say that all of us from time to time have experienced a sense of unfair treatment, not only due to racial and gender discrimination. The true child of God is content and can expect some form of unfair treatment.

The peace within the child of God protects him from any dwelling upon unfair treatment and any ill health resulting from it.

Possibly the One who suffered the most unfair treatment was our Lord Jesus Christ! The Apostle Paul said, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Corinthians 12:10).

THE SPIRIT OF KINDNESS



During these days, we are living in a world that is brought under the dominion of unkindness and hate. At times, the spirit of hate seems to permeate the air. There seems to be no limit to what human selfishness will stoop to do to further its own ends. Wholesale suffering and woe is indicted usually upon the innocent in order to carry out the desires of selfish people. Bitter words of hatred, and death-missiles of literal destruction are common. In contrast to all of this, the spirit of kindness is refreshing. All true children of God should display the spirit of kindness. They are engaged in a battle. It is the "good fight of faith." "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (I Timothy 6:12). Their weapons of warfare are not carnal. ("For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds") (II Corinthians 10:4). They take the helmet of salvation, and their sword is the Word of God. "And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Ephesians 6:17). In order to be effective, this sword must be wielded in love. Its blows must fall in kindness and in mercy and in sympathy. It must never be used to injure another, but always to help and bless.

In II Corinthians 6, the Apostle Paul outlines the necessary scriptural background for the conduct of children of God to safeguard the "ministry" against blame. "Giving no offence in any thing, that the ministry be not blamed" (verse 3). Among the many important things mentioned in verse 6 is that their service of the truth should be "by kindness." "By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned." How much unnecessary blame has been heaped upon the ministry through failure of the Lord's people to heed this ad-

monition. In a misguided zeal, a child of God may be prone to defend the truth in an unkind manner. This should not be so!

Let us speak the truth with conviction and clarity, but let us speak it kindly. The mighty power of truth itself will accomplish its purpose. It is not necessary to resort to worldly methods of handling the truth in order, supposedly, to make it more powerful. We can have full confidence in the Lord's methods, believing that our part in the ministry will be fully carried out. Love demands obedience. If we fully obey its dictates, we will be kind.

The kindness of love should ever be present in our lives whether we are in our home, our office, or the factory. It should influence our home life, and the association with the brethren. Love never grants us the privilege of being unkind. Our fallen flesh may often wish to be unkind. As long as we are in the flesh, we will never be able to be as kind as we should be. We must never cease battling against the unkind tendencies of the flesh. As far as possible, we must endeavor to establish kindness as one of our habits of daily life.

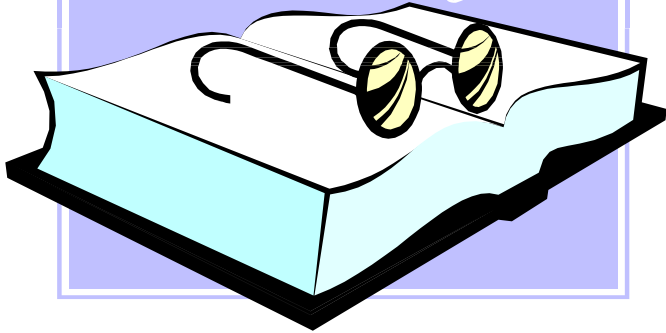
In the business and social world, kindness is often practiced as policy in which case it is very likely to be merely a veneer underneath which rankles the spirit of ill will and hatred. Sincere kindness is more than a veneer. It should become a deep-rooted rule of action in which we delight. Our delight in kindness should be based upon the fact that we recognize it to be a part of godlikeness.

David said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night" (Psalm 1:1-2).

Contributed

BIBLE

Study



Questions and Answers

Question: In what ways are some Christians like the Pharisees of Jesus' day?

Answer: Many modern Christians have something in common with the Pharisees of Jesus' day. They are zealous for God. Now zeal is a very good thing, provided it is moving in the right direction. Unfortunately, the Pharisees' zeal was going in the wrong direction. They were zealous in the wrong dimension. Perhaps we can learn some lessons from them. After all, Jesus warned His disciples, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matthew 5:20). Our righteousness must exceed theirs--not in degree. It must be of a completely different type.

Preoccupation With Appearances

Jesus said of the Pharisees, "But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi" (Matthew 23:5-7).

How many religious leaders today love to be called by special titles like Rabbi, Father, Reverend, Doctor, Bishop, Worshipful Potentate, Exalted Ruler, etc. (Not that all are specifically prohibited by Scripture)!? How many love fancy clothes, magnificent buildings, that high

visibility of TV and slick publications? They live for the approval of men. But this tendency is not limited to religious leaders who like titles and fancy clothes. Preoccupation with appearances and concern with external obedience can be found to some degree in all of us!

On one occasion, the Pharisees came to Jesus with a question about one particular activity. "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread" (Matthew 15:2).

Of all the questions the Pharisees could have asked the Son of man--of all the important issues they could have questioned him about, of all the global problems in Judah at the time--they had to ask (accusingly, of course), "Why don't your disciples wash their hands?"

What kind of questions would be posed today? Would we ask the Master about world peace, about eternal life, about justice and mercy? Or would we want Him to resolve matters of make up, jewelry, clothing, hair length, swim suits, alcohol, and meats? Are we preoccupied with the same sort of things as the Pharisees? Are we busy judging according to outward appearances, while God is looking at the heart? See I Samuel 16:7.

To be sure, the Bible deals with some of these external matters, but it makes it crystal clear that what is important is the inward attitude, which will, of course, be reflected on the outside. The problem is that all too often we, like the Pharisees, assume that everyone's heart will express itself externally the same way ours does, and we

seek to make our external, outward measure the standard for judging the heart. Jesus' reply to the Pharisees' question about hand washing could be very instructive for us. He showed them there were far more important matters to be concerned about. "And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man" (Matthew 15:16-20).

Is there a lesson in this for our day? To be sure, what we put in our mouths is very important relative to health. This is something that children of God should be concerned about. But compared to important spiritual issues that face us, washing or not washing hands is inconsequential. It is not even in the same ball park. Neither are a lot of the physical things children of God worry about!

Letter Of The Law Obedience

On a Sabbath, the Pharisees observed Jesus' disciples shelling and eating grain in the fields. This was an unlawful activity according to their man-made traditions. Jesus answered their accusation by citing from the Old Testament two examples that involved a technical breaking of the letter of the Mosaic law. They were David eating the shewbread and the priests serving in the temple on the Sabbath. In both situations, the offenders were considered not guilty because of a higher, weightier, "law." Jesus concluded by stating that "... The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath" (Mark 2:27-28).

Do we, like the Pharisees, tend to judge one another on the external matters we can see and quantify instead of on spiritual matters like justice, mercy, love, joy, and kindness? We should not judge people on matters like the precise moment for the beginning of the Sabbath, whether or not one is permitted to spend money on the Sabbath, what someone wears, or touches, or eats, or drinks. Are we so concerned with the letter-of-the-law obedience in one dimension that we completely ignore obedience in other dimensions?

Preoccupation With Inconsequential Theology

Many believers today are concerned with doctrinal correctness. This is as it should be. The testimonies of Jesus Christ state that doctrinal correctness is important. There certainly are among Commandment keepers debates about footwashing, tithing, leavening, etc. to name a few. What did Jesus say concerning these lesser doctrines: Jesus ordained tithing (I Corinthians 9:14). He stated that He wanted us to wash each other's feet even as He washed His disciple's feet. "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:13-15). There is no need to say you are a saint if you do not wish to have doctrinal correctness along with the weightier matters of the law. Again Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel" (Matthew 23:23-24). We must keep all the Words of Jesus for they are His testimonies. We must never ignore any one of them, but we must not be preoccupied with so many things that could happen in the millennium or what about eternity? To be sure there is nothing wrong with the quest for theological statements and learning of inconsequential things such as, is a "locust" an insect or a plant? We must pay attention to the things that lead to eternal life. To be sure there is nothing wrong with the quest for theological truth. Indeed, it is a noble and worth while pursuit. But at what price? Do we ignore the truth about love and mercy for the sake of the "truth" about counting Pentecost or observing new moons?

Consider that the religious leaders of Jesus' day were also preoccupied with doctrinal issues. The Sadducees wanted to know about the woman who was married to seven brothers. Whose wife would she be in the resurrection? (which they did not even believe in) (Matthew 22:23). The Pharisees asked about paying tribute to Caesar (Matthew 22:15-17). They wanted to know which was the greatest commandment (Matthew 22:34-36), what should be done with the adulteress (John 8:1-11), who sinned, the blind man or his parents? (John 9:11).

Of course, their questions were usually designed to

put Jesus on the spot, but it is quite obvious from the record that they were much more concerned with preserving and promoting their own brand of doctrinal correctness. And in so doing they missed the really important things of God.

Jesus put it straight to them: "Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matthew 23:15). Today we might publish and print and preach to convince someone of the fact that the lost are not tortured for all eternity in hell fire! But once we convince him, is he more a child of God? Is he more loving, peaceful, patient, and understanding? Or is he just more satisfied because he "knows the truth?" Perhaps we might take a lesson from Jesus' words to the Pharisees.

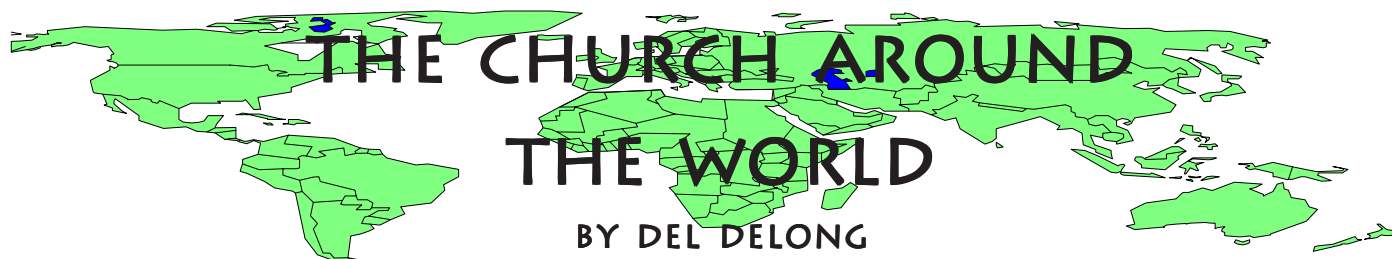
Our zeal is commendable. But what is the price? One can believe every correct doctrine and not even know God! A person can have perfect theology and not have an intimate, personal, growing relationship with God. He can know "all truth" and be a lousy parent, a selfish spouse, and an egotistical hypocrite!

Oh, that even a small fraction of our zeal for truth were invested in sharing Jesus Christ with those who do not know Him! Oh, that our zeal were directed to growing in and promoting love, patience, kindness, goodness,

meekness. Oh, that for every article about the precise meaning of a Greek word, there were ten on compassion and kindness. Oh, that for every sermon on how children will be saved in the millennium, there were ten sermons on respecting parents, loving mates, teaching children.

The Pharisees' and Sadducees' problem was not that they sought doctrinal truth, but that, with all the effort expended in that pursuit, they missed an even greater truth which is that of the Messiahship of Jesus Christ, and of love for God and neighbor. In seeking truth about whether or not an adulteress should be stoned, they completely missed the doctrinal truth of repentance and compassion!

Today, when millions are starving in the world, when millions of women are turning their wombs into execution chambers, when millions do not even have Bibles to read, when so few have an intimate, personal relationship with Jesus Christ, when the media is bombarding us and our children with promiscuity, violence, pornography and godlessness, how much more time can we afford to devote to being sure about who were the sons of God who married daughters of men? (Genesis 6). We compass land and sea to find the truth about the Beast of Revelation 13, about the rebuilding of a temple, about Israel in prophecy, while our next door neighbor suffers with a crushing load of guilt and loneliness. Where are our priorities?



THE CHURCH AROUND THE WORLD

BY DEL DELONG

Costa Rica





LESSON I

JESUS - THE SAVIOUR

Scripture Reading: John 8:12-23.

Golden Text: John 8:12 (first part).

"Then spake Jesus again unto them, saying, I am the light of the world..."

1. On whom did Paul say we are to believe? Acts 16:31.
2. What did Peter confess concerning Christ? Matthew 16:16.
3. How was God's love proclaimed by sending Jesus into the world? John 3:16.
4. Was Jesus accused before the people? John 8:37-40.
5. Did Jesus tell the people of their sins? John 8:43-45.
6. Did Jesus come into this world to save sinners? I Timothy 1:15-16; John 10:11.
7. Because we are all sinners, what must we do to be saved? Acts 2:38-39; John 14:15.

LESSON II

JESUS - THE FORETELLER

Scripture Reading: John 8:24-32.

Golden Text: John 8:32.

"And ye shall know the truth, and the truth shall make you free."

1. Did the evil spirits know who Jesus was? Luke 4:33-34.
2. Did Jesus know why He came into the world? Matthew 18:11.
3. Did He know what was going to happen to Him?

Matthew 20:17-19.

4. Did He possess the power to escape from His enemies? Matthew 26:53.
5. If He had power to escape, why did He not escape? Matthew 26:54.
6. Was Jesus the victim of sinners or did He lay down His life for them willingly? John 10:17-18.



A BRAND NEW YEAR

by Eleanor Hammond

A brand new year's a splendid thing
 For one to use!
 A year to fill with all the things
 You wish to choose!
 Let's see how many kindnesses
 Will pack in thee!
 Perhaps then at the end we'll find
 A well filled year!
 Let's put in smiles of folks we know
 And of our own,
 So this will be as bright a year
 As we have ever known!
 Let's share our happiness and fun,
 Make folks less sad!
 We'll find our year a bit more full,
 A bit more glad!
 A new year is a splendid gift -
 Now we begin it,
 Let's stop and think a while and choose
 What we'll put in it!

LESSON III

A BLIND MAN HEALED

Scripture Reading: John 9:1-14.

Golden Text: John 9:5.

"As long as I am in the world, I am the light of the world."

1. As Jesus passed by, what did He see? John 9:1.
2. What did His disciples ask Him? John 9:2.
3. What answer did Jesus give them? John 9:3-5.
4. What did Jesus put on the eyes of the blind man? John 9:6.
5. What did He tell the blind man to do, and what happened when he obeyed? John 9:7.
6. What did the people say to the healed man, and what was his answer? John 9:8-9.
7. What else did they ask, and what was his reply? John 9:10-12.
8. On what day was the blind man restored to his sight? John 9:14.

LESSON IV

THE RESURRECTION OF LAZARUS

Scripture Reading: John 11:21-44.

Golden Text: John 11:25.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

NOTE: Jesus had some very dear friends when He was here on the earth. Their names were Mary, Martha and their brother, Lazarus. One day Lazarus became ill and

died. The sisters sent for Jesus, and He could not come immediately. Let us study the story to see how Jesus helps His friends.

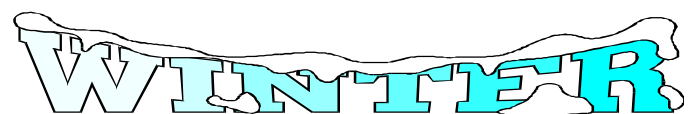
1. Did Martha have faith to believe that Jesus could heal? John 11:21-22.
2. What did Jesus say to Martha, and what did she think Jesus meant? John 11:23-24.
3. What wonderful words did Jesus say to Martha in John 11:25-26?
4. Martha called her sister Mary, and Mary immediately went out where Jesus was. What did Mary say and do when she saw Jesus? John 11:32.
5. Did it trouble Jesus to see His friends weeping? Did Jesus also weep for His friends? John 11:33-35.
6. When Jesus came to Lazarus' grave, what did He ask them to do? How long had Lazarus been dead? John 11:38-39.
7. When the stone was taken away, what did Jesus do and say? John 11:41-42.

NOTE: Jesus did not have to say this prayer out loud because His Father in Heaven knew what He was going to request and would grant it. He did it for those that they might believe.

8. He then cried with a loud voice. What was this cry? John 11:43.
9. Did Lazarus come forth? Describe Lazarus as he came forth from the grave. John 11:44.

Answer Key for Buried Treasure:

1. g 2. f 3. c 4. i 5. h 6. a 7. b 8. j 9. e 10. n



Cathy's Gift

Cathy was sitting on the living room rug. One by one she turned the pages of the big gift catalogue. Daddy was going to have a birthday in a few days, and Cathy was looking for a special present to give to him. But for many weeks Cathy had been busy doing things for herself. She had forgotten to plan for anyone else. Now she had only fifty-five pennies saved to buy Daddy's present.

Cathy tried to think of the things that her pennies would buy: candy, gum, ice cream, or a newspaper. Not one of them seemed like a very good present for Daddy's birthday!

It was Friday afternoon and Cathy had finished her bath and put her toys away in the cupboard. She had already selected her clothes for Sabbath School and hung them on the low hook apart from the rest.

"Are your shoes polished, Cathy?" Mother asked, as she came through the living room and saw that Cathy was looking at the catalogue.

"Yes, they are all ready, too," Cathy replied. She was glad that she had remembered to do it. But, then, Cathy was usually good about helping herself. Mother smiled and hurried upstairs to dust the bedrooms.

After Daddy came home and got ready for Sabbath, he went into the living room and sat in the big red chair to rest. Cathy was still thinking about his birthday. Suddenly her eyes began to sparkle. Her mouth curved into a happy smile. "Daddy," she said, as she climbed onto his lap, "I have been thinking of something! If you had only fifty-five pennies to buy a present, what would you buy?"

"First, I would be sure that I had given five pennies for tithe. That would be for Jesus, and I would not use them. Then I would have fifty pennies."

Cathy had been so busy thinking of herself that she had forgotten to put away the tithe pennies! "But then there would only be fifty pennies!" she said frowning. "That will not be enough to buy a very nice present."

"Oh, yes!" Daddy said as he smiled and nodded his

head. "I am sure Jesus would help me to find a special way to give a nice present and still give Him the tithe pennies."

Cathy did not answer. She got down from Daddy's lap and went to her room. She put her fifty-five pennies on the bed. Then she took five pennies and held them in her hands. They were bright and shiny and new. They were the prettiest pennies that Cathy had!

Cathy took a little brown envelope from her drawer. It was one Mother had given her for her tithe pennies. Cathy dropped the pennies into the envelope. As soon as the pennies were in the envelope, Cathy was happy again. She put fifty pennies in her blue purse.

Then she knelt by her bed. "Jesus, please help me to think of something special for Daddy's birthday," she prayed.

In Sabbath School the next day, the lesson was about helping. The teacher asked the boys and girls to tell of the things they did to help Mother and Daddy.

Almost all of the children told what they had done to help their parents. But Cathy did not raise her hand. Cathy could not remember anything that she had done to help her Mother or Daddy. It seemed to Cathy that she had always just helped herself! She did not want to tell that she had only helped herself.

Then the bell rang, the bell that told boys and girls that it was time for church. Cathy was glad. But Cathy could not forget the lesson about helping. Even when Elder Mason was talking, Cathy found it hard to listen, because she wanted to think of a way to be helpful at home.

Just then Elder Mason said, "Even boys and girls can give Mother and Daddy a little time to rest by helping with the household duties. Children can wash dishes, polish shoes, and sweep sidewalks." Elder Mason said more, but Cathy was thinking and did not hear. He had given Cathy an idea!

Monday morning seemed a long time away, but it did come. Cathy was busy in her room all day. First she set out all the supplies she would need: construction paper, scissors, pencil, paste, and plain white paper. As she worked, her heart was full of joy. This was to be a special surprise birthday card for her Daddy.

She had finished a lovely picture on the outside of the

special card she was making. Now it was time for the message she wished to write inside. She would need her sister's help for this. Cathy got an extra sheet of paper and hurried downstairs. She told her sister the message she wanted to write. Jan carefully printed the message for Cathy.

Cathy hurried to her room to finish the special birthday card. This part of the surprise would take a little longer than the first part. Cathy had just learned her letters. She must go slow and carefully print each letter of the message.

Finally Cathy had finished the card. She went downstairs and asked Mother politely if she may please have an envelope to mail a special letter. Mother wondered who the letter was for and was about to ask when she saw Jan give her a wink and a smile. With that Mother handed Cathy an envelope.

Cathy went upstairs one more time, this time to finish her project. She carefully addressed the envelope. Now for the stamp. She checked her blue purse. Yes, she had enough, fifty.

Cathy asked Mother if she could please walk down to the corner where the Post Office was and mail her envelope. Mother said yes with a smile and Cathy was on her way. When she got to the Post Office and proudly asked for a stamp, she reached into her purse and pulled out her pennies. She gave some to the mailman and he gave her the stamp in return. Quickly she put the stamp on the envelope and dropped it in the mail slot. A big grin spread over her face. She was anxious for tomorrow when the postman would deliver this special card.

When the mailman brought the birthday card, Daddy opened it and read the verse. He kissed Cathy.

"Thank you, Cathy," he said. Then he turned the card over and saw that something had been written on the back of it. He looked surprised and happy.

Cathy had written, "I will polish your shoes every Friday for your birthday present, and I will dust the upstairs rooms for Mother, so you can rest a little while before the sun goes down."

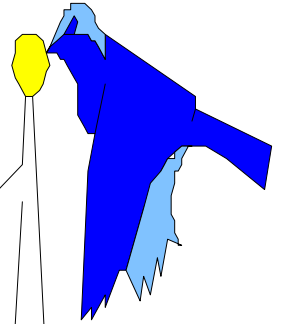
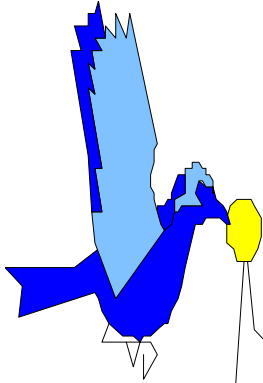
Mother looked pleased, too. "We are happy that you are learning to think of helping others!" she told Cathy.

"This is one of the nicest presents I have ever received," Daddy said. He gave Cathy a real big hug and another kiss.

BURIED TREASURE

Here is a list of ten objects to find as quickly as you can. They are "buried" in Bible verses. Look up the "clues" given below and match them to the letter answers. Just to make it more interesting, there are some false clues.

1. a bell
 2. a broken pitcher
 3. seven trumpets
 4. a little boy's coat
 5. a leaf from an olive tree
 6. a piece of money
 7. three baskets
 8. a cloth
 9. a harp
 10. a cup
-
- a. in a fish's mouth (Matthew 17:27)
 - b. on a baker's head (Genesis 40:16)
 - c. in the hands of seven priests (Joshua 6:13)
 - d. in a new cart (I Samuel 6:7,8)
 - e. hanging on a willow tree (Psalm 137:2)
 - f. at the fountain (Ecclesiastes 12:6)
 - g. sewed on the hem of a priest's robe (Exodus 28:34)
 - h. in the mouth of a dove (Genesis 8:11)
 - i. in Solomon's temple (I Kings 7:45)
 - j. over a candlestick (Numbers 4:9)
 - k. under a bushel basket (Matthew 5:15)
 - l. in the house of Samuel's mother (I Samuel 2:18,19)
 - m. on the hand of the prodigal son (Luke 15:22)
 - n. in a sack of corn (Genesis 44:1-2)



The Remnant

By David DeLong

There is a people on the earth
Referred to as the Remnant;
Begotten by the second birth,
They're over sin triumphant.

Jesus called them "little flock,"
They know His vibrant voice;
All live, and in the Spirit walk,
And in the Lord rejoice.

The dragon, Satan--total tyrant,
With them, he makes war;
But he cannot defeat the Remnant,
God will them restore.

The overcomers do Christ's will,
And with Him will reign glorious;
The "apple of His eye" is still
The Church of God, victorious.

These faithful ones keep God's commands,
And have the faith of Jesus;
If His, He will by holy Hands--
With trumpet-call retrieve us.

