



The Advocate of Truth



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ABOUNDING INIQUITY

A message to be taken to heart

In Jesus' great prophecy, He sets forth signs of His coming. One of these signs is found in Matthew 24:12, "And because iniquity shall abound, the love of many shall wax cold." This is a reminder that we should be especially careful lest the conditions to which our Master refers should cause a cooling off period of our love and zeal. Not only must we avoid iniquity in our own lives, but we also must not permit the iniquitous influences with which we are surrounded to turn us away from our consecrated walk and course of sacrifice.

The iniquity to which the Master referred may apply to anything that is out of harmony with God and the Truth which is found in His Word. Iniquitous practices of leaders in the church have contributed to the dampening of zeal on the part of many, and this should not be so. Our relationship with God and His Truth should be so strong that even if some leaders turn aside, it would not influence us. Our belief in God and His Truth must not rest upon our confidence in men.

Many tests and fiery darts of Satan will tend to dampen the zeal of the Lord's people if their eyes are not steadfastly fixed upon Him and their hearts filled with His love. Ingenious are the arguments presented from various sources as to why children of God should abandon His

Word and hide their light under a bushel. Personal grievances that one brother or sister may have toward someone may be permitted to influence his or her reasoning, and where iniquity may enter into a brother or sister's heart, their love for the Lord may grow cold.

Let us seek to rise above petty personal things that have no real bearing on the Truth and our relationship toward it. It should not matter if someone may say that which does not please us. If something is said purposely to injure us, the Lord is able to overrule and cause all things to work together for our good (Romans 8:28). Let us not permit iniquity to enter our hearts and take us away from God, His Truth, and the brethren.

First and foremost we should try to be like Christ. As we endeavor to follow His example, we should remember that He was tested in all points as we are. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15). He was reviled, persecuted, finally put to death, and yet, in His dying moments, He continued to be faithful to the will of His Father. We must remember that the servant is not greater than his master. If we are true servants, we will strive to be more like our Lord. -Contributed



The Doubt Of John The Baptist

By Bond Tennant

"And they that were sent, returning to the house, found the servant whole that had been sick. And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold,

there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood

still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judaea, and throughout all the region round about. And the disciples of John shewed him all of these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me. And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he" (Luke 7:10-28).

It seems incredible to some that a man who had received such evidence of the messiahship of Christ could possibly be troubled by doubts. He baptized Jesus, but John the Baptist was no different than we are. He was only human, and the Bible makes no excuse for his human frailty and failure. Doubts are not sin. They come to all of us. Our reaction to doubts decide what they do to us.

What are some possible causes for John's doubt? He had a limited knowledge of Christ. This was true with John as it was with many of the Old Testament prophets. He probably had expected Christ to set up a kingdom on this earth at once by a mighty outpouring of judgment. To know

Christ, we must walk with Him like close friends.

Confinement in prison, loneliness, and not working for God discouraged him. He had been so free and unhindered in his work for God. Someone has said, "idleness is the devil's workshop." We all have something we can do.

Perhaps he was depressed and discouraged as a result of being confined. The gloom of the dungeon may have stifled his faith and clouded his vision of Christ. Depression is a dreaded feeling, but millions are afflicted with it.

John handled his doubt wisely by sending two of his disciples to inquire of Jesus. Many today do the opposite. They stay out of church and avoid the members and the minister. He confessed his doubts frankly to Christ. By doing that, he sought a solution to his doubts.

John the Baptist and his disciples stumbled and were perplexed because of the gentleness and quietness of Christ and His ministry. They looked for a judge and a vindicator. They did not understand the mission of Christ during His first advent.

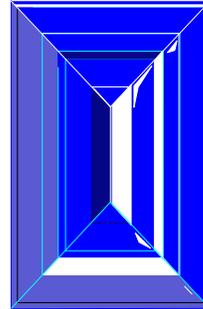
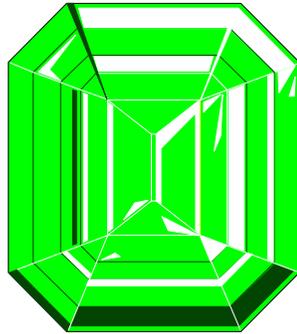
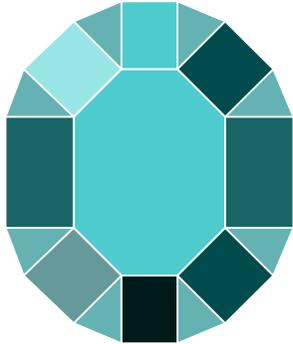
To answer John's questions, Jesus simply said to the two disciples, "... Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (verse 22). What He does is the best answer to who He is!

Jesus said, "And blessed is he, whosoever shall not be offended in me" (verse 23). Some are offended because of adverse circumstances that come to them, disappointment in prayers or hopes, real or imagined mistreatment at the hands of others, inconsistencies they see in other saints. The victory over doubts is found in complete trust in God.

Let us not misjudge John the Baptist because of his doubts. Jesus rose to his defense. He said, "This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he" (verses 27-28).

Even though John the Baptist was troubled by doubts for a short time, he died a victorious death in Christ. We can have victory over our doubts today!

PRECIOUS STONES OF THE NEW JERUSALEM



"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysolite; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass" (Revela-

tion 21:10-21).

JASPER: Jasper is a quartz and iron oxide with a variety of colors ranging from red, dark green, grayish blue, yellow, brown, and brownish black. It is a strong mineral that has been used for walls of buildings, and is therefore the mineral God chose as the walls of the city and the first foundation stone. Jasper denotes strength.

SAPPHIRE: The second foundation stone was made of sapphire which is nearly as hard as the diamond, and it is a beautiful color of blue.

CHALCEDONY: The third foundation stone was the chalcedony, which is milky white to gray in color and is a divine mixture of agates, opals and cornelians.

EMERALD: The fourth foundation is an emerald which is yellow-green in color and is a form of beryl. The jasper, sapphire, emerald, jacinth, amethyst, sardius, topaz and beryl were all used in the breastplate of the High Priest.

SARDONYX: The fifth foundation is sardonyx, an onyx-like quartz with alternating layers of red and white or gray chalcedony.

SARDIUS: The sixth foundation is the beautiful sardius which was used in the breastplate of the High Priest.

CHRYSOLYTE: The seventh foundation is chrysolite,

an olive-green, hard and transparent stone. This stone is so brilliant it will shine through anything placed over it to conceal it; a stone of such penetrating radiance that makes the night as bright as the day.

BERYL: The eighth foundation is beryl, an emerald colored stone which is a variety of topaz. In the first chapter of Ezekiel, the wheels of Ezekiel's vision flamed with beryl and were a revolving fire.

TOPAZ: The ninth foundation is topaz, a stone composed of fused aluminium, silica and fluorine. It is pale yellow and is seldom destroyed by heat.

CHRYSOPRASUS: The tenth foundation is chrysoprasus, with a greenish-golden hue and is hard as flint.

JACINTH: The eleventh foundation is jacinth and is reddish blue.

AMETHYST: The twelfth foundation is amethyst, a violet blue or purple of great beauty and brilliance. Nearly every color and blends of colors imaginable are brilliantly reflected through the twelve foundation stones.

PEARL: After the foundation of stones, John saw the twelve gates of pearl with each gate made of one pearl. The pearl is the only gem from the sea and is made by a living process. The pearl is formed by an irritating substance such as a grain of sand that enters the soft mantle of the shell fish. The oyster or mussel coats it over with the substance which also covers the inner part of the shell, chiefly of limestone crystals. Layer after layer is deposited over the years until the pearl is formed.

GOLD: When John entered the gates of pearl, he was standing upon streets of pure gold as transparent glass. Gold is a lustrous yellow metallic element that becomes as transparent glass when it is purified. It is precious because of its scarcity and lasting endurance.

Contributed

LET US NOT BE MOVED



"Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be greatly moved. How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence. They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah. My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved"

(Psalm 62:1-6).

Referring to the physical sufferings of one of his associates, one minister wrote that the burden, "may look to some outsiders like a tombstone hung around his neck, but in reality it was only a weight necessary to keep down the diver while he was collecting pearls." Afflictions are weights, yet they are not sent to crush us, but only to enable us to gather the precious pearls of divine truth, and to add to our rich store of joy.

David was a man of affliction, yet he learned many

precious truths and passed them on to us. These are found in Psalm 62. First, he speaks to his enemies. Second, he speaks to himself. Third, he speaks to his friends. Fourth, he speaks to the Lord. As he thought about his enemies, he didn't feel sure of himself, so he said, "...I shall not be greatly moved." He was "afraid" not to serve. Then he shouts, "I shall not be moved." There is only one word different between the two statements. But what a difference! He got his mind off his enemies and thought about God. "My soul, wait thou upon God; for my expectation is from him" (verse 5). Some think we must be moved a little. David said, "He only is my rock and my salvation: he is my defence; I shall not be moved" (verse 6).

Satan seeks to move us. "And again the anger of the LORD was kindled against Israel, and he (Satan) moved David against them to say, Go, number Israel and Judah" (II Samuel 24:1). David's heart smote him. "I have sinned," he declared. Satan is forever trying to move us to disobey God. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8). What chance have we against this great deceiver? "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7). "For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved" (Psalm 21:7).

Sin seeks to move us. Joseph's brothers were "moved with envy" when they sold him. "And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him" (Acts 7:9). Sin can get such a hold on us until we will be moved with envy or jealousy. Sin separates us from God. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:2). "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14-15).

Afflictions seek to move us. The Apostle Paul sent Timothy to visit the church at Thessalonica lest any of them should be moved by afflictions. "And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto" (I Thessalonians 3:2-3). They were

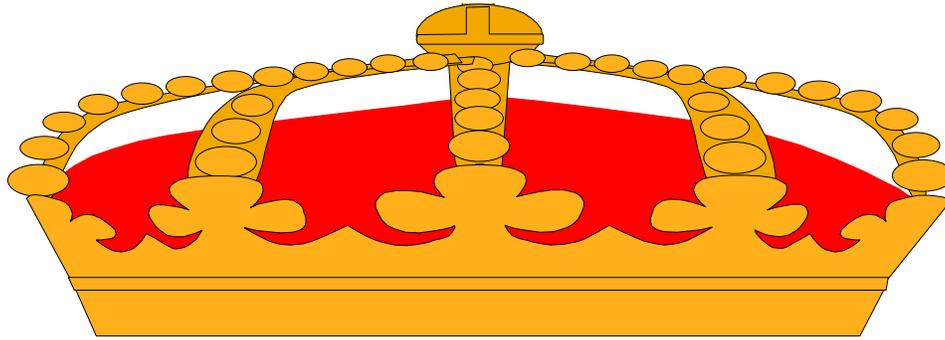
having a tough time because of their persecutions and sorrows. Troubles, trials, persecutions try to move all of us. "Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psalm 55:22). "Many are the afflictions of the righteous: but the LORD delivereth him out of them all" (Psalm 34:19). "But the LORD..." makes the difference!

Friends sometimes seek to move us. Paul, believing himself to be in the will of God, was on his way to Jerusalem, but friends tried to dissuade him. He declared, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24). Many times friends who mean well advise us wrong. If we listen to friends and loved ones instead of God, we will soon be moved. One man was told, "The whole world is against you." The man replied, "Then, I am against the whole world." "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister" (Colossians 1:21-23). "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Corinthians 15:58).

"...He that doeth these things shall never be moved" (Psalm 15:5, last part). What things are these? Read verses 2 through 4 and the first part of verse 5 to find the answer. "...for if ye do these things, ye shall never fall" (II Peter 1:10, last part). What things are these? Let verses 5 through 7 give the answer: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity."

Let us not be moved.

-Contributed



David's Nobility

"And David behaved himself wisely in all his ways; and the LORD was with him" (I Samuel 18:14).

Nobility does not come easily. It seldom comes early in life. Nobility means possessing dignity, high rank, and superiority in mind and character. True nobility comes through dedication to a cause, hardship, difficulties, burdens, and much sacrifice.

David was one of those rare men who seemed to display nobility from an early age until his death. He made one terrible blunder. It cannot be forgotten, but it can be forgiven. He was a man after God's own heart. "But now thy (Saul's) kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee" (I Samuel 13:14). "And when he had removed him (Saul), he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will" (Acts 13:22).

David showed nobility by protecting the innocent and the helpless. David killed the bear and the lion to protect his helpless sheep. "And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him...and slew him" (1 Samuel 17:34-35). The practice in our day is to help those that help us. The prevailing attitude is "scratch my back, and I will scratch yours." When asked to visit an old man in the hospital, one pastor said, "Oh, he is so old he couldn't help my church. And if we did win him, he would probably die anyway."

David showed nobility by standing up for God and

right, even when standing alone. (Read I Samuel 17:17-38). David's brothers were dismayed and afraid, and they fled. All Israel was afraid and fled from Goliath. King Saul was afraid and made no effort to fight the giant. It takes more than jealous brothers, fleeing armies, and scared leaders to discourage God's man.

Yes, David showed nobility and courage by fighting the giant Goliath. "And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine...Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied" (1 Samuel 17:32,45). David gave God the credit. He acknowledged God, and he was not seeking the lime-light. There was no one else to do it!

David showed nobility when he was attacked by a jealous king. Please read I Samuel 18:6-11. Saul's jealousy was aggravated by the song of the women. The women were unwise. They should have been more careful when complimenting David. It was not the singing but the content of the song that infuriated Saul. David had a good excuse to kill Saul. David had already been anointed king. He could plead self-defence. But the Scripture says, "And David behaved himself wisely in all his ways; and the LORD was with him."

David showed nobility when he continued to be a close friend of the son of his worst enemy. "So Jonathan made a covenant with the house of David saying, Let the LORD even require it at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul" (I Samuel 20:16-17). David loved Jonathan despite the ac-

tions of his father. This takes a big man. Little souls cannot do this. Some make a man responsible for his father's sins.

David's nobility reached its full height when he would not take vengeance against his enemy. "And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord: for he is the LORD's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee" (1 Samuel 24:9-12). Twice David refused to take Saul's life when it would have been easy to do so. He reasoned, "The LORD forbid that I should stretch forth mine hand against the LORD's anointed..." (1 Samuel 26:11).

David showed nobility when he wept over the down-

fall of an enemy, as well as the downfall of a friend. "Then David took hold on his clothes, and rent them; and likewise all the men that were with him: And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword" (II Samuel 1:11-12). Verse 17 tells us that David lamented over Saul and over Jonathan. It is easy to say, "Good enough, it was his son." One man said, after hearing of his enemy's sudden death, "Thank God, He destroyed my enemy." This is a terrible attitude.

David showed nobility in that when he could not have first place, he took second and continued to be faithful. Please Read I Chronicles 28:1-21. God told David that he could not build the Temple. Solomon, his son, would build it. David encouraged Solomon and gave him the material he had gathered to build it. No one can do it all. We do what we can, then we must let someone else continue the work.

By showing such a noble spirit throughout his life, David received a commendation from God that God gave to no other man: he was a man after God's own heart. God will reward us if we are faithful until the end.

-Contributed

I Know Who I Am



I am God's child. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

I am Christ's friend. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:15).

I am bought with a price. "What? know ye not that your

body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Corinthians 6:19-20).

I am a saint (set apart for God). "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ" (Romans 1:7).

I am the salt and light of the earth. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid" (Matthew 5:13-14).

I am a member of the body of Christ. "Now ye are the body of Christ, and members in particular" (I Corinthians 12:27).

I am free from condemnation. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:1-2).

I have access to God through the Holy Spirit. "For through him we both have access by one Spirit unto the Father" (Ephesians 2:18).

I cannot be separated from the love of Christ. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?... For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:35,38-39).

I am established, anointed, sealed by God. "Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts" (II Corinthians 1:21-22).

I am assured that all things work together for good. "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).

I have been chosen and appointed to bear fruit. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit

should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).

I may approach God with freedom and confidence. "In whom we have boldness and access with confidence by the faith of him" (Ephesians 3:12).

I can do all things through Christ who strengthens me. "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

I have been justified. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

I am God's workmanship. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10).

I am confident that the good work God has begun in me will endure until the day of Jesus Christ. "For your fellowship in the gospel from the first day until now; Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:5-6).

I have been redeemed and forgiven. "In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1:14).

I have been adopted as God's child. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Ephesians 1:5).

I Belong to God!

Do you know who you are?



Count The Cost

By David DeLong

It has been said that salvation is free, but discipleship is costly. Just how costly is discipleship? Jesus gives us the answer in Luke chapter 14. Let's begin with verses 26 and 27: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

This latter verse is emphasized more strongly in Luke 9:23, where it reads: "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

So, we can see that no relationship is to be greater than, or equal to, our relationship to the Lord. But what does it mean to deny oneself, and take up our cross? Does that mean that we are to carry heavy burdens and trials along with us as we follow Jesus? It cannot mean that because we are told in Psalm 55:22, "Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved."

The cross, we know, was an instrument of death. Therefore, taking up our cross, it would appear, means that we allow our "self" to be put to death. That is the

essence of denying oneself. This death, of course, is of the "inner man" which takes place when we surrender ourselves to the Lord Jesus Christ.

Jesus gives three tests of discipleship in Luke 9:57-62. In the first test, verses 57 and 58, we are told: "And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." This first test of discipleship involves our being willing to give up our natural security, and to leave our "comfort zone." It will ask us to take risks, at times, for the Lord. It certainly will require the use of our time, talents, and resources, as we follow the Master wherever He leads, and do whatever He commands.

The second test is in verses 59 and 60, which read: "And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God." By this answer, Jesus seems to be telling the man that he needs to get his priorities right. The Lord is not unsympathetic to our sorrows, but He knows

that any number of things can take our focus off of serving Him. Therefore, we must always make Him priority number one.

The third test is found in verses 61 and 62: “And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.” This is a test of commitment. We must follow through completely to the end when serving Jesus. And, just as a furrow made by a plow needs to be straight, so too, our lives need to be straight as we follow the narrow way “...which leadeth unto life...” (Matthew 7:14.) This narrow way is only as wide as the footsteps of Jesus.

Now, returning to Luke chapter 14, we read of two parables that Jesus gives, which relate to discipleship.

The first one is found in verses 28-30. It reads: “For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.” The Apostle Paul, in I Corinthians 3:10 refers to himself in this way: “...as a wise masterbuilder, I have laid the foundation...” In verse 11, he tells us what that foundation is: “For other foundation can no man lay than that is laid, which is Jesus Christ.” After conversion, we must build upon the Foundation, Jesus Christ. If we don’t, we also will be like the person building the tower and not being able to finish it.

The second parable is found in Luke 14, verses 31-32: “Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.” Being involved in a war takes careful preparation, as many are well aware. At the present, we are in a spiritual war against our enemy, Satan. We too, must count the cost and make careful preparation so that, with the Lord’s help, we will be successful in fighting

this war. Now, every prepared soldier needs to be protected with special gear, and also needs offensive and defensive weapons (see Ephesians 6:10-18.) He or she also needs to be very familiar with battle operations and strategy. For this, the field manual (Bible) needs to be studied.

Next, Jesus makes a “soul-searching” statement in Luke 14:33: “So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” We, as believers, acknowledge that every evil, hurtful, and negative thing in our lives must be gotten rid of. Sinful behavior, bad habits, and such like have no place in a disciple’s walk with the Lord. But Jesus indicates that we must forsake all that we have. That includes the positive things as well as the negative things. Have we dedicated everything to the Lord? Is He the Master of our lives, families, friends and associates, pets, homes, vehicles, money (not just our tithes and offerings), time, and everything else? If not, we cannot be Jesus’ disciples.

In the next two verses, 34 and 35, Jesus gives a very sobering truth. He makes it plain that His disciples can lose their dedication for Him, and thus become worthless. He says, “Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.” How does salt lose its savour? By not being used. By staying too long in the package, salt can become tasteless. The sad point is that some disciples don’t know that they have become tasteless salt. This had certainly become the case with the disciples of the Laodicean church who had become lukewarm (see Revelation 3:14-19.) Jesus counsels them in verses 17-19: “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.”

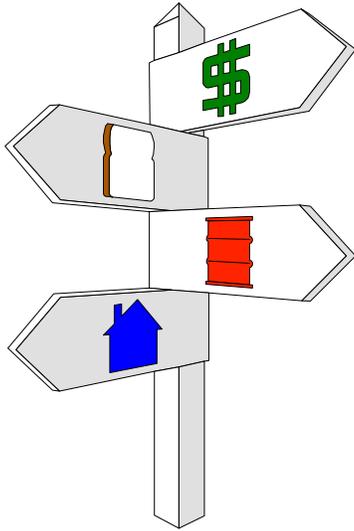
Besides giving the illustration of a person plowing and looking back, giving the example of salt losing its savour, and addressing the Laodicean church, Jesus relates several other situations that have to do with unfaithfulness in his disciples. One situation is about the unfaithful steward whom his Lord had placed in a position of authority over others (see Luke 12:45-48.) Another one is found in Matthew 25:24-30, which tells of the unprofitable servant who had received the one talent and had hidden it in the earth. Still another situation is told about the five foolish virgins who had let their lamps go out (see Matthew 25:1-13.) And a fourth example is given in Matthew 13:3-22 about the seed that fell onto unproductive ground, and thus was not able to grow.

These are all applicable warnings for us today. We must count the cost of discipleship and be ready to finish our course. Jesus said in Matthew 24:13, "But he that shall endure unto the end, the same shall be saved." How do we endure to the end? We do it by establishing our "first love" that we had for the Lord at conversion. The church at Ephesus, though dedicated to good works, had lost this love for the Lord. Jesus says to them in Revelation 2: 4 and 5: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." First love brings us into a close relationship with the Lord. It gives us the strength to overcome to the end. First love will produce first works. Nehemiah gave us the answer this way: "...for the joy of the LORD is your strength."

How do we get this first love if we don't have it? How do we get the joy of the Lord, and thus gain the strength we need to overcome to the end? First, of course, we must belong to the Lord as one of His children. Now, listen to what the Psalmist says in Psalm 37:4: "Delight thyself also in the LORD; and he shall give thee the desires of thine heart." In other words, by God's grace, just do it. If we take the first step toward the Lord, then He will take the next step toward us. This principle can be

found in James 4, the first part of verse 8: "Draw nigh to God, and he will draw nigh to you." The Bible gives a wonderful illustration of this principle in Isaiah 58. Verses 13 and 14 tell us: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it." Though these words were spoken to Israel, it has application for the Church today as well. When we make a conscious effort to delight ourselves in the things of the Lord (in this case the Sabbath), then we will also gain a delight in the Lord, Himself. When this happens, the Lord will bless us abundantly, and we will love Him the more for it. We will have that first love for Him and "...joy unspeakable and full of glory..." (see I Peter 1:8.) All of this, through the Power of the Holy Spirit (including the Spirit's fruit of love, joy, peace, etc.) will be more than enough to help us to endure to the end.

Counting the cost of discipleship and enduring to the end will certainly be well worth it. We close our article with these words from Matthew 19: 27-29: "Then answered Peter and said unto him (Jesus), Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life."



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.

SPEECH GUIDED BY FAITH, NOT WILL

Study indicates language, thinking centers of brain are quiet during state of "Speaking in Tongues"

**By Benedict Carey
New York Times**

The passionate, sometimes rhythmic, language pattern that pours forth from religious people who "speak in tongues" reflects a state of mental possession, many of them say.

Now they have some neuroscience to back them up.

Researchers at the University of Pennsylvania took brain images of five women while the women spoke in tongues and found that their frontal lobes--the thinking, willful part of the brain controls what they do-- were relatively quiet, as were the language centers.

The regions that are involved in maintaining self-consciousness were active: The women were not in a blind trance. It was unclear which region of the brain was driving the behavior.

The images, which appear in the current issue of the journal *Psychiatry Research: Neuroimaging*, pinpoint

which areas of the brain are most active.

They are the first of their kind taken during this spoken religious practice, which has roots in the (Bible) and in charismatic churches established in the United States around the turn of the 19th century.

The women in the study were healthy, active church goers.

"The amazing thing was how the images supported people's interpretation of what was happening," said Dr. Andrew B. Newberg, the leader of the study team, which included Donna Morgan, Nancy Wintering and Mark Waldman.

Newberg is also a co-author of the book, *Why We Believe What We Believe* (Free Press, &26).

"The way they describe it, and what they believe, is that God is talking through them," Newberg said.

In the study, the researchers used imaging techniques to track changes in blood flow in each woman's brain under two conditions: once as she sang a gospel song and again while she was speaking in tongues.

By comparing the patterns created by these two emotional, devotional activities, the researchers could pinpoint bloodflow peaks and valleys unique to speaking in tongues.

Morgan, a co-author of the study, was also a research subject. She is a born-again Christian who considers the ability to speak in tongues a gift.

"You're aware of your surroundings; you're not really out of control over what's happening," she said.

"You're in a realm of peace and comfort, and it's a fantastic feeling." A recent study of nearly 1,000 evangelical Christians in England found that those who engaged in the practice were more emotionally stable than those who did not. Researchers have identified at least two forms of the practice, one ecstatic and frenzied, the other subdued and nearly silent.

The new findings contrasted sharply with images taken of other spiritually inspired mental states, like meditation, which is often a highly focused mental exercise activating the frontal lobes.

COMMENT

Why would God condone anyone to speak while the language and thinking centers of his or her brain are quiet? He does not! Speaking in tongues is a counterfeit of Satan. The speaking in tongues mentioned in the Scriptures is not some unknown sound that a person speaks that is known only by God to prove he or she has the indwelling of the Holy Spirit. It is a language that exists in the world.

The fact that the frontal lobes, the thinking, willful part of the brain through which people control what they do, and the language centers were relatively quiet in the five women who spoke in tongues is further proof that this practice is not of God.

This deception called speaking in tongues has grown in almost, if not all denominations. Many Roman Catholics, Episcopalians, and Lutherans now speak in tongues. In the beginning, speaking in tongues was common only in Pentecostal denominations.

The writer also has read that, according to a recent Pew survey, nearly 20 percent of American Christians speak in tongues more than several times a year. The writer also has read that, according to a survey by Baylor University, 37 percent of Americans say their place of worship would encourage or allow speaking in tongues.

Speaking in tongues only causes confusion and does not edify anyone. In I Corinthians 14:40, we are told, "Let all things be done decently and in order." "For God is not the author of confusion, but of peace, as in all churches of the saints" (I Corinthians 14:33). The modern idea of speaking in tongues is a further departure from the "faith that was once delivered to the saints."

The Church of God (7th day) with headquarters in

Salem, West Virginia does not condone and allow this counterfeit of Satan.

CONVERSION

"And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:2-3).

The necessity of conversion is not popular among moderns. They say, "We have great confidence in ourselves. We feel, that given a chance, we will make it." This makes turning to God unnecessary.

Conversion means two things. First, it means a personal individual turning to God. Second, it means a visible demonstration of this change of attitude. One cannot preach the Bible without preaching conversion.

Conversion is not turning to a person. Doctrines will not save you. Programs will not save you. You are not a child of God just because you have a hymn book in your hand. You are not a child of God because you place an offering in the plate. Your relationship depends upon a personal experience with Christ. It means to turn from self to God. It means giving up your self-authority and self-sufficiency and publicly acknowledging utter dependence upon Jesus Christ.

Conversion is not gradual reform. It means a change of heart. It comes by definite, irrevocable decision. It is unconditional surrender. It is not easy to confess, "I am a sinner." A Christ-centered life means new desires and new affections.

There is only one alternative to conversion, and that is to be lost! It is a marvelous experience to be headed in the right direction, to feel clean and wholesome, and to be loved and wanted, like "little children."

Selected



Questions and Answers

Question: Do you people really believe that the walls of Jericho fell down flat because the children of Israel marched around those walls once a day for six days and then seven times on the seventh day, as recorded in the sixth chapter of Joshua?

Answer: We believe that the walls of Jericho fell down after the people of Israel had marched around the city once a day for six days and seven times on the seventh day, after the priests had blown the trumpets, and the people had shouted as commanded by Joshua. Why should it be thought a thing incredible that God, even by such means, should cause the walls of a city to fall down flat?

The central thought in this account is that, by means esteemed foolish in the eyes of man, God accomplishes His results. This is even so with relation to the gospel of Christ, which is looked upon as a foolish thing. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by

wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (I Corinthians 1:18-25).

Question: Was there heartlessness in Jesus' words: "Let the dead bury their dead?"

Answer: No. He meant to convey that the proclaiming of the kingdom of God was more important even than to bury the dead which was an office which could be performed by those spiritually dead as well as by one who had been called to the Master's service. He did not belittle the office of burial, but simply put it in contrast with the more imperative duty of preaching the Gospel.

Question: Was David praying for God to save him in Psalm 51:12?

Answer: No, he was not. David was already saved,

though he had fallen into grievous sin. "Restore unto me (not salvation, for this he already had, but) the joy of thy salvation." He had not lost his salvation, but he had lost his joy, and he was seeking its restoration.

Question: Is the keeping of the Sabbath the Seal of God as Seventh Day Adventists claim?

Answer: Let us see what the Scriptures tell us!

"Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts" (II Corinthians 1:21-22).

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise" (Ephesians 1:13).

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (II Timothy 2:19). This is the breaking of all Ten Commandments!

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:" (Romans 4:11). Now if circumcision was a seal of righteousness to Abraham, and if we be Christ's we are Abraham's seed, what is our circumcision or seal of righteousness? Here is the answer: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (I Corinthians 7:19).

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which KEEP THE COMMANDMENTS OF GOD, and have the testimony of Jesus Christ" (Revelation 12:17).

We are not sealed by keeping one of the commandments, but we must keep all TEN of them!

Question: Is God or Jesus a man?

Answer: God is not a man. He is a spiritual being without beginning and without end. Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

Jesus was created in the likeness of God. Jesus was a spiritual being at His creation. "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Revelation 3:14). He became man at His birth of the flesh, and He became a spiritual being again at His resurrection. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1-3,14).

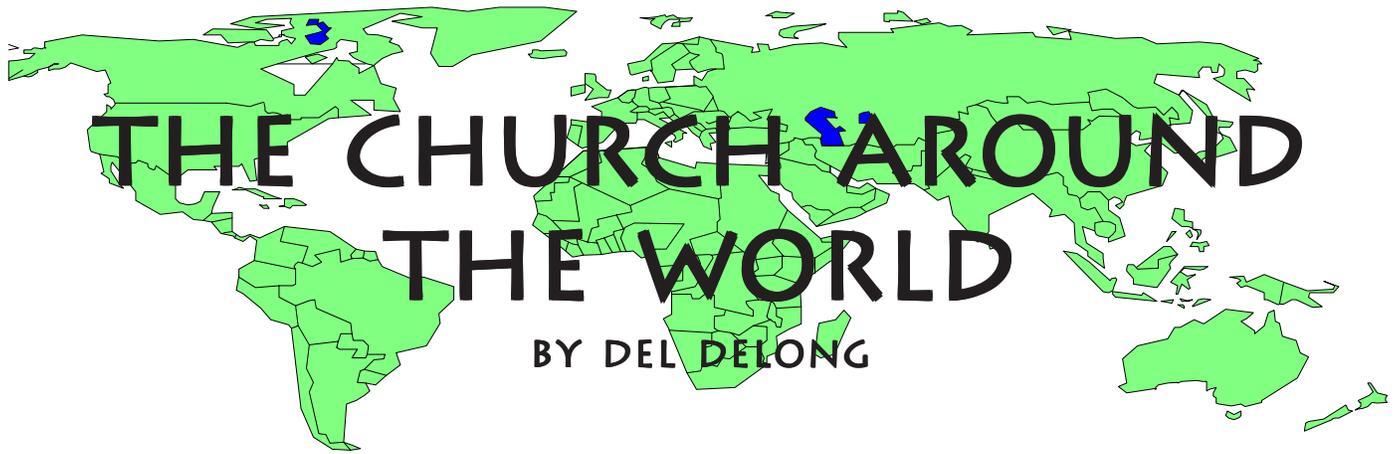
Question: What is your thought on how we can understand the words of Jesus when He said, "for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

Answer: These words of Jesus are found in Luke 8:18. The meaning of these words is most evident in Matthew 25:29 and Luke 19:26 in connection with the parable of the talents or pounds. Christ is giving in these words two laws which are universal. First, a person must have something to start with before he can do any work. Second, if the person does not make good use of what is given, he or she loses it. In other words, something never comes from nothing. Neglect means loss.

Every person is given something to start with for working out his or her life plan. If a person neglects to use what is given, it is lost. It cannot be said that God takes it away. The person simply lets it slip through his or her fingers.

Let us give the example of Helen Keller. She had very little to begin with, but she made such faithful use of it that she gained much more. She used and developed the sense of touch until it became almost equal to sight and hearing. A person has only to stop walking and the power to walk will be lost. There is nothing cruel about this. It is simply the law of life. This law works no hardship to anyone who has a desire to make good use of life.

In the passage (Luke 8:18) the law is applied to hearing. When a person hears truth, he or she must follow it and apply it quickly. If he or she does not, it will be forgotten, or cease to be believed.



India
Churches under construction

Church Building in Peddagopati



Church Building in Gollenpahad



Church Building in Rompimalla



LESSON I

FIVE THOUSAND FED

Scripture Reading: Matthew 14:14-21.

Golden Text: Matthew 14:21.

"And they that had eaten were about five thousand men, beside women and children."

1. What did Jesus do when He saw the great multitude? Matthew 14:14.
2. Why did the disciples want to send the people away? Matthew 14:15.
3. What did Jesus say to them? Matthew 14:16.
4. How much did they have to feed the people? Matthew 14:17.
5. What did Jesus do with the loaves and fishes? Matthew 14:18-19.
6. How much was left after they all had what they wanted to eat? Matthew 14:20.
7. How many people did Jesus feed? Matthew 14:21.

NOTE: You can find this story also in Mark 6:30-44; Luke 9:10-17; John 6:1-14.

LESSON II

CHRIST WALKS ON THE SEA

Scripture Reading: Mark 6:45-56.

Golden Text: Mark 6:49.

"But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out."

1. What did Jesus tell His disciples to do, and where did He go after they went away? Mark 6:45-46.

2. When even was come, where was the ship? Mark 6:47.

3. What did He see the disciples doing in Mark 6:48? How did Jesus come unto them?

4. When they saw Jesus walking upon the sea, what did they suppose He was, and what did He say to them? Mark 6:49-50.

5. Did He go up to them and into the ship? What happened to the wind? Mark 6:51.

6. What was wrong with their hearts? Mark 6:52.

7. When the ship came to shore, did the people know Jesus? Mark 6:53-54.

8. When they heard who Jesus was, what did they bring unto Him? Mark 6:55.

9. Did those who even touched the hem of His garment receive healing? Mark 6:56.

LESSON III

JESUS GOES TO A WEDDING

Scripture Reading: John 2:1-11.

Golden Text: John 2:1 (first part).

"And the third day there was a marriage in Cana of Galilee..."

1. Where was the marriage? John 2:1.
2. Who went with Jesus? John 2:2.
3. What was the trouble at the wedding? John 2:3.
4. What did Jesus do while there to help? John 2:7-8.
5. What had Jesus done to the water? John 2:9.

6. What did the governor say to the bride groom? John 2:10.

7. How many miracles had Jesus done before this? John 2:11.

LESSON IV

HEALING THE NOBLEMAN'S SON

Scripture Reading: John 4:43-54.

Golden Text: John 4:51.

"And as he was now going down, his servants met him, and told him, saying, Thy son liveth."

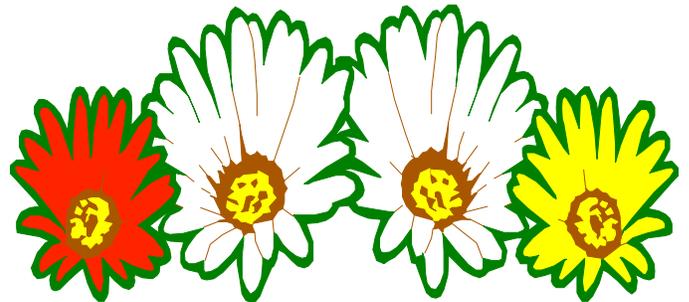
1. Where was Jesus at this time? John 4:43.
2. Who was the father of the sick boy, and from where was he? John 4:46.
3. What did he ask Jesus to do? John 4:47.
4. How did Jesus answer him? John 4:48.
5. Did Jesus heal his sick son, and did the man believe Jesus? John 4:50.
6. What message did his servants bring him as he neared home? John 4:51.
7. What did he ask his servants, and what did they answer? John 4:52.
8. What did this prove to him? John 4:53.
9. How many miracles did this make for Jesus since He came to Galilee? John 4:54.

NOTE: A miracle is a mighty act by the power of God.

BIBLE ICE

Find the appropriate word ending in **ice** which will fit the description of the sentence. Remember that it can be pronounced different ways in some words.

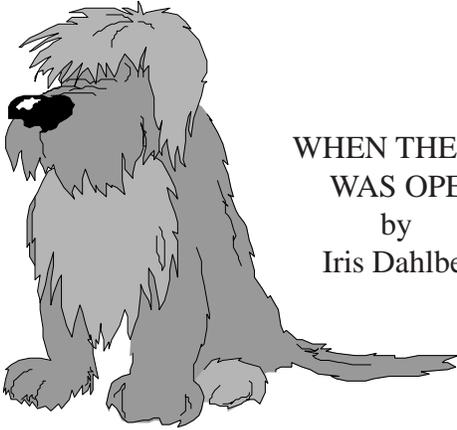
1. An ice every child of God should be.
2. An ice who was the mother of Timothy.
3. An ice of divine ordinance.
4. An ice which God requires of our bodies.
5. Ices used by Satan.
6. An ice that we should do in the glory of God.
7. An ice that everyone should lay aside.
8. An ice that Paul gave to the Corinthians.
9. An ice of fragrance or aroma.
10. An ice that is used when partaking of the Lord's Supper.
11. An ice that is evil.
12. An ice that is the number of times Peter denied Christ.



THE SECRET

I met God in the garden
 When the day was at its best,
 And His presence came like sunrise,
 And a glory filled my breast.
 All day long He stayed with me,
 And we sailed in perfect calmness
 O'er a very troubled sea.
 So I think I know the secret,
 Learned from many a troubled way-
 You must seek Him in the morning,
 If you want Him through the day.

-Ralph Cushman



WHEN THE GATE
WAS OPEN
by
Iris Dahlberg

Ming is a little blond dog with long, curly hair. When Wilene first saw him, she thought he was the prettiest and cutest little puppy she had ever seen. As he grew bigger, he liked to run and play in the yard with Wilene and her little sister, Darla. Mother and Daddy liked him, too.

But there was one naughty thing about Ming. He liked to sneak through the gate, if it were open a crack, and run away! It was not that he was unhappy at home. Oh, no! He simply liked to be free to chase pussycats walking by, or cars, or just run and see what was happening down the street.

"You must shut the gate tight," Mother often reminded the girls. And yet Wilene would sometimes forget and leave it open. Usually Ming would be way down the street before anyone could catch him.

One night when Daddy got home late, he noticed that the gate was open. "Ming, here Ming," he called. But Ming didn't come. He got back in the car and drove all around the block, calling. But Ming didn't answer. Daddy looked in the next block, and the next one too. He saw a big black dog and a fuzzy little brown dog with sharp teeth hanging over his chin, and several other dogs. But he didn't see Ming.

"Where is Ming?" Wilene asked the next morning.

"I'm afraid he has gone away," said Mother. "You left the gate open last night, and he is gone." Wilene and Darla were sad. They missed Ming so much they cried.

"I know he misses us, too," said Wilene. "I'm sorry I didn't shut the gate. Couldn't Jesus help us find him? I will never leave the gate open again if Ming comes home!"

"We can pray," said Mother. "I'm afraid someone else has taken Ming to his house."

Several days went by, and Ming did not come home. Wilene asked many people if they had seen him. One day a little boy who lived down the street said, "A dog like that came to our house. My mother penned him up to keep him from getting run over. We didn't know he was your dog since you are new on our street. Finally Mother gave him away to a lady who lives on the other side of town."

Wilene's mother got the lady's telephone number and called her. "I'm sorry, but the little dog ran away," said the lady, "and we haven't seen him for two days."

"Ming is up to his old tricks!" said Mother.

"Maybe he's trying to come home," said Wilene hopefully. "I'm going to keep asking Jesus to send Ming home, and I believe He will."

"Look at this!" exclaimed Daddy as he was reading the newspaper that night. "It says here that a little dog has been found. The description is quite like our Ming. I will call the telephone number given here right away." And so he did.

"Yes, we found a dog like yours," said the man who answered the telephone when daddy called. "But someone has already come and gotten him. I felt sorry for the little dog when the lady took him away. He barked and barked and didn't want to go with her. I wondered if he was really her dog."

Daddy told the man all the interesting things about Ming that made him different from any other dog. He told how Ming held his head up and licked with his tongue, and how he would lie down and spread out his feet.

"That must be your dog!" said the man. "That is exactly the way he acted!" And so he gave Daddy the telephone number of the lady who had taken Ming.

"But I don't have the dog any more," the lady explained when Daddy talked to her. "He barked so much that I gave him away to my niece."

Daddy and Mother got into the car and drove to the niece's house. It was late at night now and the house was all dark. "The man who lives here works at night and doesn't get home until 2:15 in the morning," a neighbor, who was passing by, told them. So Daddy and Mother waited and waited.

Finally the man came home from work. "My wife is in the hospital," he explained. "I thought the dog looked lone-

some, so I took him to a friend's house to stay."

Daddy and Mother went to the friend's house with the man. The lights were on, and the television was playing, so they rang the doorbell. A dog came to the door and barked. It sounded like Ming. When a lady opened the door they saw the dog, and it was Ming! He barked and barked and jumped up and down, he was so happy to see Mother and Daddy.

"He must be your dog," the other people agreed. So Ming went home with Mother and Daddy.

When Wilene and Darla woke up the next morning and saw Ming they hugged him and hugged him. They were so glad to see him. Ming kissed them with big puppy-dog kisses. He was so happy to see them. Then Mother and Daddy and the two girls thanked Jesus for helping them find Ming.

Nowadays, whenever someone walks through the gate to see Wilene and Darla at their house, big sister Wilene always comes running to make sure that the gate is closed. She hasn't forgotten the promise she made the time Ming was lost.

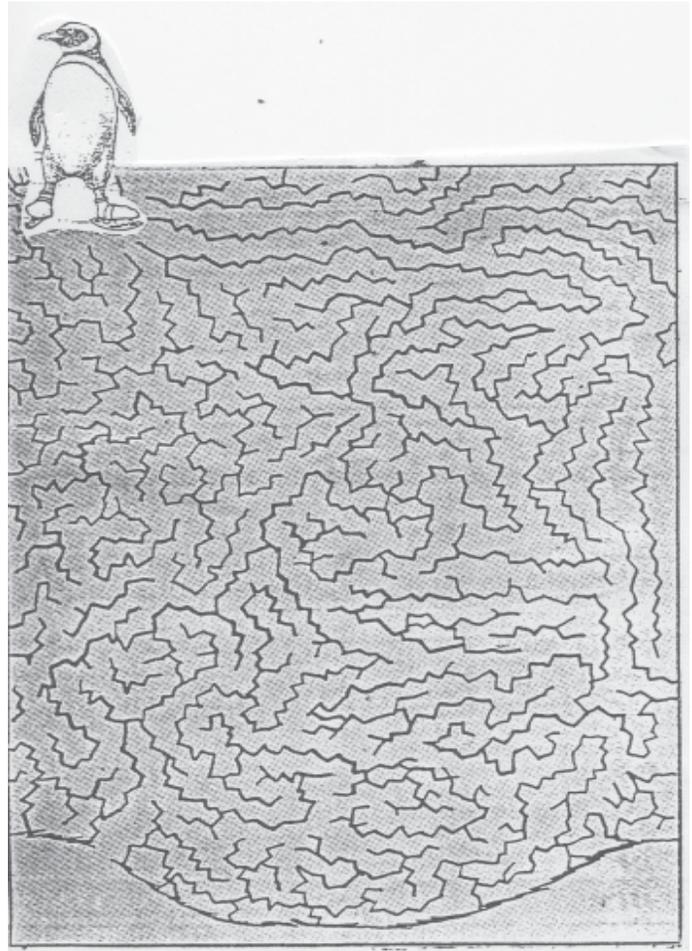
SCRAMBLED PROFESSIONS

1. Adam was a RENGWARD.
2. Abel was a PRESEHDH.
3. Cain was a MERRAF.
4. Noah was a MADASNUHNB.
5. Andrew was a HIRMANESF.
6. Ezra was a BECRIS.
7. Matthew was a CILPBUAN.
8. Gamaliel was a HEETARC.
9. Luke was a TROOCD or a CAPYHISNI.
10. Tertullus was an ROTARO.

Answers: 1. Gardener (Genesis 2:8, 15) 2. Shepherd (Genesis 4:2) 3. Farmer-tiller of the ground (Genesis 4:2) 4. Husbandman (Genesis 9:20) 5. Fisherman (Matthew 4:18) 6. Scribe (Nehemiah 12:36) 7. Publican (Matthew 10:3) 8. Teacher (Acts 5:34) 9. Doctor or physician (Colossians 4:14) 10. Orator (Acts 24:1)

Answers for the Bible Ice game: nice, Eunice, service, sacrifice, devices, rejoices, malice, advice, spice, juice, vice, thrice.

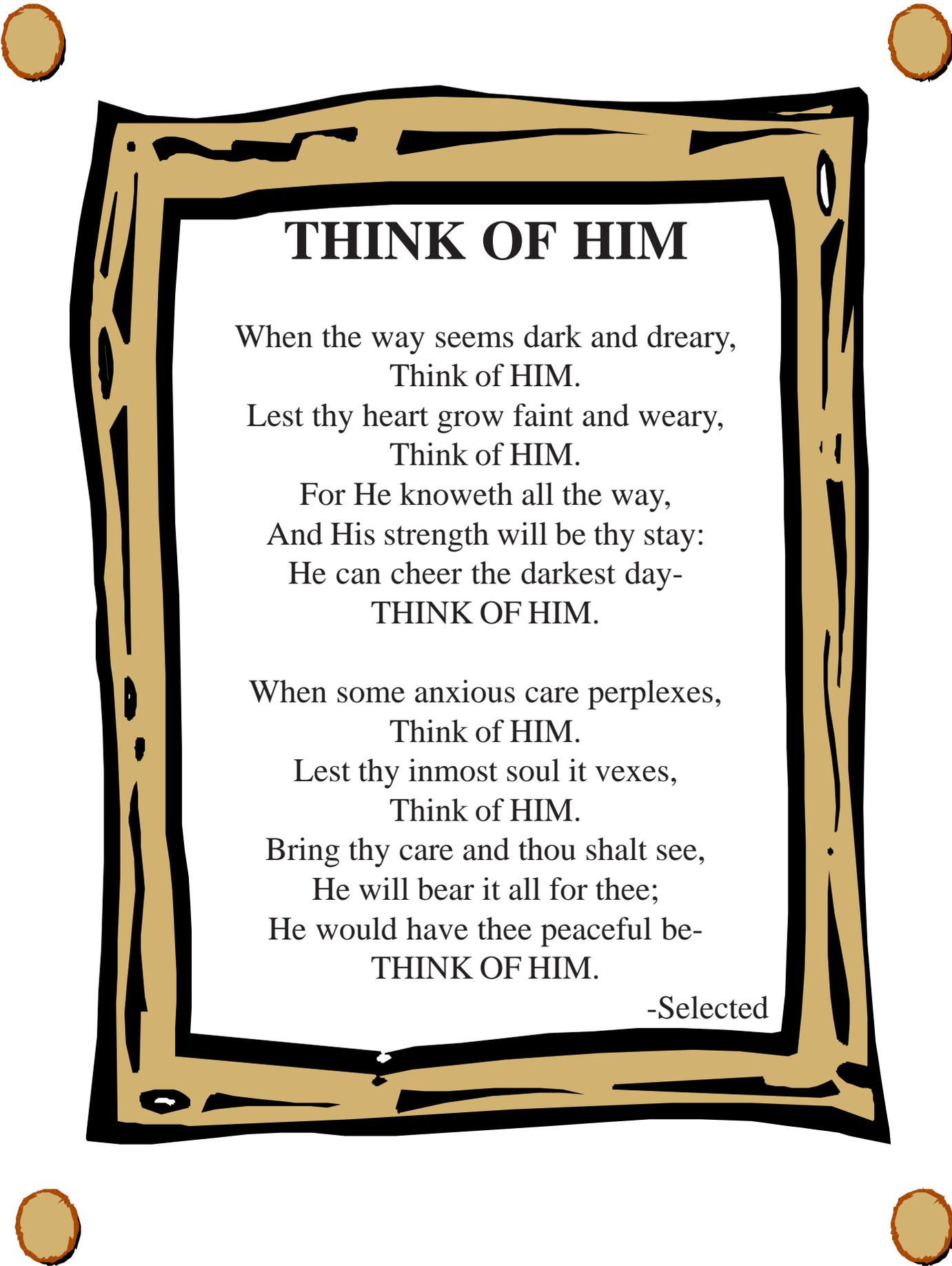
**This penguin is skating on thin ice!
Help him to land without crossing any of the cracks.**



SABBATH MORNING

On Sabbath morning we always hear
 A sweet and tender air,
 That twines itself about the heart
 And plants much gladness there.
 It's a church bell call to Sabbath School,
 And we join a happy throng,
 To learn to live a Christian's way
 And fill the world with song.

Mont Hurst



THINK OF HIM

When the way seems dark and dreary,
Think of HIM.

Lest thy heart grow faint and weary,
Think of HIM.

For He knoweth all the way,
And His strength will be thy stay:
He can cheer the darkest day-
THINK OF HIM.

When some anxious care perplexes,
Think of HIM.

Lest thy inmost soul it vexes,
Think of HIM.

Bring thy care and thou shalt see,
He will bear it all for thee;
He would have thee peaceful be-
THINK OF HIM.

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