



The Advocate of Truth

Our Friends

The Third Day for Israel

Specific Function

Why Be Sanctified?

The Keys of Death and Hell

Who Is God?



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Our Friends

By Guillermo Ortega

My beloved brethren, I invite you to think about this subject in three aspects.

SPIRITUAL ASPECT: Young brethren, you belong to God because you simply are His Church. “And we know that we are of God, and the whole world lieth in wickedness” (I John 5:19). Friends which are not in His Church will never be able to contribute any benefit to your salvation. Therefore, do not trust in men because they cannot save. You can have many friends, but they won’t be able to save your soul nor give you a good reward as Jesus can (see Matthew 16:26-27). In Jesus, you have a great friend. He loves us so much that He gave His life for His friends, the Church of God.

WE ARE IN THE WORLD BUT NOT OF THE WORLD, BUT WE ARE ALLOWED TO HAVE FRIENDS OUTSIDE OF OUR DOCTRINE. All children of God must be friendly with the people who surround them. Jesus said, “And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations” (Luke 16:9). With these friends, you are going to share so much time at school, at work, in sports, and even within the family. Let us consider Job’s situation. Job lost everything he had. When he was in grief, his friends came to visit him. They cried with him and shared his suffering. They comforted him. When his trial had passed, his relatives, acquaintances and his friends came

to see him. Every man gave him a piece of money, and every one an earring of gold. God blessed Job greatly (see Job 42:11-13). These friends can help us materially. Jesus also had friends who did not have a good reputation (see Matthew 11:19). In these friends, He saw souls in need of salvation. You, the youth, can also help your friends which are not in the Church by talking to them about Christ so they can also be saved.

YOUR UNRELIABLE FRIENDS: Be careful when they invite you to commit wrong things that go against your spirituality. This will deprive you from entering the kingdom of God (see I Corinthians 6:9-10). You may have friends who will encourage you to consume toxic substances and strong drink. Doing such will destroy your body and ultimately cause death. These practices shall NOT inherit eternal life. That is why you must stay away from those who induce you to commit wrongdoings before God (see Proverbs 4:14-17). When the Jewish people fell in disgrace, and their capital city was destroyed, their friends abandoned them, betrayed them and became their enemies. Young brethren, in the same way, you may be betrayed by those who you consider your friends. We have Jesus as an example. One of His friends betrayed Him for a price of thirty pieces of silver. Before they laid their hands on Him, He said to Judas, “...Friend, wherefore art thou come?...” (Matthew 26:49-50).

Why Be Sanctified?

Bond Tennant

The simple definition of sanctify is to set apart for a holy purpose. Why must God's people be set apart from the world for a holy purpose? Let us list six reasons in this short article.

1. Christ prayed for the sanctification of His followers. He said, "Sanctify them through thy truth: thy word is truth" (John 17:17). He also said, "And for their sakes I sanctify myself, that they also might be sanctified through the truth" (verse 19).

2. Christ suffered for the sanctification of His followers. Hebrews 13:12 tells us, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

3. Christ gave Himself to sanctify the Church. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5:25-26).

4. Being sanctified is the will of God. "For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour" (I Thessalonians 4:3-4). If being sanctified is God's will, should we not seek it?

5. Sanctification wholly frees one from sin. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thessalonians 5:23).

6. The sanctified man is honorable and useful to God. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Timothy 2:21). If one wants honor, he must seek to be sanctified. If one wishes to be useful, he must seek to be sanctified.



"Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind

us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight" (Hosea 6:1-

2).

The Prophet Hosea mentions in these verses a "third day" in which the Lord will revive Israel. Naturally, the prophet here is not talking about a literal resurrection for Israel like the one the Church will experience, but rather talks about a change, a cleaning of heart and spirit in the people of Israel. The Apostle Paul reveals that this will be verified at the return of the Lord: "...There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Romans 11:26). Therefore this "third day" in Hosea 6:2 will be fulfilled when the Lord Jesus Christ returns (see Ezekiel 36:25; Zechariah 13:1).

A "THIRD DAY" in the Scriptures completes a time or period of preparation of three days in order for someone to appear before the Lord. In the Old Testament three literal days of preparation were necessary for the people of Israel, when the Lord was to come down upon mount Sinai to dictate His law of Ten Commandments. "And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai" (Exodus 19:10).

Another example for preparation of three days in order to be presented before the Lord can be found in II Kings 20:5-8. King Hezekiah fell sick and God promised to heal him, and after being healed he was to be at the temple of God on the third day. He wasn't going to be at the temple immediately after being healed, but until the third day.

Queen Esther fast three days before presenting herself to her husband king Ahasuerus to intercede for the safety of her people. (Three days are not the same as every other day. Three days are three days with their respective nights, Esther 4:16). This meant a time of preparation to confront a difficult situation before the king (read Esther 5:1).

Likewise, Israel will have to pass for a period of three days (no literal ones) of preparation to appear before the Lord Jesus Christ at His Coming. These are "three prophetic days" described with details in the prophecy of the 70 weeks.

Daniel 9:25-27 reads: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two

weeks: the street shall be built again, and the wall, even in troublous times.

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

This talks about three periods of weeks which confirm the "three prophetic days" mentioned by Hosea 6:1-2. One period of 7 weeks, another one of 62 weeks, and the last one is of 1 week. These three periods are difficult phases of punishment, trials, lessons, and of experiences for Israel, and they altogether are a period of preparation to meet their Messiah, the Lord Jesus Christ, at His coming.

The declaration of these "three prophetic days" in Hosea ratified God's finality and intention of cleaning and changing the heart and mind of His people: "COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight" (Hosea 6:1-2).

The course of this period of cleanness started for Israel after their captivity in Babylon, and will not be over until the return of the Lord Jesus Christ, when "...There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Romans 11:26).





SPECIFIC FUNCTION

By Daniel Cruz

In the time before the Flood, God called Noah for a specific task. He told Noah to build an ark to save His creatures from the destruction that was to come. The disobedience of man began to reflect negatively before God. “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart” (Genesis 6:5-6). However, God found favor in one man. “But Noah found grace in the eyes of the LORD” (verse 8). This proves that He looked and found just one man who acknowledged and revered God at this time. Merciful is the Lord. For this reason, God tasked out the saving of Noah and his family by giving Noah specific instructions on how the ark was to be made. Noah accepted the command of the Lord, and he did not hesitate in obeying God. He saw his task as a privilege and was willing to do that which God called him to do. “Thus did Noah; according to all that God commanded him, so did he” (verse 22). God calls His children who are in the body of Christ to do the same today.

We all have specific tasks to perform, and one can accent the other all for the glorifying of the Church. As Noah did all that was asked of him by God, so must we be in obedience to the call of God. “Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings” (Isaiah 51:7). God calls us with pride and glory for we seek to do His will regardless of what

man does. We must acknowledge the specific function that we have in the Church and do it to the best of our ability. This is what God expects from His child. Knowing for what God has called you should be sufficient enough and motivation to be that beacon of light in this dark world. Ezekiel confirmed this to the people. “And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them” (Ezekiel 36:27). This is a very important part of the Church of God, and having the Spirit to guide you will allow you to complete God’s will within you.

Our heavenly Father does not wish that mankind walk upon this earth and not have the opportunity to receive His promises. However, it is sin that distracts and takes away the goodness that comes from God. Our ability to help someone come to the truth is a very important part of the message of Christ. Jesus spoke of His Father in heaven and gave the people an opportunity to either accept or reject His message. Through miracles and teaching, Jesus was our example. Yet, He was doing His Father’s will. “And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father’s business?” (Luke 2:49). From His early age, Jesus began the specific function of God’s will in His life. There was no hesitation on Jesus’ part to do the work of His Father. Thus, He grew in understanding and wisdom, and God found favor in His Son.

The Church of God is very instrumental in the continuing of the business of God. We play a part in

preaching, teaching and guiding others to the Gospel message. Whether we be a minister, or a consistent parishioner, it is all for the edifying of the body of Christ. “From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love” (Ephesians 4:16). Paul knew the importance of a well functioning body, and he did all he could after his conversion to add to the Church. It is this same Paul who called himself to be the least among the saints.

It is important that we not look at our role in the body of Christ to be miniscule. However, we do all that we can to add to it and be a humble servant of God. Like with all

things, there are consequences for disobedience, and God is the judge of these things. God will hold those whom He has entrusted accountable for the deeds that are done contrary to Him. Hebrews 6:4-6 tells us that we have been given a gift, and those who reject the enlightenment of God crucify to themselves the Son of God afresh, and put him to an open shame.

Brethren, let us not become a member who becomes stale or useless to the body of Christ. It is imperative that we see the blessing in being a child of God and that wherever God places us we sing praises unto Him. “And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming” (I John 2:28).



The Keys of Hell and of Death

By Josue Torres M.

“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Revelation 1:17-18).

These words of the Lord Jesus Christ, which were revealed to the Apostle John while on the isle called Patmos, are another one of God’s mysteries that was revealed to His Church through the Holy Spirit (see I Corinthians 2:10).

The popular belief teaches that when a person dies, his destiny could be in two places, according to his behavior in this life. If his works were good, then he will go to heaven. However, if his works were bad, then his destiny will be in the place of torment called hell. However, the hell mentioned in the Bible is not a place of torment. The hell mentioned in the Bible is the sepulchre.

The word for hell in Hebrew is *Sheol*, and in Greek it is *Hades*. These two words mean the same which is the place of the dead. This is any place where dead people

are put to rest such as mausoleums, crypts, caves, sepulchres, graves, etc.

When Christ died, He was put in the sepulchre (hell). Matthew 27:57-60 says, "When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed."

Not even the Lord Himself who came down from heaven (see John 3:13, first part) went up to heaven when He died as is shown in the verses of the book of Matthew. First, He had to go down to the SEPULCHRE, and after being in the grave three days and three nights, RESURRECTED from among the dead in order to fulfill the Scriptures.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Corinthians 15:3-4). Jesus Christ is the firstborn of the dead (see I Corinthians 15:20). This means that He is the first one to be resurrected from the dead and to keep living forever. He triumphed over hell (sepulchre) and death. Jesus had power to lay His life down and power to take it back again (see John 10:17-18). "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Romans 6:9).

Jesus said in John 5:25, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." To hear the voice of the Son of God and to obey Him and keep His commandments is the key to being resurrected from the dead and coming out of the grave (hell).

Jesus was obedient unto death, even the death of the cross (see Philippians 2:8). This is not a new teaching. "And Samuel said, Hath the LORD as great delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Samuel 15:22).

King David knew that by obeying God we will be delivered from hell and death. David said in Psalm 49:15,

"But God will redeem my soul from the power of the grave: for he shall receive me." Prophet Hosea also said, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes" (Hosea 13:14).

In the same manner, the Lord Jesus Christ teaches us that hell and death will not prevail against His Church (see Matthew 16:18). He will open the graves of the saints of all times. A small evidence of this truth is found in Matthew 27:52-53. "And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

At the time that Jesus died, God showed that He has the power to resurrect the dead, and He used it seventy-two hours later to resurrect His Son, Jesus Christ, to die no more. The Lord triumphed over hell and death. The Apostle Paul gave testimony of this saying, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:24)

Death will no longer be. "The last enemy that shall be destroyed is death" (I Corinthians 15:26). "And death and hell were cast into the lake of fire. This is the second death" (Revelation 20:14).

Therefore, we do not go to heaven or hell at the moment of dying, but to the sepulchre to wait for the moment of resurrection when the Lord Jesus Christ calls us. This is the teaching of the Bible.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8).



Who Is God?

By Del DeLong



When God spoke to Abraham, He said, "...I am the Almighty God; walk before me, and be thou perfect" (Genesis 17:1). He defined Himself in this manner - the one and only God. Later in Exodus He proclaimed, "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them" (Exodus 6:3).

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

We can easily see that God's name Jehovah is "I Am That I Am". He also said that His name was God as we can see in the previous verses. God wanted to make it abundantly clear that He was the only God that Abraham, Isaac and Jacob served.

From the Ten Commandments we read "And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods

before me" (Exodus 20:1-3).

His first commandment is, "Thou shalt have no other gods before me." When I say that I believe in God, I am talking about our heavenly Father. When I say that I believe in Jesus, I am referring to the Son of God.

We can make many things our god. Money, power, lusts of the flesh, and worldliness are just a few. Satan tempted Jesus when he told him to bow down before him, and he would give him all that he saw from the mountain. "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matthew 4:8-10).

Jesus was asked by His disciples how they should pray. He gave them an outline which begins by praying to the Father in heaven. "Our Father which art in heaven ..." When we pray, we pray to God through His Son, Jesus. We begin by addressing the Father, and we end the prayer "in Jesus' name".

Recently the topic of the Trinity has come up in conversation. This incorrect doctrine came about by men trying to define the divinity of God. In 325 AD, at the Council of Nicea, a great controversy arose concerning this between Arius and Athanasius. Arius attested that Jesus and the Father were separate beings, while Athanasius argued the doctrine of the Trinity that Jesus and the Father were one and the same. The doctrine of

the Trinity became the doctrine of the Catholic Church, and this false teaching has been accepted by most "Christian" churches today.

This all came about because man tried to define who God was, and who the Son of God was. Satan is still trying to cause confusion in this matter. A doctrine called the Binity is very similar to that of the Trinity which again tries to define the divinity of God and His Son.

God is eternal, and He created His Son before the worlds were in existence. His Son was the first of all His creation, "Who is the image of the invisible God, the first-born of every creature" (Colossians 1:15).

"Jesus" is the name God wants us to use when we address His Son. This is the name we need for salvation. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10-12).

This is the name we must use in baptism. "And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:3-5).

In the book of Isaiah, we see a prophecy concerning Jesus. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6). We see here many titles attributed to the Son of God. This prophecy was given before the name of the Son of God was revealed. So now comes the question, do we call Jesus God? We were given a name for the Son of God by our heavenly FATHER, so let us use the name provided to us when we refer to the Son of God. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21).

God has now given great authority to His Son. We

read in Acts, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). And we know that after all things are finished on earth by Him, He will turn everything back to the Father so that God may be all in all. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (I Corinthians 15:24-28).

Now a better question is "by what name do we refer to the Son of God?" The answer of course is clear. "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Corinthians 8:6).

Let us not get caught up in the controversy of trying to define the divinity of God. This is a trick of Satan to try to pull us away from God's Truth. It has caused so much harm and controversy throughout the ages. It has given false doctrines which have caused people to stray from God's Truth.

Who is God? He is our heavenly Father--the same yesterday, today, and forever. He is the Great I Am.

Who is His Son. He is our Lord and Saviour Jesus Christ.

Are they two individuals with separate wills? The answer is, of course, yes. Jesus prayed to the Father these words, "... and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:39). Jesus always did the will of His Father. He now sits on the right hand of God. "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;" (Hebrews 8:1).

Remember the first commandment of the Ten Commandments--Thou shalt have no other gods before me. God is the Father and Jesus is His Son.

Well



Done

“In order that people may be happy in their work, these three things are needed: They must be fit for it: they must not do too much of it: and they must have a sense of success in it - not a doubtful sense, such as needs some testimony of others for its confirmation, but a sure sense, or rather knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it”.

-- W. H. AUDEN

Elder M. Kanakaratnam was born in a poor village called Brahmanapalli in India. In his youth, he worked in community projects. During the British rule his area called Telangana was not colonized, it was under the dictatorship of Nizam (king) so he fought for freedom from Nizam to amalgamate with India. After their freedom struggle against the dictatorship of Nizam they got liberty from Nizam and got amalgamated with India. After the independence he fought for poor and untouchables. He fought against the landlords who occupied the lands of poor and untouchables, and made them give back their lands.

Agronomy in those days was still underdeveloped. So agricultural labor didn't have enough work to make ends meet. So he thought of selling kerosene. As there is no power supply, kerosene is the main source for light at night. He used to carry kerosene cans on his shoulders

around the villages and sell it. At that time a man called Elder Y. Yesudas came there and taught about Christianity. Being a local activist, he posed many questions and finally accepted Christianity. Then Elder Yesudas introduced him to Elder T. Abraham the first president and founder of the Church of God in India. So he learned the doctrine of Church of God from Elder T. Abraham. Even though he was not well educated and yet being a good singer and being taught by Elder T. Abraham, he soon became a good speaker. By preaching the Word of God all around, he constructed many churches. There are even times when he and his group of preachers would go to villages to work on farms in the mornings and preach at night with the help of the money that they had earned that morning.

Once in a meeting when his name was announced, he was not there and after some time he came in hurriedly and continued the meeting. After the meeting they found that when his name was announced he was washing the clothes of his team members as there were no clothes for them to wear for the next day. During nights in winter, if his fellow preachers didn't have anything to cover themselves from the fog and slept like that, he used to cover them with his towel or anything that he had, and he used to suffer. In the morning the preachers who were astonished used to thank him. That was his concern for his fellow ministers. Till the end of his life he showed the same concern to his fellow ministers. Even their chairmen used to come to his place and ask all the preachers to come there for meetings. If anyone wanted to teach truth they used to bring them to his home and then propagate it. In such

situations his family cooperated with him by their hospitality. Even though they didn't have enough, they used to suffer and serve the guests happily.

Another time in a village called Annarigudem, while he was motivating the villagers by singing songs and delivering messages as people were getting attracted to him, the religious heads in that village plotted against him and a mob of 200 people came and beat him up. So the people dispersed, but one lady came forward and asked him to conduct prayer in her courtyard. Even though 200 people came against him, he hadn't felt bad, but he felt happy that even one lady came forward. Then he said, "not only truth I have learned from my master T. Abraham, but how to face the beatings even. *"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you"* (Matthew 5:11-12).

Then he said once in a religious meeting when they were distributing the pamphlets about truth, the mob grabbed Elder T. Abraham by his beard, but we went in between, stopped them, and asked them to beat us instead of him. Making that lady in Annarigudem as his foundation, he constructed a good church there.

Even though not well educated, he had good awareness about education. So he motivated his congregation members to study, and joined them in good institutions with his influence as a freedom fighter. He made most of them government employees. Many of his church members say, "what we are today is because of him". But he didn't make his own children well educated because they didn't have enough time apart from serving the guests and looking after them. It's like that hospitality is there in their genes, and even his grandchildren will show the same obedience and hospitality. Even though his children are not that educated, by the grace of the Almighty his grandchildren are doctors, engineers, and some are post graduates. But they will never show off that among the uneducated congregation members, and move affectionately with them. *"But from everlasting to everlasting the LORD's love is with those who fear him and his righteousness with their children's children"* (Psalm 103:17).

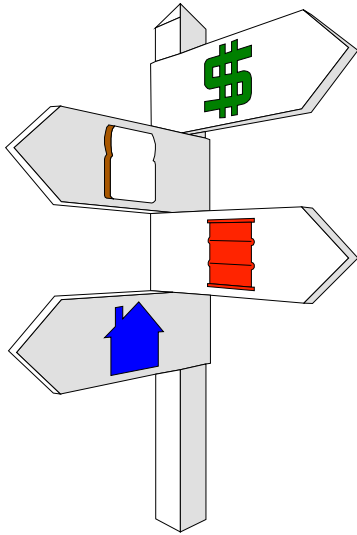
After Elder T. Abraham, Elder Moshe D. Terah became the chairman of the Church of God. In his old

age, Elder Moshe D. Terah thought of appointing one among the ministers as chairman. At that time, there were few well educated ministers available. But he thought, even though he was not well educated, Elder M. Kanakaratnam was the right person, so he appointed him as the chairman to the surprise of everyone. One can say that that was the turning point for the development of the Church of God in India, but most of the ministers were in a state of consternation. Many in the Church, either directly or indirectly, resisted it. But in no time, he proved himself and proved that the decision was appropriate. He developed the churches very quickly. Before his chairmanship, there were very few church buildings. Prayers were usually conducted at congregation members' homes. But he purchased sites for churches and built huts on the ground. Now almost all are concrete churches. He brought a worth to his chairmanship. To listen to his messages, people from other villages came to him and received of his blessings. Almost 300 days a year he used to spend for in service.

All his children are good singers. He taught his second son, Elder M. Yehoshua, to be a good speaker like him, and he, too, was an excellent singer. He raised him to be an obedient servant of the Almighty. He would often sit behind his son and feel happy when he gave the message. "A wise son brings joy to his father". He used to feel happy that he produced a good servant. As king David used to pray for his son and asked the elders to help his son for constructing the church, he asked me many times to be with his son, to pray for him, visit him regularly, and guide him by giving good suggestions. He used to ask all the elders to guide his son to lead the churches effectively. In his 89th year he died from his illness. *"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing"* (II Timothy 4:7-8).

So I appeal to all the readers to pray for his physical and spiritual family who lost a good husband, a good father, a good grandfather and a best spiritual leader. And I request you to pray for Yehoshua to successfully finish the race before him who is having a heavy yoke on his shoulders.

--Elder.G. Benjamin Benoni
(grandson of Elder T. Abraham)



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.

No Public Prayer?

For many years in America prayer has been said before many business or sports events without any objections. But now these prayers are being challenged as never before by some. Consider the following article which appeared in the *Houston Chronicle* entitled, **Public prayer an issue that will not fade.**

WASHINGTON – It happens every week at meetings in towns, counties and cities nationwide. A lawmaker or religious leader leads a prayer before officials begin the business of zoning changes, contract approval and trash pickup.

But citizens increasingly are taking issue with these prayers, some of which have been in place for decades. At least five lawsuits around the country – in California, Florida, Missouri, New York, and Tennessee – are challenging pre-meeting prayers.

Lawyers on both sides say there is a new complaint almost weekly, though they don't always end up in court. When they do, it seems even courts are struggling to draw the line over the acceptable ways to pray. Some lawyers and lawmakers believe it's only a matter of time before the Supreme Court will weigh in to resolve the differences.

The court has previously declined to take on the issue, but lawyers in a New York case plan to ask the justices in December to revisit it. And even if the court doesn't take that particular case, it could accept a similar one in the future.

No one forced to pray

Lawmakers who defend the prayers cite the nation's founders and say they're following a long tradition of prayer before public meetings. They note that residents do not have to participate, and say having a prayer adds solemnity to meetings and serves as a reminder to do good work.

"It's a reassuring feeling," said Lakeland, Fla., Mayor Gow Fields of his city's prayers, which have led to an ongoing legal clash with an atheist group.

The City Commissioner's meeting agenda now begins with a disclaimer that any prayer offered before the meeting is the "voluntary offering of a private citizen" and not being endorsed by the commission.

Citizens and groups made uncomfortable by the prayers say they're fighting an inappropriate mix of religion and politics.

"It makes me feel unwelcome," said Tommy Coleman, the son of a church pianist and self-described secular humanist who is challenging pre-meeting prayers in Tennessee's Hamilton County.

Coleman, 28, and Brandon Jones, 25, are urging the county to adopt a moment of silence at its weekly meetings, rather than beginning with a prayer.

Help for opposition

A number of groups are willing to help with complaints like those filed by Coleman and Jones.

Annie Laurie Gaylor, co-founder of the Wisconsin-based Freedom From Religion Foundation, says

complaints about the prayers are among the most frequent she gets.

Ian Smith, a lawyer with Americans United for Separation of Church and State, says it has gotten more complaints in recent years. That could be because people are now standing up for themselves or more aware of their options, but Smith also said groups on the right have also promoted the adoption of prayers.

Comment

One wonders why these complaints about public prayer have increased so rapidly in the last few years. Public prayers have nothing to do with politics or the separation of church and state. As the article states, those who do not wish to participate do not have to do so. Separation of church and state was never meant to put down religion.

What does this outcry against public prayer tell us? It tells us that more and more people are not honoring the true God and giving Him the respect which He deserves and commands.

Many just want to do their own thing and lean unto their own understanding (see Proverbs 3:5). No one has a right to enforce his own idea, it makes no difference if it is right or wrong, in public.

The way that a person can stand up for himself when a public prayer is given is to just not pray and not make an issue of it or create a big scene. He has a right to do this.

More About Homosexuality

The writer has noticed many articles in newspapers and magazines lately about the increased number of people and groups who approve of homosexuality and alternative lifestyles. This subject has been brought to our attention previous times in this column.

Society is largely devoid of Christian standards and values. Many want to translate “Politically correct” into not judging whether something is right or wrong and hurting other people’s feelings. Those who approve of the homosexual lifestyle say that being gay is not a choice. They believe that it is a matter of genetic makeup, and no one can control it. About a hundred years ago the accepted code of morality put forth minimum standards to which most of society accepted.

Now it seems as though the most accepted concept is that “right” can be redefined by each individual, and morality is an individual choice. The result of this is a climate of tolerance and license in which many wrong sexual behaviors are approved and even promoted.

It makes no difference what people may say or think. God’s instructions found in the Bible about the subject remain the same. God’s Word is settled in heaven (see Psalm 119:89). The fact that God is not recognized does not alter the situation. In God’s Word there are given very definite rules for the protection of the human race. The Bible contains a code of laws that covers every aspect of human relationships, and it reveals what He calls right and wrong.

Because we are part of His creation, it is in our best interest to comply with the laws given in His Word. We will have to pay the consequences if we design our own laws and values. If we want God’s favor and blessing, we must comply with His laws. Jesus said, “Ye are my friends, if ye do whatsoever I command you” (John 15:14).

Let us delve into God’s condemnation of homosexuality. According to the Bible, homosexuality is absolutely forbidden and immoral! This was God’s law, and compliance is a requirement! God’s condemnation of homosexuality was well established in Israel. “Thou shalt not lie with mankind, as with womankind: it is abomination” (Leviticus 18:22). “Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you” (verse 24).

God commanded the Israelites to destroy the nations who were inhabiting Canaan. He did this because He did not want His people to learn their evil ways which included prostitution and homosexuality.

The penalty for homosexuality was death. God knew that it was a destructive practice and did not want His people to practice it or be harmed by it. “For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people” (verse 29). “If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them” (Leviticus 20:13).

We read that the Apostle Paul, when writing to the church in Corinth, did not leave the brethren to guess what was the correct moral behavior. He wrote, “Know ye

not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate (homosexuals), nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God” (I Corinthians 6:9-10). We see that Paul was very specific. Those who follow such actions will not enter God’s kingdom. In Romans 1, the Apostle Paul spoke out against those who “...did change the natural use into that which is against nature” (verse 26).

It is plainly self-evident that homosexual behavior is not natural. We sometimes see two men or two women kissing each other or holding hands. To the straight person, this is sickening

Our bodies are not made to pair with one of the same sex. To break God’s law of proper relationships puts one in danger for many consequences. Some of these consequences are venereal diseases, AIDS, and several other illnesses.

There is hope for the homosexual. He or she can change. The Apostle Paul says that some of the Corinthians had done so. Corinth was well known for its immorality during Paul’s time. After naming over several sins if practiced would prevent one from entering the kingdom, he tells them, “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (I Corinthians 6:11).

Thoughts Concerning The Aged

By Bond Tennant

I can’t believe it! I am getting older, and some people tell me that I am on the verge of joining the ranks of the aged. I thought that I would list three things that I found in the Scriptures that concern the aged.

Job stated, “I was a father to the poor: and the

cause which I knew not I searched out” (Job 29:16). “Unto me men gave ear, and waited, and kept silence at my counsel” (verse 21).

“But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock” (Job 30:1). “And now am I their song, yea, I am their byword” (verse 9). “They abhor me, they flee far from me, and spare not to spit in my face” (Verse 10). Yes, sometimes youth can be cruel to old people!

The aged should be honored and respected.

God demands this! “Thou shalt rise up before the hoary (aged) head, and honour the face of the old man, and fear thy God: I am the LORD” (Leviticus 19:32). “Honour thy father and thy mother...” (Exodus 20:12). “Honour all men. Love the brotherhood. Fear God. Honour the king” (I Peter 2:17).

The wisdom of the aged should be sought out by the young. “I said, Days should speak, and multitude of years should teach wisdom” (Job 32:7). The aged have had time to acquire much needed wisdom. “With the ancient is wisdom; and in length of days understanding” (Job 12:12).

Older men and women have a great responsibility. “That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children” (Titus 2:2-4). They should teach by words, worship and works. They should not remove the old landmark (see Proverbs 23:10).

Sometimes the advice from the aged is not accepted. Rehoboam is a good example of this. He sought advice from the old men who had advised his father. Their advice was not heeded. Afterward, he went to the young, and they gave him bad advice. Read II Chronicles 10:6-15. Verse 16 gives us the result of this. It says, “And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.”



Questions and Answers

QUESTION: Is knowing about Satan important?

ANSWER: It is of great importance! We must know who Satan is. The Scriptures have not left us in the dark concerning him. The fashion of today is to dispose of Satan as a relic of the Dark Ages and to ridicule him. Doubtless, this attitude is in keeping with his liking as he is the enemy of God and man. If we can be deluded into thinking of him as a myth or unworthy of serious thought, it will leave us unarmed against his wiles.

QUESTION: Do you believe that Satan is omnipotent (all powerful)?

ANSWER: A reasonable answer would be No! If he were omnipotent, it could not be said, "...greater is he that is in you, than he that is in the world" (I John 4:4).

QUESTION: Is it possible for small children to become converted?

ANSWER: Of course, it depends upon what is meant by the word "small." We know that no babe can sincerely become converted. However, it is said that several intelligent and famous men were converted at an early age. Isaac Watts was converted at the age of nine years. Jonathan Edwards was converted at the age of seven

years, and Robert at the age of twelve.

Great caution must be taken in this matter that the child does not pretend to want conversion just to please his or her parents when there has been no change in the child's heart.

QUESTION: Does the sixth commandment, "Thou shalt not kill", found in Exodus 20:13, support those who are against the death penalty? I have heard many supporters of the death penalty repeat this commandment in debates.

ANSWER: This commandment is not a sweeping order not to take a human life under any circumstances.

In the Old Testament there are situations in which killing was ordered by God. When the Israelites went into war, they were sometimes ordered to destroy not only the soldiers of the opposing army but also the women and children. Read Deuteronomy 20:16-17.

In the Book of Exodus, the death penalty is commanded for witchcraft (22:18), bestiality (22:19), worshipping other gods (22:20), and even cursing one's parents (21:17).

We see that the Hebrew word used in the sixth commandment refers to the unlawful taking of life. Many translations render the sixth commandment as "You shall not murder."

QUESTION: What did the Apostle Paul mean by the words “not under the law” which he uses in Romans 6:14-15?

ANSWER: Let us quote the verses. “For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid.” These are very misunderstood verses. Paul is instructing us concerning the Ten Commandments. The law not only exposes sin, but restrains the outward expression of it. “For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves” (Romans 2:14). “For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision” (verse 25). The law discloses the glory of Christ. “Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous” (Romans 5:18-19). Also read Matthew 5:17-48. The law exposes sin. “What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet” (Romans 7:7). It also teaches men of their need for a Rescuer. “For Christ is the end of the law for righteousness to every one that believeth” (Romans 10:4). The law is the only infallible rule of practice for the believer (Romans 13:9; Ephesians 6:2). The believer delights in the law of God (Romans 7:22). James calls the law the “law of liberty” (James 1:25).

The particular point of interest is Paul’s teaching on the place of the law in the existence of the believer. It is often pointed out that Paul says to the saints “...ye are not under the law, but under grace” (Romans 6:14). Some assume that this means that children of God are free from all obligations to keep the law. There are several reasons why this thought cannot be accepted.

Under the law in this context means “to live under the terms or conditions of the law.” Every person born into the world is under obligation to keep God’s law perfectly

as the condition of life with God. The child of God has met this requirement in Christ Jesus. As we said previously, Christ has fulfilled the law on our behalf. As believers, we are under the obligation to keep the law, for our acceptance with God. Christ has already done this for us, and we have received it as a FREE GIFT. We are living under the conditions of grace. It is a grave blunder to interpret Paul’s “not under the law” to mean that the child of God may now live lawlessly.

QUESTION: What is the reason for the casting of lots which was used in the Bible?

ANSWER: Let us first quote some verses from I Chronicles 24. “Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest’s office. And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service” (verses 1-3). “Thus were they divided by LOT, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar” (verse 5). “These likewise cast LOTS over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren” (verse 31).

Casting lots in order to ascertain the offices of the Lord’s will is a fairly common practice in the Bible. The Scriptures express in many places the use of the lot to cause “...contention to cease...” (Proverbs 18:18). God used the lot in filling vacancies and to show His servants that it is His will in choosing who He desires. Read Acts 1:24-26.

Judas Iscariot left a vacancy among the apostles. The Apostle Peter suggested that the vacancy be filled. Two brethren were chosen after they had qualified for the position. Before the LOT was cast, the prayer for the selection of one was like this: “And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen” (verse 24). The choice of the lot was God’s.



Kenya





LESSON I**DAVID SPARES SAUL THE SECOND TIME****Scripture Reading: I Samuel 26:1-12.****Golden Text: I Samuel 26:9.****“And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless?”**

NOTE: In our last lesson, we learned that David refused to kill Saul when he had the opportunity. In chapter 25 we read about the death of Samuel. David marries Abigail, who is a tactful and gracious woman. Now we are going to study chapter 26 which will tell us how David spares Saul's life for the second time.

1. Saul heard that David was in the wilderness of Ziph. Did he again seek David? I Samuel 26:1-3.
2. What did David do in I Samuel 26:4?
3. What did David do when he learned that Saul was near? I Samuel 26:5.
4. Who volunteered to go when he learned that Saul was near? I Samuel 26:6.
5. David and Abishai went to Saul's camp by night. What did they do there? I Samuel 26:7-8.
6. Did David allow Abishai to destroy Saul? Why? I Samuel 26:9-11.
7. What did David take from Saul? Did any of Saul's camp know what David had done? I Samuel 26:12.

LESSON II**DAVID CONFRONTS ABNER AND SAUL****Scripture Reading: I Samuel 26:13-25.****Golden Text: I Samuel 26:23 (last part).****“...: for the Lord delivered thee into my hand to****day, but I would not stretch forth mine hand against the LORD'S anointed.”**

NOTE: In our last lesson, we learned that David spared Saul's life for the second time. David took Saul's spear and cruse of water without anyone in the camp knowing of their presence. We will now learn what David has to say to Saul and Abner.

1. After David left Saul's camp, what did he do? I Samuel 26:13.
2. What did David say to Abner in I Samuel 26:14-16?

NOTE: Abner is King Saul's first cousin and commander-in-chief of his army.

3. Did Saul recognize David's voice? I Samuel 26:17.
4. What question did Saul ask David? I Samuel 26:18.
5. What did Saul again promise in I Samuel 26:21?
6. What was David's answer to him in I Samuel 26:22-24?
7. Did David go on his way and allow Saul to return to his place? I Samuel 26:25.

LESSON III**DAVID'S LACK OF FAITH****Scripture Reading: I Samuel 27:1-12.****Golden Text: I Samuel 27:1 (first part).****“And David said in his heart, I shall now perish one day by the hand of Saul...”**

NOTE: In our last lesson, we learned that Saul acknowledged that he had been a foolish person, but he kept right on being that way. David now seeks refuge among the Philistines.

1. Why did David wish to flee to the land of the

Philistines? I Samuel 27:1.

2. Where did David go, and who went with him? I Samuel 27:2-3.

3. What request did David make of Achish? I Samuel 27:5.

4. Did Achish grant his request? I Samuel 27:6.

5. How long did David dwell in the country of the Philistines? I Samuel 27:7.

6. What land did David and his men invade? I Samuel 27:8-10.

7. Why did David destroy men, women and children in these different invasions? I Samuel 27:11.

8. What did Achish believe and say in I Samuel 27:12?

LESSON IV

SAUL CONSULTS THE WITCH OF ENDOR (PART 1)

Scripture Reading: I Samuel 28:1-10.

Golden Text: I Samuel 28:7 (first part).

“Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her...”

NOTE: David had been among the Philistines now for one year and four months. His faith became weak in the protection of the Lord, so he sought refuge among the Philistines. In this lesson, we are going to see why Saul seeks advice from the witch of Endor.

1. David is still among the Philistines. Read I Samuel 28:1-2.

2. What did Saul do after the death of Samuel? I Samuel 28:3.

3. Was Saul afraid when he saw the host of the Philistines? I Samuel 28:4-5.

4. Did Saul seek the Lord, and did the Lord answer? I Samuel 28:6.

5. To whom did Saul turn when the Lord did not answer his pleas? I Samuel 28:7.

6. Did Saul disguise himself before going to the witch of Endor? I Samuel 28:8.

7. What did the woman say to Saul? I Samuel 28:9.

8. What did Saul promise her? I Samuel 28:10.

LOOK ME UP

Below you will find some familiar verses. See if you can find the book, chapter and verse where they are found.

1. “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”

2. “For I reckon that the sufferings of this present time aren’t worthy to be compared with the glory which shall be revealed in us.”

3. “For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?”

SOMETHING FOR YOU TO DO

We know that men should praise God. Psalm 148 says that all nature is praising God too. On a sheet of paper write, “ALL THINGS THAT PRAISE THE LORD!” Then make a list from Psalm 148 of things mentioned, like the sun, hills, trees, etc. See if you can find twenty-five.

THE GOOD ANGEL

By Ruby Lund

Clyde lived on a cattle ranch. It was fun to live on the cattle ranch. But there were no other boys nearby to play with him, so he usually had to play by himself. However, one day Felix came to see him. Felix lived a long way down the road. He lived so far that his Daddy had to bring him in the car.

Clyde showed him his new calf and his new baby ducks.

Then the boys decided to play store. They got Clyde's wagon and loaded it with his toys.

In the barnyard there was a big truck. It had a little ladder on it. It was fun to climb up and down the ladder. This is where the boys wanted to play store. They put the toys in the truck. They played for a long time.

Then they heard a strange sound. Felix said, "Shhh!" They heard the sound again.

"I know what it is," Clyde said. "It's just our old cow. She is our milk cow. She is in the barn." Then Clyde smiled. He said, "It is all right. She cannot get out of the barn. She cannot hurt us."

Clyde put his drum in a big paper bag. Then he tied it with a string.

They heard the noise again. It was louder. It was closer.

Felix stood up in the truck. "Oh, the cow isn't in the barn! She's right here outside of the truck! I'm going to run back to the house!"

"No," said Clyde. "You must not go back to the house. The cow will run after you. She will hurt you. You must stay right here. She thinks we have her calf. She thinks we are going to take it away in this truck. That's the way Daddy does. She wants to keep her calf."

Clyde and Felix knelt down in the truck. They closed their eyes. Clyde prayed. He said, "Dear God in heaven, we did not know the cow would come. We do not have her calf. We will not take it away. We do not want the cow to hurt us. In Jesus's name. Amen."

Felix was afraid to move. He could hear the cow breathing. Clyde was afraid to move. He could hear the cow breathing, too. Clyde opened his eyes. The cow was looking into the truck. She was looking at Clyde. Clyde closed his eyes tight. The cow hooked the truck with her horns, too. Clyde opened his eyes again. The cow was walking away from the truck. Then the cow went into the barn. She did not come out any more.

Clyde and Felix climbed out of the truck. They were very quiet. They took hold of each other's hands. They ran to the house as fast as they could.

They told Mother what had happened. They told her about the cow. They told her how afraid they were. They told her how they prayed. They told her how the cow went back to the barn.

Mother said, "I think Jesus took care of two little boys because they asked for help when they were in trouble. I think a good angel led the cow away."

Then Mother and the boys knelt down by the bed. Mother thanked God for taking care of them while they were playing store. She thanked Him that they were safe. She thanked Him that they were not hurt.

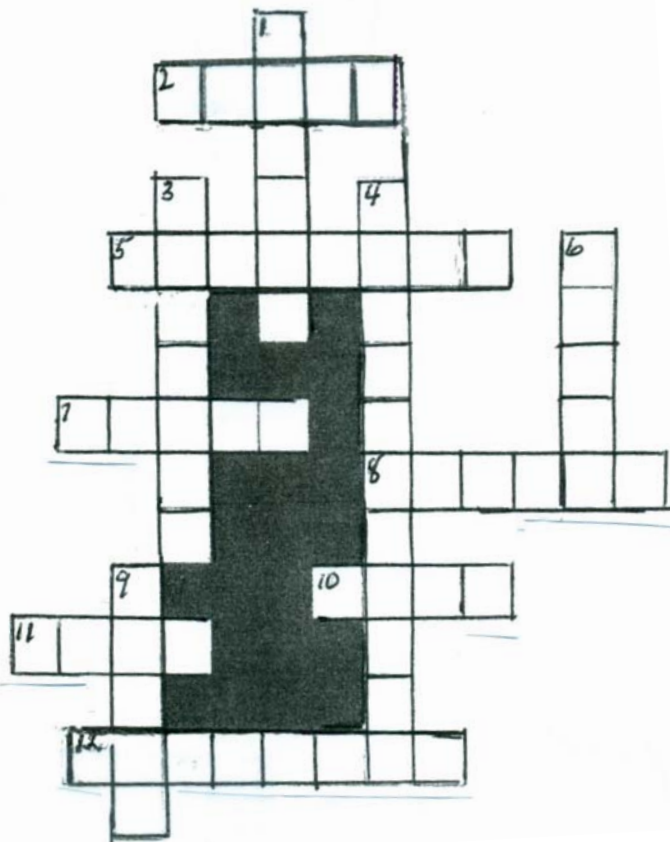
When Daddy came home, he went out to the barnyard. He brought back the wagon loaded with toys.

Daddy thanked God for taking care of the boys. He was glad that the cow had not hurt them.

FEW AND MANY

It may be few, or it may be many. The Bible speaks of both. So our quiz is divided between them - five questions about each. Can you supply the missing word in the verses or description given below?

1. Few find the narrow way to _____.
2. "Many be _____, but few chosen." KJV
3. "The harvest is plentiful, but the _____ are few."
4. They had seven loaves and a few small _____.
5. Someone said, "O Lord, will those who are _____ be few?"
6. "Fear not...you are of more value than many _____."
7. "And he (Jesus) told them many things in _____."
8. "In my Father's house are many _____."
9. He told Jesus, "My name is _____; for we are many."
10. "The Son of man came...to give his life a _____ for many."



YOUNG DAVID

ACROSS

2. David killed the giant with this weapon. (I Samuel 17:50)
5. David's best friend. (I Samuel 19:2)
7. Goliath's armor was made from this metal. (I Samuel 17:5-6)
8. This man of God anointed David king. (I Samuel 16:13)
10. Number of stones David took to fight the giant with. (I Samuel 17:40)
11. Saul had David play this soothing instrument. (Judges 16:23)
12. David's rank among his brothers. (I Samuel 17:14)

DOWN

1. David married this daughter of Saul. (I Samuel 18:27)
3. Tall man from Gath who was champion for the Philistines. (I Samuel 17:4)
4. Group Israel was at war with. (I Samuel 17:3)
6. David's father. (I Samuel 17:12)
9. Saul offered this for David's protection. (I Samuel 17:38)

HOW TO MAKE A NEW LIFE

We can easily make a new word from many combinations. But there is only one combination that will make a new life: a repentant sinner and Jesus Christ.

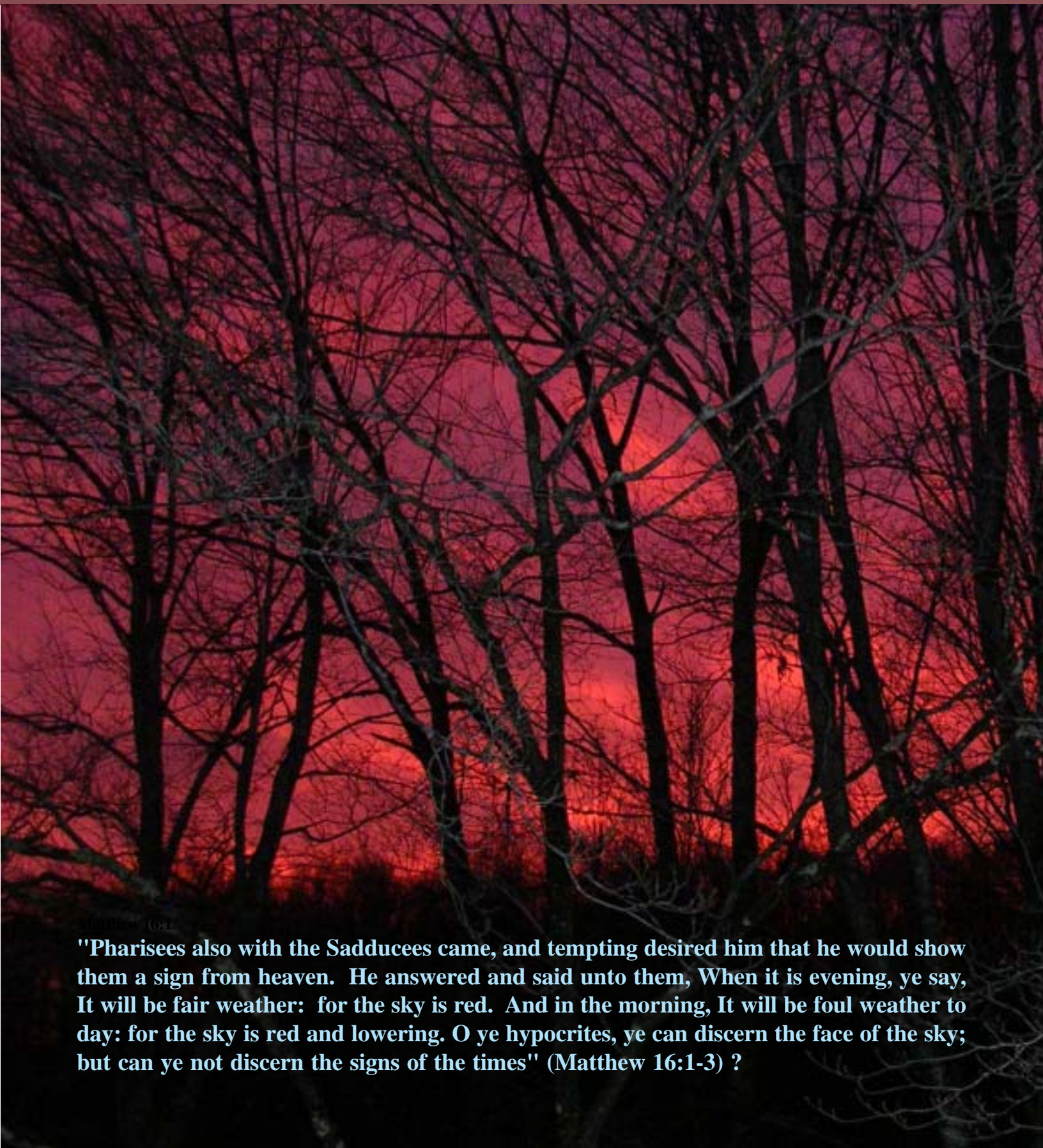
WORD SCRAMBLE

Unscramble these words about how Jesus grew.
(For help look in Luke 2:40-52).

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"Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times" (Matthew 16:1-3) ?

