



THE ADVOCATE
OF TRUTH



TABLE OF CONTENTS

PAGE

"Be Not Deceived; God Is Not Mocked" 3-5
 What a man sows, that he will also reap.

Praising God 5-6
 We need to be more like Peter.

The Reality Of The Resurrection 7-8
 But, I would not have you ignorant, brethren...

The New Testament 8-10
 What is today's Christian supposed to keep under the New Covenant?

Self 11-12
 We are told to examine ourselves.

Israel's Downfall 12-13
 She took her eyes away from God.

The Signs Of The Times 14-15
 Today, we have a generation obsessed with having more stuff.

Questions And Answers 16-17
 Was the Apostle Paul a married man?

The Church Around The World 18-19
 This month we look at India.

The Children's Pages 20-23
Sabbath School Lessons
A Story - "The Gold Watch"
Games and Puzzles

Do You know where we find this quote?
"Seek Ye the Lord while he may be found. Call ye upon him while he is near."

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

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

SUBSCRIPTIONS:

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

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

POSTMASTER:

Please send address changes to:

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

Telephone: 304-782-1411

Fax: 304-782-2248

E-Mail: cogsevdav@aol.com

Web site: www.churchofgod-7thday.org

Del DeLong

Bond Tennant.....Editorial Staff

Gary Mills Managing Editor

Ludina Mills.....Children's Page Editor

Fred Hardman Printer

Volume LV II

Number 4

October 22, 2007

The Advocate of Truth

USPS 542-940

"BE NOT DECEIVED; GOD IS NOT MOCKED!"

By Bibi Shimon Allicock

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:7-10).

When God tells us not to do something, many times we want to do the opposite, and we become stiff-necked. We know that many of our friends serve unclean foods. When we walk into our friend's kitchen, we may see some unclean food being served. The scent may tantalize our appetite. We may not stop to think that it is detrimental to us, but we partake of it anyway. Also we may partake of unclean food in a restaurant. This is just one example of doing the opposite of what God commands. Also we may become gluttons simply by just eating too much.

Let us not be as the Israelites were in Psalm 78:10-31: "They kept not the covenant of God, and refused to walk in his law; And forgot his works, and his wonders that he had shewed them. Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. In the daytime also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet more against him by provoking the most High in the wilderness. And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can

he give bread also? can he provide flesh for his people? Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; Because they believed not in God, and trusted not in his salvation: Though he had commanded the clouds from above, and opened the doors of heaven, And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full. He caused an east wind to blow in the heaven: and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: And he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust. But while their meat was yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel."

It is very sad when we forget what kind of persons we ought to be. Some want to serve God and be of the world at the same time. There is a proverb that says "masters two will not do." In the Word of God, we learn that "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon (wealth)" (Luke 16:13).

"And he (Jesus) said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have

filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:11-20).

Had not the prodigal son repented, he would have been lost. Brethren, we might fall at times, but we must not remain in our fallen state. We must get up and go again because our Lord is not willing that any should perish. "For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief" (Proverbs 24:16). "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (II Peter 2:9). "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (II Peter 3:8-14).

It is not that we love God, but God first loved us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned

already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:16-21). "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God. If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbor's wife, Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that

which is not good among his people, lo, even he shall die in his iniquity. Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezekiel 18:4-26).

"Again, when the wicked man turneth away from his

wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye" (Ezekiel 18:27-32).

We must realize that the prophet was speaking to Israel, but the lesson is for us today also. "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ" (Ephesians 4:4-7).



Praising God



One of the impressive things about Peter and the other disciples is recorded in Acts 2:46-47: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

On another occasion, Peter and his companions were preaching Jesus when they were arrested and beaten. However in Acts 5:41, we read that "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Later Peter wrote,

"...rejoice, inasmuch as ye are partakers of Christ's sufferings..." (I Peter 4:13).

One of the things which impressed the people in the city of Jerusalem was that no matter what they did to these men, they still praised God. This made them unconquerable, and rendered all the efforts of the enemy against them powerless.

Let us now consider Psalm 115 and Psalm 116. "Ye that fear the LORD, trust in the LORD: he is their help and their shield. The LORD hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron" (Psalm 115:11-12). "But we will bless

the LORD from this time forth and for evermore. Praise the LORD" (verse 18). "I love the LORD, because he hath heard my voice and my supplications" (Psalm 116:1). "The sorrows of death compassed me, and the pains of hell (the grave) gat hold upon me: I found trouble and sorrow. Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul" (verses 3-4). "Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee" (verse 7). "What shall I render unto the LORD for all his benefits toward me?" (verse 12) "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people, In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD" (verses 17-19). In these psalms, we hear repeated the overtones of "Praise ye the LORD".

If Paul and Silas could praise the Lord with bleeding backs, and feet fast in the stocks; if the early disciples, after suffering mocking and scourging and threatening from the priests and rulers could go out from their presence rejoicing; if an Old Testament saint, with no knowledge of God's revelation through Christ which has come to us, could rise to that level of faith and confidence in God that enabled him with Judah to sing a song of praise while the enemy faced them; why is it that we are sometimes so slow to praise God?

What a joy to the heart of God it must be to see a company of His people so in harmony with His will that whatever trials He permits to touch them only make more evident, more vocal, more impressive, their spirit of trust and their spirit of praise! Throughout the Bible, God reveals how much He values the praises of His people.

The voice of praise from the people of God must mean something to the world--at least to individuals in the world. We look on the world today with all its chaos, perplexity, unrest, anxiety, and discouragement, and everywhere there is a spirit of fear and heaviness. There is an antidote for this in the song of praise upon the lips of God's people.

Jesus said, "Ye are the light of the world. A city that is set on an hill cannot be hid" (Matthew 5:14). This is what the truth is as it shines out into a world of darkness, chaos, and confusion. The consecrated people of God who bear this light, who sing the song of praise, are often confronted with the same distressing circumstances as the world, and are perplexed by the same problems, yet they are always thankful to the Lord, and continue their song of praise to

Him.

What a witness this must be to observing ones in the world. "All thy works shall praise thee, O LORD; and thy saints shall bless thee"(Psalm 145:10). As the saints bless the Lord, giving praise for His goodness, it must, and does, make some want to know the secret of such a transformed outlook and life.

What better contribution can we make to the comfort and help of those about us than the spirit of praise? The great thing about it is that often the spirit of praise is contagious. Praise is faith and trust made vocal. Praising God helps to give us a true perspective. It gives us the spirit of courage. It keeps us in better health, and makes us easier to live with. It multiplies our influence for good. It makes us helpful to others. Above all, it brings joy to the heart of God.

But one may ask, Is it possible to be in the attitude of praise when one does not feel like it? This is a problem! However, let us remember that praise is not an effervescent feeling, so that one necessarily wants to sing. Neither is it lightness of spirit, nor a smiling face in sorrow. True praise is a sincere acknowledgment of all the perfections of God in all His ways, and regardless of how His ways may touch us. It involves loving submission and obedience to the will of God.

We praise God for what He is and what He has promised to do, not for how well we feel, how prosperous we are, or what we are able to accomplish. Nor is praise to God merely the singing of hymns, or repeating the words, "Praise the Lord." We praise God when we do the best we can to enlighten others with respect to His glorious character, revealed so clearly in His Word.

We praise God not for any wisdom of our own that enabled us to see and know Him, but for the fact that He opened the eyes of our understanding to see and appreciate the "...mysteries of the kingdom of heaven..." (Matthew 13:11). It is not, or should not be, subject to the whims and moods of the every day vicissitudes of life.

We cannot always be singing, but we can reflect the praise of God in our quiet, restful acquiescence to the will of God. We all realize the value and power of prayer. Let us become more acquainted with the power of praise.

Contributed

THE REALITY OF THE RESURRECTION



"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words "(I Thessalonians 4:13-18).

In the above text, we find that the resurrection of the dead, or of the ones that sleep, will be just as real as the translation of the righteous living, and that it will take place at the coming of the Lord. Job looked forward to the reality of the resurrection at the last day, together with the men of God who lived after him.

"Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:23-27).

We find David's hope in the resurrection in Psalm

17:15, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

"He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation" (Isaiah 25:8-9). "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isaiah 26:19-21). Here we have Isaiah's hope expressed. Next we shall find Daniel's in chapter 12:1-2, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Hosea confirms the same hope in chapter 13:14, "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."

We learn further of Job's hope in chapter 33:24-25, "Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth."

Next we shall bring to your attention some scriptures pertaining to Christ's resurrection. "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matthew 28:5-6). "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted" (Verses 16-17).

"And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them... And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was

known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:15,33-39).

This proves conclusively that Jesus was real, not just a spirit, as some people think, and shows the absolute reality of His resurrection. Jesus' voice was even known to Mary in the dark. He was seen and known of the apostles when He appeared to them and asked Thomas to put forth his hands and feel the nail holes. See chapters 20 and 21 of John.

Our resurrection will be just as real as that of Jesus. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:20-21).

- From an old tract



Some people wonder what things Christians are supposed to keep today that are under the New Covenant. They may believe that a follower of Jesus just "picks and chooses" various scriptures from the Old and New Testaments, and then is left guessing as to whether it was a complete list or not. How does one know, for instance, what laws from the first five books of the Bible were car-

ried over into the New Covenant, and which ones were not? Or, did Peter, Paul, or any other New Testament writer give us new rules to follow in addition to what Jesus gave us? Are there methods we can use from the Bible that will let us know the answer to these questions? The Word of God assures us that there are!

Let us begin our discussion of this topic by mentioning

two such methods: the Melchisedec Priesthood and the New Testament confirmation (or principle.) Both of these systems give us the provisions of the New Covenant, but since we are covering the New Testament system in this article, we will limit our discussion to that topic.

In the book of Hebrews, chapter one, verses 1 and 2, we read: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.” In this portion of Scripture we see that it is through the Lord Jesus Christ that God speaks to mankind today. That is not to say that what God spoke through the prophets is no longer valid, but that the whole Word of God--the entire Bible--is to be interpreted through the words of Jesus. He has the final authoritative say on any subject. Therefore, it seems, we should go directly to the “red letter” portions of the Bible as found in the Gospels and a few other places of Scripture to read what Jesus said and thus gain a proper understanding of what the terms of the New Covenant are.

Having said that, let us now turn to Hebrews 9:15-17 for a further look at this subject. These verses read: “And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.” These verses are simply astounding! The thoughts presented here give us a key to understanding what is contained in the New Testament, or New Covenant. (These terms are used interchangeably). A testament is a type of “will,” and the New Testament is Jesus’ will which He instituted while on earth. However, as the above verses indicate, this testament could not have gone into effect until He died. Jesus spoke symbolically of this when He gave the Apostles the grape juice at the Lord’s Supper, saying, “For this is my blood of the new testament, which is shed for many for the remission of sins” (Matthew 26:28).

So then, Jesus set the terms of the New Covenant during His life of teaching and example here on earth, and

then He ratified it, or put it into operation, when He died. This means, therefore, that after the death of Jesus, nothing could be added to what He had instituted during His earthly life. For proof of this, we turn to Galatians 3:15, where Paul informs us: “Brethren, I speak after the manner of men; Though it be but a man’s covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.” Then, in verse 17, he tells us that the Abrahamic Covenant, which God set up, cannot be disannulled by the law. Paul is saying, apparently, that any covenant, whether it be from God or merely from man, once it is confirmed, it isn’t to be added to or disannulled.

This has tremendous significance. Many people, for instance, believe that God gave Peter a revelation in Acts chapter ten, informing him that meats that were unclean had been cleansed. But according to the New Testament principle, this cannot have been the case. Nothing new could have been added to the Covenant after Jesus’ death. And since Jesus never cleansed unclean meats during His lifetime on earth, they surely weren’t cleansed after He went back to heaven. Similarly, many believe that the New Testament disciples were meeting on the first day of the week as a practice allowed by the Lord (the Lord’s Day they insist) instead of meeting on the Sabbath. But again, this could not have been the case according to the New Testament principle.

At this point someone may say that what we have been discussing so far is all well and good. But, they may bring up, didn’t Jesus also during His lifetime on earth fulfill the Old Covenant provisions as well as institute the New Covenant provisions? How can we tell what He abolished and what He intended for His followers to keep? And, of course, this would be an accurate assessment and a good question. A worthwhile point to remember is that what is recorded in the Gospels is probably ninety-plus percent New Covenant teaching. The Sermon on the Mount, Jesus’ many parables, most of the private discussions He had with the Apostles, and practically all of His teachings are words for us to live by today. However, there are a few instances in which Jesus’ instructions seem to be clearly directed at Old Covenant fulfillment. One such incident is when He instructed the leper to go to the priest and “offer the gift that Moses commanded” (see Matthew 8:4). This however, is fairly easy

to understand as a non-binding commandment for us today since there is now no Levitical Priesthood for us to go through. But, there are situations in the Gospels that are not as clear-cut as this one is. In such cases, how do we know what to observe and what not to?

To answer this question, let us look at what may be called the “do and teach” principle. In Acts 1:1 we read, “The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.” And in Matthew 5:19 we read, “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” Jesus was our Great Example in doing and teaching. If He did and taught something, therefore, we should pay careful attention to it as a principle that is most likely to be observed by us today.

Now then, let’s put this principle to the test. Did Jesus keep the Sabbath? Any casual reader of the Gospels knows that He did. Second, did He have anything to teach about the Sabbath? He most certainly did. Taking just one such teaching we quote from Mark 2:27,28: “And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.” The Sabbath, therefore, passes the test of being observed under the New Covenant, and it could not be changed after His death.

Next, we look at the subject of tithing. Of course we know that Jesus paid His tithes as a good Israelite. And, furthermore, He endorsed it in Matthew 23:23 where He said, “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” Tithing passes the test.

We have already mentioned the subject of unclean meats, that Jesus never cleansed them. And we know that He never would have eaten such meats Himself. But, someone might ask, did He have anything to teach about this subject? We probably can find no direct teachings of Jesus on this subject in the Gospels, but He speaks “volumes” about unclean meats indirectly. For instance, when referring to evil people and our relationship to them, He says, “Give not that which is holy unto the dogs, neither

cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.” It is most interesting that Jesus equates unclean people with unclean animals. As a matter of fact, the word “unclean” when referring to the unclean bird in Revelation 18:2, is “akathartos,” and is the same Greek word used in referring to an “unclean” spirit. Jesus also, I believe, gives us an object lesson when He allowed the devils to enter into a herd of two thousand swine and let the animals perish in the sea (see Matthew 8:28-32; Luke 8:30-33; Mark 5:11-13.) Why do I believe this was an object lesson? For one thing, Jesus’ policy was not to waste food. On two separate occasions, He instructed His disciples to carefully gather up what was left of the food that He had miraculously increased to feed multitudes of people (see John 6:1-13; Matthew 15:32-38.) Why would He take such pains to gather up the food fragments on these two occasions, only to waste 2000 swine if they were meant to be eaten?

The New Testament principle can also be applied to the Lord’s Supper and the footwashing which accompanies it (see Matthew 26:26-29; John 13:4-17.) Jesus did both of these meaningful ordinances, and commanded His disciples to do the same. Therefore, the Lord’s Supper service with the footwashing are to be observed under the New Covenant.

The same goes with baptism. Jesus, Himself, was baptized and He instructed His followers to do the same (see Matthew 3:13-17; 28:19,20; Mark 16:16.) Hence, we follow His example and teaching.

Let us use this New Testament principle one more time. What about the Feast days? We know that Jesus, as a good Israelite, kept the Feast days. But, the question for us is did He teach His disciples to do so? Searching the Gospels, one can find no instructions for keeping these days under the New Covenant. In fact, the Feast days are referred to as “Jewish” as one can read from the book of John (John 5:1; 6:4; 7:2.) Therefore, we conclude that the Jewish Feast days are not for us today. They were abolished, as part of the Old Covenant, when Jesus died.

A few years ago, a saying became popular which stated: “What would Jesus do?” Maybe it would be more correct to ask: “What did Jesus do (and teach?)” I John 2:6 reads, “He that saith he abideth in him ought himself also so to walk, even as he walked.”

SELF

By Elder F.L. Summers (deceased)

Reprinted from the December 12, 1960
Advocate of Truth



"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (II Corinthians 13:5).

God intends for man to see himself just as he is seen from God's point of view. Our real problem and common enemy is "self." It is not the other fellow. We must overcome self if we are to work out our own salvation with fear and trembling. We are to examine self, prove self, and to know our own self.

This seems to be God's ordained way with man from the beginning. God told Israel, "... the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no" (Deuteronomy 8:2).

David realized that self was his real enemy. He said, "Search me, O God, and know my heart: try me, and know my thoughts." David said search, try, and know. Paul also said examine, prove, and know. Our Lord wants to prove us to know if we really do love Him. Oh yes, there are many who say they love Him, but do they? Are they worshipping Him with their mouths, while their hearts are far from Him? If they love Him with all their hearts, will they not do His will and keep His words?

"Self" must be examined, tested, proved, and tried, not only that God may know our love to Him but that we also may know in whom we have believed. First, it requires an honest heart and a sincere heart if we are to

focus God's Word inwardly into our own self-life. It is not difficult to see the mote in our brother's eyes, but to see the beam in our own requires necessity of placing "self" under the scrutinizing light of God's eternal Word.

There are numerous ways that self is made known. A few are self-will, self-pity, self-love, self-righteousness, self-exaltation, self-promotion, self-glory, self-indulgence, self-sufficiency, and self-admiration. If you have any one of these, dear reader, it is time to fall on your knees and ask God to forgive and to remove it from you. Man's ways are all for self. God's way is against self. Man would keep his self-life, but God would have him lose it.

Self is an unpredictable personality from the deepest humility to the most exalted heights of egotism. Self will fall at ease among the most pious or bask in the spotlight of glory, fame and honor. Self may weep and cry in prayer or feel at home among the most hilarious and jubilant. Self is not embarrassed with preaching, praying, singing, neither troubled when being deceitful, proud, arrogant, or boastful. From self's point of view, "self" is always right. "Self" may be content to live in squalor, poverty, ignorance, or become discontent with riches, luxury, or learning. Self may be stubborn or agreeable, foreboding, or extremely optimistic. Self has a host of self-sins. Self delights in anything that elevates or promotes self.

Self's first instinct is self-preservation, the exact opposite of self-crucifixion. Self desires to live, not die. Self wants to be exalted, not humbled. Self seeks power and

pleasure, not to poverty and pain: self-indulgence, not self-denial. Self wants the praise and honor of men, not the shame of Calvary, but we are told to take up our cross and follow Him. Self would gain the world, not lose all.

When we begin to examine self in the light of God's Word, we find that vanity, disobedience, boasting, pride, together with a froward heart and a tendency to forget God's commandments, self-efforts, self-works, self-righteousness are insufficient and will not suffice to correct self's weakness. God has provided His own way. He has set the standard. Who am I that I can say I need not confess to God for His forgiveness for such weaknesses? God's way is by the cross. We must lose our self-life if we expect to have a more abundant life. Self must submit and surrender to the divine will of God.

Our greatest enemy is not the man on the outside, but the "self" man inside of every human heart. It is self, and a victory over self is the only victory acceptable to God.

We must take up our cross and follow Him with humility. Then God can find out just how much we really love Him. God requires a reciprocal love. We must love God with all our heart, mind, and soul, and our neighbor

as ourselves. We cannot fool God. Oh yes, we can say we are God's children and that we are perfect in God's sight, but let us remember, dear one, that it is God who has the last and final say. It is His will not ours, and His Word not ours that must be obeyed and lived. God cannot work through self-willed men and women. That was why He taught His disciples to pray, "Thy will be done in earth as in heaven."

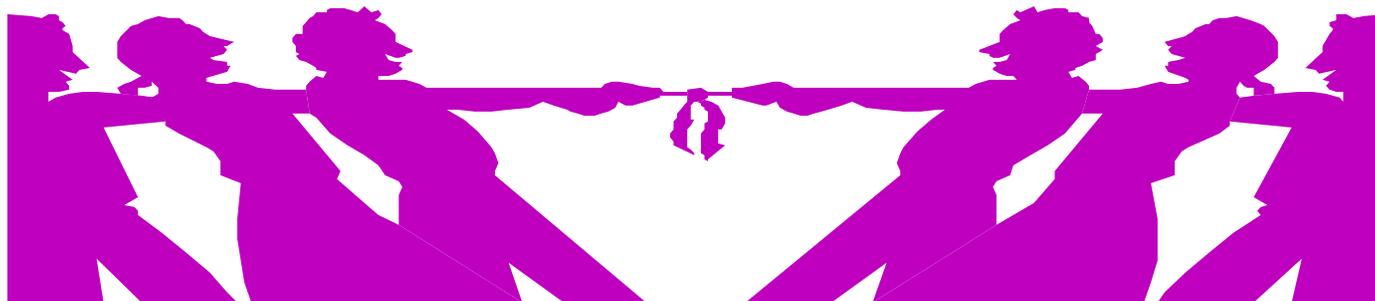
Jesus even said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). Jesus also said, "... My doctrine is not mine, but his that sent me" (John 7:16). In John 9:4, He said, "I must work the works of him that sent me..." In John 7:17 He said, "If any man will do his will, he shall know of the doctrine..."

If it was necessary for Christ to say and do as above, how much more should we do that if His life is to shine through us? When we take up our cross and follow Him, it will cause us to lose self.

May God bless and cause each one of us to lose self and go all the way with Christ. If we believe in Him, we shall be saved, but if we believe not, we are condemned already.

ISRAEL'S DOWNFALL

BY BOND TENNANT



"And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: And they took their daughters to be their wives, and gave their daughters to their sons, and

served their gods. And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves. Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of

Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years" (Judges 3:5-8). "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall" (I Corinthians 10:11-12).

The history of Israel tells about her faults. She did evil in the sight of the Lord and forsook Him. Let us consider the causes of Israel's downfall.

THEY FAILED TO DRIVE OUT THE ENEMY

According to Genesis 15:18, God promised Abraham's seed all the land from the River of Egypt to the great River Euphrates. Moses, in his great address in Deuteronomy 11:22-24, said, "For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; Then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be."

"And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out" (Judges 1:28). Many Christians fail to drive out the enemy. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 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" (Romans 6:12-15). Saul failed to destroy all, so Amalek boasted of killing him.

The story is told of an old man who was always praying, "God remove the cobwebs." One brother, upon hear-

ing this prayer he had heard so many times before, said with a loud voice, "God, kill the spider!"

THEY INTERMARRIED WITH GOD'S ENEMY

It is easy to make one bad step after another. Study the lives of Abraham, Esau, Saul, David, Solomon, and Jehoshaphat when they married heathen wives. Intermarrying with the heathen caused heartache and turmoil. Young people must be beware of going with sinners. Mixed principles result in mixed lives. "Can two walk together, except they be agreed?" (Amos 3:3).

THEY SERVED HEATHEN GODS

They should have converted the heathen, but the heathen converted them. It is said, "One rotten apple spoils the barrel." Heathenism brings about the sin of idolatry. "Little children, keep yourselves from idols" (I John 5:21). This was addressed to children of God. Our God is Who we worship!

THEY FORGOT THEIR GOD

God is not Satan, and Satan is not God. The Israelites forgot how God had delivered them, how He had kept them forty years, and how He had led them to the Promised Land. His altars were neglected, but Baal's altars were crowded. They forgot God and duty.

What was the result of Israel's doing these things which displeased God? The result was that God sold them into bondage. Six times in Judges we read that the Israelites did wrong, and six times they were turned over to the enemy. It is sad to be carried into bondage, back to the same old life, like a dog returning to vomit, wallowing in the mire.

We should take heed lest we fall. Let us take to heart the words of I Corinthians 15:58, "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."



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.

A GENERATION OBSESSED WITH HAVING MORE STUFF

**STUDIES SUGGEST MATERIALISM HAS A
TIGHTER GRIP ON THE YOUNG THAN IN
THE PAST**

**By Martha Irvine
Associated Press**

Chicago- Melissa Greenwood sees it every day at her high school-- the hyper-focus on designer labels, the must-have trendy cell phones, the classmates driving SUVs.

You could say it's just teens being teens. But new polls indicate the obsession with material things is growing, and that being rich is more important to young people now than in the past.

UCLA's annual survey of college freshman, released last Friday, found that nearly three quarters of those surveyed in 2006 thought it was essential or very important to be "very well off financially." That compares with 62.5 percent who said the same in 1980 and 42 percent in 1966, the first year the survey was done.

Another recent poll from the Pew Research Center found that about 80 percent of 18-to-25-years-olds in

this country see getting rich as a top life goal.

"It bothers me because I would like to think I am the opposite," says Greenwood, a 16-year-old high school junior from Arlington Heights, a well-off suburb outside Chicago.

She tries to keep her own spending in check, but even she sometimes finds it difficult to avoid the urge to fit in.

"Let's face it," she says. "Honestly, what teenage girl doesn't want to look cute and have the latest accessories?"

Indeed, researchers say materialism is an obsession that cuts across socioeconomic lines for American youth.

"Our kids have absorbed the cultural values of more, easy, fast, and fun," says David Walsh, a psychologist who heads the National Institute on Media and the Family in Minneapolis. He's also author of "*No: Why Kids-of-All-Ages Need to Hear It and Ways Parents Can Say It.*"

As his book's title suggests, he believes parents have played an integral role in encouraging their children's materialism. His research found that, when adjusted for inflation, parents are spending 500 percent more money on kids today than just one generation earlier.

"A lot of parents have developed an allergic reaction to their kids being unhappy," he says.

Ann Fishman, a generational marketing consultant in New Orleans, also has found that baby boomer and Gen X parents are much more likely to spend money on their

children than parents who lived through the Great Depression and World War II.

Today, she notes, young people are known for their collective billion-dollar spending power, much of it thanks to money they get from their parents.

"They have a different idea of what is necessary," Fishman says of young people. "For them, a cell phone is normal; an i-Pod is normal; a Game Boy is normal."

Some see the heightened expectations setting up inevitable disappointment.

"There are a lot of young people hitting 25 who are making, say, \$35,000 a year, who expected they'd be millionaires or at least making six figures," says psychologist Jean Twenge. She's a professor at San Diego State University and author of *Generation Me: Why Today's Young Americans Are more Confident, Assertive, Entitled- and More Miserable Than Ever Before*.

Tim Barello, a 24-year-old New Yorker, agrees that his generation has gotten caught up in wanting "more and more and more."

Having grown up on Long Island's wealthy North Shore, he thought he'd arrived when he got a job and an apartment in an exclusive apartment building in Manhattan.

"To be completely honest," he says, "I don't even appreciate everything I have sometimes."

"Yes, I have a nice apartment, a great job, a great degree, great clothing. But I feel empty inside rather often."

So he's changing his focus, and this week began classes at the American Academy for Dramatic Arts to pursue his dream of acting- even if it means giving up the cushy life.

"There is so much more to life," he says, "than materialistic possessions."

pressure from the secular world to conform to its standards. The world would have us believe that in order to be happy we must have perfect bodies, perfect hair, perfect skin, new and fancy cars, big houses and perfect relationships.

Let us quote Romans 12:2 from the J.B. Phillips translation, "Do not conform any longer to the pattern of this world, but be ye transformed by the renewing of your mind. Then you will be able to test and approve what God's will is- His good, pleasing and perfect will." The Apostle Paul is telling us to stop allowing the world to influence us in negative ways. The way to do that is to renew our minds. As long as we are more concerned with how we look or what we have than who we are in Christ, we will never enjoy the peace of mind that God gives. Physical beauty and material wealth will pass away. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15-17).

We can put so much stress on ourselves by striving to look better and have more that we become miserable and not even know why, just like Tim Barello who is mentioned in the article. He is right when he said, "There is so much more to life than materialistic possessions."

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning (margin-shaping up your way of living) yourselves according to the former lusts in your ignorance" (I Peter 1:13-14).

WAR ON CHRISTIANITY IN WEST JAVA

COMMENT

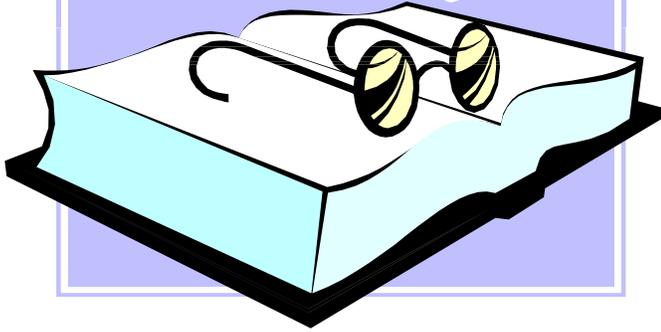
Having more stuff, or material wealth, is truly a sign of the times. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2).

As children of God, we are definitely under a lot of

In West Java, Islamic terrorists have forcibly closed Christian churches. Typically, a mob of Islamic militants will invade a church, during services, and desecrate the place, drive the worshipers out, and attack any clergy, all the time shouting Islamic slogans. When the police investigate, none of the known Islamic militant groups will take credit for the attack. In the last three years, at least 30 Christian churches have been forced to close in West Java.

BIBLE

Study



Questions and Answers

Question: Was the Apostle Paul a married man?

Answer: At the time of the writing of the Epistles, Paul was a single man. He says so in I Corinthians 9:5 and 7:7-8. In the last reading, Paul makes it plain that he did not take a wife in order to be free for the Lord's service. Paul could have been married before he began his ministry with the Church of God. He was a Pharisee, but he did not belong to the Sanhedrin. He was employed by them to rid the land of children of God.

Question: What does the phrase "at ease in Zion" really mean?

Answer: Many people think the phrase "at ease in Zion" refers to a time of peace and plenty for God's people in Jerusalem. However, the phrase comes from a prophet's warning against false security and his prediction of impending judgment.

Amos 6 begins, "Woe to them that are at ease in Zion." It goes on to describe the people of Jerusalem living in leisure and luxury unaware that their destruction is near. "At ease in Zion" in this context does not refer to the comfort of those near to God, but to the complacency of those who are far from Him.

Question: Will a child of God face criticism?

Answer: You can expect bad criticism if you are sincerely trying to live a godly life. Doing your best and receiving good criticism, or constructive criticism, will help us along the way and will smooth our rough life as needed. But Satan is behind the criticism that maligns and tears your heart out, for as you are doing your best you are constantly being frustrated and intimidated by criticism. This is the testimony of those children of God who have gone through this type of experience. It has been said that the only way to escape criticism is to "say nothing, do nothing, and be nothing." A child of God cannot do that!

Is the servant greater than his Lord? No one ever had to endure more ugly criticism than our Lord Jesus Himself during His earthly life and since. The critics of Him went so far as to bring about His death on the cruel cross like the lowest criminal of that time. He gave us a lesson in how to endure criticism and triumph over it in the only sure way. Jesus said, "Turn the other cheek." He answered not His accusers at the trial. In spite of adverse criticism, He did not alter His plans, for "He set His face steadfastly toward Jerusalem."

Turning the other cheek can only be done with the aid of prayer. Humanly we want to strike back when we are hurt or taken advantage of. It takes the grace and strength of God to keep us Christian when we have such

experiences. Holding our tongues, remembering "A soft answer turneth away wrath" is just as difficult.

A quarrelsome person in an office was so desperately unhappy himself, and he was forever picking a quarrel with his fellow workers. He was under conviction of sin himself, but he would not surrender his will and let Jesus be his Lord and Master. Therefore, he was envious of the children of God who had done so. One day after he had tried in vain to pick a quarrel with a Christian girl, he remarked in exasperation: "What makes me so mad about her is that she will not fight back. If she would answer, I could keep up the fight." "... Vengeance is mine; I will repay, saith the Lord" (Romans 12:19). Let us remember that when we criticize or suffer when we are endeavoring to do His will.

Have you ever been convinced that some course of action was what God wanted you to follow and yet criticism has caused you to alter it? Jesus kept right on going. Criticism just fell off Him like "water off a duck's back." It just did not matter at all.

Perhaps you have heard the old fable of the man and his son who tried to please everyone and of what happened. The man and his son were taking a donkey to market. At the first, they led the donkey. People laughed because they did not ride him. The father then rode, and the son walked. People criticized them then that father let the son walk. Then the son rode, and the father walked. The folks criticized the son for letting his father walk. Both now mounted the animal. And would you believe it, the people were indignant and shouted, "You lazy men, that poor beast is too small to carry both of you."

Then the boy and the father tied the donkey's legs to a pole and carried him. That called forth a storm of criticism. When they were unloosening the donkey's legs, he scrambled up in fright and fell into a nearby stream and drowned. So now the man and his son had nothing. In trying to please everyone, they had pleased no one. They had even expended so much of their own time and energy in trying to please all that nothing had been accomplished. The more you say and do, the more criticism you will get. The more shining the mark, the more arrows are hurled at it.

From the time of his conversion, the Apostle Paul was criticized, not only with words, but with bitter persecution. Beating, stoning, imprisonment, shipwreck could not keep him from his triumphant following of his Master.

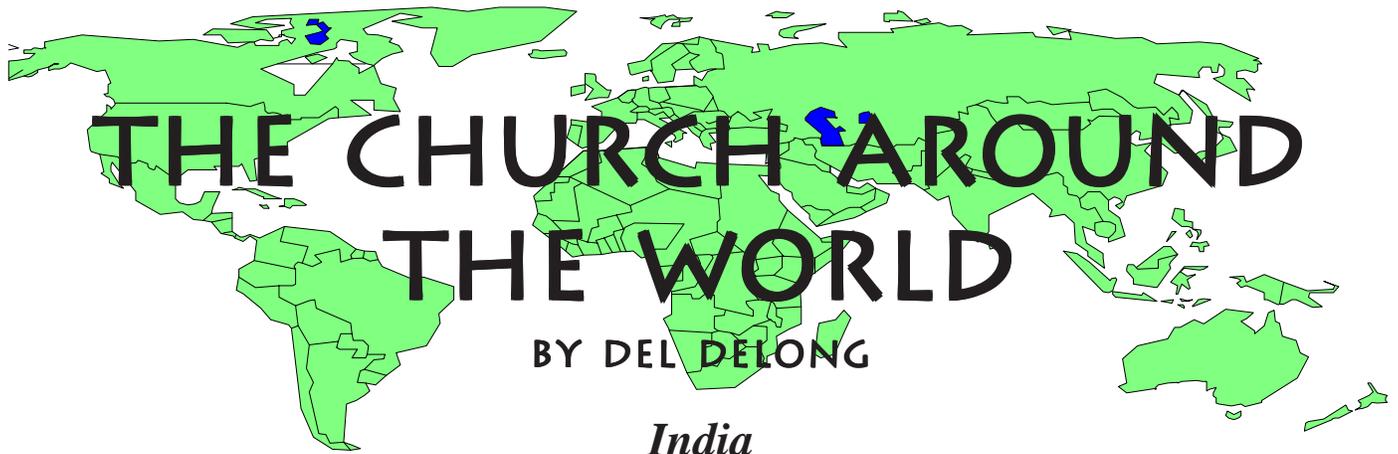
Washington and Lincoln came in for more than their share of bitter criticism. The scientists and doctors who have made the advances in science and medicine and have given so much of their time and effort to the aid of humanity, have been ridiculed and laughed at, but they persisted until they were proved right.

We can take criticism if we look at it as something which will help us to improve and we can use to help us see how we appear to others. A minister was sitting in a neighborhood restaurant in an inconspicuous place. He heard some people criticizing the voice he used in preaching. They said it was insincere and put-on. He checked with his family and friends, and they finally admitted his voice when preaching was not as natural and forceful as it could be in ordinary conversation. He worked to improve his fault and became a better preacher because of it, according to his own admission.

A Sabbath School teacher heard someone say that her teaching was not interesting, that she did not use illustrations to make it plain. At first she was hurt, but after praying about it, she saw that she could improve her teaching if she put more time and effort into it and tried to make it meaningful to her class. Now she says she tells her class that criticism should be listened to, used and then ignored. Criticism becomes bitter if we stew and fret over it!

Even a little criticism when thought about and brooded over can become large and grow out of all proportion to its beginning. In one case, one comment of criticism spoken by a church woman against another woman of the congregation grew and festered into a threatened split of the congregation as the people took sides. A little scratch can fester into a horrible sore, so can criticism when dealt with in a unChrist-like way.

Do not be surprised, feel ill-treated or discouraged when you are criticized because you are trying earnestly to follow Jesus. Why not accept it and do as others have done. Listen to it, and use it to help you grow if the criticism is valid, and you can become better from it. Use and respect anything that will enhance your life. Criticism can help you to become more useful for Jesus. It can make you stronger in the truth of the Scriptures. After considering criticism, forget it as you are busy about the Lord's work.



BY DEL DELONG

India

Meeting at Krosuru



Dedication of the Church in Jannaram



LESSON I

CHRIST CLEANSSES THE LEPER AND HEALS THE CENTURION'S SERVANT

Scripture Reading: Matthew 8:1-13.

Golden Text: Matthew 8:7.

"And Jesus saith unto him, I will come and heal him."

1. When Jesus came down from the mountain, there were multitudes following Him. Who came unto Jesus, and what did he ask Jesus to do? Matthew 8:1-2.

2. Did Jesus immediately cleanse that man of his leprosy? Matthew 8:3.

NOTE: Leprosy is a chronic, infectious disease, marked by ulcers and scabs, followed by deformity of parts of the body. Do you think this was a miraculous thing for Jesus to do?

3. What did Jesus say to the man in Matthew 8:4?

4. When Jesus entered Capernaum, who came seeking Jesus and, who was sick? Matthew 8:5-6.

5. What did Jesus say to the centurion? Matthew 8:7.

6. Did the centurion feel he was worthy to have Jesus come to his home? Why? Matthew 8:8-9.

7. Did Jesus marvel at the great faith of this man? Matthew 8:10.

8. What did Jesus tell the centurion to do, and was the servant healed? Matthew 8:13.

Note: You can also read about this story in Luke 7:1-10.

LESSON II

CHRIST HEALETH THE WITHERED HAND

Scripture Reading; Mark 3:1-12.

Golden Text: Mark 3:4.

"And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace."

1. Where was Jesus when He saw the man with a withered hand? Mark 3:1.

2. The Pharisees were watching Jesus to see if He would heal on the Sabbath day so they could accuse Him of breaking that day. What questions did Jesus ask them about doing good on the Sabbath in Mark 3:2-4?

3. Why was Jesus grieved at this time? Did He immediately restore the man's hand to normal? Mark 3:5.

4. What did the Pharisees immediately seek to do to Jesus? Mark 3:6.

5. Where did Jesus go with His disciples? Did many follow Him? Mark 3:7.

6. In what other places did the multitudes follow Him when they heard of the great things He had done? Mark 3:8.

7. Where did Jesus then go to get away from the crowd? Mark 3:9.

8. Had He healed very many? Did they realize He was the Son of God? Mark 3:10-11.

9. Did He ask them to not make Him known? Mark 3:12.

LESSON III

CHRIST CASTS OUT THE LEGION OF DEVILS

Scripture Reading: Mark 5:1-20.

Golden Text: Mark 5:8.

"For he said unto him, Come out of the man, thou unclean spirit."

1. When Jesus was come out of the ship, who met Him? What was wrong with this man? Mark 5:1-2.
2. Where had this man been dwelling? How did He act? Mark 5:3-5.
3. Did he worship Jesus when he saw Him, and what did he ask Jesus? Mark 5:6-7.
4. What did Jesus say to cause the unclean spirit to come out? Mark 5:8.
5. What was the man's name, and what did his name mean? Mark 5:9.
6. What was near in the mountains, and what did Jesus do to them? What happened to them, and how many were there? Mark 5:11-13.
7. Did this story spread over the country? Did many come to see what had been done? Mark 5:14.
8. When the people came to see the man who was there in his right mind, how did they feel? Mark 5:15-17.
9. What did Jesus tell this man to do, and did he obey Jesus? Mark 5:18-20.

LESSON IV

JESUS RAISETH THE DAUGHTER OF JAIRUS

Scripture Reading: Mark 5:35-43.

Golden Text: Mark 5:39 (last part).

"...Why make ye this ado, and weep? the damsel is not dead, but sleepeth."

1. Who came from the ruler of the synagogue's house,

and what did they want with Jesus? Mark 5:35.

2. As soon as Jesus heard the word, what did He say unto the ruler of the synagogue? Mark 5:36.

3. Did anyone accompany Jesus to the house of the synagogue? Mark 5:37.

4. What did He find at this house? Mark 5:38.

5. When Jesus came in, what did He say to them? Mark 5:39.

6. Did they make fun of Jesus? What did He do with the people? Whom did He take in to where the damsel was laying? Mark 5:40.

7. Jesus took the girl by the hand, and what did He say to her? Mark 5:41.

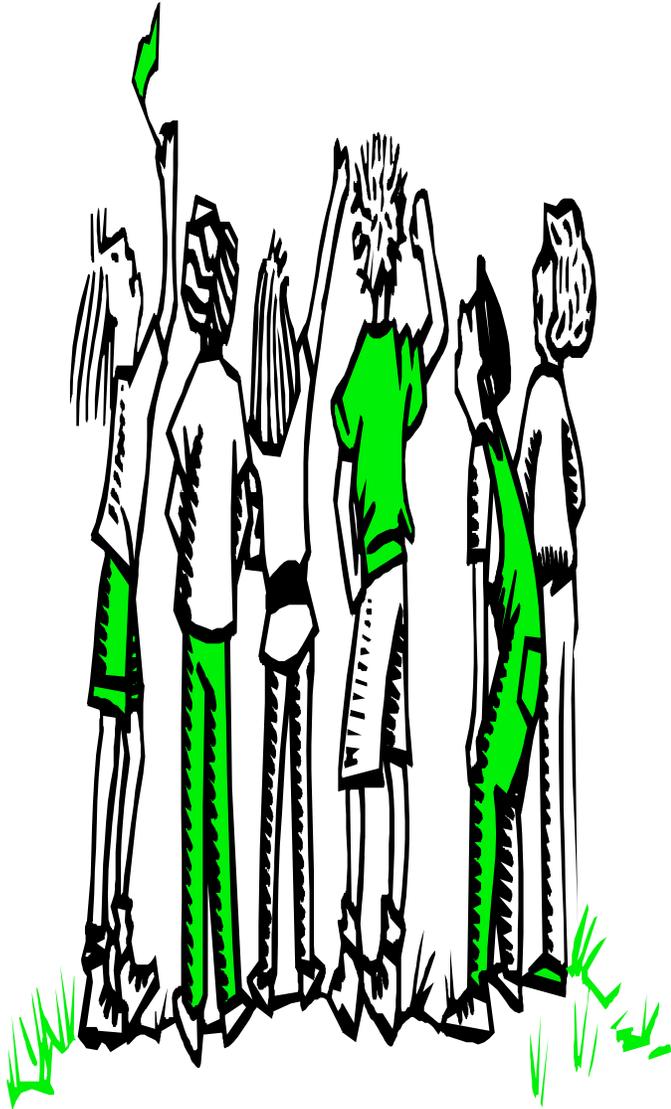
8. Did the girl arise and walk? How old was she? Mark 5:42.

9. What did Jesus charge them to do? Mark 5:43.

Singing Birdie

By Barbara Sauder Millard

I watched a little birdie
 In a green willow tree.
 He cocked his wee, shiny head
 And sang this song to me:
 "I'm just a little birdie:
 I cannot jump or play.
 I just sing the love of God
 All through the long, long day.
 I'm just a little birdie
 In a green willow tree,
 Singing praises to Jesus
 Won't you come sing with me?"



THE GOLD WATCH

It was a beautiful morning in the month of May. The birds were singing and the flowers were showing their cheerful smiles. Even the trees seemed to whisper, "Good Morning" as Jimmy passed them on his way to school.

He was busy looking for some flowers to take to his class this morning. He had to start for school a little earlier than usual; but he knew how much they liked the flowers he brought each spring. You see, he was the only boy who had the chance to pick the wild flowers on his way to school because he lived out in the country. His class-

mates all lived in a little town close by.

Just as he was about to pick a pretty Baby-Blue-Eyes (that was what they called those pretty blue flowers- perhaps because they resembled a baby's blue eyes so much), he spied something shining on the ground. "Oh, it's a watch. Just like Daddy's!" He was so excited and thrilled just to hold it. He had always wanted a watch.

He was so excited that he hurriedly picked about ten more flowers and was off to school.

"Miss Peggy," he almost shouted, "see what I found!" He held up the shining watch so they all could see it.

"Oh, the owner surely must miss such a good watch," exclaimed Miss Peggy, Jimmy's teacher.

"Surely such a fine watch must have been a keepsake for someone. Is it running now?"

"No, it isn't running now," answered Jimmy sadly for he had not thought of the owner before. He had only thought of how happy he would be to own that beautiful watch.

"If you want me to take care of it today...I'll do so- then you can take it along home tonight. Perhaps your father would like to put an ad in the paper so that its owner may have it again," suggested his teacher.

"Yes, we'll do that," agreed Jimmy rather sadly. He could almost feel the tears coming as he handed her the watch.

As Miss Peggy took the watch she wound it and immediately it softly ticked. "Just like a little kitty purrs, so soft and smooth," thought Jimmy as she held it close to his ear.

It was time for classes now, so Miss Peggy carefully put the watch in her drawer so no harm would come to it during the day. The day dragged on. All his classmates were excited about the watch, too. Miss Peggy and the students loved the flowers Jimmy had brought for them. She thanked him before the last class was dismissed that day and added, "We always appreciate the flowers, Jimmy. I would like to tell you and the class a little story my mother used to tell me. Each time you bring sunshine, or do a good deed for someone else you will be rewarded. I'm sure you will be rewarded for your thoughtfulness, Jimmy. The flowers have been a sunbeam to us today, besides you also found the watch because you picked the flowers for us- for which I am sure you will be rewarded."

As Jimmy took the watch from his teacher's hand a few minutes later, he looked up into her face and said smilingly, "This morning I thought I wanted it for my very own, but now I realize that it belongs to its owner and I will try to find him."

She smiled and said, "I knew you would!"

As he entered the kitchen he didn't even notice his mother baking his favorite cookies. "Mom, see what I found on my way to school this morning," he explained excitedly, "I am going down town to put an ad in the paper to find its owner."

His mother looked at his watch and said, "No, Jimmy, wait! This looks like your grandfather's watch, the one he lost when he was here for a visit. We'll ask your father tonight when he comes home from the shop."

"Why it does look like Grandfather's watch. It's funny, I never noticed that before. I guess I must have been too excited."

His father recognized the watch immediately. "Yes, this is your grandfather's watch. See those tiny initials J.B. It has been handed down for generations. I'll call him up right now. He was so worried because he lost it."

The long-distance telephone call came through just fine. As he hung up, he looked at Jimmy and said, "Guess what? He told me that the watch is yours for keeps, now. He said he is very proud of you because you wanted to find the owner. He wanted to save the watch until you were a little older- but he knows it is in good hands."

Jimmy was so happy he could hardly speak for a while. Now he knew how true the little story his teacher had told them really was.

CHARACTER BUILDERS

The scrambled words below are character builders or qualities that we should all try to have. See how many you can solve.

1. teguairtd

2. petneeamer

3. somaspcoin

4. tenapiec

5. dseiknns

6. tnoabmii

7. felhessnssiun

8.ydnlerif

9. iayhterc

10.tahif

11. ylolyta

12. oyj

13. syohetn

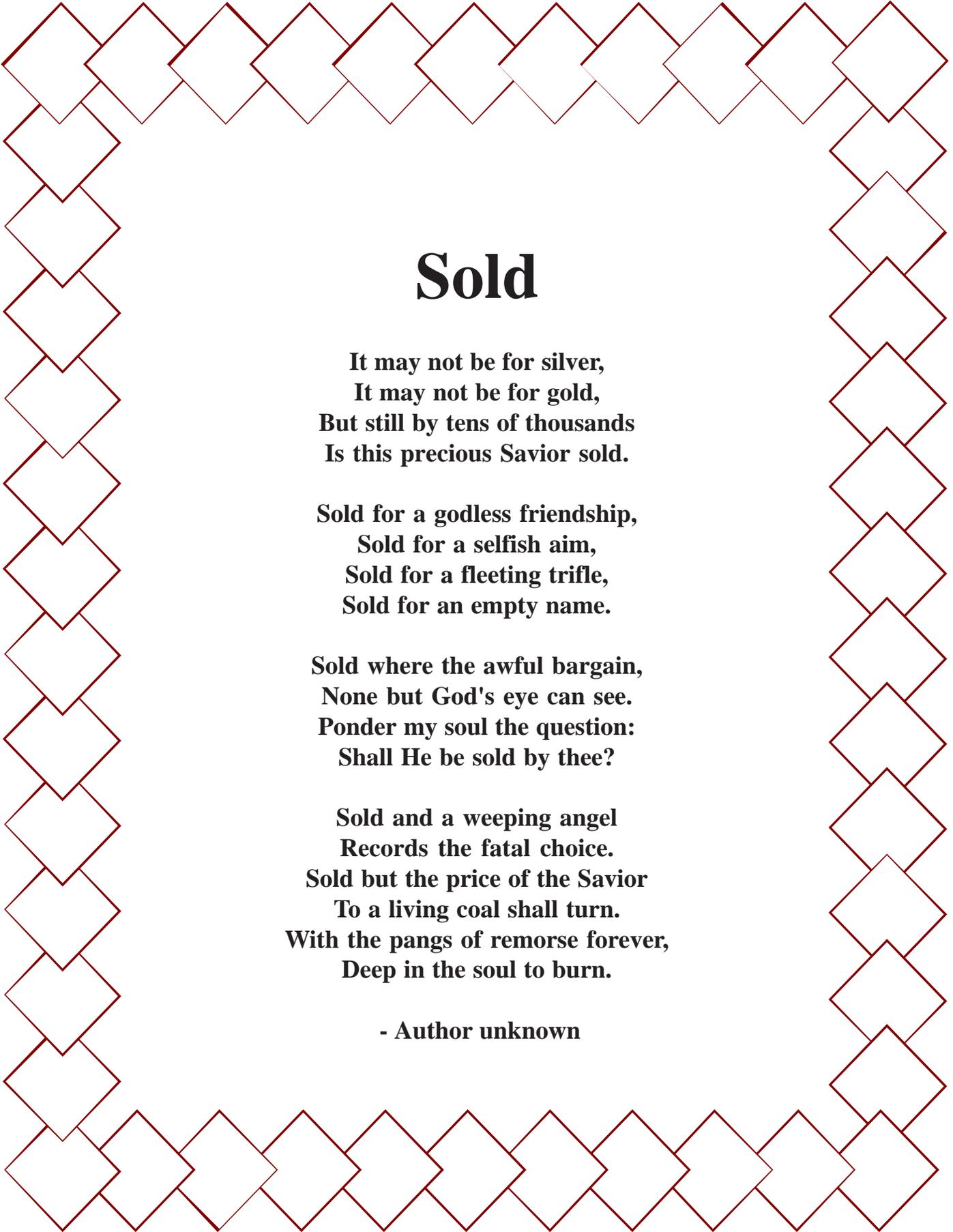
14. smdtoe

15. ryupti

16. tnonetc

ANSWERS FOR CHARACTER BUILDERS

- | | |
|------------------|---------------|
| 1. gratitude | 2. temperance |
| 3. compassion | 4. patience |
| 5. kindness | 6. ambition |
| 7. unselfishness | 8. friendly |
| 9. charity | 10. faith |
| 11. loyalty | 12. joy |
| 13. honesty | 14. modest |
| 15. purity | 16. content |



Sold

**It may not be for silver,
It may not be for gold,
But still by tens of thousands
Is this precious Savior sold.**

**Sold for a godless friendship,
Sold for a selfish aim,
Sold for a fleeting trifle,
Sold for an empty name.**

**Sold where the awful bargain,
None but God's eye can see.
Ponder my soul the question:
Shall He be sold by thee?**

**Sold and a weeping angel
Records the fatal choice.
Sold but the price of the Savior
To a living coal shall turn.
With the pangs of remorse forever,
Deep in the soul to burn.**

- Author unknown