

A close-up photograph of a flowering azalea bush. The image is filled with numerous bright pink flowers and dark green, glossy leaves. The flowers are in various stages of bloom, creating a dense and vibrant texture. The background is slightly blurred, emphasizing the foreground blooms.

# *The Advocate of Truth*

*Light*

*The New Year*

*Evil*

*God's Will*

*Tradition and Truth*

*Giving*







# LIGHT

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Genesis 1:1-3).

Light is commonly associated with the thought of God. "Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain" (Psalm 104:1-2).

Unfortunately all are not associated with God. When the Lord plagued the Egyptians for their unfair treatment of His people Israel, He sent darkness to cover the whole of the land save wherein the children of God dwelt. Exodus 10:21-23 reveals the nature of this. "And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."

It must have been a terrible experience to have dwelt in such earthly darkness, but how bitter the fate of those who dwell in perpetual spiritual darkness who have not the Light of Life. Yet, thank God, we know it must not necessarily be so. We are told in Psalm 119:105, "Thy word is a lamp unto my feet, and a light unto my path." There is no indication here that one must forever walk in darkness. "The entrance of thy words giveth light; it giveth understanding unto the simple" (verse 130). What significance this bears with John's testimony in John 1:1-4: "In the beginning was the Word, and the Word was with God,

and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (verse 14). Isaiah prophesied of the Light coming, whose effect would reach even unto us: "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles" (Isaiah 42:6). "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee" (Isaiah 60:1). "And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (verse 3). Christ, Himself, ably testified of this when He declared: "...I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

This brings the thought of our subject directly to us, "The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?" (Psalm 27:1). "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Peter 2:9). "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18). How should we react to such declarations? "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ

his Son cleanseth us from all sin" (I John 1:5-7). "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Romans 13:12). "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord..." (Luke 12:35-36). "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14-16).

This is guidance for our feet in our pathway to life eternal. It is also our admonition of responsibility toward our fellow men. We must keep our lamps burning as a warning to the world.

There is a story of an old employee of a railroad who had faithfully held a job as watchman for the company for a long period of time. Through the years, he kept his lantern burning at the crossing where he worked. But late in life he became addicted to drink, and one night he came to his post of duty under its influence. He took his lantern and prepared to warn those who might be nearing the crossing when a train approached. It so happened that an automobile did arrive just as a fast train reached the spot. The watchman waved his lantern but to no avail. The occupant of the car was killed. The old employee was called before the superintendent for questioning. He was asked if he had waved his lantern as a signal, to which he responded, "Yes." In lieu of his past record, he was kept in the company's employ, but when he was away from the superintendent's office, he said to one of his close friends, "Thank God, he didn't ask me if the lantern was lit."

Friends, we are working together with One who is far superior to any earthly employee. We can't afford to let our lights go out. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Philippians 2:15).

The twenty-fifth chapter of Matthew, verses one to thirteen, relates a parable that both portrays the wisdom of having light and the folly of trying to enter the kingdom of God without it. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their

lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

This parable reveals the fact that all ten of these virgins had possessed lamps. They had light. They all evidently had a portion of oil, but five were foolish, content with the little portion of oil, (or Spirit which it typifies). They waited with those who in wisdom had secured a double portion from the Father. Note that they were willing enough to have the oil when they realized the nearness of the approach of Christ. They were simply foolish and refused to purchase their entire need while as yet they had ample time. Beloved, it is all too apparent the sadness that must grasp those who knock on the gates of the heavenly city and receive an answer: "Verily I say unto you, I know you not." Light we must have if we are pleasing to God, and light we must shed abroad to lead others to His precious Son--the light of the world--Jesus Christ. It is too valuable an asset to cast it now aside. Christ gave His life in our stead that we might possess it. His followers yielded their lives as martyrs that the light might not die, but He passed on to us that we in turn might lift it high that "the light of the glorious gospel of Christ" might reach unto others, and we together might enter the abode of the righteous where "...they need no candle, neither light of the sun; for the Lord God giveth them light..." (Revelation 22:5).

Dear ones, don't fail the many who may be looking to you to see the light. Resolve today to hold high the torch of righteousness and let it light the path of others.

From the Salem Bible Advocate  
July 19, 1944



# *A SHORT NEW YEAR'S MESSAGE*

*BY BOND TENNANT*

The secular year of 2010 is upon us. Two thousand nine has been a tough year, especially for those who are not true children of God.

The economy and some natural disasters in the United States and the whole world reaped fear into many hearts. Let us quote what one source wrote about fear: "The devastating epidemic is spread by dread, of course--dread powered by distortion, gossip and sensationalist greed.

The swine flu of 2009 is a threat, but another plague immediately associated with this genuine viral killer deserves to be slammed and canned for the manipulative and exploitative corn it is. I refer to the Epidemic of Fear, a plague insistently poised to infect the entire planet. This completely human-transmitted pox twists or ignores facts and seeds individual, institutional and international distrust. It stunts rational decision-making and promotes panic. When it strikes and persists, entire populations become vulnerable to the absurd but deadly toxins of conspiracy theorists.

Fear is truly 'pandemic,' with 'all people' in the sense of the Greek roots (pan, plus demos) at risk. Being hu-

man, at times, definitely means being scared."

Fear is not of God. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Timothy 1:7). "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:18).

The children of God's attitude is thus: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Psalm 46:1-3).

Let me quote Psalm 27:1, "The LORD is my light and my salvation; whom (what) shall I fear? the LORD is the strength of my life; of whom (what) shall I be afraid?" Notice that we may also use the word what for whom.

We see that the child of God will have no cause to fear in 2010. Is not that wonderful?

If you are not now a child of God, why not become one and get rid of your fear with its torment?

## *APPEARANCE OF EVIL*

"Abstain from all appearance of evil" (I Thessalonians 5:22). We should shun the very appearance of evil. Some will ask if it is a sin to drink beer. I knew a preacher once who was eating in a little cafe with a worldly man who wanted him to drink a glass of beer, so he did. While he

was drinking it, he heard the waitress say to someone, "I thought that man was a preacher." Even if there would have been no harm in him drinking the beer under other circumstances, it "appeared evil" to that waitress, and thus might have been the means of starting her on the down-



ward path. In that case, it would have been sin, and much better if he had shunned the appearance of evil.

There are many things that to our way of thinking would be no harm, but because of what someone else might think, would be evil. We cannot be too careful for someone is always watching to find fault with those who profess to be Christians.

Of course no matter how closely we walk to the Lord, someone will find something to talk about. But we must be sure we do not give them some evil to talk about. Peter said, "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing" (I Peter 3:17).

Jesus went home with Zacchaeus, a sinner, and the people found fault with Him because they did not understand and believe. But I do not feel that Jesus did wrong,

for He had in mind to lift Zacchaeus to a higher level, and that is just what happened. Thus, it was not evil, although it appeared that way to some.

When we look at I Thessalonians 5:22 and look at the marginal reference, found in some Bibles, it reads "form of evil." Therefore, we might conclude that, as in the case of Jesus and Zacchaeus, a thing might appear to be evil and yet not be evil. If it caused someone to sin or drift away from God, because something looked like or had the appearance of evil in his eyes, it would be evil, because of the result. We cannot always tell until we know the outcome, so it is better to give God the benefit if there is any doubt about anything being right or wrong.

Adapted from an old Sabbath School Lesson

## ECHOES FROM THE PAST

# THE BIBLE IS THE COMPLETE WILL OF GOD TO MAN

BY LESLIE M. GRIFFITHS  
FROM THE FEBRUARY 18, 1957  
ADVOCATE OF TRUTH

The Church of God believes that the Bible is inspired and infallible and has been prophetically, scientifically and historically proved to be the inspired Word of God. Although the Bible is not altogether a book of science, it has between its covers repeated amounts of scientific axioms, which undoubtedly point to the Scriptural authorship as being divine.

First, there is the creation of the world. All scientists will agree that there is logic in the very statement of Genesis 1:1: "In the beginning God created the heaven and the earth." Also the account of the creation in six days; the

emerging of light; the division of the atmospheric firmament; the separation of the seas; and the composition of basic matter is, as God has made and created, perfect.

It is common knowledge that Moses wrote the Pentateuch (first five books), but can it be possibly conceived that a man could understand all the origins of creations that many years ago? Take for instance the procreation of the species; the Bible tells us another divine truth when it states that all flesh reproduces "after its kind." Today we know that animals will only reproduce in their own group, however, many books have been written in

the past about "Characteristic Transformation," and others bear titles of similarity of topic. Today, it is a known fact that there is no such thing as "transmission of acquired character;" another victory over man's theory for the Word of God, and another proof for the doctrines of the Church of God.

The Bible also states that God made man out of the "dust of the ground," and it is known that the...elements that go into the composition of man's physical body are found in the actual dust of the earth.

Up until the fourteenth century, people believed the earth to be flat, yet the Bible plainly states in Isaiah 40:22 that the earth is circular shaped. "It is he that sitteth upon the circle of the earth..." Did Christopher Columbus reaffirm his own beliefs with this Scripture before declaring this as true? Job, writing under the influence of the Holy Spirit, made some statements. He wrote of the "springs of the sea," a fact only lately discovered (Job 38:16). Yet this modern age with all of its scientific instruments cannot possibly say that any man or men knew these things in the days when Job was alive, except as God revealed it to them.

It has been but a comparatively short time in this era that the medical students have known the value of the circulation of the blood, yet we find a statement which upholds this scientific axiom that "the life of the flesh is in the blood" (Leviticus 17:11). We have our modern laws of sanitation which are easily confirmed in Leviticus 13. It is revealed because it is nothing new to God, yet it is for our personal hygiene. The dietary laws are given in Deuteronomy 14 and Leviticus 11. These are simple laws of dietetics. In these sacred laws are revealed the clean and the unclean meats, yet because people wish to eat the flesh of swine, etc. they cast this law out as being old. We know and believe that when we defy the food laws of God we are an abomination and fall in danger of destruction (Revelation 21:27). Yet the peril of the personal salvation of many hangs by these dietetic habits. Today more than at any other time scientists are finding out that such diseases and infections as rheumatism, arthritis, and many other disorders are caused by the worm which makes swine's flesh unclean, technically known as "Trichinella Spiralis." Now let me quote from Leaflet No. 34, U.S. Department of Agriculture, page 1: "Ordinarily, human beings acquire trichinosis solely as a result of eating infected, imperfectly cooked pork, or products containing muscle

tissue of swine." This is but one little glimpse at the many quotations on this one subject, which only leads us back to the teachings of the Church of God, that the only book we need to believe and obey is the Word of God, the Bible. Even greater than these we have the miraculous preservation of the Bible through the ages, and its own heavenly declaration that "Heaven and earth shall pass away: but my words shall not pass away" (Luke 21:33). At one time, it was the death penalty to be even caught reading the Bible. The Roman Emperor Diocletian and many others through the ages have even tried to devote their entire lives to its complete annihilation. It was death to those who tried to preserve it, and many Church of God people were burned with the Bibles in those days, but the hand of Almighty God has upheld the Word through the dark ages until the present day.

Let us just take a quick glance at the prophetic part of our Bible. The subject of the second coming of Christ is delved into in most of all the books of both the Old and New Testaments. Nothing is left for us to think or make a doctrine out of because the Bible is, in itself, unique completeness. It tells us of all the events that must come to pass before the final day. Gentile times must come to their appointed end, and Israel will eventually realize the fame and glory of the Lord. The Church of God which is the Body of Christ will rule and reign with Christ for a thousand years, and Satan will be bound during this time. Yet with all of these prophetic writings, some of which are unfolding right under our very noses, people still continue in unbelief. They still continue in "churches" that teach nothing of these things. In everything there has come about distortion of Bible truths, but this is the very reason why people question the authenticity of the Bible. They have been tossed about by every wind of doctrine. It leaves them baffled as to the infallibility of the Scriptures. Even so, the Scriptures plainly state in II Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Here God is telling us to study for ourselves and not to trust anyone's private interpretation. If we will do this, then I am sure you will find riches in wisdom and knowledge of the Word of God, and thereby prove to yourself the unfolding wisdom shared by the Church of God, that the Bible is the inspired Book of God and that "...holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

Take now the observance of the Sabbath day, that sanctified seventh day which God commanded us to keep. Even today, as yesterday, great men agree that this rest is essential. Abraham Lincoln once said: "As we keep or break the Sabbath we nobly save or meanly lose the last best hope by which a man rises." Then Beecher said: "A world without a Sabbath would be like a summer without flowers." Yet with all this and many other proofs man still thinks that he can change and mutilate the Word of God to satisfy his own desires. Constantine the Great with all his diabolical devil-driven power thought to change that holy day from Saturday to Sunday. But the Church of God, whose doctrines are unquestionable, has upheld the

true gospel and pulled through this distortion to bring the truth to the people who believe the Bible to be the absolute Word of God. It is not subject to the laws of decline and decay. To those who wish to have its divine light for further assurance and edification, please do not hesitate to inquire into this, or any, topic you may have in your mind by contacting the "ADVOCATE OF TRUTH PRESS, INC." P.O. Box 328, Salem, West Virginia.

NOTE: At the time of this writing, Elder Leslie M. Griffiths was pastor of the Cleveland, Ohio Church of God (7th Day).

# TAKE THE "DO-OVERS"

Sometimes when people are playing a friendly game of golf, one of the foursome will be in a position to chip a shot into the green with the possibility of making par. After carefully setting up to make what should be a relatively easy shot, he will miss-hit the ball. It will go skittering or flying off in the wrong direction. And one of his companions will say, "Take a do-over." He will drop another ball where the first was lying, and often he will make a good shot with his "do-over."

Life gives us "do-overs." We can all look back over our lives and see some miss-hits. There are times when we blew it. We said the wrong thing at the wrong time. We made a bad decision. We had a bad attitude. As a result, people's feelings got hurt. Or we missed opportunities. Or we caused ourselves a lot of grief and heart-ache.

Few of us get very far in life without some regrets. We wish we had a chance to go back and change what

we did.

Of course, we can't go back. But we will get a chance for a "do-over." We will face similar circumstances again and again. Life gives us chance after chance to get it right.

The question is not whether we will make mistakes. That's a given. The question is whether we will learn from our mistakes. You know the old saying, "Fool me once, shame on you; fool me twice, shame on me."

There is nothing wrong with making a mistake once. If you keep making the same mistake over and over again, that's a problem.

When life gives you a "do-over," take advantage of it. Do things differently. Then you can look back at your mistakes and be grateful for them. They taught you how to do it right.

Dr. Wesley Welborn in "The Source"  
Angelton, Texas



# Tradition and Truth

By David DeLong



The first month of the Gregorian calendar, January, was named for the Roman god Janus. Originally though, as legend has it, January was added, along with the month February, to the end of the 10-month Roman calendar by Numa Pompilius. This was supposedly done in about 700 B.C. with January, at that time, having only 30 days. January was later made the first month of the Roman year by Julius Caesar, who added a day to it in 46 B.C., bringing its total to 31 days.

Janus (the god of the Romans mentioned above) was depicted as having two faces pointing in opposite directions. These two faces supposedly looked to the past and the future.

Janus was also known to the Romans as the god of entrances and exits, and as the god of gates and doors. (The term “Janua” means “gate”.) Prayer was offered to him at the beginning and ending of important happenings, including going to war. During times of war his temple doors were left open, but during times of peace they were closed.

This false deity was regarded by the pagans as “the god of gods”, and was also called by the name “Chaos”. Today we refer to the term “chaos” as a state of confusion. Janus/Chaos was the god of confusion. Now, in the Chaldaic language, the pronunciation for Chaos is Cush. From Genesis 10:6 we learn that Cush was a son of Ham (who, of course, was one of the sons of Noah).

Cush, according to ancient accounts, along with his son Nimrod, were ringleaders in the building of the city and tower of Babel. We read in Genesis 10: 8-12: “And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same is a great city.”

The city of Babel, which means “confusion”, along with these other cities mentioned, constituted the first empire in the world. It was built by Nimrod, and apparently by his father Cush, as an organized attempt to create a false religious system in rebellion against God. Therefore, the name Chaos, as applied to the “deified” Cush, was an apt description of this ringleader who would have brought confusion by assisting in the building of Babel (Babylon).

A symbol for Janus was a club with which he might have been depicted as holding in his hand. It is interesting that in Chaldee the word “club” means “to break in pieces, or to scatter abroad.” This is just what happened during the construction of Babel. Let us now read from Genesis 11:1-9 concerning the building of the city and the tower of Babel.

“And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another’s speech. So the LORD scattered them abroad from thence upon the

face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.”

Notice that it was the Lord Who “did there confound the language of all the earth”, and Who “did...scatter them abroad upon the face of all the earth”. However, this was done as a punishment upon those who builded the city and the tower of Babel. Cush, for his part in this rebellion against the Lord, was apparently known as one who was *responsible* for the confounding (confusion) of the languages, and for the scattering of the people abroad upon the earth.

History informs us that “Bel” (the god “Baal” of the Babylonians) was believed to be the founder of Babylon, thus identifying him with Cush. Indeed, Bel is referred to as “The Confounder” which we have seen was used in reference to Cush. Now, please listen to what Jeremiah 50:2 instructs: “Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.” Here we can see that Bel--the one who has confounded others--is now the one being confounded by the Lord. We can thank the Lord that the evil religious system of Babylon has been checked by Him in the past, and will be completely destroyed in the future (see Revelation 18:1-3,6-8).

We mentioned earlier that Janus was portrayed with two faces (or heads), each pointing in the opposite direction. Not only did this represent Janus looking into the past and future, but it also represented Cush and Nimrod who, as we have been studying, were leaders in introducing the idolatrous system of Babel.

What is perhaps even more astounding is that, in the pagan mind, Janus somehow became identified with righteous Noah. They believed that Janus was “the inventor of ships”. They also apparently believed that Noah had a two-fold life, one before the flood and one after it. This godly patriarch was given the name “Diphues” or “twice born”, and he was depicted as a god having two heads which looked in opposite directions. One face is shown as being old, the other one as being young (perhaps the symbols used today in New Year’s celebrations as the old man, Father Time, and the baby). Noah was also given

the name “Oannes” (a form of Janus) which referred to “the Man of the Sea”.

Janus and Cybele were sometimes portrayed as pagan deities with each one possessing a key. Prayer was offered to Janus to allow “the door of heaven” to be opened. To the pagans, he was the Mediator who possessed all power. The Roman Emperor, as Pontifex Maximus, had been the representative of Janus. However, in 378 A.D., the ecclesiastical power of Rome became the heir of these keys.

(The above material was mainly taken from “The World Book” encyclopedia and “The Two Babylons”, by Alexander Hislop). So much for the traditions of men concerning the beginning of the new year. Let us now look at the Scriptures to learn some of what the Lord has to say on this subject.

In Exodus 12:1,2 we read, “And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.” To find out what this month is named, we now go to chapter 13:3,4. “And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. This day came ye out in the month Abib.”

Abib (also called Nisan, see Esther 3:7; Nehemiah 2:1) is the first month of the Jewish sacred year. It was the time when the Passover was partaken of, as we glean from Deuteronomy 16:1, “Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.” Today, we observe the Lord’s Supper in the month Abib, partaking of it on the same evening that Jesus instituted it (see Matthew 26:17-29; I Corinthians 11:23-25; 5:7,8).

The month Abib, which corresponds to our March/April time of the year means, “to be tender”, and it refers to something “green”, i.e. “a young ear of grain” (Strong’s Concordance). In Exodus 9:31 we find concerning this time of year, after the Lord had sent hail upon the land of Egypt, “And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled.”

The Bible New Year, as we can discern from the foregoing passages of Scripture, begins in the spring (in the northern hemisphere) and not in the winter (January) as

most of the world observes it today. For a good description of what springtime is like in the land of Israel, we turn to The Song of Solomon 2:10-13: "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

Notice God's great concern for Israel. "But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year."

As multitudes unwittingly drink toasts to the false messiah, Nimrod, on December 25, and as they do the same in

celebration of Janus/Cush, and Nimrod, on January 1, may we look forward to the true New Year when we drink of the Lord's cup in commemoration of His death for us.

Let us remember, too, that the beginning of the year is an apt representation of the resurrection, when life begins anew. We caught a glimpse of that, perhaps, from The Song of Solomon 2:13, "...Arise, my love, my fair one, and come away." We close with the passage from II Kings 13:20,21, "And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet."



## GIVING

BY TIM BUECHNER

Giving is what we should be doing as a church and as individuals. Our tithes go to the storehouse and are used to promote the gospel, to publish literature and to support all that is being done. Our offerings are normally kept in our local congregations to take care of the building and to take care of our needs within the local churches. But there is more that we need to be doing with our offerings as individuals and as a church. As we look at this subject today, we find three groups of people that we need to be supporting with these offerings and some things that we can do to better utilize this money.

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But

when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly" (Matthew 6:1-4).

What are alms? According to the Greek definition, alms are charity and compassion that is given to those that are poor and in need. Christ says in verses two and three, "when thou doest alms." This is something he expects us to do. It is something we should be doing. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matthew 5:42). "Borrowing" in Greek means a loan with interest. If someone wants to borrow from you, Christ is saying not to turn him away. This is something that Christ taught and believed in, Himself. He is our example and we should be following what He was doing.

The first group of people that we should be helping



is found in I Timothy 5:3-6, 9-10, 16. "Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth... Let not a widow be taken into the number under threescore years old, having been the wife of one man. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work...If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed."

It is the churches' responsibility to help to take care of anyone that falls into this category of "widows indeed". We should be supporting and helping them financially. This is part of the work that our offerings can do. Many times I've heard churches say, "We don't have enough money. We are too small, we can't help anyone." But we can! A few dollars--25, 50, 75, or 100 can help someone. However, this is not the government's responsibility as we would sometimes like to think. It is the church's responsibility. So we, in essence, have failed in this endeavor. We need to take care of this business. In Acts 6:1-3 we find that the Board of Seven was set up exactly for this reason. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Today the Board of Seven has a little more responsibility, but this is included. This is the reason why it was started. This is the first group that we need to be helping with our offerings, "widows indeed".

The second group of people to which we are to give are fellow church members that are in need. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store,

as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem" (I Corinthians 16:1-3). This is an example of the helping fellow church members in need. Here we have another example of brethren that the churches are helping. These brethren were fellow believers in need. They needed financial assistance. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea" (Acts 11:29). There is much work that we could be doing in this area as a multitude of congregations. I've had many opportunities to visit these other countries like Mexico and El Salvador where you see great poverty. The standard of living is very different than ours, and their customs and ways are also different than ours. You will see people within these groups that need help and assistance. We need to practice what the Scriptures say and assist these people because they are fellow believers. So this is the second group of people that we need to help, fellow Christians that are in need.

The third category is just the poor in general. "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in the land" (Deuteronomy 15:11). This group is not necessarily composed of a fellow believer or Christians like we have seen in the examples in the New Testament but just of the poor and needy in general.

"Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always" (Matthew 26:6-11). We have a fine example here of how the early church felt about giving assistance to the poor. So these are the three categories that we need to assist and help: widows indeed, believers in need of help and assistance, and the poor in general.

How do we do this? We saw that Jesus told us directly to take care of it and not to turn down someone

who needs to borrow. If someone needs help, give it to them. That is what Jesus said. But there are some limitations and guidelines we need to place on giving.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Corinthians 9:6-7). How should we be giving and taking care of this business? We need to have a plan to do this, some method and means to be able to help whenever someone in this category asks for assistance.

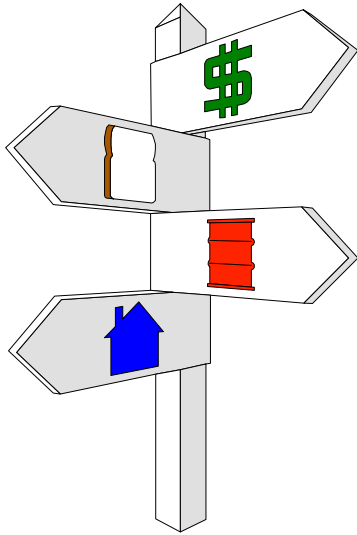
How much do we give? Do we give until it hurts? Do we give until we don't have our own homes anymore? Do we give until we can't put clothes on our children's backs or food in our mouths? The answer to this is found in I Timothy 5:8. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." So we see that we should not be giving to the point that we can't take care of our own, or can't manage our bills and families. So don't feel obligated when the time comes to give more than you are able. Give what you can and still take care of your own business. In the verse we just read in Acts 11 it says, that every man should give according to his ability. Everyone's ability is different, and some will be able to give more than others. We should be planning for the future and not giving more than what we can afford.

What are the benefits of giving? This is probably the most important of all. "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift" (II Corinthians 9:12-15). When we are giving to the people that fall into these categories, it brings glory and praise to God. It serves as a good example of what we are supposed to be doing and can bring people to the gospel. This is something that we can do in our communities. These are homeless people, houses that need fixed up, the Salvation Army and different organizations that always need assistance. We can help in these matters in the name of the church.

What does it do? It lets people see that we are doing what we should be doing, what the gospel says, and what the Scriptures say brings glory to God. It may bring some to the truth and eventually to salvation. "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse" (Proverbs 28:27).

One time I was in Washington, D.C. walking in a mall, and I had change in my pocket. A guy came up to me and asked me for money, and I said I don't have any. I threw my hands down, and they hit my pants. You could hear the change rattle in my pockets. I was very embarrassed about this, but it taught me a lesson. I had the change in my pockets that I was probably only going to use to buy a coke from a machine, and it would not have hurt me to give it to him. However, that was before I really started reading these Scriptures and studying what they say. I should have given it to him. It wasn't going to hurt me, it wasn't beyond my ability to give it to him. I could have helped him but instead I told a lie, and I looked like a fool in the meantime. Because I had people with me that heard the change rattle, I know that he heard it also.

It is not right for us to turn our backs and ignore the poor. They are not going to go away. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (I Corinthians 13:3). Even though we look at all these verses and see examples showing that we should give, if we do it strictly because of an obligation, then we are doing it wrong. If we don't give with love and respect for other people, then it doesn't profit us anything. Our giving is useless and worthless. We should give because God has granted us the ability, abundance, and means to do it, not solely because we are charged by the Scriptures to do it. I think that we as a church, both as a general body and as local congregations, can make more impact on our community and on our world if we would follow these teachings a little more closely. If you know someone who falls into a category that needs help, bring it up and let's take care of it. It brings glory to God to see that we are following the Scriptures and living the lives that we are expected to be living and not just saying the words. We must not just say that we are full of love and kindness and have good intentions, but we must actually be out there doing and living it.



# 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.*

## Personal About Prophecy

I personally have a strong feeling that the prophecies found in the Scriptures are taken too lightly by many and even some of those who call themselves children of God. Many do not know what is really happening in the world. Many do not know the extreme dangers that are really facing the world! The hearts of many people and those who are in positions of authority are filled with despair and anxiety.

The statesmen of the nations rush about in an effort to find solutions and to cope with the deteriorating situation, but they have had no real success. Their feeble attempts to avert discontent and anarchy fall far short. There are many trouble spots in the world that could cause further chaos, confusion and uncertainty. We have witnessed the trouble caused by North Korea not too many months ago. The leaders of the people do not even agree how best to handle the many complex and perplexing problems that face the nations of the world.

I would like to have you consider Isaiah 24:19-20. It reads, "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Does not this describe the uncertain course of those who are trying to guide the direction of the world today? Being uncertain

on his feet, the drunken man grasps for almost any object in sight, or which he thinks is in sight, in order to support him. Is not this the position of world leaders today? No matter what is done, the accumulated sin of the world makes it unworthy of continued existence. God will punish earth's inhabitants because of their transgressions! Yes, we are now witnessing the culmination of thousands of years of sin, violence and death. The world is out of control because of hatred, pride and selfishness.

Finally, Let us consider the prophecy given by Jesus in Luke 21:25-28 of things which occur before the saints are caught up to meet Him, and then the Seven Last Plagues, which are judgments from God, are poured out upon the earth. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity (no way out); the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

These things have begun to come to pass. Let us study the signs of the times and be good children of God so that we will be worthy of redemption.

B.T.



## SUN CULT TEMPLE UNEARTHED IN IRAQ

A temple built by followers of Mithraism, a mystery cult that flourished throughout the Roman Empire from the second to third centuries A.D., has been discovered in Iraq's northern Duhok province.

The temple, which consists of three parts, lies in the Badri Mountains in eastern Duhok, and includes a place for prayer facing the sun, the province's antiquities director, Hassan Ahemd Qassim, said.

Mithraism focused on Mithra, the god of the sun, and spanned most of the Roman Empire from Rome to Turkey to Britain, and died out after the conversion of Emperor Constantine to Christianity in the fourth century.

### Comment

In reality, most Christians still worship the sun by following traditions which they think honor Christ.

Yes, it is said that Emperor Constantine was converted to Christianity, but it was a Christianity of his own making. He rejected the faith that was once delivered to the saints.

Many rituals from sun worship, such as those of Mithraism, were incorporated into his so-called Christianity.

For a more detailed study of this subject, contact our Publishing House for a copy of the tract, BAPTIZED PAGANISM. You may also download it from our Web site.

Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:9).

## INDIA STRUGGLING FARMERS TURNING TO SUICIDE

**Hyderabad** - Dozens of impoverished farmers struggling with debt and poor rainfall have killed themselves in Andhra Pradesh, a state of 80 million people where 70 percent of the population depends on agriculture. Officially, the total number of suicides stands at 25 in the past six weeks. But opposition parties and farmers' groups say the true total is more than 150. Many kill themselves by swallowing insecticide.

From Wire Reports

## SURPRISING NUMBER OF TEENS THINK THEY'LL DIE YOUNG

BY LINDSEY TANNER  
ASSOCIATED PRESS

**Chicago** - A surprising number of teenagers--nearly 15 percent--think they're going to die young, leading many to drug use, suicide attempts and other unsafe behavior, new research suggests.

The study, based on a survey of more than 20,000 kids, challenges conventional wisdom that says teens engage in risky behavior because they think they're invulnerable to harm. Instead, a sizable number of teens may take chances "because they feel hopeless and figure that not much is at stake," said study author Dr. Iris Borowsky, a researcher at the University of Minnesota.

That behavior threatens to turn their fatalism into a self-fulfilling prophecy. Over seven years, kids who thought they would die early were seven times more likely than optimistic kids to be diagnosed with AIDS. They also were more likely to attempt suicide and get into fights resulting in serious injuries.

The study appears today, in the July issue of Pediatrics.

The researchers analyzed data from a nationally representative survey of kids in grades 7 to 12 who were interviewed three times between 1995 and 2002.

Native Americans, blacks and low-income teens were much more likely than whites to believe they'd die young.

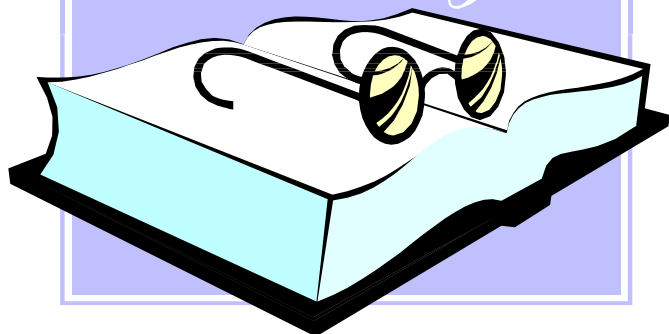
### Comment

It is very sad for teens of **any** race or nationality to think that they will die young. Life and death are in the hands of God, and no one has the authority to determine his time of death.

Those who take risky actions which may cause death are only looking at the way they are treated by the world without realizing that God cares for them, and they must seek Him to find inner peace.

# BIBLE

## Study



**QUESTION:** What is the genuine unity of the Church of God?

**ANSWER:** The Church of God is by far the most extraordinary work of God in the world. The Apostle Paul's definition of the Church is a vital revelation. "Now ye are the body of Christ, and members in particular" (I Corinthians 12:27). All depends on being possessed and possessing the Lord Jesus Christ. He only is a member of the Church who accepts the truth and the acceptance of which creates the Church which Jesus purchased with His own blood.

Membership in the Body is decided by one thing alone-vital union with the Head. For the head of the body is our Lord Jesus Christ. We may have a hand amputated, or an eye blinded, or a leg crippled without the loss of life, but separation from the head is death. All perish who are not vitally one with Christ. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (I Corinthians 12:12).

Secondly, the Church of God is a most wonderful organic unity. It is no machine, acting mechanically; it is no collection of people; it is no mere union of friends, or a religious club. The Church of God is a selected group, planned for one another, possessed of one Spirit, and

# Questions

and

# Answers

growing together in one body. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). "And hath put all things under his feet, and gave him to be the head over all things to the church" (Ephesians 1:22). "But now hath God set the members every one of them in the body, as it hath pleased him" (I Corinthians 12:18). No child of God is unessential to the Spirit-blessed working of the Church. "But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked" (vss 20-24).

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" (I Corinthians 12:27-30).

So, the ideal Church, as God planned it, has a mar-

vellous functional unity. The less gifted member can fulfill his function better than one most highly gifted: by contentment with his place and office and gift, and with concentrated devotion; he fulfills the exquisite symmetry and health of the Body of Christ and so does a vital work. The good leader, the skilful soul-winner, the born teacher, the fruitful evangelist, the wise organizer, the loving visitor of the sick, the succourer of the poor--we are to rejoice in each other's gifts, and glory in the excellencies of our brothers and sisters. And so if a brother falls--if an eye goes blind, or a hand is paralyzed, or a foot grows septic--we are to feel the hurt: as the Apostle Paul says, "Who is weak, and I am not weak? who is offended, and I burn not?" (II Corinthians 11:29). The riper each saint grows, the riper the whole Church grows, and every member whose growth is retarded tends to cripple the whole Body. Every member has an effect on the Church of God which Christ purchased with His own blood.

The Church of God being thus a vital unity in Christ Jesus, membership rests solely on the fact of a regenerate life. If the Church is the assembly of all vitally united with Christ, then all vitally united with Christ must be accepted as the Church--that is, accepted into fellowship. "With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:2-3). We do not make the unity of the Spirit, we can only keep it, exactly as we do not make a Christian, but can only receive him when made. "Wherefore receive ye one another, as Christ also received us to the glory of God" (Romans 15:7).

Now looms up the tragic disunity of the Church of God. "For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another" (I Corinthians 12:24-25). He compacts His saints together so that they will learn how to live together. If we do not know how to live together here on the earth, we will not get the chance to do so on the Sea of Glass--the New Jerusalem. Schism is an evil that occurs within the body, a drawing off from one another when party spirit arises in the assembly. To the Corinthian believers, the Apostle Paul says: "...I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the

church, I hear that there be divisions among you; and I partly believe it" (I Corinthians 11:17-18). Paul describes the unity which we are to keep: "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" (Ephesians 4:4-6).

But here is a graver sin than schism. It is separation from the Body of Christ. This is called heresy. Heresy is a faction, organized or unorganized, separating from the true principle that has been established. Our word heresy has the meaning that an error in the doctrine has been created. Any group of people, or even an individual, who enforces an untruth to the doctrine creates a heresy. This is definitely forbidden by the Scripture. The Apostle Paul calls them "damnable heresies" (II Peter 2:1). The command concerning such persons is very remarkable. "A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 3:10-11).

Grave is the punishment to be inflicted on the sin of organized faction or heresy. This is what the Apostle Paul says about it: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, HERESIES, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Galatians 5:19-21).

Let us use the prayer of our Lord Jesus Christ who foresaw the Church rent and bleeding: "...Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11). Let us take Christ as our Saviour; let us take the whole Bible as our guide. Let us take the whole Church of God for our fellowship.

**QUESTION:** You may have heard the expression "I am neither a prophet nor the son of a prophet." With what biblical character did this expression originate?

**ANSWER:** It originated with the prophet Amos. It was the answer made by the prophet to Amaziah, the priest of Bethel. Amaziah tried to persuade Amos not to prophesy further against Israel. Please read Amos 7:10-15.





In Loving Memory of our mother  
**Marjorie Cornwall**



1930-2009

Sister Marjorie Cornwall died on August 9, 2009. She was born in 1930 to parents Edris and Alfred Cornwall. She lost her mother when she was 12 years old. She raised eight children of her own, four of whom are serving the Lord faithfully in the church where she raised seven of her children.

So how did she come to the Lord? Well, some 40 years ago, she was tired with the life she was living. Our father was not very supportive in her situation. What she did next touches me every time I think of the blessing she brought to the family. As she cried to the Lord asking for help and hope for a better future for her children, she fell on her knees with an old Bible in her hands with no cover and many pages missing and asked the Lord to show her something that would give her faith. When she opened the Bible the verse that she read had the word Sabbath in it. This was a surprise to her because she never saw the word before and did not know what it meant. So she closed the Bible and again prayed to God asking for the same things that she asked for before. When she opened the Bible she was again surprised to see the word Sabbath in the verses she read.

Now she wanted to know more about it so she went to her neighbour and asked if she knew what it meant. This person was Brother Richardson Joseph's wife. He was a minister of this church who then explained the Scriptures to her and invited her to church that Sabbath. Elder John, who did not know about her coming that day, brought a message on "the Importance of the Sabbath". I remember clearly how she felt as she relayed the testimony to us. She explained that it was like a fire burning within her after she finally found exactly what she was looking for. What she did next was a surprise to everyone, even our Dad. She left that life that she came to hate and followed the Lord.

As a child, I remember how difficult it was for her but she never gave up or compromised with the Lord for lucrative gain.

My mother moved from Grenada to Canada in 1984 after her daughter Edris Philip, who was a citizen of this country, sent for her where she enjoyed permanent residency and later citizenship.. She continued serving the Lord

faithfully. After hearing that the church, of which she was a member, had a congregation in Toronto, Canada, she joined the congregation. She was very inspiring and assisted the group in the doctrine of the church.

She now rests in peace and waits in a dusty bed until our Lord calls her at the resurrection.

We thank God for a mother like ours. She left to mourn, Edris, Archer, Janice, Bernadette, Denise, Kent, Oris and Rachael, twenty-one grandchildren and five great grandchildren.

- Kent Cornwall

## ONE TOUCH

By Marjorie Cornwall

Who is she running through the crowd?  
Among the lowly and the proud,  
With physicians, medicine and pain,  
For twelve years she made no gain.

If Jesus, the healer, I hear her say -  
If only I see His face today.  
She pushed her way through the mob,  
While some cheered and others sobbed.

With outstretched hands she made her way,  
For one touch she spent all day -  
Alas, with one touch was made whole,  
This faithful woman so brave and bold.

See! Virtue is gone from Him!  
This precious soul to win -  
Come thou faithful believing,  
Her faith has brought new meaning.

LESSON I

OUR MONEY

Scripture Reading: Luke 18:18-30.

Golden Text: I Timothy 6:10 (first part).

"For the love of money is the root of all evil."

1. Is money the first thing we should seek for? Matthew 6:33.
2. If we would seek to be rich, into what do we fall? I Timothy 6:9.
3. With what should we be content or satisfied? I Timothy 6:8.
4. What part of our money belongs to God? Genesis 28:22; Malachi 3:10.
5. Does God love people more if they are able to give more than others? Mark 12:41-44.
6. Did Judas's love of money cause him to betray Christ? Matthew 26:15.
7. Instead of wanting or coveting money, what should be our desire to follow? I Timothy 6:11.
8. What did Jesus tell his disciples about a rich man? Matthew 19:23-24.

NOTE: The eye of a sewing needle is very small and would be impossible to go through, however, Jesus is referring to the opening of a gate. It was difficult for a camel to enter this, but not impossible.

9. What did Jesus tell the rich young man that wanted eternal life? Matthew 19:21-22.

LESSON II

IDLENESS

Scripture Reading: Matthew 20:1-8.

Golden Text: Matthew 12:36.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."

1. Should we speak idle words or should they be words of blessing to others? Matthew 12:36.
2. What insect is given as an example to us? Proverbs 6:6-8.
3. Does an idle person learn to be a tattler or busybody? I Timothy 5:13.
4. Does the Lord hate the ways of an idle person who speaks lies and makes trouble between brethren? Proverbs 6:16,19.
5. What are some things we should do and not do? Proverbs 31:26-27.
6. From what should we ask the Lord to cleanse us? Psalm 19:12,14.



LESSON III

LOVE

Scripture Reading: Luke 10:25-37.

Golden Text: Mark 12:30 (first part).

"And thou shalt love the Lord thy God with all thy heart."

1. What is the greatest commandment? Mark 12:30-31.

NOTE: All Ten Commandments are part of these two commandments.

2. Who else are we commanded to love? Leviticus 19:18.

3. How do we know we are a child of God? I John 4:7-8.

4. Who was the one who loved us so much that He gave His life for us? Galatians 2:20.

5. Could we have a greater love than to lay down our life for our friends? John 15:13.

6. How can we show God we love him? I John 5:3.

7. Love covers all our sins. What does hatred do? Proverbs 10:12.

8. If anyone says "I love God" and he hates his brother, what is he? I John 4:20.

9. If we love God, do all things work together for our good? Romans 8:28.

LESSON IV

MUSIC

Scripture Reading: I Chronicles 25:5-7; Psalm 98:4-6.

Golden Text: Psalm 100:1.

"Make a joyful noise unto the LORD, all ye lands."

1. How many people praised the Lord with musical instruments in the house of the Lord when David made Solomon king? I Chronicles 23:5.

2. What are some of the instruments used to praise the Lord during this time? I Chronicles 25:6.

3. Have people always praised the Lord with musical instruments? Genesis 4:21.

4. Should we make a joyful noise unto the Lord and sing praise to him? Psalm 98:4.

5. If we have musical talent, should we not use it to glorify God? Psalm 98:5-6.

6. Who sang "Glory to God in the highest, and on earth peace, good will toward men"? Luke 2:13-14.

7. The Heavenly Choir will again sing when Jesus is to be made King of the earth. What kind of musical instrument will they use? Revelation 5:8-9.

Answers: "Simon"

1. No. The Old Testament name was Simeon.
2. Simon Peter (Matthew 4:18).
3. Simon the Tanner (at Joppa) (Acts 10:5-6,17-23).
4. Simon the Leper (Matthew 26:6).
5. Simon the Syrenian (Matthew 27:32).
6. Simon Magus, or Simon of Samaria (Acts 8:9).
7. Simon Zelotes (Mark 3:18).
8. Simon the Pharisee (Luke 7:36, 40).
9. Simon, father of Judas Iscariot (John 6:71).
10. Peter (Matthew 16:17).

# ALONE



# WITH GOD

Often a boy or girl asks the question, "How can I get acquainted with God so that I may know Him?" A little girl recently told me, "I try to get to know Him so that I can get my sins forgiven, but I don't know how."

The question is: How can a boy or girl get to know the Lord and grow into an increasing knowledge of Him? You do it the same way that you would get acquainted with another boy or girl. If you desire to make friends with someone, you spend much time in his or her company. You learn their ways and their likes and dislikes.

If something wrong happens at school and your school friend should be blamed, you would quickly come to his rescue. And because you understand the character of your friend so well, you know that he would not do a wrong thing.

We do not in a day, or week, or even in a month gain such a knowledge of our friends, but it takes constant companionship with them to know what they would do in different circumstances. This is easily understood in human friendship, but if we would know the divine friendship of Christ and the knowledge of Him, we must spend much time with Him, too, the same as we do our earthly friends.

We can do this by prayer and by spending much time with God. We should pray at regular times daily, and we can pray when resting or walking.

Learning to be alone with God even in crowds, and using every unoccupied moment thinking of Him, will cause you to become more and more acquainted with Him.

You cannot learn to be alone with God in one day, but after awhile it becomes a habit like being with a faithful friend.

Begin the habit now. Thank Him for everything He does for you. Ask Him to guide you in all things that you do, and study His Word to know what He has to say to you.

If you spend much time alone with God, you will become well acquainted with Him. You will find He is a faithful friend who will never fail you.

## "SIMONS" IN THE BIBLE

1. Is there any Simon mentioned in the Old Testament?
2. Which Simon was one of the first apostles?
3. Which Simon became host to Peter at the time he received the call from Cornelius?
4. Which Simon had a dread disease?
5. Which Simon carried Jesus's cross?
6. Which Simon was a sorcerer?
7. Which other Simon was one of the Twelve?
8. At which Simon's house did the woman who was a sinner anoint Jesus's feet?
9. Which Simon was related to the treasurer of the apostles?
10. Who was "Simon Bar-jona"?





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## **What Is A Brother?**

**By George Buechner**

**What is a brother?  
Must we have the same mother?  
Are questions I asked to whom?  
To be a brother, must we share the same womb?  
No, the answer is a resounding No.  
Who from our Heavenly Father flow  
Brothers of like mind and belief,  
Who share our happiness and grief;  
And who are always there  
With our emotions and care.  
For us, Christians united  
Will never be blighted;  
And brothers in faith I do possess,  
To each other we can confess;  
For we have our religion in sync,  
And the Father above will not blink.  
As brothers we always shall be,  
Praying for each other at our Father's knee.**

