

# *The Advocate of Truth*

*Is Halloween  
a trick or  
a treat?*

*Is the  
Sabbath still  
relevant?*

*How old is  
God?*

*As the bear prepares for winter,  
so should we prepare for the  
Lord's return.*



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**About The Cover:** This photograph was taken near the Russian River confluence with the Kenai River in Alaska. The Grizzly Bear was threatening some Salmon fisherman at the time it was taken.



Some years ago a Toronto newspaper published an interview with a religious leader that was written by a reporter who had at one time been in the ministry, but had given it up for other more congenial tasks. In the printed account, either the interviewer or the one interviewed was reported to have said something like the following: "One might just as well talk about systematic sunshine as about systematic theology. And as for the old-fashioned phrase, the plan of salvation, it is just as meaningless as if one were to talk about a plan for falling in love."

Such witticisms as these may be considered clever by some, but a visit to a physics laboratory might help to clarify their thinking by showing the fallacy involved in questioning "systematic sunshine." Anyone who has seen a ray of white light broken up into the constituent colors of the spectrum would be strongly inclined to think that sunlight is, after all, a most systematic affair. Scientists did not decree the laws of refraction, but they freely confess that having discovered their existence they have found them to be unchanging.

And as for it being folly to talk of a plan of falling in love, the young man or woman who fails to have some measure of intelligent choice in such an important matter, will probably find his romance leading him to the divorce court or the asylum. The greatest love story in all history is recorded in a very familiar text of the Bible, and it is there revealed that all the divine wisdom and knowledge are displayed in the provision a gracious God made when "He gave His only begotten Son, that whosoever believeth in Him should not perish." Is anything else conceivable?

Would the Creator, who in the beginning established the laws governing the behavior of light rays, be less wise or loving when He undertook to "shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ"?

### *Theology is inevitable*

Theology is a word that has a sinister sound for many modern ears. It seems to them to have a sombre, forbidding tone that at best deals with a realm of abstractions far removed from the living realities of experience. Yet theology is the doctrine of God, or more literally, the Word of God, just as biology, according to its derivation, is the doctrine or the science of life, and geology is the doctrine or science of the earth.

It is inevitable that the human mind should give itself some account of the life with which earth teems and of the ground whereon we tread. It is both inevitable and necessary that man, because he is man, should have some understandable account of his Creator. The purpose of the Bible is to tell men about God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). This being so, the man or woman who believes the Bible and accepts the revelation God has given to us in His Son, will have a theology, that is to say, a doctrine of God.

Theology is not a dead thing, divorced from the realities of everyday life; it is as near to us as God, "in whom

we live and move and have our being." It is not a series of vague propositions devoid of power, but the truth of God by which men live, and which calls men from death to life eternal. This, at least, is true of the doctrine revealed in the Word of God, though there is a "false theology" just as there is also a "science falsely so called."

## *An Experimental Reality*

One characteristic of that school of thought generally referred to as "Modernistic" or "Liberal" is the attempted divorce between theology and religion, in the supposed interests of the latter. It is the life, the experimental reality that counts, we are told, not the intellectual explanation of it. No greater importance could be given to the necessity of personal experience of the saving power of Christ than is found on every page of the New Testament. The Apostle Paul did not say, as he is sometimes quoted inadvertently, "I know in whom I have believed." He said rather, "I know whom I have believed." The latter includes the former and goes beyond it. In this passage, the Apostle speaks of his personal knowledge of the living Christ. "I live," he says in another verse, "yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

But to know Christ necessarily involves knowing something about Him, and believing in Him must of necessity be conditioned on believing certain things about Him. No poor sinner could believe on Christ, unless he first believed that He is able to save unto the uttermost all

them that come unto God through Him. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hence theology and religion are inseparable in practice, though we may divide them in our thought as two aspects of the same divine truth.

The first sermon preached after the coming of the Holy Spirit on the day of Pentecost was a theological message. It was based on the divine inspiration of Scripture and set forth the doctrine of the incarnation of our Lord Jesus Christ, His deity, His resurrection and His power to save. It was not a sentimental appeal, but a doctrinal discourse that pricked men in their hearts, so that they cried out, "Men and brethren, what shall we do?" The earliest epistles of Paul as well as the later ones are essentially doctrinal. Their exhortations to Christian living and their practical admonitions spring out the great truths of the revelation of God in Christ, and would be impossible without them.

Triumphant certainties of Christian hope are possible because the foundation of God standeth sure; without that solid basis of truth they would be nothing but empty wishes or vain illusions. Here, for instance, is the practical conclusion drawn from the doctrine of the resurrection: "...thanks be to God, which giveth us the victory through our Lord Jesus Christ." Paul could say that, and the Corinthians could hold fast to it, because of the certainty of the doctrine of the resurrection of Christ. And so one could name all the great lines of Christian teaching and show that they are the foundation stones on which Christian conduct and Christian expectation are built.

*From The Prairie Overcomer*



**Imagine this scene:** excited pedestrians combing the city streets; people yelling and screaming; roving bands of beggars, hoping for gain; "masked marauders" lurking in

# Halloween: Trick or Treat?

**By David DeLong**

the shadows, holding sacks bulging from acquired loot; traps being perpetrated on unsuspecting victims; gatherings of sinister-looking folks, bent on mayhem.

Is this a time of war, rioting, or domestic violence? No, it's just a typical Halloween outing for millions of people in the world. Is there anything wrong with observing this seemingly innocent "holiday" with its merry-making, parties, and festive costumes? Is the Lord honored by its observance? Let's look at some facts.

Halloween has its beginnings steeped in at least two basic elements: involvement with evil spirits and a superstitious belief in the realm of the dead. The Bible condemns both of these.

Concerning the first of these elements, involvement with evil spirits, we can read about King Manasseh's horrible occultic activities in II Chronicles 33:1-13. "Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: But did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel. For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever. And he built altars for all the host of heaven in the two courts of the house of the LORD. And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger. And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever: Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses. So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel. And the LORD spake to Manasseh, and to his people: but they would not hearken. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God."

Manasseh was heavily involved with evil spirits. We need to remember that when the children of Israel sacrificed to idols, including the passing of their children through the fire, they were actually sacrificing to devils (see Leviticus 17:7; Deuteronomy 32:17; Psalm 106:36-38.) Besides worshipping idols (devils), he also "observed times," indicating that he was involved in soothsaying or divination. This practice was "foretelling future events or discovering things secret by the aid of superior beings, or other than human means" ("Smith's Bible Dictionary", pg. 147.) This sinful king also "used enchantments", "used witchcraft", "dealt with a familiar spirit" (probably through mediums), as well as dealt "with wizards" (spiritists.)

Though Manasseh had never heard of the word "Halloween," he still was practicing many of the things that are associated with this pagan event. He even brought his defilement into "the house of the LORD." This reminds one of the modern practice of observing Halloween parties right inside some churches.

And the Lord was angry with Manasseh. He punished him severely by sending him into captivity. But He was also merciful to the errant king. When Manasseh humbled himself before the Lord and prayed to Him, then God forgave him and brought him again to Jerusalem.

Now we come to the second of these elements, a superstitious belief in the realm of the dead. This, according to Alfred M. Rehwinkel, has been associated with the biblical Flood. He writes: "But there is another tradition found with many peoples in widely separated areas in both ancient and modern times which bears witness to the historical fact of the Flood, even to the extent of pointing to the season of the year in which this fearful cataclysm destroyed the human race. That season is...observed at the disappearance of the Pleiades at the end of October or the beginning of November." The "event was always connected with the memory of the dead or was observed as a feast of the ancestors."

Also, according to Rehwinkel, the ancient Druids (pagan priests in the British Isles or other parts of Europe) on the night of the first of November, annually celebrated the

reconstruction of the world. Present-day Halloween is a relic of this Druidic festival. (“The Flood”, pp.169,170.)

In the British Isles, Celtic peoples (the Irish, Scotch, and Welsh) celebrated a “harvest festival” at this time of year. As the sun waned in strength, bonfires were lit (presumably to help give the sun back its strength), and human sacrifices were made. November 1 was the Celtic New Year, known as the “day of the dead.” This same day was also considered to be the first day of winter when crops needed to be in, and the live- stock protected from the cold. A belief in “wandering spirits” caused people to prepare food for them, and to dress up as the spirits and as wild animals.

The Catholic Church sanctioned many of these practices. November 1 was called “All Saints’ Day;” November 2 was “All Souls’ Day;” and the celebration for all this began on October 31. This church said that the Celtic “spirits” were from the devil, so now skulls, ghosts, skeletons, witches, etc., were allowed to be portrayed.

In the 1840’s, a great potato famine in Ireland caused multitudes of Irish settlers to come to America for relief. One of the customs that they brought with them was the practice of Halloween.

The tradition of “trick or treat” appears to come from a number of sources. One tradition says that a group of farmers went house-to-house begging food for New Year’s festivities. A second one claims that young people built bonfires in the hills. Townspeople put out “goodies” for evil spirits to pass by. The children then got the goodies. If no treats were put out, then pranks were perpetrated. A third tradition involves people putting on scary disguises and asking for alms on Halloween night. They would then pray and fast for lost souls. If a person didn’t give alms, he or she was supposedly haunted by the lost souls. And a fourth tradition comes from the Gaelic custom of giving cakes (called “soul cakes”) to the poor at the celebration of Samhain (their “god of the dead.”) Recipients of these cakes would then pray for a good harvest. Much later, during the 1930’s, the practice of “trick-or-treat” came to America.

The Druids, on the evening of October 31, built bonfires, and offered animal, crop, and human sacrifices to Muck Olla (their “sun god”), and to Samhain. They wore animal heads and skins, and danced, sang, and jumped over the flames.

Even the jack o’lantern appears to be Celtic in origin.

The Celts carved them from turnips to ward off evil spirits. Supposedly, an Irish watchman played pranks on God and the devil, and was cursed to carry his lantern to light the spirit world. Later, the turnip was replaced by the pumpkin in America. (From “Halloween,” by Steve Russo.)

It should be obvious by now why the observance of Halloween should not be practiced. However, I would like to give three reasons why the Lord condemns this “holiday.” First, Halloween is a way that Satan uses to get people interested in the occult. The world is fascinated with “poltergeists” and other “ghosts,” as well as with “aliens,” “psychic power,” witchcraft, and roaming “spirits of the dead.” The Christian view is that these phenomena come from demonic activity. In I Timothy 4:1, we read: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” The Apostle Paul further emphasizes in I Corinthians 10:20b, “...and I would not that ye should have fellowship with devils.” Even today, Halloween is one of the most sacred of “holidays” to witches. (See Galatians 5:19-21 about witchcraft.)

Second, the observance of Halloween jokes at, or makes fun of, evil. Proverbs 14:9 clearly states: “Fools make a mock at sin: but among the righteous there is favor.” We should not even joke about what God forbids.

Third, “trick-or-treat” actually teaches kids (and adults) to commit a kind of accepted extortion. When else can a person go up to someone’s house and demand that they be given some of the owner’s goods, with the threat that if the goods aren’t given, then the “demander” may do harm to the owner’s property? At any other time of the year, such a situation would probably call for legal action.

Halloween is just one part of the occult that we must stay away from. So too, are the so-called “holidays” of Christmas and Easter. Furthermore, so are ouija boards; tarot cards; occult jewelry; horoscopes; astrology; and occult video games, T.V. shows, movies, and books such as “Harry Potter.”(See II Corinthians 6:14-18.)

The good news is, if you’ve been a part of the occult (including the observance of Halloween) you can be forgiven, as Manasseh was, if you will humble yourself and pray in repentance. God’s wonderful mercy is open to all.



# *The Sabbath Day*

"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" (Mark 2:27-28).

If man, throughout all his generations had observed the Sabbath day as God intended from the beginning, such teachings as the theory of evolution would never have come into existence. For in keeping the Sabbath, we recognize the Creator every week. When God rested on the first Sabbath day, He sanctified it and made it holy, setting it apart as a day of rest in which to commemorate His creative work. But when man neglected to observe the Sabbath in this way, he was soon to forget God as the Creator, and eventually to doubt God as the Supreme Being. After that, it was easy for Satan to infest the mind of man with any number of heresies and doctrines designed to lead us away from God rather than to Him.

It is somewhat difficult to trace the history of the Sabbath in patriarchal times. We do learn from the experience of the children of Israel in the wilderness before they arrived at Mt. Sinai and received the tables of stone there, that God had statutes and laws which He expected the people to keep, and that the Sabbath was one of His laws. When the people went out to gather manna on the Sabbath, He chided them for wanting to violate that law. We read that Abraham was obedient to God's laws. The natural deduction is that Abraham, therefore, kept the Sabbath. We do know that it was holy time from creation, and that God spoke directly to Abraham, giving him commandment concerning His will. It is not unreasonable to assume that the patriarchs observed the Sabbath of God.

In the times of the prophets, there is much said about the Sabbath, and we understand that the people were rather strict in their observance of it at times, while at other times they forsook the keeping of the Sabbath and even the worship of God for that matter. When the prophets would preach against the sins of the people, Sabbath violation was one of the things that received considerable mention. Sabbath breaking was one of the greatest sins that precipitated the downfall of Jerusalem.

Apostolic mention of the Sabbath is frequent. The weekly Sabbath is mentioned in various texts by not only the gospel writers, but also the writers of the epistles and the Acts of the Apostles. Cruden's complete concordance lists twenty apostolic texts which refer to the weekly Sabbath. Only eight times is the first day of the week mentioned, and not once is it spoken of as being holy or sanctified in any way.

The observance of the Sabbath, if done properly, is an act of worship in itself. It is well for believers who live near a church to be together on the Sabbath and join in worship. However, the act of observing the Sabbath, even in isolation, is an acknowledgment of God as the Supreme Being, and that alone constitutes worship to some degree. The more devoutly we observe the Sabbath, within the bounds of reason, the more earnest is our worship on that day. The Jews added much to the Sabbath law and made it burdensome, but we observe it in the spirit of Christ and find it truly a delight.

# The New Testament Sabbath

"For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works...For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (Hebrews 4:4,10).

There is an abundance of evidence that the seventh day Sabbath was observed by the early church. Many writers, in support of their theory of Sunday observance quote such early writers as Eusebius, Polycarp, Justin Martyr, and others. None of these writers lived in the days of Christ, and but a few of them lived in the days of the original apostles. These early writers supposedly knew the original apostles. However, the Encyclopedia Britannica tells us the evidence does not support this tradition, only one of them, Polycarp, being able to have known them, and that only during his early youth.

The Apostle Paul informs us that the "mystery of iniquity" was already at work in his day. Is it any wonder, then, that people apostatized into observance of the first day of the week and deserted the seventh day Sabbath?

It is believed by some that the few references to the first day of the week show that it was observed as a day for worship. Examination of these texts reveals that not one of them indicates that this day was regularly observed as a day of worship. The first day of the week is mentioned only eight times in the whole Bible. But in only one out of these eight times can we by any stretch of the imagination suppose that there was a worship program being conducted on that day. In other places mentioned wherein the disciples of Christ met on the first day of the week, there is nothing that indicates worship, but we do find them meeting, not only on the first day, but the second, for fear of the Jews. Only in Acts do we find preaching part of one of these first day of the week meetings. Yet, with the other facts that we know of this meeting, it discredits it as a regularly scheduled worship program. These people met in an upper room and ate the evening meal. They ate again at midnight. They were in a strange town, coming together in their mission of gathering relief commodities for Jerusalem. The meeting lasted all night, and

Paul left the next morning.

There are many instances of the disciples worshipping on the seventh day Sabbath. It was heathen influence and opposition to Judaism that introduced Sunday worship.

## The "First Day Of The Week" In The Bible

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre" (John 20:1).

The belief that Christ arose from the dead on the first day of the week is supposedly the reason the first day of the week is observed. Four places mention the first day of the week, but none of them states that Christ arose on that day. Three places speak of visits, one while yet dark, one at sunrise, and one "very early." The fourth speaks of a visit in the evening of the Sabbath, as the day was progressing toward the first day of the week, at which time the angel rolled back the stone from the tomb. In the accounts of the morning visits, they found that Jesus was gone when they arrived.

Mark makes a statement that is troublesome to some. It is found in Mark 16:9. Let us quote it: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Notice the verb "was risen" is in the past perfect tense which means that Jesus was alive early the first day of the week. Had Mark meant to convey that Jesus arose early the first day of the week, he would have used the verb "arose."

Two places, John 20:19 and Acts 20:7 speak of meetings on the first day of the week. Adherents to the doctrine of Sunday worship take these as evidence that the first day of the week was observed. That cannot be so because these texts do not reveal any regard for the day, nor any practice or custom in this respect. In John 20:19, they were hiding in a private room behind locked doors for fear of the Jews. In Acts 20:7, it was a farewell gathering in honor of the disciples on their way to Jerusa-

lem. It took place in a private room, in the third story of a building where they ate the evening meal, and Paul discoursed with them until midnight, at which time one of their number suffered an accident. After a midnight meal, they talked on until morning, at which time Paul left.

The collection mentioned in I Corinthians 16:1,2, was for the poor suffering saints in Jerusalem. It had nothing to do with putting an offering in the church collection plate on Sunday morning or the giving of a Sunday school of-

fering. This collection is also mentioned in Acts 11:27-30 and Romans 15:25-28. It was a "laying aside" which would require considerable work that could not be done on the seventh day Sabbath.

The first day of the week is treated as the day following the Sabbath in Matthew 28:1. No text shows it was the custom to observe it for any reason. However, Christ and the Apostle Paul were both accustomed to worshipping on the Sabbath.

## Do God's Will Today



*Photo taken during a summer camp in Myanmar*

One of the things for which Jesus taught His disciples to pray was, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 6:10). We know it is a sure thing that His kingdom will be established in the earth and that God's will will be done then. However, as disciples of our Lord Jesus Christ who will reign with Him during the kingdom, we must do God's will in our present lives. Let us list some of the things that are God's will that will be done in the kingdom:

In the kingdom, we will have complete trust in our Lord. By this, I mean that we will not scrutinize our Lord. We will not ask our Lord, "Why did you do so and so to me?" Or, "Why did you let so and so happen to me." In the Garden of Eden, before the fall of Adam and Eve, there was love and health. Let us trust our Lord today. There is simply no reason to believe that He would impose anything in our lives that would be against us or do us harm.

In the kingdom, we will be holy, clean, and pure. We must commit ourselves to that quality of life today. That is precisely what the Bible commands of us now.

In the kingdom, we will not be self-centered, self-serving or self-indulgent. Our Lord admonishes us to make all needed corrections in these problem areas today. They

are major sources for the injustices in the world. If individuals would stop being selfish, being obsessed with a what's in it for me attitude, even this present evil world would be more tolerable. It's time to ask, "Who or what is on the throne of my life?" If you are no.1 in your life, you aren't doing yourself a favor. Jesus said, "The first shall be last." When you were converted, one of the things you did was to replace yourself with Christ on the throne of your life.

In the kingdom we will be ecstatically happy. We must be happy today. One of the most attractive ways to witness for Christ is to be happy, and one of the best ways to strengthen your immune system is to be happy. Happiness is a winner and a win now and forever state of being. Laugh heartily, knowing that it is God's will within His precepts.

To live life at its fullest, do God's will now as it will be done in the kingdom.

Let us do God's will today, so that we will be found worthy to enter the kingdom when it is established in the earth where we shall reign with our Lord.

Selected

# Anything To Keep Power

## A Study Lesson

Read I Kings 12:20, 25-33

"Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt" (I Kings 12:28).

Solomon ruled in Jerusalem for forty years, and when he died his son, Rehoboam, reigned in his place. Rehoboam's inauguration was at Shechem, and all Israel came for the coronation ceremony. Jeroboam, who had opposed Solomon in his waning year of idolatry, was still in Egypt where he had fled for refuge when Solomon threatened to kill him (I Kings 11:40). People from the northern ten tribes sent for him, and together they went to Rehoboam and said, "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee" (I Kings 12:4).

Rehoboam first consulted former senior officials of his father, who advised him to lighten the people's workload, but he rejected their recommendation. He then went to the younger men, his contemporaries who were now his new officials, and who took an opposite view. They urged that he impose an even harder rule than his father had done.

When the people realized that Rehoboam would not listen to them, those from the northern tribes of Israel went home leaving Rehoboam to rule over his own people of Judah who had remained loyal to him.

The king summoned his army to force the rest of Israel to acknowledge him as their king. God, however, sent a message by Shemaiah that they were not to fight against their brothers, but were to disband and go home.

Jeroboam said in his heart, "...Now shall the kingdom return to the house of David: If this people go up to do



sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah" (I Kings 12:26-27).

Earlier, however, the prophet Ahijah met Jeroboam leaving Jerusalem wearing a new garment. Separating the garment into twelve pieces, he foretold the dividing of Israel into two parts. Ahijah told Jeroboam, "...for thus saith LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee" (see I Kings 11:29-32). On the advice of his counselors, King Jeroboam had two calves of gold made, and "...he set the one in Beth-el, and the other put he in Dan." He told the people, "...It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt" (I Kings 12:28-29).

To keep control over the people, Jeroboam built shrines on high places and appointed priests that were not Levites. He instituted an imitation of the Feast of Tabernacles on the fifteenth day of the eighth month, instead of the seventh month. This he did in Bethel, sacrificing to the calves he had made.

He also installed priests at the high places he had set up. Sacrifices were offered on the altar he had built in Bethel, and there he instituted the new festival for the Israelites who went up to the altar to make offerings (verses 31-33).

First John 5:21 teaches us to have but one God. "Little children, keep yourselves from idols..."

# *A Move Toward The "Dark" Is Away From God*

## **Ten Facts**

### **1. If a person is moving toward the dark, he is moving away from God.**

The Bible says, "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" (I John 1:5).

The Apostle Paul wrote about those who are right with God. "Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness" (I Thessalonians 5:5).

### **2. Walking with Christ and walking in darkness are incompatible concepts.**

Jesus said, "...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).

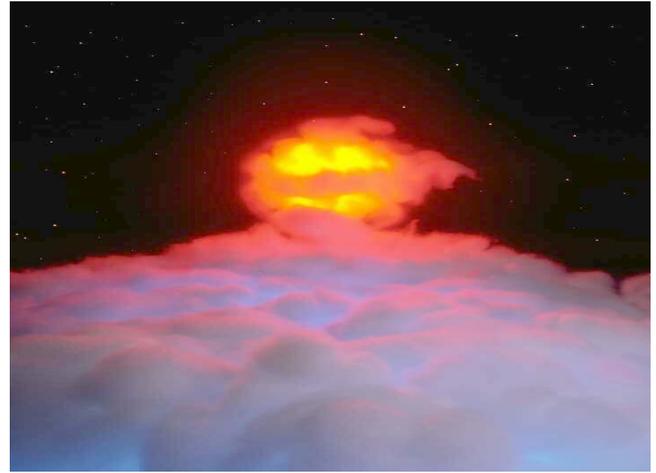
### **3. Lightness and darkness can have no fellowship according to God's truth. It's either one or the other.**

The Bible says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Corinthians 6:14).

### **4. The Prophet Isaiah warns against calling anything dark light or light dark.**

Isaiah wrote in the Bible, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isaiah 5:20)!

### **5. Our Lord's will is that we are not in the dark at all.**



Jesus said, "If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light" (Luke 11:36).

### **6. Jesus gave His life to remove us from darkness.**

He said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46).

### **7. The Apostle Paul tells us to convert from an out-of-date condition.**

He wrote, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Ephesians 5:8).

### **8. The Apostle Peter points out that a part of conversion is being called out of the darkness.**

He wrote, "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).

### **9. Walking in the light is the way to have fellowship with Christ and be cleansed from sin.**

"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 1:7).

### **10. We are to become representatives of light.**

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).



# How Old Is God?

## God Does Not Age!

God declares that He is not simply God of the young saints and the God of the middle-aged saints, but He is the God of all saints of all ages, from the cradle to the grave. The reason for this great truth is that God does not age!

God is changeless when it comes to age. It does not take much to prove this point. We have a vast storehouse of Scripture stating that God is changeless. His strength is not weakened by the passing of countless ages of time. God's eyes do not become dimmed by the passing years. In order to substantiate such a bold claim, we might take a quick comprehensive look at nature which is God's handiwork.

First, let us consider the sun. We find that it has relentlessly continued in its unbroken circuit of movement for all the years of our lives thus far. For some, that could be twenty years, for others, forty, and then there are those who are beginning to notice their golden years of life. The never-hurrying sun which guided our fathers to their daily labor is still adequately lighting the pathway of life. Our faultless God has not changed in nature in one smallest detail. We see that God is ageless!

Second, let us consider the moon. The silvery moon continues to be a faithful light reflector by night. The countryside still is being bathed by its shimmering rays of misty light, even though many years of time have passed since God hung it in the sky.

Third, let us consider the stars. The innumerable stars are the sparkling gems of the great Heavenly Jeweler, placed in the heavens as flaming diamonds. They are systematically balanced in a golden setting of celestial sim-

plicity. The stars are ancient, but they continue to shine for God as when He first placed them in the firmament.

Please answer the following questions, and be honest with yourselves. Is God still the same God? Does not the restless ocean still beat its billowy waves up on the foaming beaches of time? Do not the relentless winds still moan and howl as they chase around the four corners of the universe? Do not plants still grow? Have the rich, bounteous harvests changed? Does not the earth still stand in water, and out of water?

The Word of God remains the same! There has not been one precious promise removed from between the covers of this inspired book. The time-honored doctrines are the same. All the sacred truths are the same. If God's book, the Bible, is not affected by the passing of the years, then we must declare that God Himself is the same, and that countless years do not change Him.

We still have more proof that God is unchanged. We have it from the experiences of all the godly saints who have lived before us. Isaiah 46:4 says, "And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you."

A God who ages or changes could not be God. We could not comprehend or understand the idea of Deity if we once allowed our minds to take in the thought of change or alteration, or a Being who was not constant in everything.

Many faithful saints have died in the service of God, and their last words were, "He was the God of our youth, and now that the thick shades of night are fast closing in, He is still the God of our old age."

# The Great Heretical Idea: Oprah and Eckhart Do the New Age Shift

## (Excerpts)

In the Hans Christian Anderson fairy tale, "The Emperor's New Clothes," some swindlers convince the Emperor and his ministers to see a suit of clothes that is actually non-existent. These swindlers convince the Emperor and his ministers by telling them that only "intelligent," well-informed citizens can see the suit. Publicity about the Emperor's "new" suit went out unto all the kingdom. People were told what they were supposed to see. The people realized that if they were to be perceived as "smart" and not seem "stupid" they would see this suit of clothes. And, of course, no one wanted to be perceived as stupid.

Everyone was so taken by the Emperor's "new" suit of clothes, they barely heard the little boy who hadn't been told what he was supposed to see. "But the Emperor isn't wearing any clothes," said the lad. "The Emperor is naked."

Several people heard the boy and realized what he was saying was true. Suddenly everyone's eyes were opened and they realized they had been tricked into seeing something that wasn't even there. The Emperor wasn't wearing a new suit of clothes. He was naked as the day that he was born. Swindlers had deceived the Emperor, his ministers, and almost the whole kingdom with their clever scheme.

And so it is with the "New" Age/"New" Spirituality and Oprah Winfrey. Widely regarded as the "Queen" of airwaves, Oprah has been deceived into seeing a "New" Age/"New" Spirituality "suit of clothes" that simply isn't there. The Queen's advisors--Eric Butterworth, Maya Angelou, Marianne Williamson, Gary Zukav, Nale Donald Walsch, Ester Hicks, Eckhart Tolle and countless others have all been similarly deceived into seeing this "new" way of looking at themselves and the world. Deceived and deceiving, they in turn convinced the Queen that she and

everyone in her kingdom just needed to "shift" past their "egos" and "awaken" to the fact that they were already clothed in "Christ"--that they were already wearing their "new" suit from the "New" Age/"New" Spirituality wardrobe. All they had to do was accept and affirm the "God" and "Christ" within.

Oprah has done her job well. For over twenty years she has enthusiastically and consistently communicated her New Age beliefs through countless New Age authors. Marilyn Ferguson and all those in the "Aquarian Conspiracy" must be very proud of her. Thanks to Oprah's high visibility and continued popularity, "the great heretical idea" that "God" and "Christ" are within everyone has been "widely communicated" and is fast becoming our "new consensus" and "what everyone knows." This ten-week class that she is teaching with Eckhart Tolle is the culmination of all that Oprah has sought to teach her viewers over the ideas about the New Age and how to see the world anew. But like the Emperor and his "new" suit of clothes, Oprah has been greatly deceived by her New Spirituality.

Sadly, if Oprah and her colleagues continue down the path of the "New" Age/"New" Spirituality, they will experience an "awakening" some day, but it will not be the "Great Awakening" they anticipated. Instead it will be a rude awakening come Judgment Day. On that day, they will suddenly realize that God is God and they are not. They will realize that Jesus Christ is the Lord and that He is the one and only Christ, and there is no "Christ" within. They will see that they were deceived and that the Lord Jesus Christ really meant it when He said, "...Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many" (Matthew 24:4-5)

The Berean Call  
From the internet



## FINDING GOD'S WORD

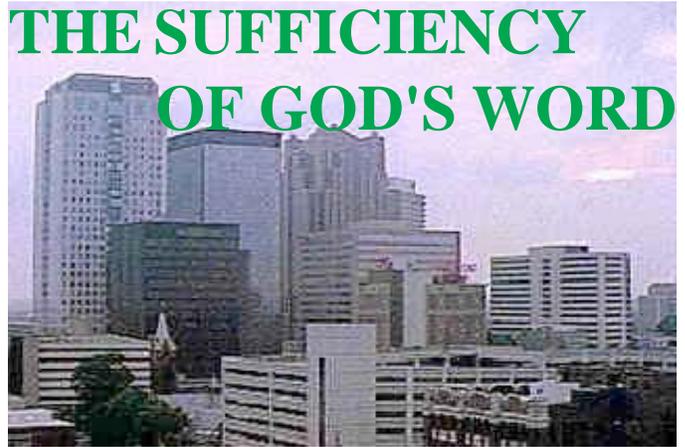
During the Dark Ages, God's Word was lost in the sense that forms and ceremonies and the decrees of councils took its place. This caused increasing confusion and deterioration of spiritual vitality among those professing the name of Christ. Not only was the Word lost in the sense of not being followed, but it was also lost by not being studied.

The study of Scripture was generally forbidden, and the old manuscripts were lost. With the introduction of the art of printing, the finding of God's Word seemed to begin afresh.

We thank God that conditions are so changed now that His Word is "found" in the sense of being accessible to all people. In the "time of the end" (Daniel 12:4), knowledge has been increased which makes God's Word available throughout the world. Today His Word is abundantly distributed in all civilized lands, and it is obtainable in all languages.

Nevertheless, God's Word is still hidden in one sense. It is covered with a thick coating of false teaching and human tradition. In the homes where God's Word, the Bible, is found, there is often so much blindness upon the eyes of the understanding that the truth of God cannot be appreciated. It is still necessary for us to pray that the eyes of our understanding be enlightened that we "...may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power" (Ephesians 1:18-19).

It is only as our eyes of understanding open that we see the wonderful things and truth which are found in God's Word.



## THE SUFFICIENCY OF GOD'S WORD

Problems experienced today for which people seek the help of professional psychologists are not new. The Bible is all about those who victoriously endured rejection, hatred, misunderstanding, jealousy, persecution, uncertainty and every other trial one could imagine, including martyrdom. Consider Joseph. His jealous brothers hated and sold him into Egypt. There, falsely accused of rape, he languished in prison. Did he or any other heroes of the faith suffer for lack of psychological counseling, which many say is essential today? Obviously not!

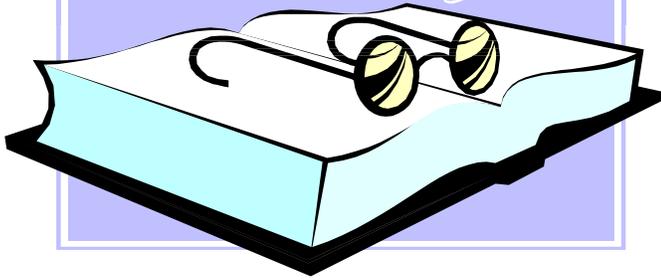
What a contrast between the triumphant saints of old and today's struggling and self-centered victims of months or years of psychological counseling! Paul testified, "...in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not?" (II Corinthians 11:23-29).

Who today endures such trials? Why turn for help to that which for Paul was unnecessary? From prison he wrote, "...I have learned, in whatsoever state I am, therewith to be content...I can do all things through Christ which strengtheneth me...my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:11,13,19).

Selected

# BIBLE

## Study



# QUESTIONS AND ANSWERS

**Question:** What is the lesson intended for us in Jeremiah 12:5?

**Answer:** First, let us quote the verse. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" (Jeremiah 12:5) Jeremiah proclaimed God's message fearlessly, even though it was unpopular. We cannot avoid noting the remarkable similarity of Jeremiah's position to that of the children of God today, who are enlightened with the truth. As he saw in his day, we now see efforts being made to save civilization through human wisdom. We know that these attempts, no matter how well intentioned, will fail. We cannot withhold the prophetic fact that this present age will become more and more wicked until its end. At the same time, we have a reason for optimism, and that reason is that the kingdom of God will be established here on earth where God's will shall be done in earth as it is in heaven. Jeremiah heard the words of the Lord saying, "...he that hath my word, let him speak my word faithfully..." (Jeremiah 23:28). We also are to do the same.

We learn in Jeremiah 12:1-4 that the prophet had been discouraged and ready to quit. The way of the wicked had prospered and brought forth fruit while his prophecies seemed to wait for fulfillment. Then God answered him in the words of our text, "If thou hast run with the

footmen, and they have wearied thee, then how canst thou contend with horses?" His answer to Jeremiah, is an answer to those children of God who would quit through discouragement. It is a challenge to endure until the end. It is as if He had said, "Why do you complain about your providence? You have endured nothing to what you may be called upon to endure to prove your submission to the will of the Lord."

Of the Apostle Paul, our Master said, "For I will shew him how great things he must suffer for my name's sake" (Acts 9:16). The one who is a Christian in name only has denied his discipleship through inactivity.

**Question:** What is known of Sodom outside the Bible?

**Answer:** Outside the Bible, comparatively little is known about Sodom. Sodom was a small but populous country, and according to Josephus (Antiquities, chapter 6, book 1) was rich and flourishing, with five kings controlling its affairs and with a certain degree of ancient civilization. Doubtless they were idolaters, but they had an opportunity through the presence of Lot and his household of knowing the true God. In chapter 11, book 1 of the Antiquities, the historian tells of their great wealth and pride, their injustice toward men, their impiety and peculiar vices.

So persistent were they in wickedness that the overthrow of their chief city and the destruction of the people came upon them as a punishment.

**Question:** What is the Apocrypha?

**Answer:** The Apocrypha is a section of fourteen books which is placed in between the Old and New Testaments in some versions of the Bible. These fourteen books were originally rejected from the canon (complete selection of sacred books having divine authority) of Scripture because they did not meet the supreme test required of divine and inspired books at that time.

For instance, they were not written or approved by a prophet. They were not recognized by the Jews as inspired and an intended part of Scripture. They were not recognized or even quoted by Christ and the apostles.

Most of the apocryphal books were written during the period of time between the prophet Malachi and the time Jesus Christ came. This is a period of about four hundred years.

**Question:** Will you please discuss when a Bible day begins and ends?

**Answer:** Yes we will.

"...And the evening and the morning were the first day" (Genesis 1:5). Here we have the beginning of the first "day" of creation. The beginning is called EVENING which begins after the sun has set. This division of God's time called "day" was divided into two parts: "And God called the light DAY, and the darkness he called NIGHT..." (Genesis 1:5). The night or darkness preceded the light or day. "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 1:2-3).

From the above verses, we find that the common expression of evening (even) as applied to the close of the day is incorrectly used according to God's Word. The even or evening of any day is the beginning and not the ending. We must first have an ending. Let us search some Scriptures to give us light on this subject.

"And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils" (Mark 1:32). This proves that even or evening is at sunset, the beginning of another day. In this particular instance, it was the beginning of the first day of the week now commonly called Sunday. Why? Let us read the 21st

verse of Mark 1, "And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught." Reading on down this chapter, we come to verse 32 which we just quoted to show that "...at even, when the sun did set..." was after the Sabbath was past and another day had begun.

And again in Luke 4:16 it says, "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." Following the worship in the synagogue, we read in verse 40 of this same chapter, "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." This shows that the Sabbath day had passed with the setting of the sun, and another day had begun for the Jews would not carry the burden of their sick to Jesus on the Sabbath day to be healed.

The evening of any day is not the end or close of that day, but is the beginning of another day. In Deuteronomy 23:11 it reads, "But it shall be, WHEN EVENING COMETH ON, he shall wash himself with water: and when THE SUN IS DOWN, HE SHALL COME into the camp again." Here we have two statements about the evening. Much to-do is made about the two evenings of a day or the statement that the man was to wash himself between the two evenings. What actually is the true explanation concerning this statement? We find that the Pharisees claimed the evening began at three in the afternoon and another evening began at sunset. This is not what God meant was the beginning of the evening. The Pharisees were severely criticized by Jesus for placing their traditions before the laws of God. Please read Matthew 15:1-14. The Pharisees taught many things contrary to God.

Unger's Bible Dictionary says: "From very early times the day was reckoned from sunset to sunset, and became the Jewish method (Leviticus 23:32; compare Exodus 12:18)." Numbers 28:3-4 tell us of the daily sacrifices, one was to be held at the morning and the other at the evening. Look at your margin and there it says again: "sacrifice in the evening was held between the two evenings." Unger's Bible Dictionary again tells us "between the two evenings from sunset to total darkness." This is the correct meaning of the two evenings. This is from sunset (the beginning of the new day) to darkness. This is also when

the Passover lamb was to be slain, at the beginning of the 14th day at even. This is sunset the beginning of the 14th day. "But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt" (Deuteronomy 16:6). Smith's Bible Dictionary says about even: "This is at the setting of the sun. Between the two evenings is from sunset to darkness. The Pharisees instituted the first evening after the Babylonian captivity to begin at 3 o'clock. But sects that were not in agreement with the Pharisees began the evening at sunset."

In Leviticus 11:24-25, is another proof that the day begins at sunset. It shows that uncleanness lasted until the day was past, and the even (beginning of another day) was come. Please read both of these verses.

We read in Judges 19:9, "...Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end..." Yes, the light part or day was drawing toward evening but had not yet come to it. The day was growing to an end. The close of a day is called the END of that day.

In Matthew 28:1, we read: "In the end of the sabbath, as it began to dawn (draw on) toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." They came in the end (not the beginning of the Sabbath (7th day) to see the sepulchre.

The Interlinear Greek-English New Testament gives it thus: "Now late on sabbath, as it was getting dusk toward the first (day) of (the) week, came Mary the Magdalene and the other Mary to see the sepulchre." The terms "late on," "the end," etc. denote the latter part of the day, never "even or evening."

Let us now turn to Exodus 12:6, "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." When was the Passover lamb to be killed? The verse just quoted says "in the evening." This was the beginning not the ending of the fourteenth day after the sun had set. From the beginning of this day (the 14th) to the beginning of the next day (the 15th) there were 24 hours. The Passover lamb was not killed in the end of any day, but in the evening (the beginning) of the 14th just after the close or end of the 13th after the sun had set.

Jesus ate the Passover lamb every year at the same time, and the last supper with His disciples was abso-

lutely no exception. Everything concerning the last Passover supper that was observed by Jesus with His disciples was on the dark part (beginning) of the 14th day as it had always been since the coming of the children of Israel out of Egyptian bondage. Please read Exodus 12.

The Apostle Paul says, "That the Lord Jesus the same night in which he was betrayed took bread." It was in the evening (beginning) of the 14th that He ate the last Passover and instituted the ordinance of the Lord's Supper; the very same night in which He was betrayed.

Sabbath evening is always recognized as the beginning of the Sabbath just after the end of Friday. Also the world recognizes this fact, for the so-called Christmas Eve is the evening or night preceding Christmas day.

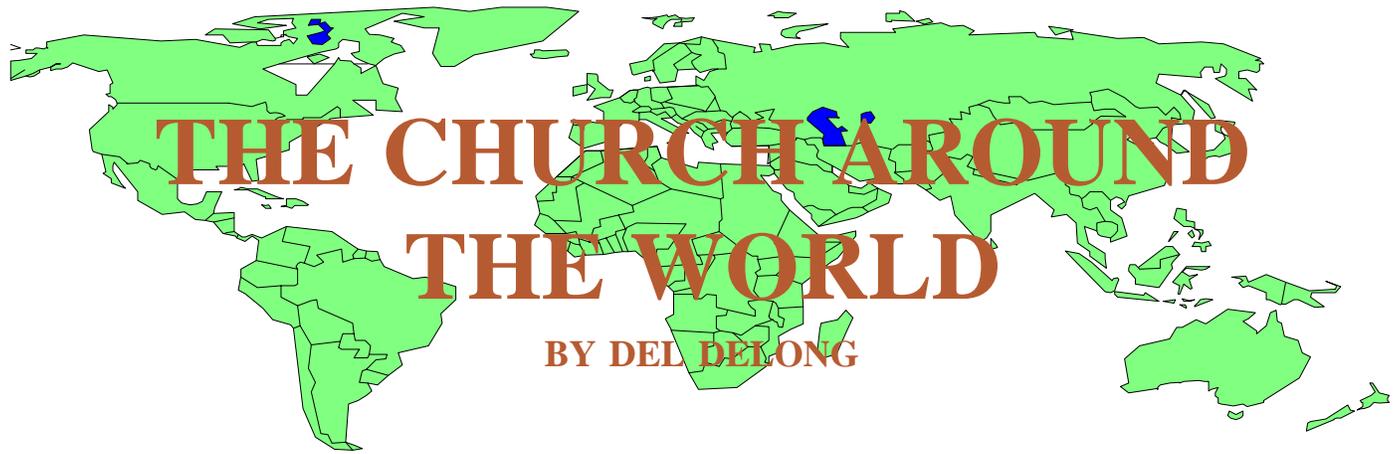
Let us go back to God's creation of the day in Genesis 1, "... and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day" (verses 4-5). This was a complete 24 hours. The beginning of the night was "evening," and the beginning of the day was "morning." Putting the parts together as a whole constituted the first full day. This was God's first day, and this procedure was repeated until God had seven full days. This has never been changed, although man has repeatedly tried to do so.

We hope this answers your question.

**Question:** Who are the authors of the Book of Psalms?

**Answer:** Of the 150 psalms, seventy-one are specifically associated with David in the text. However, these superscriptions were added after the original psalms. "A Psalm of David" may mean "A Psalm composed by David." However, it may also mean "A Psalm about David."

The psalms not associated with David seem to have been written by priestly musicians such as ten by "the sons of Korah," and ten by "Asaph." Two psalms are associated with Solomon (72, 127), one with Moses (90), and one with Heman (88). The fifteen psalms labeled "Songs of Ascent" may have been sung on pilgrimages to Jerusalem. The remaining psalms are untitled.



*Myanmar (Burma)*

*This photograph was taken at the Kalaymyo Town Church.*





*This photograph shows children from the Tayakone Church having a meal at the time of the Lord's Supper this year.*

*In this photograph, we see eight people preparing for baptism.*



*This was taken at an adult/youth retreat conducted by Elder Kawl Lian Thang (right) at Halchalay Village.*

## LESSON I

## PAUL PREACHES

**Scripture Reading: Acts 9:20-31.**

**Golden Text: Acts 9:20.**

**"And straightway he preached Christ in the synagogues, that he is the Son of God."**

1. What did Paul start doing after he was baptized and received the Holy Spirit? Acts 9:20.
2. What did the people think of Paul's actions? Acts 9:21.
3. How did the Jews feel about Paul preaching about Jesus? Acts 9:23-24.
4. How was Paul's escape made? Acts 9:25.

NOTE: Name two similar escapes in biblical history. Joshua 2:15 and I Samuel 19:12.

5. When Paul returns to Jerusalem, who did he wish to see, and did they want to see him? Acts 9:26.
6. Who defended Paul, saying he had preached boldly at Damascus in the name of Jesus? Acts 9:27.
7. What was about to happen to Paul again as he spoke boldly in the name of the Lord Jesus? Acts 9:29.
8. Where did the brethren send Paul to escape from Jerusalem? Acts 9:30-31.

NOTE: Already we see Paul begin to suffer for Christ's sake. We see him speaking boldly in the name of the Lord Jesus, and for this his life was threatened. Did he give up? No!

## LESSON II

## GOD IS NO RESPECTER OF PERSONS

**Scripture Reading: Acts 10:1-48.**

**Golden Text: Acts 10:34.**

**"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons."**

1. Who did God tell Cornelius to send for, and what kind of man was Cornelius? Acts 10:1-5.
2. Did Cornelius do as the Lord had told him? Acts 10:7-8.
3. What vision did Peter see, and what did the voice speak? Acts 10:10-16.
4. What was Peter's reply to the voice, "...Rise, Peter; kill, and eat"? Acts 10:14.

NOTE: Peter thought the Lord was referring to the eating of clean and unclean foods. God knew that Peter did not eat unclean animals, but he was showing that if a clean animal touches an unclean animal it does not become unclean.

5. Why was it necessary to prepare Peter for the meeting between him and Cornelius? Acts 10:20, 28. Peter was a Jew and Cornelius was not.
6. Did Peter go with the men even though it was against all customs? Acts 10:21, 29.
7. What did Peter tell the people? Acts 10:34-35.
8. What proof was there, that day, that God is no respecter of persons? Acts 10:44-48.

NOTE: Remember the parable of the Good Samaritan? Jesus taught the people that the Jews were not always right and that often those disliked do more real work for God than professed members. Jesus was trying to tell them that whatever part of the world you are from (race) made no difference, but the fruit of the people's labor did.

## LESSON III

## THE ARREST OF PETER

## BARNABAS SEEKS PAUL

**Scripture Reading: Acts 11:19-30.**

**Golden Text: Acts 11:24.**

**"For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."**

1. Who do we find preaching to the people that are scattered abroad? Acts 11:19-20.
2. Did the people there believe in the Lord? Acts 11:21.
3. Who did the church send for, and where was he to go? Acts 11:22.
4. How did Barnabas feel about going to Antioch? Acts 11:23.
5. What kind of man was Barnabas? Acts 11:24.
6. Where did Barnabas first go, and why did he go there? Acts 11:25.
7. What did Paul and Barnabas do in Antioch? Acts 11:26.
8. What did the prophet Agabus report to the brethren in Antioch? Acts 11:28.

NOTE: Dearth means famine.

9. Who was sent to help relieve the brethren in distress? Acts 11:29-30.

NOTE: Are you willing to go to the aid of your brethren even if it means a time of affliction for you?

## LESSON IV

**Scripture Reading: Acts 12:1-25.**

**Golden Text: Acts 12:24.**

**"But the word of God grew and multiplied."**

1. What deed was Herod known for? Acts 12:1-4.
- NOTE: We see the early church being persecuted, but still prevailing.
2. While Peter was in prison, what did the church continue to do for him? Acts 12:5.
  3. Tell in your own words what happened to Peter that same night Herod was to bring him forth. Acts 12:6-10.
  4. Who did Peter give credit to for his escape? Acts 12:11.
  5. What were the people doing at the house of Mary? Acts 12:12.
  6. Who answered the door when Peter knocked, and what did she then do? Acts 12:13-14.
  7. Did those in the home believe her, and what was their reaction when they saw Peter? Acts 12:15-17.
  8. What happened when Peter's escape was made known to Herod? Acts 12:18-19.
  9. What was the final outcome of Herod? Acts 12:21-23.
  10. Did God's work continue to grow, and who joined Barnabas and Paul? Acts 12:24-25. This is the same young man in whose house the brethren prayed for Peter.

**Answers to 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

## PATIENCE IN A BUCKET

"Did you bring a kitty home tonight, Daddy? Did you?" asked Danny, as he met his daddy at the door.

Night after night Danny asked his daddy that same question. Night after night Daddy replied, "Not tonight, Danny. But I'll find a kitty for you soon. You must be patient."

Every night after supper Danny sat beside Daddy in the big chair while Daddy read the ads about kittens in the newspaper. Danny listened quietly. Sometimes there were kitties for sale. Sometimes the kitties were free. And Danny wanted the kitty in every ad.

Danny got excited each evening when Daddy read the ads in the newspaper. "Maybe tomorrow night, Daddy? Maybe tomorrow you'll bring home a kitty?" he would ask.

"I'll try, Danny, but you must be patient," Daddy always answered.

Each day Danny waited and hoped that Daddy would bring a kitty home that night. Sometimes Daddy said, "Not tonight, Danny. The kitties cost too much money. You must be patient." Other times Daddy said, "Not tonight, Danny. The kitties were free, but when I got there they were all gone."

Danny and Mother often talked about the new kitty while Daddy was at work. Mother tried to help Danny find a name for the kitty. But Danny always thought more about wanting the kitty than he did about naming the kitty.

Finally, one night when Daddy came home again without a kitty, Danny started to cry. "I want a little, baby kitty so-o-o ba-a-aad. I've asked everyone for a kitty. I've even prayed for a kitty. But no-o-o one gives me a kitty. Even Jesus didn't hear my prayers." And Danny put his arms around Daddy's neck and cried.

Poor Danny! He was really unhappy.

Daddy patted Danny's back and gave him a big squeeze. When Danny stopped crying, Daddy kissed away the tears. "Danny," Daddy said softly, "one of these days we will find the right kitty for you. But you must be patient and be happy while you wait. Jesus will help us find a kitty. Jesus wants you to have a kitty. Jesus always hears

and answers our prayers."

"Come and eat," called Mother from the kitchen. While they were eating, Mother said. "Danny, I have an idea! I think we should name your kitty 'Patience' because you have waited so long to get it."

"And that would remind us always to wait happily, too wouldn't it?" said Daddy with a smile.

After supper Danny climbed up beside Daddy in the big chair, and Daddy opened the newspaper and looked on the ad page. "I'm sorry," said Daddy, "but there aren't any ads for kitties in the paper tonight." Danny was having a hard time waiting happily. His lip quivered. He blinked his eyes. He put this head down on Daddy's shoulder.

"Well, now here is something," Daddy continued. "Listen to this, Danny. It says here in the paper that the firemen found a little kitty. It was stuffed in an old blanket and hidden under some bushes. Let's take a ride down to the fire station right now. Maybe you will have a kitty tonight."

Danny held Daddy's hand tightly as they walked into the big fire station. There in a box on the fire chief's desk was a little kitten.

"So you want a kitten, do you, young man?" boomed the big fireman. "Well, here you are!" And he put a soft little black-and white kitty into Danny's open hands.

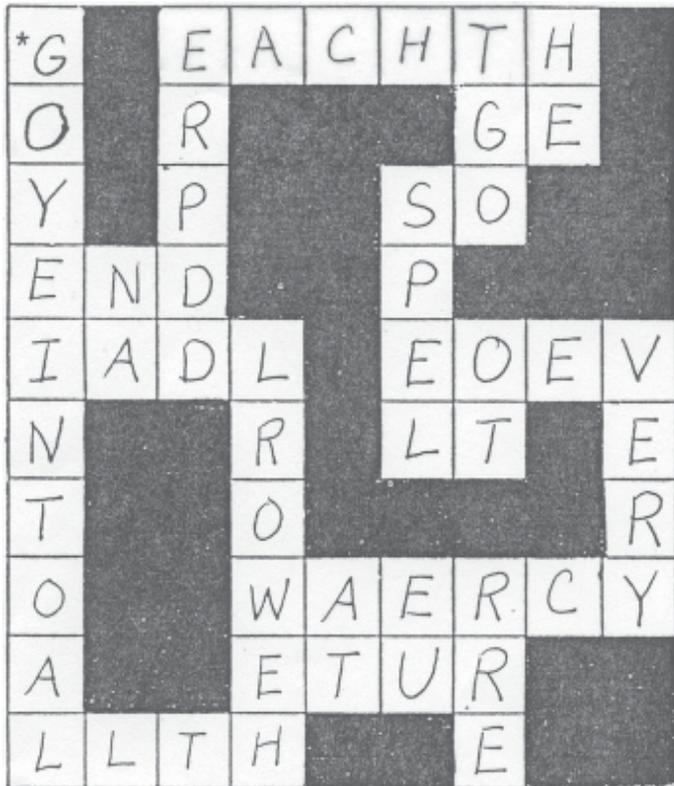
Danny gently snuggled the kitty up under his chin. Danny's eyes were big and shiny. He was smiling. He was so happy.

"What are you going to call your kitten?" asked the fireman.

"I'm going to name my kitty 'Patience', 'cause I've waited so long for my Daddy to get it." The fireman laughed. "That's a good name for this kitten," he said. "It has been waiting, too, you know. It has been waiting for a good home."

On the way home Daddy told Danny that sometimes Jesus does not answer our prayers right away. Sometimes Jesus has a reason for waiting a little while. Maybe Jesus has something special for us. Or maybe Jesus is teaching us a lesson. When we pray we must have patience. That means we must wait happily, knowing that Jesus always hears and answers our prayers.

Jesus ascended into heaven in a cloud. He gave some instructions before leaving. Start at the \* and find the message. If you need help look up Mark 16:15.



**CAN'T YOU SEE WHY?**

By Dorothy Conant Stroud

*A day seems mighty short to me,  
 And every hour in it;  
 But it must really be quite long,  
 For Mom spends every minute  
 Working, loving, praying for -  
 Her children, large and small.  
 Now can't you see why we love her  
 The very best of all?*

**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. somaspeoin
4. tenapiec
5. dsiknns
6. tnoabmii
7. felhessnassiuu
8. ydnlerif
9. iayhter
10. tahif
11. ylolyta
12. oyj
13. syohetn
14. smdtoe
15. ryupti
16. tnonetc

Answers for character builders can be found on page 21 after the Sabbath School lessons.

# The Sabbath

By David DeLong

In six days God made Earth and Heaven,  
And all that in them is;  
Then He rested on day seven,  
And claimed the day as His.

He sanctified this holy day,  
And made a Sabbath-rest;  
It never has been done away,  
But still, today, is blest.

He gave it to the Israelites  
On tablets made of stone;  
He then would take them to the heights,  
And take them for His Own--

If they would only do His will,  
And follow all His laws;  
They weren't to lie, or steal, or kill,  
They were to take a pause

Upon the holy Sabbath day,  
And rest from all their labors;  
They were to worship God, and pray  
With all their righteous neighbors.

Jesus set the Sabbath straight  
From man-made mode and flaw;  
He did not alter or abate  
The Ten Commandment law.

Paul and Peter, and the Church  
Knew Sabbath-rest was true;  
(Dear reader, if you only search  
The Scriptures, you'll know too.)